

philippine studies

Ateneo de Manila University • Loyola Heights, Quezon City • 1108 Philippines

Filipino Thought

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Philippine Studies vol. 20, no. 2 (1972): 207–272

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Fri June 30 13:30:20 2008

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LEONARDO N. MERCADO, S.V.D.*

I. INTRODUCTION

THIS interdisciplinary study attempts to point the core of Filipino thought and to sketch how the core spells out logically in a system. The problem of Filipino identity will also be treated among other things. Since various disciplines and topics will be treated in this outline, the cause of brevity has to generalize things which a longer work can substantiate better.

The study uses the metalinguistic approach. The approach rests on the supposition that a language mirrors the thought and somehow determines the outlook of its native speakers. Just as handwriting reveals one's personality to graphologists, speech analogously reveals a people's thought to metalinguists. This is not new because Aristotle already said long ago, "Spoken words are the symbols of mental experience and written words are the symbols of spoken words."¹

The way a man speaks reveals much of his personality, education, beliefs, and even his eccentricities. Similarly the language of a people reveals much of the native speakers'

* The author is grateful for the comments of Father Ernest Brandewie, S.V.D., Dr. Recaredo Enriquez, Brother Andrew Gonzales, F.S.C., Father Teodoro Llamzon, S.J., Father Eugene Verstraelen, S.V.D., and many others as well as for the secretarial help of Mrs. Josefa Y. Colina and Mrs. Rose T. Juanich.

¹ Aristotle, *De Interpretatione* 16a, 3.

thought. Western logic classifies the sentence "It is raining" as an impersonal judgment but such is not the case among the ancient Indians. For them, "devo varsati" means "the god of rain causes rain."²

Language and culture are linked inseparably. The latter transmits its traditions, customs, practices and beliefs through language. An individual is not born speaking but receives his native language from his speech community. This is what phenomenologist Merleau-Ponty calls the "spoken word" (*parole parlée*) or solidified thought, the speech as developed in one's world of meaning.³ Merleau-Ponty situates language or speech in man's preconscious wherein he experiences the world of the meaningful. The preconscious is where the subjective and the objective world hold their dialogue.⁴

This area of the "spoken word" coincides with the area of the theory of linguistic relativity and linguistic determinism. Although Wilhelm von Humboldt (1767-1833) has spoken about it, the doctrine has been called the Sapir-Whorf Hypothesis, after Edward Sapir and his disciple, Benjamin Whorf.⁵ In linguistic relativism Whorf claims that a man's native language shapes his world-view:

We dissect nature along lines laid down by our native languages: The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face; on the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds—and this means largely by the linguistic systems in our minds. We cut nature up, organize it into con-

² Hajime Nakamura, *Ways of Thinking of Eastern Peoples: India, China, Tibet, Japan* (Honolulu: East-West Center Press, 1964), pp. 7-8.

³ M. Merleau-Ponty, *Phenomenology of Perception*, trans. Colin Smith (London: Routledge and Kegan Paul, 1962), p. 178 ff.

⁴ Eugene Verstraelen, S.V.D., "Language Analysis and Merleau-Ponty's Phenomenology of Language," *Saint Louis Quarterly* 4 (September 1966): 327 ff. Cf. Remy C. Kwant, *Phenomenology Of Language* (Pittsburg: Duquesne University Press, 1965), p. 142 ff.

⁵ Benjamin Lee Whorf, *Language, Thought, and Reality*, Selected Writings of Benjamin Lee Whorf (Cambridge: The Massachusetts Institute of Technology Press, 1956). Harry Hoijer (ed.), *Language in Culture*. Conference on the Interrelations of Language and other Aspects of Culture (Chicago: The University of Chicago Press, 1954).

cepts, and ascribe significances as we do, largely because we are parties to an agreement to organize it in this way—an agreement that holds throughout our speech community and is codified in the patterns of our language. The agreement is, of course, an implicit and unstated one, *but its terms are absolutely obligatory*; we cannot talk at all except by subscribing to the organization and classification of data which the agreement decrees.⁶

Whorf has shown this by comparing the standard European languages with that of the North American Indians. The Sapir-Whorf Hypothesis has touched off a lingering controversy.

While admitting linguistic relativism with a grain of salt, we must also concede that the experiences of human nature—which is universal—have some transcultural elements. But although human values are universal, cultures vary insofar as each stresses some over the others in different variations. Between the one extreme of holding speech only as an external bodily sign of thought and the other extreme of identifying thought and speech, we take the middle road.⁷ We subscribe to the modified version of the Sapir-Whorf Hypothesis as formulated by Carroll: "Insofar as languages differ in the ways they encode objective experiences, language users tend to sort out and distinguish experiences differently according to the categories provided by their respective languages. These cognitions will tend to have certain effects on behavior."⁸ The following statement of Nakamura reflects the Sapir-Whorf Hypothesis:

Forms of linguistic expression become, in the inner consciousness of people, norms for psychologically ordering in a fixed pattern and carrying to conclusion the operations of thought. Therefore special forms for developing the effectiveness of a given language and more specially its syntax, express the more conscious ways of thinking of the people using the language, and what is more, may be said to explicate such ways of thinking.⁹

The literature flooding in the philosophy of language, ethno-

⁶ Whorf, *op. cit.*, pp. 213-14.

⁷ Kwant, *op. cit.*, pp. 168-169.

⁸ John B. Carroll, "Linguistic Relativity, Constructive Linguistics, and Language Learning," *IRAL: International Review of Applied Linguistics in Language Teaching* 1 (1963): 12. Italics in original.

⁹ Nakamura, *op. cit.*, p. 6

linguistics, sociolinguistics, and psycholinguistics indicate the importance of the study of language and thought.

Several linguistic methods have been proposed, among which are the transformational analysis, scalogram analysis, and componential analysis.¹⁰ Another method as proposed by Mathiot rests on the hypothesis that non-verbal culture (themes of a culture) and cognitive patterns as reflected in language (themes of the language) are separate.¹¹ Both structures, according to Mathiot, are integrated in the higher plane of total culture. These different methods have one common feature: they are designed for the non-native speaker who tries to get information from native informants of other cultures. Hence these methods have plenty of precautionary counter-checks and sophisticated tools such as the use of mathematics. But such methods are needlessly cumbersome to the native speaker who tries to analyze his own language. Furthermore, Burling is skeptical about the method of componential analysis. He says that the answers which informants give depend on how the questions are framed, which not rarely stem from the biases of the interrogator.¹² I believe that Burling's argument holds true for the other methods mentioned above.

I think the best method for a native speaker in metalinguistic analysis is phenomenology combined with a watered-down version of Mathiot's approach. It begins with the linguistic aspect under consideration, moves to its underlying concept and content with the aid of one or several linguistic aspects until it arrives at the content and theme of the language. By induction phenomenology allows the intuition of essences. Moreover, its criterions of coherence are a check. Another check for

¹⁰ Ira R. Buchler and Harry A. Selby, *Kinship and Social Organization, An Introduction to Theory and Method* (New York: The Macmillan Co., 1968), pp. 165-190. A Kimball Romney and Ray Goodwin D'Andrade (eds.), *Transcultural Studies in Cognition, American Anthropologist* 66 (June 1964). E. A. Hammel (ed.), *Formal Semantic Analysis, American Anthropologist* 67 (1965).

¹¹ Madelein Mathiot, *An Approach to the Cognitive Study of Language* (Bloomington: Indiana University, 1968).

¹² Robbins Burling, "Cognition and Componential Analysis: God's Truth or Hocus-Pocus?" *American Anthropologist* 66 (1964): 20-28.

the native speaker analyzing his own culture is experience with other cultures so that he can stand back as a detached observer. The present writer has fulfilled this condition.

I intend to use Cebuano Visayan (henceforth to be used simply as Visayan) as a tool since I am more familiar with it than the other Philippine languages. Visayan also happens to be the biggest native language of Filipinos, followed next by Tagalog and then by Ilocano.. Linguists have shown that the Philippine languages are linguistic relatives having a common ancestor, Original Indonesian or Malayo-Polynesian.¹³ Because of their relationship, certain basic rules apply to all of them. Although Cebuano is closer to the other Visayan languages (such as Waray and Hiligaynon) than Tagalog, I shall limit my references to Tagalog. Visayan will be contrasted with English, which may serve as a representative of the Western languages. But in doing so we must not use English as the measure for Cebuano for both are different. For example, one type of

English phrase structure clauses consist [s] of an actor and an action, and the verb is necessary. Cebuano clauses consist of a situation (an action, a description, or a relation) and a series of details (noun phrases as an actor, object, locative, etc.). Consequently, some Cebuano sentences are verbless, and the student finds verb difficult in English equivalents. ...English and Cebuano verb classifications are not comparable, so the student finds most English verb classification difficult.¹⁴

In contrasting English with Visayan and Tagalog, the rules and definitions of the former must not be projected biasedly to the latter. However, in spite of their differences, we shall use some English terminologies insofar as they are suitable.

II. METALINGUISTIC ANALYSIS

The following considerations show that the Filipino has a non-dualistic world view. The various linguistic aspects consi-

¹³ See Teodoro Llamzon, S.J., *A Subgrouping of Nine Philippine Languages* (The Hague: Martinus Nijhoff, 1969); Eugene Verstraelen, S.V.D., "Soundshifts in Some Dialects of the Philippines," *Anthropos* 57 (1962): 826-56.

¹⁴ Tommy Ray Anderson, "A Constructive Analysis of Cebuano Visayan and English," (unpublished Ph.D. dissertation, The University of California, Los Angeles, n.d.), p ix.

dered form a mosaic which converge on this core. Briefly, (1) the subjective element prevails in Visayan and Tagalog, whereas English is more objective. The subjectivity comes mainly from the modality of verbs. (2) Furthermore, whereas English uses more the objective as manifested in its use of the accusative case, Visayan and Tagalog use more the nominative case. This explains the fact that the Filipino unites the objective and the subjective in his world view. (3) This explains why Visayan and Tagalog are concrete languages (4) and sometimes imprecise.

Subjective Element

Linguists agree that although the Visayan clearly distinguishes the past, present, and future, he is more concerned with modality or aspect than with tense. Visayan verbs are not so time-oriented as English verbs. The difference, according to Dorotheo, is as follows:

English verbs have a well-defined tense system; Cebuano, an aspect system. Tense refers to the time of action; aspect deals with the nature of the action from the point of beginning, continuing or concluding. Both categories, although present in both languages, are signaled by different devices. English verbs are consistently inflected for tense and Cebuano verbs are in a similar manner invariably inflected not for tense, but for aspect. Cebuano aspect is marked by a systematic set of affixation. English aspect, on the other hand, is marked most of the time not by verbal agents alone but by certain relational particles or by other form classes.

As a result, the English speaker chooses his verb carefully from the viewpoint of tense; the Cebuano speaker picks out this from that of aspect. Therefore, there is a strong tendency for the Cebuano to be careless in his English verbs, tensewise; he is apt to exercise caution in the choice of his obligatory aspect, the way it is in his native language.¹⁵

Thus the sentence "Nagkanta siya sa programa" can be translated either in the past or present tense as "He/she sang at the program" or "He/she sings at the program." Likewise, "Nahibawo siya nga mukanta ang iyang anak" can mean either "She/he *knows* that her/his son/daughter *will* sing" or "She/he *knew* that her/his son/daughter *would* sing."

¹⁵ Paz Ruiz Dorotheo, *A Bilingual Structural Analysis to Justify Theoretically the Cebuano Induced Verb Errors in English* (Cebu City: San Carlos Publications, 1966), pp. 66-67.

Anderson observes that the Cebuano Visayan is not keen in observing his tenses: "The Cebuano student has no clear way of distinguishing between English non-past and English future.... If the Cebuano fails to understand the difference between non-past and future in English, he may use a non-past form where English would use a definitely future form."¹⁶

Affixation gives forms or modality to Visayan verbs. This applies likewise to Tagalog and probably to all Philippine languages. Modality or mode is the speaker's opinion regarding the degree of a reality in process. The affixation shows whether the speaker thinks something is factual, ordered, wished, obligatory, dubious, probable, improbable, possible or impossible.¹⁷ The stem "kanta" (song) illustrates Visayan and Tagalog modality.

VISAYAN	TAGALOG	ENGLISH TRANSLATION
<i>Magkanta ako.</i>	<i>Kumakanta ako.</i>	I am singing.
<i>Magpakanta ako.</i>	<i>Magpakakanta ako.</i>	I would like something to be sung. I would like someone to sing.
<i>Pakantahan ako.</i>	<i>Pinapakanta ako.</i>	I am allowed to sing. I am ordered to sing.
<i>Makanta ko kana.</i>	<i>Makakanta ko iyan.</i>	I can sing that.
<i>Kantahan ko ikaw.</i>	<i>Kakantahan kita.</i>	I may/will sing for you.
<i>Kantahi ako.</i>	<i>Kantahan mo ako.</i>	Sing for me.
<i>Mahigkanta ako kanimo.</i>	<i>Mahikanta ako sa iyo.</i>	I wish to sing with you.
<i>Magkantakanta ako.</i>	<i>Kumakantakanta ako.</i>	I pretend to sing.

Figure 1. Modality of Verbs

¹⁶ Anderson, *op. cit.*, pp. 499-500.

¹⁷ Dorotheo, *op. cit.*, p. 36 ff.

More affixes could be added to the list, but the present examples suffice to illustrate the modality of verbs.

How are the Visayan tenses classified? Grammarians and linguists vary in their analysis. Many of them fall into the trap of using a foreign language as the norm. So they project their foreign norms into Visayan and see things in it from their own biases. This is also true even among professional linguists because of their allegiance to various schools of thought (e.g. structuralism, transformationalism, etc.). For example, Anderson thinks that Visayan has four tenses: past primary, past secondary, non-past, and future. While the English simple, compound, and historical tenses add up to twelve tenses, Visayan has much less because it is not tense-oriented. *Any adequate classification should take into account that mode prevails over tense* in Visayan as well as in Tagalog. For this reason we agree with Verstraelen's classification of two quasi-tenses: factual and non-factual-tense.¹⁸ By factual tense he means that the mode and action are realized. On the other hand, non-factual tense—as the word indicates—means that mode and action are not yet realized. Instead of using his terminology, we shall use the terms “finished tense” and unfinished tense” which seem clearer than factual and non-factual tenses. Verstraelen says that these two quasi-tenses are marked by a pair of distinct affixes. A few examples of Visayan affixes:

FINISHED TENSE	UNFINISHED TENSE
/ni-/ , /mi-/ , /ming-/	/mo-/
/nag-/	/mag-/
/gi-/	/-hon/ , /-on/
/na-/	/ma-/
/gi-/	/i-/
/nahi-/	/mahi-/

Tagalog has also a set of affixes which correspond to the above-mentioned classification. For instance:

¹⁸ Eugene Verstraelen, S.V.D., “Essentials of Cebuano” (Cebu City: The University of San Carlos, n.d.).

