

## Assessing the Developmental Potentials of Some Twelve Discourses of Filipino Philosophy

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This paper continues the analysis presented in an earlier paper of the author entitled “Status and Directions for ‘Filipino Philosophy’ in Zialcita, Timbreza, Quito, Abulad, Mabaquiao, Gripaldo and Co,” in which sixteen discourses of Filipino philosophy were catalogued, namely: Filipino philosophy as 1) grassroots/folk philosophy; 2) lecture on scholasticism/Thomism; 3) lecture on other foreign systems; 4) critical philosophy as non-academic discourse; 5) logical analysis; 6) phenomenology/existentialism/hermeneutics; 7) critical philosophy as an academic method; 8) appropriation of foreign theories; 9) appropriation of folk philosophy; 10) philosophizing with the use of the Filipino language; 11) textual exposition of foreign systems; 12) revisionist writing; 13) interpretation of Filipino worldview; 14) research on Filipino values and ethics; 15) identification of the presuppositions and implications of the Filipino worldview; and 16) study on the Filipino philosophical luminaries. By eliminating the first four discourses due to their non-textual and non-academic nature, this paper focused on the remaining twelve discourses. By using a rubric that looked into the twelve discourses “Filipinoness,” cognitive levels, inherent emotional energies, impacts, and sustainabilities, this paper identified which among these discourses hold the greatest developmental potentials. This paper concludes by enjoining the Filipino philosophers and writers/scholars of philosophy to invest their limited resources, time, energy and other capitals to the discourses with the greatest developmental potentials.

**Keywords:** *Filipino philosophy, kinds/discourses of Filipino philosophy, underdevelopment of Filipino philosophy, development of Filipino philosophy*

## Introduction

In her book *The State of Philosophy in the Philippines*, Emerita Quito pinpointed at least ten reasons for the underdevelopment of Filipino philosophy, namely: 1) our colonization and our experience of authoritarianism during the Martial Law that curtailed our freedom of thought; 2) the pejorative connotation of philosophy in our culture; 3) our monetarily un-alluring academic career; 4) our philosophy professors' heavy teaching loads; 5) the lack of research infrastructure in our academe; 6) our lack of professional pressure and incentive system for research; 7) the high cost of pursuing graduate studies abroad; 8) the inbreeding in our local centers for graduate studies in philosophy; 9) our shortcoming in terms of international languages; and 10) our shortcoming in terms of our national language (Quito 9-55). Thirty years after the publication of this incisive work, some things have definitely changed on the terrains of the Philippine academe, and a number of philosophical discourses have either continued or started to germinate. Since to a large extent Filipino philosophy remains underdeveloped, it would be very tempting to revisit the reasons mentioned by Quito and ascertain their persistence, aggravation, alleviation, or total disappearance. But owing to the greater chances that most of these reasons have indeed substantially persisted, such an intended revisit would most probably only lead us to a dead alley where Filipino professors of philosophy are brought to a paralyzing realization that they are actually trapped in an unfavorable context which is beyond their capacities to rectify.

A more proactive alternative to such a defeatist project is to empower our Filipino professors of philosophy to heroically philosophize and produce philosophical texts despite the ten reasons of Quito. Such an alternative should start with a re-examination of the philosophical discourses that have continued or started to germinate on Philippine soil since Quito's landmark analysis, with the intention of identifying which of these discourses hold the greatest developmental potential so that the Filipino professors of philosophy can have a some more specific parameters where they can invest their limited time, resources and other capitals. Hence, instead of retrogressing into the past and blaming unfavorable yet stubborn contexts, we can just take a look at what we have at present and start shaping the future of Filipino philosophy. Who knows that in the process of strengthening Filipino philosophy we can contribute something to the strengthening of the bigger Philippine society and culture that in due time would impact into the alleviation and even eradication of the ten reasons of Quito?

In my paper entitled "Status and Directions for 'Filipino Philosophy' in Zialcita, Timbreza, Quito, Abulad, Mabaquiao, Gripaldo and Co" I catalogued sixteen different discourses of Filipino philosophy based on the reflections of the Filipino philosophical luminaries Fernando Zialcita, Florentino Timbreza, Emerita Quito, Romualdo Abulad, Napoleon Mabaquiao, and Alfredo Co (Demeterio 2013, 206). These sixteen discourses are shown in the following diagram:

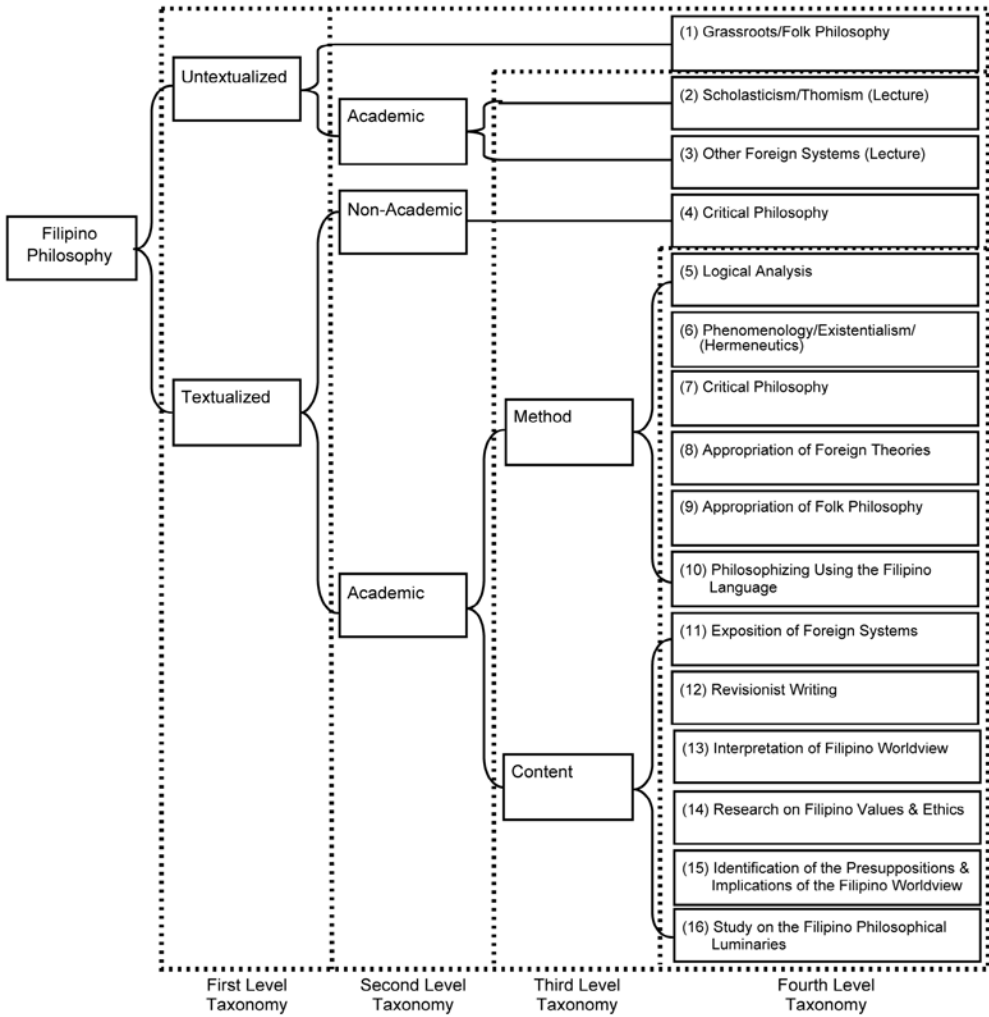


Figure 1: Sixteen Discourses of Filipino Philosophy

Out of these sixteen discourses of Filipino philosophy, the following can be eliminated outright for some specific reasons: 1) Filipino philosophy as grassroots or folk philosophy, as this is not philosophy as such but the collective mentality of the Filipino people; 2) Filipino philosophy as the oral exposition of Scholasticism and Thomism, as the non-textual nature of this discourse would not contribute much to the textual production of Filipino philosophy; 3) Filipino philosophy as the oral exposition of other foreign philosophical systems, for the same reason cited for the preceding discourse; and 4) Filipino philosophy as non-academic critical analysis, as this discourse is totally beyond the control of the members of the academe. Hence, we are left with twelve discourses of Filipino philosophy to be examined for their developmental potentials, namely and in a more logical order: 1) Filipino philosophy as the exposition of foreign systems; 2) Filipino philosophy as the application of

logical analysis; 3) Filipino philosophy as the application of phenomenology and hermeneutics; 4) Filipino philosophy as the appropriation of foreign theories; 5) Filipino philosophy as revisionist writing; 6) Filipino philosophy as academic critical analysis; 7) Filipino philosophy as the interpretation of the Filipino worldview; 8) Filipino philosophy as research on Filipino ethics and values; 9) Filipino philosophy as the appropriation of folk spirit; 10) Filipino philosophy as the study on the presuppositions and implications of the Filipino worldview; 11) Filipino philosophy as the study of the Filipino philosophical luminaries; and 12) Filipino philosophy in the Filipino language.

Since analyzing each of these twelve discourses of Filipino philosophy necessarily means talking about their main proponents as well as their representative texts, is there a need for a strategy in identifying who these main proponents and what their representative texts are? As the numbers of main proponents and representative texts are anticipated to be huge, there is a subsequent need for a delimiting strategy. In my paper “Thought and Socio-Politics: an Account of the Late Twentieth Century Filipino Philosophy” that I wrote more than ten years ago, where I made a diachronic comparison of the textual productions of Filipino philosophy as academic critical analysis and Filipino philosophy as the interpretation of the Filipino worldview, I made use of Gripaldo’s *Filipino Philosophy: a Critical Bibliography, 1774-1997* as my source of names and titles. Although the book has a supplementary and updated volume, *Filipino Philosophy: a Critical Bibliography, 1998-2002*, the whole bibliographic collection is clearly more than a decade old, and does not contain any information which among its numerous entries are used and cited by other philosophical writers.