FINISHED TENSE	UNFINISHED TENSE
/nag-/	/mag-/
/nagka-/	/magka-/
/nagsi-/	/magsi-/
/nagaa-/	/magsa-/
/nagpaka-/	/magpaka-/
/naka-/	/maka-/
/naki-/	/maki-/
/naging-/	/maging-/
/naghi-/	/maghi-/

There may be forms for the progressive/future tenses in Tagalog and Ilocano, but still mode prevails over tense in Philippine languages.

The lack of Visayan time orientation can be observed in the use of the particle *na*. Its nearest English equivalent is 'already,' 'now,' or in the case of negative statements, 'any more,' 'any longer.' *Na* can be used somewhat to express a perfect tense or a fixed condition as in "Bungol na siya" (He is already deaf). But if *na* is used as 'now' or 'already,' 'previously,' a sentence like 'Ugma mugikan na ako' (literally, Tomorrow I will leave already) sounds peculiar to Western ears, for the past (as expressed by *na*) and the future ('will go') co-exist in the same judgment or thought. Examples of *na* used in different tenses could be multiplied. The same applies to Tagalog.

The frequent use of *na* in Visayan and Tagalog (or /-en/ in Ilocano) seems to reflect Verstraelen's division. It is used to indicate whether an action is finished or not yet. Thus "Ikaw na" (literally, "you already," meaning "It's your turn") cannot be understood in English structure. Rather it shows the Filipino preoccupation of mode over tense.

The subjective element of Visayan-Tagalog verbs can be observed in matters of emphasis. Because the English sentence is structurally not fluid, the speaker emphasizes by inflecting his voice. Poetic license is the only exception—which is not ordinary usage. If the speaker wishes to emphasize 'fast' in 'the boy runs fast' (Kusog mudagan ang bata/mabilis tumakbo ang bata), he does it vocally. In Visayan and Tagalog, however, 'The boy runs *fast!*' becomes 'Pagkakusog ang dagan sa bata'/'

'Ang bilis tumakbo ng bata!' According to linguistic professor Eugene Verstraelen, the logical and the psychological coincide in Visayan and Tagalog. Thus the sentence 'The child broke the mirror' can be translated in two ways: (1) '*Gibuak sa bata ang salamin*'/'*Binasag ng bata ang salamin*' or (2) '*Nabuak sa bata ang salamin*'/'*Nabasag ng bata ang salamin*.' In the first translation the breaking with /gi-/ or /-in-/ is intentional, whereas in the second translation the breaking with /na-/ is accidental. This is an example of where English just mentions the facts, Visayan and Tagalog gives the speaker's interpretation. The affixes give a modal, logical, and grammatical stamp on the verb, and the entire sentence hangs around the affixes. In other words, the affixation gives the focus in the sentence.

Have Visayan and Tagalog the active and passive voices? The definition of active and passive voices in Latin (not to include the middle voice) is different from or analogical to the English version because the former demands more agreement of gender, number, and verb form than the latter does. Again, to project the English definition of active and passive into Visayan and Tagalog is queer for the following reasons: Firstly, the active voice presupposes transitive verbs and the accusative case, but Visayan and Tagalog are not accusative languages (as we shall explain soon). Secondly, the instrumental 'by' of the English passive does not correlate perfectly to *sa*, the Visayan and Tagalog equivalent. *Sa* in the sentence 'Ang gatas gihatag sa bata' can either mean 'Milk was given *by* the child' or 'Milk was given *to* the child.' This example may not hold true for Tagalog, but let us see the problem of *sa* with context of case and prepositions.

Cases and Prepositions

Nakamura, the Japanese scholar, writes:

The accusative, by definition, has an objective sense and cannot express a subjective sense. In the light of this linguistic rule... we may be allowed to draw a conclusion that Westerners are inclined to comprehend an object of observation as an objective matter...¹⁹

¹⁹ Nakamura, *op. cit.*, p. 88.

Greek, which is the basis of Western civilization, has the accusative as well as other cases (genetive, dative, etc.). (It might be objected here that the Judaeo-Christian tradition is also a basis. But Dewart has demonstrated that Christianity as received by the West came in Greek clothing.²⁰) Some cases are still working in modern languages as in German and English (e.g. the genetive as 'the woman's hat'). Otherwise prepositions substitute for the want of declensions in Western languages.

How are cases and prepositions in Cebuano and Tagalog? The cases of articles as shown in Figure 2 are not the same as in English. In English 'me,' 'him,' and 'her' are respectively the accusative forms of 'I,' 'he,' and 'she.' Furthermore, personal pronouns in Visayan and Tagalog are convertible to other parts

ENGLISH	VISAYAN	TAGALOG
I love you (sing.).	Gihigugma ko ikaw.	Iniibig kita.
I love you (plu.).	Gihigugma ko kamo.	Iniibig ko kayo.
He/she loves me.	Nahigugma siya kanako.	Umiibig siya sa akin.

Figure 2.

of speech. In Visayan, for instance, the pronoun *ako* (I) can be affixed as a verb (*ipangako*, 'to make mine'), as a adjective or adverb (*akohay*, *maako-ako-on*, *hoggish*, *monopolistic*). A contrast in English and Visayan-Tagalog prepositions will better illustrate the question of case. For example, let us have the verb 'to put' with several prepositions.

Figure 3 shows that Visayan and Tagalog do not need so much prepositions as English does. The literal translation further shows that the accusative seems also present in Philippine languages. But the direct translation (non-use of preposition) is more preferred. The affixes substitute the need of prepositions. Quasi-prepositions such as 'because' (*tungod*, *dahil*), 'against' (*batok*, *laban*), etc. cannot be taken strictly as prepositions for they can also be used as other parts of speech by mere affixation.

²⁰ Leslie Dewart, *The Future of Belief*, Theism in a World Come of Age (New York: Herder and Herder, 1966).

ENGLISH	VISAYAN		TAGALOG	
	Literal Trans.	Direct Trans.	Literal Trans.	Direct Trans.
to put in	ibutang sa sulod sa	ipasulod*	ilagay sa loob ng	ipaloob*
to put above	ibutang sa ibabaw sa	ipaibabaw	ilagay sa ibabaw ng	ipaibabaw
to put under	ibutang sa ilawom sa	ipailawom	ilagay sa ilalim ng	ipailalim
to put outside	ibutang sa guwa sa	ipaguwa	ilagay sa labas ng	ipalabas
to put away from	ibutang layo sa	ipalayo	ilagay malayo sa	ipalayo
to put aside	ibutang sa daplin sa	ipadaplin	ilagay sa tabi ng	ipatabi
to put between	ibutang sa taliwala sa	ipataliwala	ilagay sa gitna ng	ipagitna

Figure 3. Use of Prepositions

*The /ipa-/ prefix is only an example of numerous other affixes possible in Visayan and Tagalog.

Llamzon claims that Tagalog has four cases named after the four noun markers, *ang*, *na*, *ng*, and *sa*. But he adds that this classification does not strictly correspond to the English case pattern. For instance, *ng* can be instrumental, used with an object, possessive or modify something (as 'Tumakbo siya *ng* mabilis' He runs fast). Hence *ng* is used in various ways. The same applies to *sa* which can be in the dative case ('sa tawo') or indicates something locative as illustrated in Figure 3 (e.g., *sa loob*, *sa ibabaw*, *sa ilalim*, etc.).

The negligible use of the accusative case in Visayan and Tagalog seems to spring from its nature of structuring the sentence according to its focus or the central idea. This depends largely

on what affix the verb assumes. Hence just as mode prevails over tense in Visayan and Tagalog, likewise the nominative case prevails over the accusative.

The non-dualistic view can be illustrated similarly in the use of subject and predicate. In English an affirmation always has a subject and a predicate. Where no subject is needed, the impersonal subject is put up. Thus, 'It rains/It is raining.' Or, 'There is a man.' But in Visayan and Tagalog, '*Nagaulan* (*umuulan*), or '*May tao*' does not need the impersonal subject. This is what Llamzon calls "monadic solidarities."²¹

Hockett classifies languages according to cases: the accusative type, the ergative type (such as Eskimo), and the nominative type. A nominative language is one where "... a single case (by definition the nominative) appears both for the subject of any verb because there is also an inflected form of nouns which cannot occur in either of those syntactical positions."²² Visayan and Tagalog seem to approach the nominative type.

Concreteness

Visayan, Tagalog, and other Philippine languages are concrete because their words are built from stems by affixation. Moreover, the affixes add emotional concreteness to the words. For example, *tawo* (tao) or 'man' and some of the derivatives are as follows in Figure 4. Any stem can be affixed as a noun, adjective, verb, or adverb. Each derivative in turn can be elaborated into more forms. Conversely, one can make out concretely the stem by removing the affixes. This may also be true of English (e.g. man, manly, manliness, manhood, mannish) and other European languages but to a limited degree on account of their inflexibility.

The concreteness of thought can be seen in the nouns. In English, 'to sit down' and 'chair' have no linguistic connection.

²¹ Teodoro A. Llamzon, S.J., "Modern Tagalog, A Functional-Structure Description" (Manila: Ateneo Language Center, June 1968), pp. 81-83. (Mimeographed).

²² Charles F. Hockett, *A Course in Modern Linguistics* (New York: The Macmillan Co., 1958), p. 235.

VISAYAN	TAGALOG	ENGLISH EQUIVALENT
tawo	tao	man
tawhan	tauhan	to man, to tend (as a house in the absence of its owner), inhabited
katawhan	katauhan sangkatauhan	people, humanity
tawhanon	makatao	human, humanly
tinawhan	tauhan	manned
matawo	magpakatao	to be act like a man (in Cebuano it also means 'to be born')
tawo-two	tau-tauhan	scarecrow, manikin, figurehead, caricature

Figure 4.

(This may be due to the fact that English is a linguistic hybrid so that words from Anglo-Saxon, Latin, and other origins co-exist.) But in Visayan and Tagalog, *lingkuranan* (*upuan*) is clearly from the verb *lingkod* (*umupo*).

English grammarians categorize words according to their parts of speech. However, the flexibility of Philippine languages comes from the affixation. For example, the pronouns by affixation can become adjectives, adverbs, or verbs. Because of the facility of word-formation by affixes, Mgrs. Yap, an authority of Visayan and a Bible translator, prefers to classify words (with the exception of prepositions) according to thought-forms instead of according to parts of speech.²³

²³ Manuel Yap, *Ang Dila Natong Bisaya, Mga Katarungan ug Katin-awan bahin sa Iyang mga Lagda ug mga Hiyas* (Cebu City: published by the author, 1947), pp. 63-64.

Granted that Visayan and Tagalog have a concrete vocabulary, can they have abstract nouns? Yap says no. He says that the closest possible equivalent are collective nouns.²⁴ Although Yap's reasoning was intended only for Visayan, it also applies to Tagalog because of the nature of said language. Yap takes the English abstract nouns of quantity as an example:

ENGLISH	VISAYAN		TAGALOG	
magnitude	/ka-/ <i>kadaku,</i>	/gi-on/ <i>gidak-on</i>	laki, dami,	/ka-an/ <i>kadamihan</i>
depth	<i>kalawum,</i>	<i>giladmon</i>		<i>kalaliman</i>
duration	<i>kadugay,</i>	<i>gidugayon</i>	tagal	<i>katagalan</i>
width	<i>kalapad,</i>	<i>gilapdon</i>	lapad	<i>kalaparan</i>

Figure 5. Nouns of Quantity

Figure 5 shows the affixes which Visayan and Tagalog form for the equivalent nouns. According to Yap, /ka-/ and /ka-an/ are used also for collective nouns like *kabatoan* (rocky places, stone heap), *katubhan* (literally, place of sugarcane, or sugar-field), *kabataan* (children, youth). Other attempts in Cebuano like /pagka-/ or /pag-/ cannot be exclusive for nouns because they can also serve as verbs. Thus *pagkamaayo* (goodness) is both a noun and also a verb in 'Sa pagkamaayo sa bata...' (when the child became better...). Let us see /gi-on/ later on. Hence the equivalent of abstract noun of quantity in English is a concrete collective noun in Visayan and in Tagalog.

What about abstract nouns of quality? Figure 6 shows the Cebuano and Tagalog version. The previous observations on /ka-/ and /ka-an/ also apply here. What is left to be explained is the Visayan /gi-on/. Yap says that /gi-/ makes up the focus of a sentence and /-on/ means or denotes an action to be done as *sunogon* (to burn), *paliton* (to buy). The affix /gi-on/ de-

²⁴ *Ibid.*, pp. 169-75.

ENGLISH	VISAYAN	TAGALOG
	/gi—on/ /ka-/	/ka-an/, /ka—han/
goodness	<i>gimaaychon, kamaayo</i>	<i>kabutihan</i>
beauty	<i>gikatahomon, katahom</i>	<i>kagandahan</i>
whiteness	<i>giputi-on, kaputi</i>	<i>kaputian</i>
righteousness	<i>gitarungon, katarung</i>	<i>kabaitan</i>

Figure 6. Nouns of Quality

notes what makes the subject what it is. For instance, the heaviness (*gibug-aton*) of iron is what makes it heavy, and the whiteness (*gipution*) of a flower is what makes it white. Again, Visayan and Tagalog nouns of quality are concrete.²⁵

Why then are nouns of quality abstract in English but concrete in Visayan and Tagalog? Yap says that quantity can be increased or decreased but quality cannot. Furthermore, the Westerner looks objectively at quality but the Filipino looks subjectively at quality as part of himself.²⁶ In other words, the Westerner dualistically splits object and subject but the Filipino synthetically views them together.

Linguistic imprecision

We do not wish to say that the Philippine languages are entirely imprecise. Every culture has a set of culturally-conditioned precise words which another language cannot directly translate. The Philippine languages, for example, have a rich vocabulary concerning rice in all its states as well as precise terms on the various ways of carrying things. But the Philippine languages have no original word for snow, whereas Eskimo has quite a vocabulary for it.

However, an area of linguistic imprecision seems to be in description, which can be explained by the absence of object-

²⁵ *Ibid.*, p. 173.

²⁶ *Ibid.*, p. 174-175.

subject dichotomy in Visayan and Tagalog. Thus 'delicious' (*lami, sarap*) is applied to food, persons, discourse, talents. While 'delicious' denotes pleasure, its use fails to specify the objective from the subjective. This observation also applies to 'beautiful' (*nindot, maganda*), which in Filipino English is often translated as 'nice.' Non-dualism also explains the non-distinction between the animate and the inanimate. The word *patay* (dead) can be applied to a man, an animal, a clock, engine, or electric light. 'Destroyed' (*guba, sira*) can be said of a destroyed machine, a sick stomach, or a crazy mind.

Although Visayan Tagalog have the comparative degree, descriptions ordinarily are in the positive or superlative degree. The overuse of 'very' in Filipino English reflects this linguistic imprecision. Yap claims that the little use of the comparative degree in Visayan is one of the several traits which it has in common with Hebrew.

The most imprecise and most useful word in Visayan-Tagalog is *kuan* (*kuwan*). Its nearest English equivalent is 'thing.' It can be used for any part of speech and can replace what is inexpressible.

As we shall see later on, another reason—a cultural one—prompts the preference of imprecise words and euphemisms to precise words.

Summing up: we have shown that the Filipino does not dualistically view the world like the Westerner—as represented by English—who distinguishes the objective from the subjective. His world view is non-dualistic. Since the word is negative, a positive name must be given. 'Monistic' is improper because it means either stressing the objective or the subjective. In the absence of an existing term, we shall call it the "synthetic" world view, meaning both the objective and subjective—although separate—are combined into a whole.

In the course of our metalinguistic analysis, we did not intend to linguistically analyze Visayan and Tagalog. Yap's statement about using the classification of words according to thought-forms and not according to parts of speech deserves

more attention. We have also indicated that the linguistic norms of English and of other foreign languages do not perfectly apply to Visayan and Tagalog. That some linguists biasedly use English for measuring the Philippine languages can bring about no small confusion.

This metalinguistic exposition of Visayan and Tagalog may not be very convincing. The reasons proposed do not clinch all the arguments especially for those who refuse to accept the hypothesis of modified linguistic relativism. But we wish to contend that the non-dualistic world view is *hinted* at in the linguistic evidences as presented. The probability is there, and empirical sciences rest on probability when absolute certitude is impossible to obtain. Moreover, our metalinguistic explanation is corroborated from the viewpoint of cultural comparison and of Filipino behavior.

III. COMPARISON WITH OTHER EASTERN CULTURES

Let us try to compare the Filipino synthetic world view with that of some other oriental cultures in the hope that the comparison will give some insight on Filipino culture. Those to be compared with are three Far Eastern cultures (India, China, Japan) and one Near East culture (Hebrew). Although we shall rely heavily on Nakamura's work we shall take the liberty of re-arranging his presentation. One reason is that Buddhism and its influence in Indian, Chinese, and Japanese thought is a major concern of Nakamura's book, but this is negligible in Filipino thought.

Two preliminary remarks. Firstly, when we speak of 'Eastern thought' as distinct from 'Western thought,' we mean the pure form, for we know that both have had mutual exchange and borrowing. Secondly, the terms 'object' and 'subject' will often be encountered. By 'object' we mean the non-ego. It includes both the world, the visible phenomena, as well as one's own psychic states when viewed as separate from ego or the thinking person. 'Subject' means the thinking person. But when the thinking person considers himself as part of the world, then the world is part of the subjective.

Indian Thought

Sanskrit, the ancient Indian language, according to Nakamura (pp. 87-88), prefers the nominative case to the accusative case. "First of all, as a visible example of this tendency, in Western languages, when a person is the object of a verb, the name of the person is expressed most of the time in the accusative case, while in Sanskrit the person in question is often referred to in the nominative case" (p. 87). Hindi, the modern and major Indian language, belongs to the nominative type.²⁷

Like the Filipino, the Indian world view is also non-dualistic. Nakamura devotes chapter 10 on Indian thought as "alienation from the objective natural world." In a section entitled "lack of the notion of order in the objective natural world," Nakamura writes (p. 136):

There is a tendency among Indians, divested in general of the concept of a perceptible objective order, not to differentiate too sharply between the actual and the ideal or between the fact and imagination or fantasy.

Hence Indians are fond of myth and poetry and lack historical consciousness and time concepts (pp. 143-146; 79-81). Whereas western philosophy defines truth as the agreement of the object and subject, Indian philosophers sought truth as "complete concordance or spiritual unity through ethics, and they considered this spiritual way of life to be the truth" (p. 147). Non-dualistic thinking naturally leads to the "non-development of natural sciences" (pp. 147-151) as well as "the spirit of tolerance and conciliation" (pp. 168-172). The Indian version of non-dualism leads to reflection and introspection (chap. 11-12) and a "subjective comprehension of personality" (chap. 7).

Between individuality and sociability, the Indians stress the "primacy of the Universal Self over the Individual Self" (chap. 8). This is contrary to the western primacy of self.

The Romans neither accepted the spiritual supremacy of another self over one's self, nor set up a distinction of social standing between one's self and another's. Even gods and superiors were addressed only by the pronoun of the second person "*tu*." This is also true in the Greek language. Hence in Western languages of ancient times honorific expres-

²⁷ Hockett, *op. cit.*, p. 235.

sions are few. On the other hand, most Indian people are destitute of any acute awareness that the self of others is distinct from one's self. In Indian the tendency is not to regard another self as independent subject of action opposed to one's self (p. 93).

An Indian observed that Philippine values are similar to Indian values.²⁸

Chinese Thought

The Chinese language according to Nakamura is concrete and its graphic writing illustrates this fact (pp. 177-178). Chinese has "no one word which corresponds to a Western word expressing a general and abstract idea. Because of their synthetic and particular character Chinese words are more nearly proper nouns than the common nouns of the Western languages. . . ." (pp. 178-179). The subject of a Chinese sentence is often concrete—a person.

When they express ideas, the Chinese are apt to consider man as the subject rather than the object of the verb. In Indo-European languages when there is no object following the transitive verb, it generally changes into a passive verb. Since the Chinese did not pay much attention to the passive voice, they did not understand man objectively in spite of the fact that they considered all things anthropocentrically (p. 233).

The Chinese also have the non-dualistic or synthetic world view. Nakamura accepts the criticism that "Chinese philosophies regarded the opposition of subjectivity and objectivity as merely relative, that is, as one that did not transcend common sense," and that the Chinese did not distinguish the past, present, and future (p. 244). With this synthetic world view, one understands also why they esteem nature and have the reconciling tendencies (chap. 24-25), why the "emphasis on the particular" (chap. 17), and why the "foundness for complex multiplicity expressed in concrete form" (chap. 19).

It seems that the Chinese were not very conscious of the distinction between natural phenomena and the actions of human beings. They thought that man could exert some power over nature, when events depended upon the behavior of man, and that natural power and the

²⁸ Tej Pratap Singh, "Some Impressions on Indian and Filipino Value Systems," *Philippine Sociological Review* 13 (October 1965): 210-15.

power of ideas were two aspects of the one and the same universe (p. 259).

Non-dualism is also expressed in Chinese folk religion which uses charms and spells (pp. 235-243). Another result is the non-development of technical science, despite the fact that the ancient Chinese civilization was already most advanced while Europe was still barbarian. What China developed instead was a "descriptive science in regard to the particular" (pp. 119-203).

China is family-centered with its patriarchal system. The Chinese esteem hierarchy (chap. 23) and "formal conformity" (chap. 18). Consequently, they have a respect for age and seniority as expressed in ancestor worship (p. 269).

From these facts, it can be gathered that Filipinos have numerous common elements with the Chinese.

Japanese Thought

Like the Indian and Chinese languages, Japanese is concrete and therefore accents the emotions (pp. 573-574). Nakamura says: "In the original Japanese language, there is no word that expresses the object as opposed to the subject. . . . In Japanese sentences, the subject is, in most cases, a human being or personified subject of action. And, in customary usage, the composition of the passive voice is rare—that is, objective things or the object of action are rarely used as subject" (p. 574). Elsewhere Nakamura says:

The expressive forms of Japanese sentences put more emphasis upon emotive factors than on cognitive factors. The forms of expression of the Japanese language are more oriented to sensitive and emotive nuances than directed toward logical exactness. The Japanese language does not tend to express precisely and accurately the various modes of being, but is satisfied merely with vague, typological expressions (p. 531 ff.).

Furthermore, the language lacks "a distinction between genders, and no articles are used" (p. 531) as well as "the relative pronoun 'which,' standing for the antecedent, that helps develop clarity of thought" (p. 534). Japanese then has linguistic features similar to Visayan and Tagalog.

Nakamura describes the Japanese non-dualistic world view in a section entitled "lack of knowledge concerning the objective

order" (pp. 573-576). And like Indians and Chinese, the Japanese accept the "phenomenal world as absolute" (pp. 350-361). Likewise religion is "this-wordly" (pp. 361-372) with the concomitant belief in nature spirits, shamanism (chap. 37), animism with a tendency to pantheism.

We have already spoken above about the concreteness of Japanese thought as hinted at in its language. Nakamura devotes chap. 36, entitled "Non-Rationalistic Tendencies," wherein he speaks—among other things—about Japanese "intuitive and emotional tendencies," the "tendency to avoid complex ideas," and the "fondness for simple symbolic expressions." The Japanese also have a "weakness of the spirit of criticism" (pp. 400-406).

Japanese interpersonalism is quite close to the Philippine version. In its patriarchal system, the family—not the individual—stands as the core. "The prevailing atmosphere in Japanese social life, we may say, is that of close intimacy and alliance, and this atmosphere of intimacy and alliance is perhaps most manifest in the family, the first and most important of their closed nexus" (p. 417). Nakamura goes further:

It was the family, not the individual, which was the determining factor in Japanese life of the ancient past. Yoichi Haga (1867-1927), a master of Japanese studies, for instance says: "The unit of Western society is the individual and groups of individuals make up the State. In Japan, the State is an aggregation of families. Therein lies the basic difference" (pp. 417-418).

As in the Philippines, Japanese "social relationships take precedence over the individual" (pp. 409-413). The closed group of the Japanese is explained in chap. 35, "The Tendency to Emphasize a Limited Social Nexus." Japanese society puts "emphasis on rank and social position" (pp. 426-434). It has a master-servant relationship. Anthropologist Chie Nakane in her book, *Japanese Society*, clearly explains this phenomenon.²⁹ According to her, the closed nexus may not necessarily be the family but the individual's office or work group which may be-

²⁹ Chie Nakane, *Japanese Society* (Berkeley and Los Angeles: University of California Press, 1970), p. 96 ff.

come his second family. After explaining the inter-personalism of of Japanese society, Nakane continues:

The overall picture of society resulting from such inter-personal (and inter-group) relations is not that of horizontal stratification by class or caste but of vertical stratification by institution or group of institutions.³⁰

The Filipino concept of loyalty centers on person who may serve as a symbol of corporate personality. This is also in Japanese thought. As Nakamura writes:

The tendency to confine values to a limited human nexus reveals itself in Japan in absolute devotion to a specific individual as a concrete symbol of Japanese social values. The Japanese, unlike the Indians and Chinese, prefer not to conceive of a human nexus in an abstract way. They are apt rather to follow an individual as a living representative of that nexus. As I have previously indicated, the "family" in ancient Japan was not abstract concept, but was embodied in the person of the living family head. . . . In feudal Japan, however, this relationship was a simple one; the vassal devoted his entire existence to his lord. This gave rise to the motto "a loyal vassal does not know two masters." This way of thinking, characteristic of Japanese society in general, manifests itself among Japanese thinkers in an attitude of absolute devotion and obedience to a specific individual (p. 449).

Filipino interpersonal values such as *utang na loob*, non-interference, *hiya*, replying to please the interrogator, etc. are also found in Japanese society.³¹

Hebrew Thought

Yap says that Visayan is closer to the Hebrew, Arabic, and Malayan languages than to the European languages.³² Although not all his statements and conjectures can be subscribed to, we agree with his above-mentioned conclusion. This applies as well to Tagalog.

Like the big three Oriental cultures just outlined, Hebrew, a Semitic or Near Eastern culture also has a non-dualistic world

³⁰ *Ibid.*, p. 87.

³¹ Ruth Benedict, *The Chrysanthemum and the Sword*, Patterns of Japanese Culture (1946; reprint ed., Tokyo: Charles E. Tuttle Co., 1970).

³² Yap, *op. cit.*, p. 261.

view."³² From this world view spring consequences similar to the oriental cultures. But since we shall speak more of this similarity later, we shall not mention them here to avoid needless repetition.

IV. FILIPINO BEHAVIOR

Let us see the consequences of the Filipino's synthetic world view as reflected in his behavior. The following, in our opinion, logically flow from the Filipino's non-dualistic Weltanschauung.

Harmonising Spirit

Jocano maintains that the Filipino wants to be in harmony with nature:

In the Philippines, this relationship revolves around the concept of equilibrium-maintenance (*pagkakapantay, di pagkakatalo*). By equilibrium-maintenance is meant having consistent harmonious relations with nature—i.e. living life according to the traditional and natural laws. It is commonly held for example that events happen because of disequilibrium in the relationship between man and nature and between elements of nature itself. Events are either positive (favorable) or negative (unfavorable) to human existence. Disease, misfortunes, accidents and similar sufferings of man are effects of unfavorable relationships with the surrounding world. Somewhere along the way of everyday life the individual(s) concerned have interfered with the equilibrium process.

The insistence on equilibrium (or balance) in human activities is derived from the concept that nature is essentially based on a binary system of relationships: night and day, light and shadow, rain and sunshine, health and illness, hot and cold, high and low, male and female and so on. All of these points of reference require a balance of functions or nature falls apart. Harmony is the theme of the universe. Even contradictions—as long as they remain within the pull of their influence—help nature achieve harmony. For example, vegetation needs heat and cold, rain and sunshine, or it dies. So it is with man's responses. Man needs just the right amount of contradicting elements from nature in order to function normally—too much of one element

³² Claude Tresmontant, *Essai sur la Pensée Hébraïque* (Paris: Les éditions du Cerf, 1962), p. 56 ff, 68, 90 ff.

causes an imbalance in the mechanisms of the body and this brings about disease and discomfort.³⁴

This equilibrium and dualism or philosophy of harmony with nature is confirmed independently by a structuralistic study of Filipino creation myths.³⁵ Anthropologists agree that folklore discloses a people's mentality.

The spirit of harmony with nature is reflected in the Filipino's time orientation:

Visayan and Tagalog have borrowed Spanish words such as *minuto* (minute), *oras* (hour), the names of the days and months. The absence of original non-Spanish counterparts, suggests that the early Filipinos had a different time-orientation, just as the Filipinos had no original names for animals and plants which the Spanish colonizers introduced.

Besides terms like *ganiha* (Tagalog: *kanina*) 'a while ago,' *karon* (ngayon) 'now,' *unya* (*mamaya*) 'later,' *taudtaod* (*maka-raan nang ilang sandali*) 'after a while,' a number of words center on the cycle of day and night. It is interesting to note that 'sun' and 'day' are the same in Visayan and Tagalog (*adlaw*, *araw*). Thus there is dawn (*kaadlawon*, *liwayway*), morning (*buntag*, *umaga*), noon (*udto*, *tanghali*), afternoon (*hapon*), night (*gabii*, *gabi*), yesterday (*gahapon*, *kahapon*), tomorrow (*ugma*, *bukas*).

Some terms center the different phases of nature such as 'ebb' (*hunas*, *kati*), 'high tide' (*taob*, *laki ang tubig*), 'moon'/'month' (*buwan*, *bulan*), 'rainy season' (*ting-ulan*, *tag-ulan*), 'wet monsoon' (*habagat*), 'dry seasons' (*ting-init*, *tag-init*).