In order for us to come up with our own list of the leading Filipino philosophers and writers/scholars of philosophy I started culling names from Co’s essays “In the Beginning... a Personal Petit Historical Narrative of the History of Philosophy in the Philippines,” and “Doing Philosophy in the Philippines: Fifty Years Ago, Fifty Years from Now.” To my initial list, I added some more names that I gathered from my email exchanges with Mabaquiao, the Chair of the Philosophy Department of De La Salle University (DLSU): Jeffry Oca, the Chair of the Philosophy Department and Associate Dean of the College of Arts and Sciences of Silliman University (SU) and Raymundo Pavo of the University of the Philippines-Mindanao (UP-M). I then counter-checked my list against some of the recurrent names in Gripaldo’s two bibliographies. I ended up with a rather long list of names without any data yet on their corresponding representative texts.

Finally, I utilized Google Scholar in order for me to retrieve the representative texts of these leading Filipino philosophers and writers/scholars of philosophy. For each name I only looked at the first thirty hits in Google Scholar. I also used the Google Scholar to trim down my list by deciding to exclude the names with less than five recorded titles, as well as the names with less than five recorded citations, as of 13 March 2013. Although Google Scholar certainly has its limitations and shortcomings,

this search engine was selected among other academic search engines for the main reason that its listing is inclusive and lenient enough in as far as the still struggling discourses of Filipino philosophy are concerned. Other more exclusive and stricter academic search engines might assure us of the quality of works mentioned, but their resulting number of persons and works might turn out to be very few for the macro nature of this study. Following my strategies, the table below lists down the leading Filipino philosophers and writers/scholars of philosophy in as far as this paper is concerned:

<b>Filipino Philosopher and Writer/Scholar of Philosophy</b>	<b>Institutional Affiliation</b>	<b>Number of Works Recorded in Google Scholar</b>	<b>Total Citations in Google Scholar</b>
Abulad, Romualdo	DLSU/USC	13	13
Babor, Eduardo	HNU (Tagbilaran)	5	13
Bonifacio, Armando	UP-Diliman	7	8
Bulatao, Jaime	ADMU	17	231
Canilao, Narcisa	UP-Baguio	5	7
De Castro, Leonardo	UP-Diliman	19	49
Demetrio, Francisco	XU	20	91
Dy, Manuel	ADMU	20	15
Ferriols, Roque	ADMU	11	8
Gorospe, Vitaliano	ADMU	24	115
Gripaldo, Rolando	DLSU	27	43
Hornedo, Florentino	ADMU/UST	23	52
Ibana, Rainier	ADMU	13	7
Lee, Zosimo	UP-Diliman	13	12
Mananzan, Mary John	SSC	15	119
Mercado, Leonardo	(SVD)	17	160
Miranda, Dionisio	(SVD)/USC	5	14
Ocay, Jeffry	SU	7	6
Palma-Angeles, Antonnette	ADMU	5	12
Pascual, Ricardo	UP-Diliman	6	15
Pilario, Daniel Franklin	AU	8	14
Quito, Emerita	DLSU	24	38
Reyes, Benito	FEU	11	13
Reyes, Ramon	ADMU	10	6
Rodriguez, Agustin Martin	ADMU	18	17
Timbreza, Florentino	DLSU	17	18

Table 1: Leading Filipino Philosophers and Writers/Scholars of Philosophy, with their Corresponding Institutional Affiliation, and Number of Works and Total Number of Citations as Recorded in Google Scholar

The titles of the works of these leading Filipino philosophers and writers/scholars of philosophy that were gleaned from the first thirty hits in the Google Scholar engine are found in Appendix A. With the problems on who are the main proponents of the different manifestations of Filipino philosophy and what are their representative texts settled, we may now briefly describe each of the twelve discourses of Filipino philosophy in the following paragraphs.

**Filipino Philosophy as the Exposition of Foreign Systems** (Cf. number 11 of figure 1): This came out in the studies of Quito, Abulad, Gripaldo and Co, and it was Co who vividly narrated that as the Filipino scholars who studied abroad came back, they gradually introduced the more rigorous practice of philosophical research in contradistinction to the older cohorts of scholars who merely talked and lectured about philosophy (Cf. Co, “Doing Philosophy in the Philippines” 55). However, the earliest and most common form of philosophical research and publication that happened in the country was limited to the exposition of foreign philosophical systems. In as far as our leading Filipino philosophers and writers/scholars of philosophy are concerned, 46% of them produce this kind of Filipino philosophy and the top four producers are Manuel Dy of Ateneo De Manila University (ADMU), Quito of DLSU, Eduardo Babor of Holy Name University-Tagbilaran (HNU), and Roque Ferriols of ADMU. As one of the most common manifestations of Filipino philosophy, it is reasonable to assume that this discourse has no clear and specific geographic center in the country and is present wherever there are texts published by Filipino writers/scholars of philosophy.