With the cycle of rain and heat, farmers speak of 'planting time' (*ting-tanom*, *tag-tanim*) and 'harvest time' (*ting-ani*, *tag-ani*). Visayan distinguishes *ting-ani* (as harvest for rice) and

³⁴ F. Landa Jocano, "Cultural Changes in Relation to a Sustained Country-wide Family Planning Programme" (Paper read at the International Planned Parenthood Federation, Southeast Asia and Oceania Regional Conference, Baguio City, March 26, 1971), pp. 9-10.

³⁵ Encarnacion Iturralde, S.Sp.S., "Structuralism Applied to Creation Myths," *Unitas* 43 (December 1970): 60-103. The author notes that the dualism of Levi-Strauss, on whose method the study is based, is greatly influenced by the dialectic philosophy of Hegel and Marx.

ting-sanggi (corn harvest). The Visayan speaks of *ting-humay* (rice season), *ting-mais*, (corn season), *ting-mangga* (mango season), and so on with the seasonal fruits.

The Gaddangs of the Mountain Province, according to Troyer, have a cyclical view of time.³⁶ Their time orientation begins with the day-and-night cycle, which in turn make up a bigger cycle of the lunar month. Each month is named after a particular seasonal plant. The months make up the different monthly cycles of the year, which in turn have the yearly cycles. Troyer mentions an interesting fact: many of the Gaddangs do not know their age. This phenomenon is also found among some lowland rural folk.

Before the clocks were invented, the westerners had time-pieces such as hourglasses and sundials. This concern for time may be due to climatic conditions, where the unequal lengths of day and night vary much in winter and summer. But the early Filipinos had no need for chronometers because linear time-consciousness did not belong to their culture. Nature itself in the tropics is one big clock.

The Filipino spirit of harmony is also at work in his relations with his fellowmen. The Filipino harmonizes his individuality with others.

Kuyog (*kasama*) or 'companion' seems to characterize the Filipino's social orientation. From birth a baby is never left alone. Neglectful parents are censured for leaving (*pasagdan*, *pabayaan*) a child alone. With this kind of child rearing a Filipino naturally wants a companion in his activities such as in taking a walk.

In most rural communities his house is too small and the number in the household too large for any measure of privacy or solitude. But even his city counterparts whose house has four bedrooms insists that a sibling or maid sleep in the room with him.

Not only does the child get used to being with other people con-

³⁶ Lester O. Troyer, "Linguistics as a Window into Man's Mind: Gaddang Time Segmentation," *Anthropology: Range and Relevance* (Quezon City: Kayumanggi Publishers, 1969), pp. 466-76.

stantly; he also positively fears being alone. One never knows what malevolent spirit is lying in wait to harm the unwary individual.³⁷

A non-Filipino guidance counselor was surprised to find that students with problems take along a companion when they come for consultations on matters of conscience. In Philippine hospitals even private rooms have an extra bed for the patient's constant companion. Even after death, the corpse is never left alone during the wake. So from childhood until death the Filipino is hardly alone.

Since the Filipino is concerned for others, to ask somebody where he comes from or where he is going is considered good manners. Likewise good children are supposed to ask leave (*pananghid, pahintulot*) from their parents, and a good husband is supposed to inform his wife where he is going. On the other hand, the Westerner, who treasures his individuality and private life, is offended when other people "mind his own business."

When conflict arises between deciding on the individual's interests and that of his group, the latter usually prevails. Thus the eldest of a family will postpone marriage for the sake of supporting his younger brothers and sisters. Happiness for the Filipino is being with his group. Since he is group-oriented one understands the proliferation of social organizations in a small town.

Although the American values his privacy and individual rights, the Filipino thinks otherwise. The term for privacy (*pag-inusara, pangsarili*) literally means to be alone, which is contrary to the Filipino's group-orientation.

A great deal of Philippine values are essentially interpersonal.³⁸ The value of *amor-proprio* (self-esteem, sensitivity to discourtesy) is connected with *hiya* ("shame"). The value of non-interference intends to avoid contracting the debt of *utang na loob* (reciprocity), but once contracted the latter prevails.

³⁷ Mary R. Hollnsteiner, "Social Control and Filipino Personality," *Philippine Sociological Review* 11 (July-October 1963): 187.

³⁸ For a summary of Philippine values, see Felicidad V. Cordero and Isabel S. Panopio, *General Sociology: Focus on the Philippines* (Manila: College Professors Publishing Corporation, 1967), pp. 42-62.

The use of intermediaries or go-between, the values of loyalty, hospitality, *pakikisama* (conformism), smooth interpersonal relations, emotional closeness, respect for authority are values related to persons.

Interpersonalism, which needs much diplomacy, explains why frankness in general does not seem to be a Filipino virtue. Courteous insincerity (*dili-dili, paghili-hili*) belongs to Filipino etiquette. Likewise the concern for not hurting the feelings of others is approached by indirect ways and imprecise vague words. There was a time—and still is practised in some parts of rural Philippines—when courting was done indirectly by metaphors. Euphemism on sexual matters is universal. But Filipino euphemisms, besides the sexual, abound because of diplomatic concern.

Briefly then, the Filipino tendency to be with others stems from his world view. The dichotomy of the individual (subject) and others (object) is a Western phenomenon. Rather, if the Filipino wants to harmonize himself, then the tendency is not to be individualistic but to blend oneself with others. More of this in the next section wherein the topic will have more philosophical treatment.

Even the Filipino's outlook on the universe is personalistic. According to Jacano, "... the lifeways of the people is the belief that any man (a farmer or employee) to be successful he must square accounts with the spirits or saints by performing the necessary rites and ceremonies."³⁹ This personalistic view is opposed to the impersonal, mechanistic view of the universe.

Concrete Thinking and Fondness for the Elaborate

Like his Asian neighbors, the Filipino concrete way of thinking comes from his synthetic world view. The metalinguistic analysis has sufficiently demonstrated this concrete thinking. The Filipino's concrete thinking is also manifested in his pragmatism and utilitarianism.

³⁹ F. Landa Jocano, "Filipino Catholicism: A Case of Religious Change," *Asian Studies* 5 (April 1967): 64.

A development of concreteness is ornateness. Examples of Filipino folk art are the brightly colored jeeneys, the Christmas lanterns, and decorations in barrio fiestas. The *balagtasan* and *balak* are examples of the Filipino's love for ornate speech.

Non-scientific Mentality

Theodore Roszak attributes modernization and the progress of technocracy to the capacity of western man to objectivize.⁴⁰ The scientific mind is enhanced in its being able to divorce the object from the subject. We have seen in our survey that the non-dualistic world view has not fostered the scientific spirit in India, China, and Japan. This is also true of the Philippines.⁴¹ One cause for the little questioning in Philippine classrooms is the uncritical mind. When the students are brought to a scientific exhibit, generally they do not ask questions but are drawn more to what fascinates the eyes. Filipino tourists abroad behave similarly. The non-distinction of object and subject perhaps explains why a Filipino is often hurt when his work is criticized. In his way of thinking, his work and himself are one.

In 1967 the Philippine Constabulary shot down some "rebellious" members of the *Lapiang Malaya*, a locally-founded religious sect. Discovered in the bodies of the slain were Latin and other esoteric formulas which were believed to make their bodies bullet-proof. Such a trust in formulas, as noted also in witchcraft, attaches a virtual identity between word and thing.

But the critical mind is not the only way to technical progress, as Japan has shown. Before World War II the Made-In-Japan trademark was synonymous to cheap imitation. Soon Japanese practicality and pragmatism improved and made cheaper Western inventions. Like the Japanese, the Filipino's practical mind can lead him to technical progress.

Although not a few Filipino leaders exhort scientific and technical progress at all costs, this must be taken with a grain

⁴⁰ Theodore Roszak, *The Making of a Counter Culture*, Reflections on the Technocratic Society and Its Youthful Opposition (New York: Anchor Books, 1969).

⁴¹ Josefina D. Constantino, "The Filipino Mental Make-up and Science," *Philippine Sociological Review* 14 (January 1966): 18-28.

of salt. Roszak says the West is paying a staggering price for its technocracy. A part of the price is the alienation of man and the dehumanization of Western society. Another part of the price is that the scientific-based society has banished human joy.

If the experience of time can be thus objectified, then why not everything else? Why should we not invent machines that play games, make poems, compose music, teach philosophy? To be sure, it was once thought that such things were to be done for the joy of the playing, the making, the composing, the teaching. But scientific culture makes no allowance for "joy," since that is an experience of intensive personal involvement. Joy is something that is known only to the person; it does not submit to objectification.⁴²

The modern western youth, the victims of the woes of technocratic society, feel this form of scientific slavery. So they form the counter-culture by stressing again the personal by forsaking the modern comforts and by living in personalistic communes. They again want to experience the simple human joys which technocracy cannot give. They realize that human values are much better than technical and material values. But to the other people who do not realize the motives of "the strange youngsters who don cowbells and primitive talismans and who take to the public parks or wilderness to improvise outlandish communal ceremonies," these counter-culturists are just considered as "a strange brand of radicalism... that turns to prehistoric precedent for its inspiration."⁴³

Furthermore, Roszak in the seventh chapter entitled "The Myth of Objective Consciousness" documents how the so-called scientific mentality obscures and how the modern scientists have taken the role of shamans in primitive society.

We do not mean to disparage the scientific mentality for it has also its good sides. The scientific mind has a clear concept of cause and effect, which is not so in the synthetic world view. For instance, some Filipino farmers think that building a fire will produce rain. This is based on the assumed cause by similarity: that smoke, which looks like clouds, will stimulate rain clouds. This also explains the practice of beating sugar canes on

⁴² Roszak, *op. cit.*, pp. 228-29.

⁴³ *Ibid.*, p. 265.

the trunk of mango trees, to which is attributed a cause of producing sweet fruits. Other forms of mistaken identity could added, such as causality by proxy and the part-for-the-whole causality. This mistaken notion of causality can also be applied to some religious practices.⁴⁴ A believer may think that by applying causality by contact, the rubbing of a handkerchief on a religious statue may bring about the transmission of religious power from the statue to the handkerchief.

But should this mistaken notion of causality be called magic? The dictionary defines magic as "the part which claims or is believed to produce effects by the assistance of supernatural beings or by a mastery of secret forces of nature." While it is true that animistic practices may be the product of the pre-scientific mind, and that animism believes in personal super-beings and spirits, I would prefer not to use the word 'magic' but rather a wrong notion of causality. Moreover, the Filipino notion and function of symbol has more to do with this. More on the topic of symbolism in the next section.

The Poetic Mind

The poetic vision of the world comes from the synthetic world view. The Filipino's love for the concrete and the elaborate necessarily goes with metaphors. Since this view makes one in comunión with nature, St. Francis of Assisi spoke of Brother Sun and William Blake saw in the sunrise "an innumerable company of the Heavenly host crying 'Holy, Holy, Holy is the Lord God Almighty.'"

But the objective or dualistic world view wants nothing to do with such mythical ways of thinking. Roszak claims that the scientific (or dualistic) world view impoverishes man's view of nature.

While the art and literature of our time tell as with ever more desperation that the disease from which our age is dying is that of alienation, the sciences, in their relentless pursuit of objectivity, raise aliena-

⁴⁴ See John J. Carroll, S.J., "Magic and Religion," *Philippine Institutions* (Manila: Solidaridad Publication House, 1970), pp. 40-74. F. Landa Jocano, "Filipino Catholicism . . ." pp. 42-64.

tion to its apotheosis as our *only* means of achieving a valid relationship to reality. Objective consciousness is alienated life promoted to its most honorific status as the scientific method. Under its auspices we subordinate nature to our command only estranging ourselves more and more of what we experience, until the reality about which objectivity tells us so much finally becomes a universe of congealed alienation. It is totally within our intellectual and technical power...and it is a worthless possession. For "what does it profit a man that he should gain the whole world, but lose his soul?"⁴⁵

Roszak defends the poetic view in chapter 8 of his book. Furthermore, he claims that while the scientific mind dismisses the mythical symbols and rituals of the synthetic world view, the scientific "mode of consciousness" is also creating its own myths.⁴⁶

Since the members of the counter-culture realize their non-poetic heritage, they try to compensate this need by mental drugs and even Zen meditation. Or as Roszak puts it:

If we accept the proposition that the counter culture is, essentially, an exploration of the politics of consciousness, then psychedelic experience falls into place as one, but only one, possible method of mounting that explosion. It becomes a limited chemical means to a greater psychic and, namely, the reformulation of the personality, upon which social ideology and culture generally are ultimately based.⁴⁷

Depth-psychologist Josef Goldbrunner has a Jungian interpretation of the counter culture. In a lecture he said that Western culture emphasizes the logical over the illogical, the rational over the emotional. But this attitude can lead to neurosis because man is not pure reason. The total man is composed of the conscious and the unconscious wherein reside the archetypes and collective symbols. So when the unconscious is repressed by over-objectivization, the repression will reappear in some form of psychic ailment. Goldbrunner claims that the youth of the counter culture want to feel the dream life and the illogical and the emotional. The means chosen by the youth are the drugs, although others go for oriental meditation and emotional life in communes.

What the counter-culturists desire the Filipino already

⁴⁵ Roszak, *op. cit.*, pp. 232-33.

⁴⁶ *Ibid.*, p. 214.

⁴⁷ *Ibid.*, p. 156.

has through his synthetic world view. Furthermore, the Filipino seems to enjoy better mental health than many westerners.⁴⁸ If this is true, can it be attributed to his world view? For one thing, the Filipino is not emotionally repressed. For instance, Filipino homosexuals have some social acceptance, which would be impossible in Western culture where homosexuality has a social stigma.

Summary: On the Filipino Identity

We have tried to stereotype the Filipino. There is a great probability that he follows the dictates of his culture, but not always because of the element of human freedom and of other factors.

Let us recapitulate the previous considerations from the aspect of Filipino identity. Is the Filipino oriental or occidental? Not a few of Philippine intellectuals cannot answer the question because they are confused also about their identity. We have seen the Filipino's synthetic world view which his Oriental neighbors share as well as the logical consequences of this view. Although the Philippine bilateral kinship is not the same as the other oriental cultures, still they all have that non-individualistic or interpersonalism which pervades the family, business, and the whole social structure. What the Spanish colonizers introduced as the Catholic practice of sacramental god-parenthood the Filipinos have adapted as a technique for alliance-making. The actual Philippine compadrazco system is quite different from the Spanish counterpart. The Americans introduced democracy, but the Filipinos adapted it in their interpersonalistic society which is non-democratic but hierarchic and authoritarian, with class distinction between the Big People and the Small People.

⁴⁸ Although not much reliable data are available on this point, a further comparative study would be most rewarding. See Milagros M. Catuncan, "The Etiology of Suicide in Manila and Suburbs," *Philippine Sociological Review* 8 (October 1959): 26-33; Richard W. Callar, "Philippine Public Health Programs in a Transitional Society," *Phil. Soc. Rev.* 9 (January-April 1961): 47-58; Rodolfo R. Varias, "Psychiatry and the Filipino Personality," *Phil. Soc. Rev.* 9 (July-October 1963): 179-84; Lee Sechoist, "Symptoms of Mental Disorder in the Philippines," *ibid.*, pp. 189-206.

Some will say that modernization has westernized the Philippines. This view wrongly identifies modernization and westernization. The Filipinos have not completely swallowed the influences of their colonial past but adapted them in their own way. According to Nakamura, "one people does not generally adopt the ways or patterns of thinking of another culture straight away, but rather criticizes the 'alien' ways, selects from them, and modifies them in the very course of adoption. In this process the characteristics of the ways of thinking of both peoples are clearly indicated."⁴⁹ Take the case of "westernized" Filipino clothing which actually re-enforces the Filipino's oriental desire for social distinction. Guthrie says:

One of the ways in which high and low status people differ is in their clothing. Those who can afford to dress better wear shoes rather than sandals and buy imported clothes in preference to those made in the Philippines. Both men and women are acutely aware of fashions and are willing to spend a relatively large portion of their income so that they can appear up to date. The prosperous American who effects a casual style of dress puzzles them, and the bohemian who wears old, untidy clothes and who apparently cares nothing for his appearance is incomprehensible to his Filipino peer.⁵⁰

The jeepney is another example. Filipino pragmatism and folk art transformed the discarded World War II jeep into a unique mini-bus. Filipino soda fountains are quite different from the American counterpart. The former may have no soda at all. Perhaps one reason for calling those semi-night clubs (and some times disguised brothels) as soda fountains is pragmatic: less taxes payable when put under that euphemistic category which also has some legal respectability. Anthropologist James Anderson in his studies of Philippine culture concludes that, with the exception of economics and government form, the western influence of Spain and of the United States in the Philippines has been minimal. True westernization or easternization is primarily in the way of thinking which in turn influences behavior. The mere wearing of a suit does not make the Filipino a westerner because "clothes do not make the man."

⁴⁹ Nakamura, *op. cit.*, p. 10.

⁵⁰ George M. Guthrie, "The Philippine Temperament," *Six Perspectives on the Philippines* (Makati: Bookmark, 1968), pp. 64-65.

If the Philippines is oriental, then she better learn more from her oriental neighbors for her problems. Oriental problems need oriental solutions.

The Filipino's skill in harmonizing opposites may be a key of his future success. The Filipino can harmonize well his western influences to his eastern heritage. History shows that where different cultures meet, the resulting mixture will be better, just as hybrids are biologically better than pure-breds.

Let us now try to philosophically explicitate the preceding considerations.

V. SOME FEATURES OF FILIPINO PHILOSOPHY

Culture is the life of a people as seen from without; world view, on the other hand, is looking out from within. Kluckhohn identifies world view with philosophy, for every people has its characteristic set of "primitive postulates."⁵¹

Compared with the philosophical systems of Plato and Aristotle, of Aquinas and Kant, of Berkeley and Bertrand Russell, the inherent and implied cosmologies and metaphysics of such preliterate peoples as the American Indians, the Polynesians and the Australian Aborigines may not seem appropriately termed philosophical. But if we were to compare the latter with the earliest recorded philosophical essays, such as those of Thales and Heracleitus, who found the first principle in water and fire respectively, we would realize that they were doing no more than what our so-called "primitive" philosophers do: they were looking for "some one kind of existence out of which the diversity of the universe sprang, and some permanent ground at the back of the never-ending process of change."⁵²

By Filipino philosophy we mean an explicitation of the total Filipino way of thinking, insofar as it flows from his world view. Since this synthetic world view is shared by some other Oriental cultures, the Filipino philosophy need not be exclusively Philippine.

⁵¹ Clyde Kluckhohn, "The Philosophy of the Navaho Indians," *Readings in Anthropology* (New York: Thomas Crowell Co., 1959), pp. 426-27.

⁵² A. P. Elkin, "Elements of Australian Aboriginal Philosophy," *Oceania* 40 (December 1969): 86.

Since contrast brings out things more clearly to light, we shall contrast the Filipino way of thinking to Greek thought, the father of Western civilization. In particular we shall refer to its two pillars, namely, Plato and Aristotle who respectively influenced the two pillars of Western Christian thought, St. Augustine and St. Thomas Aquinas. Besides contrast, similarity also enlightens. We shall also refer to Hebrew thought insofar as Filipino philosophy is similar to it.⁵³

Books on the history of philosophy describe how Plato thought of the visible things as faint imitations of the invisible and the ideal in the World of Ideas. For Plato spirit and matter are antithetical. Hence man according to Plato is essentially a spirit which is imprisoned in his body. Likewise Aristotle dualistically explained things with his theory of hylomorphism. Descartes, the father of modern western philosophy, even made dualism more antinomous so that monistic schools of thought arose, taking sides either with the real or the ideal, with the objective or the subjective. In short, the western dualistic world view is reflected in its dualistic philosophy.

We have seen that the Filipino syntetic world view harmonizes the objective and the subjective. Hence it is a philosophy of synthesis.

Concrete Metaphysics and Symbolism

In Platonic philosophy the universals exist in the World of Ideas and concrete things are just imperfect copies of universal

⁵³ See Thorleif Boman, *Das hebraische Denken im Vergleich mit dem griechischen*, 5th rev. ed. (Gottigen: Vandenhoeck und Ruprecht, 1968), pp. 183-93. If we contrast Filipino thought with Greek thought through Hebrew similarities, it may be objected that Greek elements are found as well in the New Testament. According to Boman the Greek thought forms are especially concentrated in the Pauline epistles and St. John's gospel. The author of the Epistle to the Hebrew synthesizes Hebrew and Greek thought. The rest of the New Testament, although written in Greek, has Hebrew thinking. Boman's work relies chiefly on the Old Testament sources. Moreover, the N.T. cannot be understood without the O.T. Likewise there is no need of looking for Greek explanations in the N.T. when they can be found within the later Jewish milieu, such as the Essenes.

prototypes. On the other hand, we have seen that Philippine thought is concrete. This is also true of Hebrew thought which has collective nouns for the abstract.⁵⁴ Metaphysical principles in Greek thought are abstract and applied in concrete situations. Abstract metaphysical principles are obviously incompatible with Filipino thought. But is a concrete metaphysics possible? Before the question can be answered, a short digression on the philosophy of symbols.

Man's nature needs the use of symbols. When the United States wanted to open relations with Communist China, the pingpong tournament was a symbol of the renewed diplomatic relations. We have seen that for Plato the sensible is just an imperfect copy or imitation of the world intelligible ideas. Hence a symbol in Platonic thought is just a poor, disincarnated, allegorical representation which signifies a metaphysical reality.⁵⁵ But in Hebrew thought, a symbol is a dynamic embodiment of a reality.⁵⁶ In Hebrew *maschal* (gem) "is a concrete sensible reality, a fact, or a real historical action [geste] which signifies a non-sensible reality."⁵⁷

A sign for the Israelite is the expression of the divine will or the divine power; a Greek symbol serves as an expression of the eternal truth or of divine essence. Whenever a thing serves as a symbol, it expresses some dynamic character for the Israelite. On the other hand, the Greek symbol stands as an expression of meaning and true essence. However, not only the Greeks know the true essence but also the Israelites...; yet this fact changes nothing because the Israelitic essence is dynamic, active, powerful essence, while the Greek essence is unchangeable, secure in itself, and full of harmony. The opposition [between symbolism and instrumentalism] is ever present but must not necessarily be sought in one particular word or in one aspect. It permeates all details and the whole.⁵⁸

Now symbols in Hebrew and Filipino thought are not artificial signs but are taken from nature. Examples of it would be

⁵⁴ *Ibid.*, pp. 56-57.

⁵⁵ *Ibid.*, p. 162 ff.

⁵⁶ *Ibid.*, pp. 161-62.

⁵⁷ Tresmontant, *op. cit.*, p. 64.

⁵⁸ Boman, *op. cit.*, p. 165. "Essence" is our translation of what Boman writes as *Sein* (being). Boman frequently mixes his terms without indicating a change in meaning.

Christ's parables or the symbolism in St. John's Apocalypse. From the parable of the Good Shepherd applications can be made in various situations such as on the qualities of a good ruler, or on the relationship between the ruler and the ruled. Likewise Filipino allegories, proverbs, and even folklore are *maschals* or translated as *hiyas* (Tagalog). Although they may seem far-fetched and poetic to Westerners, the *hiyas* are a mine for Oriental intuition.

Will such concrete symbols be as good as abstract universal principles? The answer can also be phrased in a question: is it as easy to apply universal principles in concrete situations? For instance, one may have moral principles but situation ethics contests their easy-going applicability. Likewise symbols may perhaps have the same difficulty in application but they suit the psychological, intuitive nature of the Filipino mind. The symbol or *maschal* represents the synthetic philosophy and is the core of its metaphysics.

Dualistic philosophy is necessarily anti-poetic because it tries to be abstract and logical. That is why it is "aristocratic"—as Tresmontant puts it—whereas concrete metaphysics is for the masses or proletariat.⁵⁹ Concrete metaphysics must be poetic because it rests on analogy. This leads us to the difference between the poetic and semantic:

Poetic meanings are metaphorical and orient the individual towards objects in the external world establishing a motivational, attitudinal, and emotional context. The individual is invited to participate maximally in the situation, and hence is oriented for action. Semantic meaning, on the other hand, is merely the neutral naming of the object. It is perception without affective overtones. This is the "geometric-technical" perception to which . . . the subject and the object are separated from each other.⁶⁰

This statement also illustrates the different perceptions of the synthetic and dualistic world views.

⁵⁹ Tresmontant, *op. cit.*, pp. 66-67.

⁶⁰ Franklin Fearing, "An Examination of the Conceptions of Benjamin Whorf in the Light of Theories of Perception and Cognition," *Language in Culture*, p. 71.

Western metaphysics demands the analysis of being. Should this also be in concrete metaphysics? If so, what is being in Filipino thought? In Aristotelian-Thomistic philosophy, "being" is—like in Greek and Latin—the participle of the verb "to be." Furthermore, being is dualistically split up into its essence and existence, into its act and potency. These two reasons go against Filipino thought because Philippine languages do not have the verb "to be" whence "being" could be derived.⁶¹ In my opinion, the nearest equivalent of being is *kuan* (*kuwan*) or 'thing.' In scholastic philosophy 'thing' and 'being' are synonymous because both are transcendentals. Besides that, *kuan* suits the spirit of synthetic philosophy.

Truth and Logic

Greek philosophy dualistically viewed truth as conformity between the object and the subject. Moreover,

the Platonic-Aristotelian logic is a science of space category and has being or the objective and the unchangeable as presupposition. It looks for truth by which the thinking becomes aware by means of one or the other view. However, there is also a science of time category which has the entity [*Werdende*] or the becoming itself [*das Werden*] as its object. It looks for certainty to which the investigator is lead to reflection.⁶²

From Platonic-Aristotelian logic to Euclidean geometry, Greek thought strives to arrive logically at the highest Being which is divine. Being, which is synonymous to goodness and truth, is the Greek positive view of truth, which is negatively expressed

⁶¹ Contrary to some Tagalog grammarians, Llamzon shows in his "Modern Tagalog" (pp. 88-93) that *ay* is not a linking verb but an indication that the sentence is in the transposed order. For example, 'I am a teacher' is 'Maestro ako' in the natural order but 'Ako ay maestro' in the transposed order. In Visayan *ay* is defective so that the example becomes 'Maestro ako' or 'Ako maestro.' But a sort of *ay* appears in the emphatic 'Ako ang maestro' which is contracted to 'Ako'y maestro.' The /-y/ corresponds to the Tagalog *ay*. Although some authors insist that *mao* is the Visayan of 'to be,' Verstraelen thinks that *mao* is semantically more of a demonstrative than a copula. Ilocano also does not have the verb 'to be.'

⁶² Boman, *op. cit.*, p. 171.

as *alethia* (*a* + *lethos*, not hidden).⁶³ The Greek mind has an analytical look at truth by putting it in its perspective order.

Greek thought views truth from the logical angle whereas Hebrew thought looks at truth from the angle of psychological understanding. "Logical thinking and psychological understanding are not only different in their nature but also have different parts of reality as their specific areas of investigation."⁶⁴ The Hebrew does not look at truth with impersonal objectiveness but from his eyes of subjective feelings and meaningfulness. "Greek psychological thought is clear and logical knowledge; Hebrew thought is deep understanding. Both ways of thinking are equally necessary, if one likes to keep himself in touch with total reality."⁶⁵

Like the Hebrew, the Filipino is interested in truth for the sake of its relevance in life. Just as "movement, life, passion and power is the Hebrew way,"⁶⁶ so is the Filipino's. His synthetic world view does not allow him a clear-out object-subject distinction. That is why an argument between a Westerner with his logical mind and the Filipino with his psychological mind will not frequently be settled because each looks at reality from their different viewpoints. Abstract logic with universal premises often have no meaning for the Filipino. One therefore understands why Filipinos are fond of concrete *ad hominem* arguments as shown in speeches during election campaigns.

The contrast between Greek and Filipino reasoning goes back to the epistemological antithesis between conceptual knowledge and affective knowledge. We already said that Filipino reasoning is intuitive and uses symbols. Many modern thomists—including Maritain—consider knowledge of existence as central intuition and is at the basis of metaphysics.⁶⁷ After all, it is

⁶³ *Ibid.*, p. 171.

⁶⁴ *Loc. cit.*

⁶⁵ *Ibid.*, p. 179.

⁶⁶ *Ibid.*, p. 180.

⁶⁷ Barry Miller, *The Range of Intellect* (London: Geoffrey Chapman, (1961). Miller documents the views of modern thomists on this topic.

not the means (logic or intuition) but the grasp of reality that matters.

Philosophy of Time

"Filipino time" in the popular usage is synonymous with unpunctuality. But being unpunctual or being too early in some instances shows that the Filipino has a different time orientation.

We have seen that Visayan and Tagalog have two tenses, the finished and the unfinished. Hebrew by some coincidence is linguistically similar to Visayan and Tagalog. Hebrew verbs are also formed by affixation. The tenses are likewise similar. According to Boman, Hebrew has only two tenses: the finished (*Vollbracht*) tense, which includes the perfect and the preterite; the unfinished (*Unvollbracht*) tense, which includes the imperfect, progressive, present, and future tense.⁶⁸ Like Visayan and Tagalog, Hebrew is more interested in mode (*Aspekte*) than tense.

We have also seen that the Filipino time orientation is nature-oriented and therefore cyclic as nature is.

The Filipino concept of cosmic time is quite similar to the Hebrew concept as contained in the Bible.⁶⁹ Hebrew time goes with the cycle of nature, as in the phases of the moon, the rhythm of the change of light and darkness, warmth and cold. The cycle of the day has a bigger cycle called week with the seventh day as day of rest. The weekly cycles make up the lunar month, and the monthly cycles form the lunar year. Seven lunar years make up the cycle of the sabbatical year, and seven sabbatical years the jubilee year.

What is the difference between Filipino-Hebrew (or oriental) time and western cosmic time? The oriental mind has a cyclic concept of time, while the western mind has a linear concept. This linear concept comes from the western mentality as revealed in language. The Indo-European languages are charac-

⁶⁸ Boman, *op. cit.*, p. 126.