**Filipino Philosophy as the Application of Logical Analysis** (Cf. number 5 of figure 1): This came out in the studies of Quito and Abulad. In an email sent to me by Mabaquiao, he explained that it was Ricardo Pascual of the University of the Philippines-Diliman (UP-D) who started this manifestation of Filipino Philosophy as he had been a student of Bertrand Russell (1872-1970) during his doctoral studies. In as far as our leading Filipino philosophers and writers/scholars of philosophy are concerned, only Armando Bonifacio and Zosimo Lee, both of UP-D, are recorded to have practiced this kind of doing philosophy, and they represent only 8% of our delineated population. Both in terms of the reputation and affiliation of these two practitioners, it is safe to assume that this manifestation of Filipino philosophy is geographically centered at UP-D.

**Filipino Philosophy as the Application of Phenomenology and Hermeneutics** (Cf. number 6 of figure 1): This came out in the studies of Quito & Abulad. If Filipino philosophy as the application of logical analysis is the use of the dominant Anglo-Saxon way of doing philosophy, Filipino philosophy as the application of phenomenology and hermeneutics is the use of the dominant Continental-European ways of doing philosophy that were initiated by Edmund Husserl (1859-1938) and Martin Heidegger (1889-1976). In as far as our leading Filipino philosophers and writers/scholars of philosophy are concerned, only Mary John Mananzan of Saint Scholastica College (SSC), Florentino Hornedo of ADMU

and University of Santo Tomas (UST), and Rainer Ibana of ADMU are recorded to have practiced this kind of doing philosophy, and they represent only 12% of our delineated population. Although the affiliations of these three practitioners of this manifestation of Filipino philosophy do not conclusively point to a definite geographic center, by reputation ADMU is thought to be the institution where continental-European philosophies are tackled.

**Filipino Philosophy as the Appropriation of Foreign Theories** (Cf. number 8 of figure 1): This came out in the studies of Timbreza, Quito, Abulad and Gripaldo, and it was Gripaldo who made a clear explanation about the nature of this discourse: "Oriental and Western philosophical ideas can be appropriated and modified accordingly to suit the terrain, so to speak, of the local situation. A part of its manifestation is reflected in Filipino East-West comparative philosophical writings aimed at offering a solution to a local/national Filipino philosophical dilemma or problem" (Gripaldo, "Is there a Filipino Philosophy 5). In as far as our leading Filipino philosophers and writers/scholars of philosophy are concerned, 85% of them produce this kind of Filipino philosophy and the top four producers are Benito Reyes of Far Eastern University (FEU), Leonardo De Castro of UP-D, Abulad of DLSU and University of San Carlos (USC) and Quito. If Filipino philosophy as the exposition of foreign systems is thought to be the most common practice of philosophical research and writing in the country, Filipino philosophy as the appropriation of foreign theories proved to be the one of the two most common discourses in as far as our delineated population is concerned. This means that we also cannot point to a clear and specific geographic center for this form of philosophizing as this is present wherever our leading Filipino philosophers and writers/scholars of philosophy are doing philosophy. Nevertheless, there is tangible concentration of this kind of philosophizing in DLSU and ADMU.

**Filipino Philosophy as Revisionist Writing** (Cf. number 12 of figure 1): This came out in the studies of Gripaldo. As a result of his dissatisfaction with Filipino philosophy as exposition of foreign systems, he urged his readers to break away from the shadows of the foreign masters by becoming revisionist experts of foreign philosophies: "(1) we can innovate (from Kantian to neo-Kantian), (2) we can reject an old philosophical thought and create a new path to philosophizing, and (3) we can review old philosophical questions and offer a new insight or philosophical reflection" (Gripaldo, "The Making of a Filipino Philosopher" 66). It is unfortunate that in as far as our leading Filipino philosophers and writers/scholars of philosophy are concerned no one is recorded to have practiced this kind of philosophizing. This means that our delineated population could not give us any hint on where the geographic center of this kind of doing philosophy is located.

**Filipino Philosophy as Academic Critical Analysis** (Cf. number 7 of figure 1): This came out in the studies of Zialcita, Timbreza, Quito, Mabaquiao and Gripaldo. This discourse examines the political and economic structures of the Philippine society and culture and takes inspiration from the late nineteenth century

propaganda movement as well as from the more powerful frameworks based on the thoughts of Karl Marx (1818-1883), Vladimir Lenin (1870-1924) and Mao Zedong (1893-1976). In as far as our leading Filipino philosophers and writers/scholars of philosophy are concerned, 85% of them produce this kind of Filipino philosophy and the top four producers are Agustin Martin Rodriguez of ADMU, Mananzan, Vitaliano Gorospe of ADMU and Lee. As the other most common discourse in as far as our delineated population is concerned, we also cannot point to a clear and specific geographic center for this form of philosophizing as this is present wherever our leading Filipino philosophers and writers/scholars are doing philosophy. Nevertheless, there is tangible concentration of this kind of philosophizing in ADMU and UP-D.

**Filipino Philosophy as the Interpretation of the Filipino Worldview** (Cf. number 13 of figure 1): This came out in the studies of Zialcita, Timbreza, Quito, Abulad, Mabaquiao, Gripaldo and Co. This discourse addresses such questions as “who is the Filipino” and “what is the Filipino worldview.” Zialcita explained that this kind of Filipino philosophy is geared towards constructing a discourse that would give the Filipinos self respect and confidence, shield against the imperialistic cultures, and basis for expressing themselves as a people (Cf. Zialcita 324). In as far as our leading Filipino philosophers and writers/scholars of philosophy are concerned, 27% of them produce this kind of Filipino philosophy and the top four producers are Francisco Demetrio of Xavier University (XU), Leonardo Mercado of the Society of the Divine Word (SVD), Hornedo and Quito. The affiliations of the practitioners of this manifestation of Filipino philosophy do not conclusively point to its definite geographic center.