⁶⁹ *Ibid.*, pp. 109-17.

terized by the stress they put on the past, present, and future tenses. The tenses are even subdivided further. For instance, the past may be divided into imperfect, perfect, pluperfect, historical. Greek adds its aorist tense. This tense orientation has a consequence. "Indo-European languages, with their tensed verbs and temporal adjectives of 'past,' 'present,' and 'future' lead a native speaker to conceive of past, present, and future as objective features of events."⁷⁰ Kwant therefore chides his fellow-westerners:

We know what we say, but it is also true that we always say more than we know. The words we use, the language we speak, and the structures we utilize contain latent forms of visions which do not entirely escape us but nonetheless are not wholly understood. We Westerners approach everything in the Western way, not only in philosophy and theology and our sciences, but also in our daily conversations and in our practical life. This Western approach permeates the very structure of the language we speak. . . . When we reflect upon the Western approach, we cannot avoid using it in our very effort to make our reflections. Yet it remains true that we bring things to light through this approach.⁷¹

The Western philosophy of cosmic time is linear because of Western tense preoccupation. Time is compared to a river which flows to the sea of eternity. This philosophy goes back to the Greeks, whose culture fathered the Western civilization. In particular the philosophy of Aristotle on time reflects the linear orientation. Gale summarizes the Aristotelian doctrine thus:

Time is defined as the "number of movement in respect of 'before' and 'after.'" Motion is an attribute of a substance, and time in turn is an attribute of motion. Time is not motion, but the number or measure of motion. Motion is *potentially* time and becomes such in actuality only when its temporal succession is noted and measured by some sentient creature. Thus time is not a substantial entity which is capable of existing separately from other things: it has no reality independently of the changes that substances undergo. It has being only as an attribute of an attribute of substance.

Aristotle deduces the continuity of time—its infinite divisibility—from the continuity of motion, which in turn is deduced from the con-

⁷⁰ Richard M. Gale (ed.), *The Philosophy of Time*, A Collection of Essays (Garden City, N.Y.: Anchor Books, 1967), p. 301.

⁷¹ Kwant, op. cit., pp. 148-49.

tinuity of the space traversed. Since the space traversed is continuous, motion must be continuous, and since the motion, therefore the time that measures it, because there is a one-to-one correspondence between each point of the trajectory and a moment of time.⁷²

The Western concept of linear time is necessarily associated with space. In other words, time is conditioned by the spaced linearity of past, present, and future. According to Boman, "We agree with Bergson who says that our concept of time is three-dimensional [*verräumlicht*]. He distinguishes spaced time which he calls *temps*, and the real, genuine time which he calls *durée*."⁷³

On the other hand, the Oriental concept of time is more interested dynamically in whether an action has been finished or not. Furthermore, this concept is not anchored on space as the Western concept is.

The Filipino philosophy of time will become clearer if we view it from the psychological angle or human time.

Human Time. What is the difference between physical (or cosmic) and psychological (or human) time? According to Boman,

Physical and psychological time in common have the element of succession. General time belongs to the order of succession, as Leibnitz prudently remarks. The difference is this: psychological time has a content, namely, the successive series of experienced events; physical time has no content but is pure, meaningless, regularly pure-continuing movement which we can illustrate by the movement of the hands of the clock.⁷⁴

Human time is not oriented to space but to man's consciousness. The usual example given is music. While the notes of a piece of music are played in time, consciousness perceives the whole piece as one. The eye sees as one the form and dimensions of a statue or of a building. Likewise consciousness perceives as one the form and architecture of a Beethoven symphony.

⁷² Gale, *op. cit.*, p. 1.

⁷³ Boman, *op. cit.*, p. 124.

⁷⁴ *Ibid.*, p. 122.

We shall follow Boman's analysis of Hebrew human time for it illustrates that of the Filipino. The Semitic and Occidental minds think differently:

While we project the events into space with our three tenses—and by this actually pinpoint them on a line—the consciousness of the Semite is oriented by a fixed point whence he measures the actions. In this case there are two psychological possibilities: the actions are seen either as concluded or as still in progress. Our actions are oriented objectively and personally in the concept of time. . . . Instead of placing oneself at any point of an imaginary line of time, the Hebrews proceed from a time-rhythm of their own lives. Hence the relative tenses are calculated by the speaking persons by imagining their lives and history as a life-long pilgrimage [*eine Lebenswanderung*].⁷⁵

While the Westerner marks time with a calendar or a watch, the Semite marks time in his consciousness.

This Hebrew concept of human time can also be seen as maturation or evolutionary. Thus time is compared to the ripening of a fruit in the expressions, "the fulness of time," "the time is ripe," and so on.⁷⁶

The Hebrew concept of human time also holds true for the Filipino. The Filipino remembers the past in terms of consciousness and not in terms of linear time. One understands why Western-oriented field researchers are puzzled by the answers they get from rural Filipinos about time. This is shown for example in actual interviews done in two barrios of Laguna:⁷⁷

- Q. What time do you turn on your radio in the morning?
- A. When the cocks crow for the second time at dawn.
- Q. How far is the Center from your house?
- A. One cigarette. (Meaning one can reach the Center after he has smoked one cigarette).
- Q. When did you last see a movie in town?
- A. That time when the eldest daughter of the barrio captain got married.
- Q. Can you recall when this barrio was split into two barrios?

⁷⁵ *Ibid.*, pp. 125-26.

⁷⁶ Tresmontant, *op. cit.*, pp. 34-38.

⁷⁷ Gloria D. Feliciano, "Limits of Western Social Research Methods in Rural Philippines: The Need for Innovation," *Lipunan* 1 (1965): 123-24.

A. That was the time when the price of rice went down to 75 centavos a ganta.

Q. How much time do you spend feeding your hogs?

A. I'm there off and on.

Q. About how long do you listen to your radio in the morning?

A. Most of the time whenever it's turned on.

One common point of reference for the older generation is World War II. Things happen either before or after that. Before World War II is usually referred to as "peace time," and still earlier, "the Spanish time." The war years are "the Japanese time." The Filipino remembers events in terms of meaningful association, such as, "when my father was still alive," "when my sister got married," "when Typhoon Yoling occurred," "when we were classmates that summer."

Persons in the Filipino's consciousness are his special points of reference. The Filipino, who is highly personalistic, sees his time in terms of his extended family, from his ancestors to his posterity. Since he thinks of his relatives as one, the distance of time "melts" in his consciousness. In another article, we have pointed out his remembrance for the dead is something just more than memory.⁷⁸ The dead become present.

The future is just the evolution or the unfolding of the modal present. It belongs to his realm of expectancy, just as the farmer watches his crops to maturity, even if destruction may happen.

Since the rural Filipino wants to maintain harmony with cyclic nature, he does not hurry. He does not want time to master him, unlike the Westerner who is often caught up in the "rat race." When travelling, the Filipino takes his time with ease. The linear time-oriented westerner, who is used to strict schedule, will get exasperated when he travels in the country.

To sum up: the concept of Filipino time is cyclic as opposed to Western linear time. However, the word "dynamic" is preferably joined to "cyclic" because the latter alone connotes the

⁷⁸ Leonardo N. Mercado, S.V.D., and Silesio V. Flores, Jr. "Ilocano Death Practices and Beliefs," *The Ilocos Review* 2 (1970): 44-60.

recurrence of the past and even reincarnation and transmigration of soul which seem foreign to the contemporary Filipino. "Dynamic cyclic time" is semantically the better expression.

Comments. This philosophy of Filipino time need not be explicitly known by the Filipino, just as he may not explicitly know his own culture the way a sociologist or anthropologist would. Nevertheless, since his culture sticks to his mind, the Filipino instinctively follows his philosophy of time without even being conscious of it, just as the average Westerner unconsciously thinks of linear time.

The foregoing exposition of Filipino time perhaps may fit more the rural Filipino than the urbanized and westernized Filipino. Rural Filipinos comprise around three-fourth of the country's population. Even cities have enclaves of rural society. On the other hand, the westernized Filipino may think in English or/and Spanish instead of in his own native language. He may be more fluent in a foreign language than in his mother tongue. Yet studies have shown that the westernized Filipino may speak English with a Filipino construction, just as a German would speak English with a German construction.

Even the Aristotelian philosophy of time agrees that its view is also an interpretation of reality. Both the linear and cyclic view have subjective elements.

The subjectivity of time has also been projected in physics. While physics uses the linear view of time, it can also be possible—according to Whorf—with the dynamic cyclic view.⁷⁹ Because linear time is based on motion, western physics puts velocity as part of the equation. Yet Whorf says that velocity can be substituted with intensity, which is not exactly the same as velocity. For instance, if a western scientist speaks of the velocity of a chemical reaction, its speed cannot be compared to a slow or fast horse running on the ground because the chemical in the beaker is at rest. Whorf says:

Thus the universe can be described without recourse to a concept of dimensional time. How would a physics constructed along these lines work, with no *T* (time) in its equations? Perfectly, as far as I can see,

⁷⁹ Whorf, *op. cit.*, pp. 217-18.

though of course it would require different ideology and perhaps different mathematics. Of course *V* (velocity) would have to go too. . . . We may have to introduce a new term *I*, intensity. Every thing and event will have an *I*, whether we regard the thing or event as moving or just enduring or being. Perhaps the *I* of an electric charge will turn out to be its voltage, or potential. We shall use clocks to measure some intensities, or, rather, some *relative* intensities, for the absolute intensity of anything will be meaningless. Our old friend acceleration will still be there but doubtless under a new name. We shall perhaps call it *V*, meaning not velocity but variation. Perhaps all growths and accumulations will be regarded as *V*'s. We should not have the concept of rate in the temporal sense since, like velocity, rate introduces a mathematical and linguistic time. Of course we know that all measurements are ratios, but the measurements of intensities made by comparison with the standard intensity of a clock or a plant we do not treat as ratios, any more than we so treat a distance made by comparison with a yardstick.⁸⁰

Linguistic relativism has made not a few people re-examine their presuppositions which their world view took for granted as absolute. According to Bolinger, "Much that is difficult in recent physics as well as in philosophy and logic has been the struggle to climb out of this rut, all the harder to escape because we are in it, unconsciously, from the moment we begin to speak."⁸¹

Aesthetics

The Greek dualistic concept of beauty consists in form and plasticity. It is the concrete form of showing the spiritual.⁸² For Aristotle, "beauty is a matter of size and order. . . as a beautiful whole made up of parts, or a beautiful living creature, must be of some size, but a size to be taken in by the eye. . . ."⁸³ In his *Metaphysics*, he says: "The chief forms of beauty are order and symmetry and definiteness. . . ."⁸⁴ According to Roszak, the poetic beauties of nature can only be beautiful for the modern scientist with an objective mind when he has pigeon-

⁸⁰ *Loc. cit.*

⁸¹ Dwight Bolinger, *Aspects of Language* (New York: Harcourt, Brace, and World, Inc., 1968), p. 225.

⁸² Boman, *op. cit.*, pp. 69-74.

⁸³ Aristotle *De Poetica* 1450 b, 35 — 1451 a, 4.

⁸⁴ *Metaphysica* XIII 3, 1078b, 1.

holed and classified nature into a harmonic system.⁸⁵ Examples of this dualistic concept of beauty would be the medieval cathedrals (harmony of various dissimilar parts), the beauty of logical architecture in Aquinas' *Summa Theologiae*, or the harmony and order in the classical arts. Order and harmony attract the logical mind.

But for the Filipino mind, beauty has a different meaning on account of his synthetic philosophy. What we have said on the poetic mind applies here. Hence beauty for the Filipino is what concretely appeals to him. It is not in form, order, or harmony but in colors, sounds, tastes, motion. It is similar to the art of the counter culturists such as the psychedelic colors. The elaborate decorations and bright colors of the jeepneys typify the Filipino concept of beauty. The jeepney, moreover, is a concrete symbol of the Filipino way of thinking. It is the product of his pragmatism, his concrete and elaborate thinking (such as colored lights, crocheted curtains), his harmonizing spirit (religious pictures in front of the driver's seat as well as bawdy folk humor and maybe sexy pictures elsewhere).

Philosophy of Man

We have anticipated a little the Greek dualistic philosophy of man. Yet the Aristotelian doctrine that man is composed of matter (body) and form (soul) is not a physical but a metaphysical explanation, because once the soul departs from the body, the latter is no longer a body but a corpse.⁸⁶ Neoplatonism especially considers the body as evil.

On the other hand, Hebrew thought makes no dichotomy between body and soul. It considers both synonymous.⁸⁷ Unlike the Greek pessimism on the body, Hebrew thought upholds the goodness of the body. Likewise, although Filipinos know the difference between the body (*lawas*, *katawan*) and soul

⁸⁵ Roszak, *op. cit.*, pp. 223-24.

⁸⁶ Tresmontant, *op. cit.*, p. 92. See also chap. 2.

⁸⁷ *Ibid.*, p. 90 ff. See Louis F. Hartmann (ed.). "Man," *Encyclopedic Dictionary of the Bible* (New York: McGraw Hill Book Co., 1963), col. 1426-1429.

(*kalag, kahuluwa*), they view man as a synthesis of both elements in harmony.

The contrast which dualistic philosophy puts between the subject (ego) and the object (other persons and things) consists in an individualistic basis. This is also true in existentialism. Because of depersonalization which modern technology and essentialistic philosophy brought about, Kierkegaard emphasized selfhood. Succeeding philosophers of existence also expressed their interpretation of selfhood in various ways. Thus Heidegger considers man as a "being-unto-death." For Jaspers, man should strive for "transcendence" by solidarity with others. For Sartre, man is freedom and should choose himself. For Buber, man should have an I-Thou relationship. These and similar modern philosophers put selfhood individualistically. In the language of Jung, man should be individuated or realized.⁸⁸

Like the counter-culturists, the Filipino does not want to be treated impersonally.

A certain element of *amor proprio* is the need of the Filipino to be treated as a person, not as an object. His fragile sense of personal worth leaves him especially vulnerable to negative remarks from others and leads him to be vigilant to the signs of status which will indicate how he stands in his group at the moment.⁸⁹

We have pointed out in the previous section that synthetic philosophy harmonizes the subject (ego) and the object (others). This explains why the Filipino is social-minded or related-with-others which by no means is a collective instinct. Interpersonality actualizes his concrete thinking. In existential terms, to exist is to co-exist with others or to be intersubjective.⁹⁰ Unlike Western personalism which emphasizes the individual or selfhood in relation to others, the Philippine version ra-

⁸⁸ Josef Goldbrunner, *Individuation, A Study of the Depth Psychology of Carl Gustav Jung*, trans. Stanley Godman (Indiana: University of Notre Dame Press, 1964).

⁸⁹ Guthrie, *op. cit.*, p. 61.

⁹⁰ William A. Luijpen and Henry J. Koren, *A First Introduction to Existential Phenomenology* (Pittsburg: Duquesne University Press, 1969), pp. 145-59.

ther stresses the group solidarity of persons.⁹¹ It is a community of we-feeling. The we-feeling of a warm community psychologically has to be of a smaller group because over-stretching the group will lead to impersonalism. The reference group need not be relatives because the Filipino has the potentiality of being-related-to-others away from his relatives.

How shall we call this communitarian type of personalism in contradistinction to individual (I-Thou) personalism? Osias proposes the name '*tayo* philosophy.'⁹² Osias, however, just gives it a surface treatment without any essential definition of the term. In Tagalog *tayo* (the plural of *kita*, 'both of us') or 'we' (inclusive of others) is more-embracing than *kami* (we exclusively). This distinction is absent in Cebuano. The Buberian equivalent of I-Thou in Philippine thought would be *tayo-tayo* (We-We).

Bulatao thinks that the Filipino has an unindividuated ego.⁹³ His is looking at Filipino personality from the standpoint of Western individualism. His stand is that of western ethnocentrism which seems to say, "Why don't Filipinos behave like Westerners do?"⁹⁴ A story is told of two newly-weds who were quarreling. The husband told his wife that he disliked her because she was not like his mother. She retorted: "Why should I be like your mother?" Just as every person has a right to his uniqueness, likewise every people or nationality has the right to be themselves. We therefore disagree with Bulatao's opinion.

If we apply the philosophy of symbols to Filipino personalism, then we realize how important is the leader as symbol of

⁹¹ Nakane, *op. cit.*, chapter 2. The Filipino way is similar to the Japanese version.

⁹² Camilo Osias, *The Filipino Way of Life: The Pluralized Philosophy* (Boston: Ginn and Co., 1940).

⁹³ Jaime Bulatao, S.J., "Hiya," *Philippine Studies* 12 (July 1964): 424-38; "Changing Social Values," *Philippine Studies* 10 (April 1962): 206-14.

⁹⁴ Lawless, *op. cit.*, p. 116. Lawless also notes Bulatao's western bias and disagrees with the latter's "depressingly negative portrait of the Filipino [and] his commitment to an essentially alien ideology."

the corporate personality. Filipinos need strong charismatic leaders who will concretize their followers' personal dedication.

Since Philippine society comprises of the powerfully rich and the numerous poor and a small middle class, the logical consequence is the master-servant relationship between the patron and the client. The leadership of the patron and the loyalty of his clients approximates the making of a corporate personality. Let us look at the phenomenon.

The Big Man is the head of an alliance system. In towns are usually two factions where the majority take sides. The leadership may be that of a political party, of a business enterprise or institution. His clients or followers look up to the Big Man and personalistically serve him. They attribute to him the accomplishments of the group as well as make him the scapegoat for the failures. This is most evident in politics where the followers are not concerned with issues or causes but rather with persons. Loyalty is not issue-oriented but personality-oriented because the Big Man embodies the group. Since the society is composed of various alliances, the individual has to put his loyalty in a group. He may change his loyalty for another Big Man but his well-being demands a dedication to a Big Man or patron. so in all sectors of Philippine society, the Filipino is person-oriented.

Ethics

An application of the *tayo* philosophy would be reflected in Philippine ethics.

The Western concern for individual rights in the individualistic pursuit for happiness is reflected in its ethical thinking. One of its central problems lies in how to reconcile individual rights to the common good.

But unlike Western individualism, we have seen that the Filipino's communitarism nature is dominant. Happiness and the good for him are shared with his reference group. Hence the central problem of Philippine ethics consists in how to reconcile the good and rights of one reference group to that other groups or the common good. Perhaps some enlightenment on

this line of thought can be gathered from the Indian "ethics of non-duality of one's self and other selves."⁹⁵

In this section entitled "Some Features of Filipino Philosophy," we did not intend to outline everything. More could be added by drawing conclusions from the same principle of synthetic philosophy. The next section of Philippine theology might give hints for theodicy.

In our contrast of Western and Eastern way of thinking, we did not include the mutual influences. Both also have counter-forces within them. For example, Tresmontant says that "psychology, biology, and modern psychiatry tend more and more to overcome the Cartesian soul-body dualism."⁹⁶

VI. SOME IMPLICATIONS

Philosophy by nature has universal applicability. Here we shall only consider the implications of Filipino philosophy in the fields of education, the social sciences, theology. A broader implication is based on our approach, namely, the language-culture relationship and the ongoing Philippine national language problem.

A. FILIPINO EDUCATION

The previous considerations sketched the opposite ways of thinking between the Filipino and the West. This opposition is dramatized in the present Philippine schools. In the classroom, for instance, a pupil usually will first test his remarks to a classmate, and if received favorably, the pupil will then raise his hand for the teacher's attention. If the pupil directly speaks in class without previous consultation, he most often fears being put to shame (*hiya, ulaw*) for making a foolish remark. Western pedagogy encourages class discussions wherein the teacher even encourages contradictory opinions on the part of the students. But the culturally-enforced respect for authority makes the students feel impolite to contradict the teacher, an authority figure who has the image of a foster parent. Since the Philippine

⁹⁵ Nakamura, *op. cit.*, pp. 102-06.

⁹⁶ Tresmontant, *op. cit.*, p. 90.

educational system is patterned after the West, the school values oppose the Philippine values learned at home.⁹⁷ Tension is a product of such conflict between school and home values.

Moreover, the opposition between home and school runs deeper in philosophy which goes back to the opposing world views of the East and the West. It is not just a question of educational philosophy whether teaching should be child-centered, teacher-centered, social-centered, or activity-centered. It is an opposition between concrete and abstract thinking, between *tayo* philosophy and individualism, between the logical and psychological, etc.

The imposition of a western philosophy in Philippine schools has the following disadvantages. Firstly, it retards the rate of learning because it is alien to the Filipino way of thinking. Students first are taught how to think like Westerners before they can follow that way of thinking. Secondly, it alienates the Filipinos from their own culture. Renato Constantino lists a number of ways how the Filipino has been mis-educated, among which was the mis-shaping of economic attitudes:

With American education, the Filipinos were not only learning a new language; they were not only forgetting their own language; they were starting to become a new type of American. American ways were slowly being adopted. Our consumption habits were molded by the influx of cheap American goods that came in duty-free. The pastoral economy was extolled because this conformed with the colonial economy that was being fostered. Our books extolled the Western nations as peopled by superior beings because they were capable of manufacturing things that we never thought we were capable of producing... We never thought that we too could industrialize because in school we were taught that we were primarily an agricultural country by geographical location and by the innate potentiality of our people... That is why before the war, we looked down upon goods made in Japan despite the fact that Japan was already producing commodities on par with the West. We could never believe that Japan, an Asian country, could attain the name superiority as America, Germany or England. And yet, it was "made-in-Japan" airplanes, battleships, and armaments that dislodged the Americans and the British from their positions of dominance during

⁹⁷ Jaime Bulatao, S.J., "The Conflict of Values in Home and Schools," *The Guidance and Personnel Journal* 1 (November 1965): 50-53.

the second world war. This is the same attitude that has put us out of step with our Asian neighbors who already realize that colonialism has to be extirpated from their lives if they want to be free, prosperous and happy.⁹⁸

If not a few Filipino intellectuals are confused about their cultural identity or/and look down on Philippine culture, the reason can be traced to their westernized education. If such are the products of Philippine schools, then educators—in spite of their good intentions—are perpetuating western colonialism without being conscious of it.

To reshape the Philippine educational system in line with Filipino philosophy needs pilot-project experimentations before it be applied nationally. The following proposals could be tried.

(1) The *tayo* philosophy, as based on Filipino communitarian interpersonalism, is opposite the Western ideal of democratic procedure which encourages individualism. Instead of encouraging individualistic procedures such as competition for the highest mark in class, why not experiment on group competition? This will utilize the *bayanihan* spirit and *pakikisama*. There is still room for initiative, but on the communitarian basis. Each section or class can be a reference group. The teacher still retains this image of authority. He does not directly criticize the student's work and thereby save the latter's face from *hiya*.

(2) The utilization of concrete metaphysics by the use of concrete procedures and symbols. This entails also the use of concrete language in which the Philippine languages are better mediums than English. Christ, the greatest teacher, did not need so many technical and abstract terms, which the modern philosophers and theologians feel indispensable.

(3) The psychological, intuitive approach to subject matters instead of the logical, didactic way.

(4) The use of good Philippine values as motivation. A social worker noticed that when he used the impersonal, wes-

⁹⁸ Renato Constantino, "The Miseducation of the Filipino," *The Filipinos in the Philippines and Other Essays* (Q. C.: Malaya Books, Inc., 1966), pp. 48-49.

tern institutional motivation, he did not get much reaction. But if he said for instance, "I am going to help you in your studies in the hope that after your graduation, you will in turn help your parents and relatives," this second approach would spark up the recipient. School and home values should not conflict with each other.

The educational procedures of other oriental cultures should also be studied. The Greatest Teacher used the rabbinical methods of instruction. If he had used the Greek methods of Socrates, Plato, or Aristotle, would his Hebrew students have learned as much?

B. SOCIAL SCIENCES

Gloria Feliciano has shown in her paper that western social research methods are limited when applied to the Philippines.⁹⁹ Among the limitations are the western concepts, the methods of getting reliable information, and measurement techniques. If westernized social scientists want to be more effective in their Philippine investigations, they must try to remove their biases.

The approach of westernized social scientists have the following presuppositions. Firstly, we have seen that the westerner has a different philosophy. Secondly, the westerner has a different philosophy of nature. Instead of harmony with nature, the westerner has the mastery-over-nature orientation. Nature for him is a tool which is to be exploited. He therefore tries to make nature serve him by altering the flow of a river, by changing the weather and his genes. He tampers with the balance of nature to the extent that nature rebels in the form of ecological revenge such as polluted rivers, smog, extinction of certain biological species. Thirdly, the type of modernization brought by the Americans to the Philippines seems to have the spirit of Protestant ethics—to use the term of Max Weber.

An example of how western modernization operates in the Philippines is the attempt of the West to teach family planning to Filipinos. In spite of the enormous amount of dollars poured in for the family planning program, the effort has not produced

⁹⁹ Feliciano, *op. cit.*, pp. 114-28.

the expected results. According to Jocano, peasants did not accept family planning partly because it runs against their "hot and cold syndromes," which is part of their philosophy of harmony with nature.¹⁰⁰ He therefore recommends that innovators work within the values of the people.

Innovating social scientists have the alternatives of either (1) going against the culture, (2) of using culture as a base for gradual substitution, or (3) of changing the structure so that new attitudes can grow.¹⁰¹ Of these three alternatives, the majority of authors agree that working with the culture seems the best approach.

How Filipino philosophy can be used for social progress, I leave to the individual circumstances. The philosophical premises can be a springboard for more applications.

C. PHILIPPINE THEOLOGY

The adoption of Filipino philosophy in theology would have the following areas of emphasis: (1) not dualistic but incarnational, (2) personalistic, (3) worship must use appropriate Filipino symbols, (4) in interpersonalistic fellowship.

Not Dualistic but Incarnational

Dualistic philosophy has its dualistic implications in Western theology. For instance, Plato's dualism reappeared in St. Augustine's nature-grace dichotomy which determined the development of Western Christian thinking. Likewise, the Neoplatonistic writings of Pseudo-Dionysius greatly influenced the monarchic and hierarchical concept of the Church.¹⁰² This Hellenized theology was cosmocentric where the Supreme Being was the center of a vast synthesis as that of Aquinas. In short, an essentialistic, static theology.

¹⁰⁰ Jocano, *op. cit.*, pp. 11 ff.

¹⁰¹ Myron Weiner (ed.), *Modernization: the Dynamics of Growth* (New York: Basic Books, 1966), p. 5 ff.

¹⁰² Leonardo N. Mercado, S.V.D., "Two Visions on the Church," *Philippiniana Sacra* 4 (January-April 1969): 135-43.

With this dualistic theology came the dichotomy of the profane and the sacred which distinguished laity and clergy, Church and State, profane work and sacred work, and down the line with organizations. The so-called problem of secularization is a product of this dualistic concern. Although the word 'secularization' has semantic variations, it is necessarily a Western problem. Dawson traces this development in a chapter entitled "The Secularization of Western Culture and the Rise of the Religion of Progress."¹⁰³

The problems of secularization and profane-sacred dualism appear differently in the light of incarnational theology. In the first place the Incarnation is impossible or scandalous in Greek thinking because it goes against its presuppositions.¹⁰⁴ That God only apparently became man or Docetism is the Greek concession, but this is heresy. But that God truly become man is the Christian key to redemption. "That God [the Father] was in the person of Jesus Christ and that he revealed His essence through Him is the Greek manner of thinking. That God sent His Son and realized His will through Him is the Hebrew manner of thinking."¹⁰⁵ Between the Greek disjunction of divine transcendence and immanence is the third possibility of divine transparency. "To have seen me is to have seen the Father" (John 14, 19). In Christ we not only see the Father but Christ also is dynamically the Holy Spirit. That Christ redeemed not only man but also the whole of creation which in turn mirrors God (Rom. 1,20) should remove the suspicion of the world as profane.

When Tertullian remarked that "the human soul is naturally Christian," he anticipated Vatican II's statement that revelation and salvation are also possible through other religions—including animism, the religion of the early Filipinos.¹⁰⁶ Hence

¹⁰³ Christopher Dawson, *Progress and Religion* (Garden City: Image Books, 1960), pp. 143-61.

¹⁰⁴ Tresmontant, *op. cit.*, pp. 84-87.

¹⁰⁵ Boman, *op. cit.*, p. 168.

¹⁰⁶ Dogmatic Constitution on the Church (Lumen Gentium), no. 16. Cf. Karl Rahner, S.J., "Kurzer Inbegriff des christlichen Glaubens für 'Ungläubig,' Ein Versuch." *Geist und Leben* 38 (1965): 374-79.

"pagans" who "sincerely seek God, and moved by grace, strive by their good deeds to do His will as it is known to them through the dictates of conscience"¹⁰⁷ are, in Rahner's expression, "anonymous Christians."