**Filipino Philosophy as Research on Filipino Ethics and Values** (Cf. number 14 of figure 1): This came out in the study of Mabaquiao as he emphasized the distinction between the interpretation of the Filipino worldview in general and the more specific study of Filipino ethics and values (Cf. Mabaquiao 1998, 208). The latter discourse is constructed from an inductive and extractive study of folk sayings and everyday statements of Filipinos and is geared towards the formalization and explication of the otherwise unexplored Filipino moral, ethical and axiological mind frame. In as far as our leading Filipino philosophers and writers/scholars of philosophy are concerned, 42% of them produce this kind of Filipino philosophy and the top four producers are Gorospe, Jaime Bulatao of ADMU, Hornedo and Demetrio. The affiliations of the practitioners of this manifestation of Filipino philosophy suggest that its geographic center is located at ADMU.

**Filipino Philosophy as the Appropriation of Folk Spirit** (Cf. number 9 of figure 1): This came out in the studies of Timbreza, Quito, Mabaquiao and Gripaldo. In anticipation of the objections concerning the purpose and philosophical nature of Filipino philosophy as the interpretation of the Filipino worldview, Quito emphasized the epistemological significance of such an endeavor in the sense that a thorough research on the Filipino worldview would give the Filipino researchers

folk concepts, categories and theories and methods that they may appropriate and use in formally and academically constructing a distinct discourse of Filipino philosophy. Quito said, “the folk spirit of the Filipino. . . should eventually emerge as the formalized philosophy on the academic level” (Quito 10). In as far as our leading Filipino philosophers and writers/scholars of philosophy are concerned, only Dionisio Miranda of the Society of the Divine Word (SVD), who’s currently assigned in the University of San Carlos (USC) is recorded to have practiced this kind of doing philosophy, and he represents only 4% of our delineated population. With one practitioner recorded, it would not make any statistical sense in naming his current address as the geographic center of this manifestation of Filipino philosophy.

**Filipino Philosophy as the Study on the Presuppositions and Implications of the Filipino Worldview** (Cf. number 15 of figure 1): This came out in the studies of Zialcita and Gripaldo. Again this is a reaction to the widespread objection concerning the purpose and philosophical nature of Filipino philosophy as interpretation of Filipino worldview. Hence, Zialcita advised that beyond the mere interpretation of such worldview, the Filipino thinkers should look at the implications of the said worldview: “Sinuri rin niya (pantas) ang pananaw-sa-mundo ng Pilipino upang malaman kung paano ito magamit ng Pilipino upang lalo niyang maipahayag ang kanyang sarili at umunlad sa isang mundong umuunlad” (Zialcita 324). Gripaldo added: “A distinction must be made between philosophizing by reading/interpreting the spirit of the people or of the times (and offering solutions to its philosophical problems) from philosophizing by extracting the philosophical presuppositions of languages, folktales folk sayings, etc.” (Gripaldo, “Is there a Filipino Philosophy?” 4). It is unfortunate that in as far as our leading Filipino philosophers and writers/scholars of philosophy are concerned no one is recorded to have practiced this kind of philosophizing. This means that our delineated population could not give us any hint on where the geographic center of this kind of doing philosophy is located.

**Filipino Philosophy as the Study of the Filipino Philosophical Luminaries** (Cf. number 16 of figure 1): This came out in the studies of Timbreza and Gripaldo. Timbreza acknowledged that there are already pioneering individuals who pushed further and further the frontiers of Filipino philosophy. Studying their thoughts would constitute a distinct form of Filipino philosophy. In his essay “Mga Tagapaghawan ng Landas ng Pilosopiyang Filipino,” he enumerated some of these individuals: Ramon Reyes of ADMU, Quito, Mercado, Dy and Abulad of DLSU (Cf. Timbreza, “Mga Tagapaghawan ng Landas ng Pilosopiyang Filipino” 24-33). In as far as our leading Filipino philosophers and writers/scholars of philosophy are concerned, only 23% of them produce this kind of Filipino philosophy and the top two producers are Gripaldo and Pascual. The affiliations of the practitioners of this manifestation of Filipino philosophy do not conclusively point to its definite geographic center.

**Filipino Philosophy in the Filipino Language** (Cf. number 10 of figure 1): Mabaquiao explained that the use of Filipino language in philosophizing is not

just about the option of selecting one linguistic medium over another, for more so it is a methodic strategy that could develop Filipino philosophy. He wrote: “May kinalaman sa relasyon ng wika at ng identidad ang kamalayan. Sinasabi na malaki ang nagagawa ng wika sa paghubog ng identidad ng isang kamalayan, dahil nakapalook sa wika ang isang mundo ng tradisyon, o kaya ay ang wika ay isang depositoryo ng kultura” (Mabaquiao 1998, 210). In as far as our leading Filipino philosophers and writers/scholars of philosophy are concerned, Timbreza, Ibana, Ferriols and Bonifacio are recorded to have practiced this kind of doing philosophy, and they represent only 15% of our delineated population. The affiliations of the practitioners of this manifestation of Filipino philosophy do not conclusively point to its definite geographic center.

### Rubrics of Assessment

In the absence of an established measuring instrument that can evaluate the development potentials of each of these twelve philosophical discourses, we are left without a choice but to construct our own rubrics of assessment. Such rubrics shall explore five aspects of the said philosophical discourses, namely: 1) their “Filipinoness,” 2) their cognitive levels, 3) their inherent emotional energies, 4) their impacts, and 5) their sustainabilities. The following paragraphs will briefly explain each of these five crucial aspects. Each aspect, including their underlying components, shall be rated either “high” (with the numeric equivalent of 3), or “medium” (with the numeric equivalent of 2), or “low” (with the numeric equivalent of 1).

**“Filipinoness” of the Discourse:** The “Filipinoness” of a philosophical discourse may be ascertained by first breaking such a discourse into its components, the most significant of which are: 1) the question or the problem that started such discourse, which roughly corresponds to the Aristotelian final cause; 2) the textual input or the data that constitute such discourse, which roughly corresponds to the Aristotelian material cause; 3) the cognitive process involved in building such discourse, which may be further broken into the theories and concepts used, roughly corresponding to the Aristotelian formal cause, and 4) the agent who is undertaking the cognitive process, roughly corresponding to the Aristotelian efficient cause. These components are represented in the following figure:

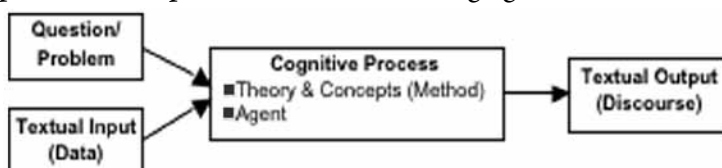


Figure 2: Components of a Philosophical Discourse

A discourse can therefore be Filipino or foreign in terms of its underlying question or problem (final cause); its textual input (material cause); and of its

cognitive process, which consists of its theories and concepts (formal cause) and its agent (efficient cause). Components that are Filipino shall be rated “high” (with the numeric equivalent of 3.00), while those that are foreign shall be rated “low” (with the numeric equivalent of 1.00), while those that are of various degrees of admixtures shall be rated as “medium” (with the numeric equivalent of 2.00).

**Cognitive Level of the Discourse:** The cognitive level involved in the construction of a given philosophical discourse is a significant aspect to be examined in this paper in the sense that our twelve discourses of Filipino philosophy are based on different cognitive levels and some of them are even questioned whether they are philosophical at all. In determining the cognitive levels of these discourses we have to depend on Benjamin Bloom’s (1913-1999) learning taxonomy in the cognitive domain which was developed in 1956 and revised by his student Lorin Anderson in 2001 to make it more attuned to the concerns of the twenty-first century. The cognitive levels, in the revised Bloom’s taxonomy, from lowest to highest are: 1) remembering, 2) understanding, 3) applying, 4) analyzing, 5) evaluating, and 6) creating. In order to fit this taxonomy into our three-point scoring the highest level (creating) shall be assigned with the numeric value of 3, while the lowest level shall be pegged at understanding which shall be assigned with the numeric value of 1. In this manner the levels of the revised taxonomy shall have the following numeric values: understanding, 1.00; applying, 1.50; analyzing, 2.00; evaluating, 2.50; and creating, 3.00.

**Inherent Emotional Energy of the Discourse:** The inherent emotional energy of a discourse is a significant aspect to be examined in this paper in the sense that this is what will drive the Filipino philosophers and writers/scholars of philosophy to produce texts despite the unfavorable reasons mentioned by Quito. In this paper, this complex category that is the inherent emotional energy of a discourse may be unbundled into three elements: 1) the clarity of the philosophical problem, 2) the relevance of the discourse, and 3) the presence of a community of writers and scholars that can collectively energize and sustain the passion and willpower of the individual members to philosophize.

In the first rubric, we have already identified the philosophical question or problem as the equivalent of the Aristotelian final cause, but we have only touched this in the context of its being Filipino or foreign. In this third rubric, this question or problem shall be analyzed in terms of its clarity, because clear philosophical questions can certainly unsettle potentially productive minds and goad them into philosophizing. Discourses with underlying philosophical questions or problems that are unclear or non-existent shall be rated “low” (with the numeric equivalent of 1.00), while those with clear and crisp questions or problems shall be rated “high” (with numeric equivalent of 3.00), while those with intermediary clarity shall be rated “medium” (with the numeric equivalent of 2.00).