Filipino thought by its nature needs a this-worldly, incarnational theology. Even if the dualistic concern for the profane and sacred be granted, the Western norms should not be accepted because what is profane and sacred can vary culturally. Eliade demonstrates this relativity in his studies of comparative religion. He writes:

One might even say that all hierophanies simply pre-figurations of the miracle of the Incarnation, that every hierophany is an abortive attempt to reveal the mystery of the coming together of God and man. Ockham, for instance, even went so far as to write: "Est articulus fidei quod Deus assumpsit naturam humanam. Non includit contradictionem, Deus assumere naturam assinam. Pari ratione potest assumere lapidum aut lignum." It does not, therefore, seem absurd in the least to study the nature of primitive hierophanies in the light of Christian theology: God is free to manifest himself under any form—even that of stone or wood. Leaving out for a moment the word "God", this may be translated: the sacred may be seen under any sort of form, even the most alien. In fact, what is paradoxical, what is beyond our understanding, is not that the sacred can be manifested in stones or in trees but that it can be manifested at all, that it can thus become limited and relative.¹⁰⁸

The Filipino's way of thinking or outlook sees the divine transparency in nature and in holy persons. If he considers certain places or objects as sacred, the object is not the thing itself but because it symbolizes a possible encounter with the divine. Likewise his concrete way of thinking requires a concrete manifestation. This seems strange to foreign observers who think that religion is at best in the abstract way. The western bias reveals itself when a question like the following would be asked: "How can a simple Filipino farmer who believes in the spirits of nature, etc, still have Christian faith?" Rather the question should be posed the other way around: "Granted that if the Filipino far-

¹⁰⁷ Lumen Gentium, *loc. cit.*

¹⁰⁸ Mircea Eliade, *Patterns in Comparative Religion* (London: Sheed and Ward, 1958), pp. 29-30. Chapter 1 ("Approximations: The Structure and the Morphology of the Sacred") deals with the present consideration.

mer follows sincerely his conscience, how can his beliefs and practices be explained in Chirstian categories?" Likewise, it would be wrong to project the problems of Western-made secularization in the rural Philippines.

In short, a Filipino theology should be incarnational and anthropocentric in order to suit the Filipino mind for the dynamic and personalistic. Tertullian said long ago: "Caro cardo salutis," the flesh is the hinge of salvation.¹⁰⁹

Eschatology or the theology of hope can better be understood by the Filipino if seen from the dynamic view of time. How can the future be present and the present be a foretaste of the future? How to reconcile the "not yet" coming in contact with the "already" can be confusing to the Western mind with his linear concept of time. But if explained in the psychological cyclic way, the theology of hope can be most meaningful to the Filipino.

Similarly the westerner has to stretch his imagination in order to understand the concept of eternity. The Greek word for eternity (*tò ápeiron*) is linear and space-oriented whereas the Hebrew counterpart (*'olam*) is dynamic and spaceless.¹¹⁰ This can easily be understood from the view of Filipino dynamic cyclic time.

Again the dynamic past is hard to appreciate for the western mind. But that one is contemporarily close to his ancestors through consciousness is easy for the oriental mind. Dynamic cyclic time understands better the meaning of Salvation History. Sören Kierkegaard's contention of contemporaneity with Christ and his apostles through faith has much weight in the oriental view of time.¹¹¹

Personalistic

The core of the Good News is the person of Jesus Christ, who suffered, died, rose, and will come again (1 Tim. 3, 16; 2

¹⁰⁹ Johannes B. Metz, "Caro cardo salutis," *Hochland* 55 (1962-1963): 97-107.

¹¹⁰ Boman. *op. cit.*, pp. 131-33.

¹¹¹ *Ibid.*, pp. 127-28.

Tim. 2, 8; Rom. 1, 3-4; Acts 13, 32-33; Mk. 1, 1). Christianity is not a system of truths in the first place but a person, Christ. The apostles' preaching was Christ-centered and geared to their listeners' repentance and commitment to Christ. Even before the New Testament writings were compiled, the early Christian communities had heard the full message of the Good News.

Faith is essentially the *human act* of committing one's whole being to God.¹¹² It should be distinguished from the *system* or set of formulas or creeds under the same name of "faith." The main concern is how to lead the Christian to such a commitment. But historical reasons, such as the Catholic Counter-Reformation, unfortunately stressed the latter meaning. The whole evangelization of the Philippines—if we are allowed to generalize—was focused on preaching the "system" in Western categories.

Vatican II says that "in the Catholic teaching there exists an order or 'hierarchy' of truths, since they vary in their relationship to the foundation of the Christian faith."¹¹³ As commentary on that statement, Mühlen upholds the authority of Aquinas in saying that Christian doctrine can be reduced to the persons of God the Father, the Son, and the Holy Spirit.¹¹⁴ The accent on personalism in modern theology is a happy one wherein the Church is conceived as a community of persons(vs. the impersonal idea of Church as organization), revelation as God's personal call for man's response, the personalistic and communitarian dimensions of the sacraments, etc. All these can fit in the *tayo* philosophy.

Christianity when presented in personalistic categories becomes more appealing to the Filipino. As we have seen, the Filipino has little concern for abstract truths but for persons. It should be Christocentric. Then one can easily speak of *utang*

¹¹² Dogmatic Constitution on Divine Revelation (Dei Verbum), no. 5.

¹¹³ Decree on Ecumenism (Unitatis Redintegratio) no. 11.

¹¹⁴ Heribert Mühlen, "Die Lehre des Vatican II über 'hierarchia veritatum' und ihre Bedeutung für den Ökumenischen Dialog," *Theologie und Glaube* 56 (1966): 303-35. See also P. de Letter, S.J., "The Encounter with God," *Thought* 36 (1961): 5-24.

na loob to Christ's goodness, the head and symbol of a corporate personality.

The early Filipinos believed in a supreme God, *Bathala* (from the Sanskrit, *Battahara*, 'Lord'), who was considered inaccessible.¹¹⁵ (That the word is of Indian origin and influence is worth investigating further, since Filipino and Indian thought are similar.) His inaccessibility as the unknown God fits into the negativity of man's knowledge of the Absolutely Other, which is one of the essential features of oriental religions. Because *Bathala* was remote, the pre-Spanish Filipinos took more concrete interest in the personal mediation of the lesser spirits, which they later baptized into the Catholic saints in the introduction of Christianity.¹¹⁶ Since the pre-Vatican II emphasis on the veneration of the saints somewhat over-shadowed the worship of Christ, a Christ-centered stress in preaching and catechetics will set the proper perspective.

The concept of *Bahala na* is not pure fatalism because the expression connotes various things. For example, '*Ikaw na ang bahala niyan*' (Take responsibility for that thing), '*Bahala na kami*' (We shall take care of ourselves). Or when a Filipino is caught in a tight situation, he courageously fights back saying, '*Bahala na!*' Hence one meaning of '*Bahala na*' is courage, the daring spirit to take risks, or hope.

Finally a concrete Philippine theology demands also the proper integration of emotions because man is not pure reason. An example of such attempted integration is the *Cursillo*.¹¹⁷

Liturgical Symbolism

Man's limited nature demands that he express his faith in symbols. Vatican II has encouraged the adaptation of liturgical

¹¹⁵ Fred Eggan, "Philippine Social Structure," *Six Perspectives on the Philippines*, p. 46.

¹¹⁶ John A. Rich, M.M., "Religious Acculturation in the Philippines," *Practical Anthropology* 17 (September-October 1968): 408-17.

¹¹⁷ Leonardo N. Mercado, S.V.D., "Conversion in the *Cursillo*," *Boletín Eclesiástico de Filipinas* 42 (May-June 1968): 408-17.

symbols according to the people's culture.¹¹⁸ In the case of the Filipino, the nature of local liturgical symbols will become clearer if we first solve a difficulty—Bulatao's thesis on "split-level Christianity" with which we beg to disagree.¹¹⁹

A parable might illustrate the point. Suppose an all-introverted people received a great enlightenment on the secret of happiness. They would naturally express their happiness in the introverted way and perhaps sanction good manners on how to express such emotion. Since they wished to share their joy, a group of introvert missionaries want to spread the secret of happiness to an all-extroverted people. Once the extroverts learn the message, they also are happy—but extrovertedly. But the missionaries chide the extroverts: "You are wrong in how to be happy. You must do it like how we are happy in our country. You must follow our ways, just as some of you already have behaved introvertedly like us!"

The analogy is clear. Happiness is the human act of faith, which can be interpreted according to one's own culture. The Western missionaries not only preached the Good News in western categories but also imposed the Western manifestation of faith. Whatever deviated from that manner was either looked down upon or tolerated. Such a narrow-minded outlook tried to limit the action of God to restricted channels. It is like the attitude of the first Jewish Christians who expected the Gentile converts to behave like them. But the Holy Spirit also descended on the Gentiles while behaving like Gentiles (Acts 10, 44-48). If the "pagans" are "anonymous Christians," are the so-called folk Catholics less Christians? Bulatao's Christian norms in measuring the Filipino are narrowly Western. Is it not rather the Oriental Filipino who succeeds in behaving like a Western Christian who is split-levelled? Since Western Christianity was imposed on the Filipinos, they had to do their own adaptation according to their own way of thinking

¹¹⁸ Constitution on the Sacred Liturgy (Sacrosanctum Concilium), 37-38.

¹¹⁹ Jaime Bulatao, S.J., "Split-Level Christianity," *Brown Heritage* (Quezon City: Ateneo de Manila University Press, 1967), pp. 16-33.

What we said about the Filipino concrete thinking, symbolism, poetic mind can be applied to incarnational theology. Perhaps some of the symbols used by the local shamans can be adopted, but previous anthropological studies are needed. To cite an extreme case, if killing a pig is more meaningful to some rural folk than offering candles, then why not adapt it? We have proposed some adaptations for the Ilocano funeral service.¹²⁰

Christian Fellowship

The fellowship in local communities should reflect the interpersonalism of Philippine society. This important feature is realized in the locally-founded religions.¹²¹ Their fellowship is interpersonal because of their closely-knit communities. The early Christian communities were also interpersonal (and called each other brothers and sisters) because they were a "small flock." But when the majority became Christians, the bigness of number naturally led to impersonalism. This is more so in big parishes where the emphasis is not on persons but on keeping up the system of organizations, statistics, and the structure. Interpersonalism can thrive better in smaller groups.

Secondly, we have seen that Filipinos go for dynamic leaders who symbolize their hopes and ideals. This is also true in the locally-founded sects. Their leaders have charismatic appeal. In the early Church likewise, the community elected their elders and bishops. But when the leader is imposed from above by the organization, he may not realize the aspirations of the community.

¹²⁰ Leonardo N. Mercado, S.V.D., "Toward an Ilocano Grassroot Funeral Service," *The Ilocos Review* 2 (1970): 81-89.

¹²¹ Julita Reyes Sta. Romana, "The Iglesia Ni Kristo: A Study," *Journal of East Asiatic Studies* 4 (July 1955): 329-437; Prospero R. Covar, "Congregation as a Social Process in the Watawat ng Lahi," *Philippine Sociological Review* 8 (July-October 1960): 1-16; Estefania Aldaba-Lim and others, "A Cursory Study on the *Lapiang Malaya*—Its Membership, Organization and Implications to Present Philippine Society," *Philippine Sociological Review* 15 (July-October 1967): 151-62.

Making the local Church reflect the Philippine temperament will enable it to become more dynamic and militant.

D. PHILIPPINE NATIONAL LANGUAGE PROBLEM

The opening of the Philippine Constitutional Convention dramatized a problem which is far from being settled. Delegates refused to allow Tagalog to be imposed over their own regional languages. The controversy boils down (1) whether the national language be English or Philippine; (2) if it is Philippine, how is it to be carried out in the light of various Filipino languages? The arguments pro and contra have often left out the all-important reason that culture is inseparable from language. We have shown this in the course of the study. The stand of non-Tagalogs can be compared to a family quarrel where brothers refuse that one of them be chosen as the chief. They would prefer to have a foreigner as chief rather than concede to a relative. On the other hand, those who take sides in the controversy often forget that any of the Philippine languages reflect the Filipino soul because they are all related. The Philippine languages, which are linguistic relatives, present a world-view which is quite different from English, Spanish or any Western language.

Now if one's native language influences his world view, we can understand why a well-known Tagalog-born lecturer said that the same topic would develop differently if he thought and delivered it in Tagalog than if he would do the same in English. José Rizal wrote his two Spanish novels for the sake of fanning anti-Spanish hatred among his countrymen. Rizal also succeeded in distilling Filipino thought through the Spanish language. Yet when Rizal wrote his unfinished novels in Tagalog, he turned out to be more rabid and satirical. Writing in Tagalog accomplished better his anti-Spanish intention. Did writing in his native language unlock more his genius? But Rizal did not finish his Tagalog novels because "he could write better in Spanish than in Tagalog."¹²² In other words, another language can

¹²² Gregorio F. Zaide, *Jose Rizal, Life, Works and Writings* (Manila: Villanueva Book Stores, 1970), p. 171.

interpret another culture—but not completely. That is why biblical scholars must not only know Hebrew but also one or the other Semitic languages in order to know Semitic thought.

If Filipino intellectuals speak today about nationalism and the search for Filipino identity, I think it is because they—and the non-intellectual farmer—feel confused and alienated after having been brought up in western education and thought. Can the reason for this alienation be due to the fact that they think and speak in English which in turn determined unconsciously the mind of Filipino intellectuals?

Japan is technically more western than the Philippines, but behind the western garb they have preserved their Japanese identity. Japanese westernization has been selective. I venture to say that it is because they retained Japanese as their language and thereby retained also their world view. Thus Nakane writes of Japanese modernization:

In the course of modernization Japan imported many western cultural elements but these were and are always partial and segmentary and are never in the form of an operating system. It is like a language with its basic indigenous structure or grammar which has accumulated a heavy over-lay of borrowed vocabulary; while the outlook of Japanese society has suffered drastic changes over the past hundred years, the basic grammar has hardly been affected. Here is an example of industrialization and the importation of western culture not affecting changes in the basic cultural structure.¹²³

When the average Filipino speaks his language, the linguists notice borrowings from English, Spanish, Chinese, Old Javanese, Malay, and Sanskrit (which indirectly came through early Malayan ancestors). Yet the present Philippine languages are different from other oriental languages. This mixture and borrowing is a symbol of what the Filipino is. Basically, the structure is Filipino and expresses the Filipino soul.

Briefly then, if policymakers want to let the Filipinos keep their cultural identity, the imposition of English or any Western language is not the answer.

¹²³ Nakane, *op. cit.*, p. 149.

If not English, then which should be the Philippine national language? I see two alternatives: the first is that one major Filipino language be imposed for all. History can give examples of how one victorious group imposes its language on the vanquished. But the present mood is against the undemocratic imposition of Tagalog on all Filipinos. That leads us to the second choice: a compromise. The original plan was that Tagalog be the base with borrowings from the other Filipino languages. Unfortunately that plan was not followed. Should no mutual concessions be made, the *last resort* for a neutral compromise would be in selecting a language close to Filipino thought, namely, Bahasa Indonesia. Filipinos reportedly can learn to speak it in a short time, for it is a linguistic relative. Furthermore, adopting Bahasa Indonesia will incur less expenses and effort than in putting up a National Language Institute and all the translations required, which Indonesian has already of world literature.

CONCLUDING REMARKS

We have touched various areas in this study. The purpose was intentional so as to avoid the myopic view of the "tree" of each discipline but to have a holistic vision of the "forest" of totality. Although this has just been a superficial outline, we hope that the interdisciplinary approach has made a contribution. In the story of the six blind man and the elephant, a seventh man would have been needed to make out a total picture of what each blind man reported differently about the elephant.

This has been a pioneering attempt to formulate a Filipino philosophy. Most pioneering works suffer from the lack of tools and experience of meager predecessors. We therefore expect that some will disagree with our statements. But we hope that more discussions will follow, for dialogue produces more ideas and thereby realizes more the need for a Filipino philosophy.