Another powerful emotional motivation that will drive potential minds to philosophize is the relevance of the topic at hand. Writing philosophical texts for

the sake of the academic exercise of writing is hardly a motivating situation when compared to the frenetic speculations and soul-searching that accompany topics with pressing existential, moral, social, or political relevance. In relation with the first rubric, the energy derived from the relevance of the discourse has something to do with the disposition of the agent and therefore is related with the Aristotelian efficient cause. In this sense, purely academically motivated discourses shall be rated “low” (with the numeric equivalent of 1.00), while those that are existentially, morally, socially, and politically motivated shall be rated “high” (with the numeric equivalent of 3.00), and those that are in the intermediary situations shall be rated “medium” (with the numeric equivalent of 2.00).

Another powerful motivation that will also drive potential minds to philosophize is the presence of a community of writers and scholars whose intellectual activities are expected to coalesce and collide, generating in the process sparks of vital emotional energies. I am coming here from the context of two great books: Emile Durkheim’s (1858-1917) *Elementary Forms of Religious Life: a Study in Religious Sociology* of 1912 and Randall Collins’ *The Sociology of Philosophies: a Global Theory of Intellectual Change* of 1998. Just as Durkheim fused religion and society, I propose that we also fuse philosophy and its community of practitioners; and, just as Durkheim argued that it is only within a religious community where the revitalizing and euphoric power of religion can be experienced, I propose that it is also only within a philosophical community where the revitalizing and euphoric power of intellectual creativity can be experienced (Cf. Coser). In this Durkheimian sense, it would be difficult to imagine a philosopher who isolated from his community of practitioners. Collins supported the significance of the philosophical community in the task of philosophizing. In fact, he explained that the most successful philosopher is usually the one who has the most number of relational bonds with his contemporaries and predecessors (Cf. Collins 379-380). For him, a relational bond could be a vertical one, as found between a master and student, or a horizontal one, as found among cohorts (Cf. Collins 379-380). Collins made a further distinction between a collegial horizontal bond and a rivalrous horizontal bond (Cf. Collins 71). He believed that a vertical bond is a very effective conduit for theoretical focus and emotional energy to pass from the master to the student (Cf. Collins 71), that a collegial horizontal bond is equally effective for the sustaining exchanges of theoretical focus and emotional energy (Cf. Collins 73), and that a rivalrous horizontal bond is even more effective for the dialectical exchanges of theoretical focus and the adrenalin-fired exchanges of critiques and counter-critiques as well as of proposals and counter-proposals (Cf. Collins 71). Based on Durkheim and Collins, this paper will explore the presence or absence of communities of practitioners behind each philosophical discourse by determining the presence or absence of master-student bonds, collegial horizontal bonds, and rivalrous horizontal bonds. Such an exploration is primarily based on the following table:

Discourse of Filipino Philosophy	Practitioners (Number) (Percentage)	Master-Student Bond (Number)	Collegial Bond		Rivalrous Bond
			Percentage of Practitioners	Geographic Center	
Filipino Philosophy as the Exposition of Foreign Systems	Abulad, Babor, De Castro, Dy, Ferriols, Gripaldo, Ibana, Lee, Ocay, Palma-Angeles, Quito and Timbreza (12) (46%)	Quito-Abulad, Quito-Timbreza, Babor-Ocay, Ferriols-Dy, Ferriols-Ibana, and Ferriols-Palma-Angeles (6)	46%	None (0)	None (0)
Filipino Philosophy as the Application of Logical Analysis	Bonifacio and Lee (2) (8%)	Bonifacio-Lee (1)	8%	UP-D (1)	None (0)
Filipino Philosophy as the Application of Phenomenology and Hermeneutics	Hornedo, Ibana and Mananzan (3) (12%)	None (0)	12%	None (0)	None (0)
Filipino Philosophy as the Appropriation of Foreign Theories	Abulad, Babor, Bonifacio, Canilao, De Castro, Dy, Gripaldo, Hornedo, Ibana, Lee, Mananzan, Mercado, Miranda, Ocay, Palma-Angeles, Pascual, Pilario, Quito, Benito Reyes, Ramon Reyes, Rodriguez, and Timbreza (22) (85%)	Quito-Abulad, Babor-Ocay, Bonifacio-Lee, Bonifacio-De Castro, Quito-Hornedo, Pascual-Bonifacio, Mercado-Miranda, Quito-Timbreza, Benito Reyes-Timbreza, Ramon Reyes-Ibana, Ramon Reyes-Palma-Angeles, Ramon Reyes-Rodriguez, Ramon Reyes-Dy, Dy-Rodriguez, Ibana-Rodriguez, and Palma-Angeles-Rodriguez (16)	85%	DLSU and ADMU (2)	None (0)
Filipino Philosophy as Revisionist Writing	None (0) (0%)	None (0)	0%	None (0)	None (0)

Filipino Philosophy as Academic Critical Analysis	Abulad, Bonifacio, Bulatao, Canilao, De Castro, Demetrio, Dy, Ferriols, Gorospe, Gripaldo, Hornedo, Ibana, Lee, Mananzan, Mercado, Miranda, Ocay, Pascual, Pilario, Quito, Ramon Reyes, and Rodriguez (22) (85%)	Quito-Abulad, Bonifacio-Lee, Bonifacio-De Castro, Pascual-Bonifacio, Ferriols-Dy, Ferriols-Ibana, Ferriols-Rodriguez, Ramon Reyes-Dy, Ramon Reyes-Rodriguez, Dy-Rodriguez, Ibana-Rodriguez, and Mercado-Miranda (12)	85%	ADMU & UP-D (2)	None (0)
Filipino Philosophy as the Interpretation of the Filipino Worldview	Bulatao, Demetrio, Gorospe, Hornedo, Mercado, Quito, and Timbreza (7) (27%)	Quito-Timbreza, and Quito-Hornedo (2)	27%	None (0)	Quito-Mercado (1)
Filipino Philosophy as Research on Filipino Ethics and Values	Bulatao, De Castro, Demetrio, Dy, Gorospe, Hornedo, Mananzan, Palma-Angeles, Quito, Ramon Reyes, and Timbreza (11) (42%)	Quito-Timbreza, Quito-Hornedo, Ramon Reyes-Dy, and Ramon Reyes-Palma-Angeles (4)	42%	ADMU (1)	None (0)
Filipino Philosophy as the Appropriation of Folk Spirit	Miranda (1) (4%)	None (0)	4%	None (0)	None (0)
Filipino Philosophy as the Study on the Presuppositions and Implications of the Filipino Worldview	None (0) (0%)	None (0)	0%	None (0)	None (0)
Filipino Philosophy as the Study of the Filipino Philosophical Luminaries	Ferriols, Gorospe, Gripaldo, Pascual, Rodriguez, and Timbreza (6) (23%)	Ferriols-Rodriguez (1)	23%	None (0)	None (0)

Filipino Philosophy in the Filipino Language	Bonifacio, Ferriols, Ibana, and Timbreza (4) (15%)	Ferriols-Ibana (1)	15%	None (0)	None (0)
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Table 2: Twelve Discourses of Filipino Philosophy and their Corresponding Practitioners, Master-Student Bonds, Collegial Bonds, and Rivalrous Bonds

The column on practitioners is based on the information taken from Appendix A. The column on master-student bond is filled up by identifying the pairs of teachers and their corresponding students from the data provided by the column on practitioners. In order to convert values of the number of master-student bonds to our three-point scoring system, its highest figure of 16 shall be assigned with the numeric value of 3.00, while its middle figure of 8 shall be assigned with the numeric value of 2.00, and its lowest figure of 0 shall be assigned with the numeric value of 1.00. The column on collegial bond is a composite of the column on percentage of practitioners, which is again based on the column on practitioners, and the column on the presence of a geographic center, which is based on the descriptions of the twelve discourses found in the introductory section of this paper. In order to convert values of the percentage of practitioners to our three-point scoring system, its highest figure of 85% shall be assigned with the numeric value of 3.00, while its middle figure of 42.5% shall be assigned with the numeric value of 2.00, and its lowest figure of 0 shall be assigned with the numeric value of 1.00. In order to convert values of the presence of a geographic center to our scoring, its highest figure of 2 shall be assigned with the numeric value of 3.00, while its middle figure of 1 shall be assigned with the numeric value of 2.00, and its lowest figure of 0 shall be assigned with the numeric value of 1.00. Lastly, the column on rivalrous bond is filled up by identifying the rivalrous pairs from the data provided by the column on practitioners. In order to convert values of the presence of rivalrous bond to our scoring, its highest figure of 1 shall be assigned with the numeric value of 3.00, while its lowest figure of 0 shall be assigned with the numeric value of 1.00.

**Impact of the Discourse:** The impact of a discourse pertains to its reception by the general public. There are three crucial numbers that are monitored in figuring out such impact. The first one is the total number of works that are recorded for a given discourse, as this would reveal the potential spread of a given discourse based on the rather simplistic thought that the more works there are the greater the possibility of reaching more readers. The second number that is monitored is the total number of citations of a given discourse, as this would reveal the number of readers that have read and mentioned the works in their own writings. The process of counting citations as an indicator of impact was pioneered by the American structural linguist Eugene Garfield when he founded the Institute for Scientific Information (ISI) in 1960. The third number that is monitored facilitates the comparison of several discourses, or of several individuals, or of several institutions. Google Scholar has two options for this

number: the h-index and the i10-index. The h-index was established by the American physicist Jorge Hirsch in 2005 in order to measure the proportion of the number of citations per author in relation with the number of his/her works with citations. Hence, if an author has 20 cited works, we have to count how many of these 20 works have at least 20 citations each. The i10-index is one of the modifications of the h-index, and Google Scholar defines this as “the number of publications with at least 10 citations.” However, there are some problems in using the h-index, or the i10-index, in this paper, in the sense that the citations of our discourses as well as of our identified leading Filipino philosophers and writers/scholars are much lower compared to the Anglophone natural scientists for which these metrics were originally intended. Because of this consideration, instead of monitoring the h-index or the i10-index we are compelled to monitor the more simple average number of citations per work in a given discourse. The monitoring of these three numbers, therefore, will be primarily based on the following table:

<b>Discourse of Filipino Philosophy</b>	<b>Number of Works</b>	<b>Total Number of Citations</b>	<b>Average Number of Citations per Work</b>
Filipino Philosophy as the Exposition of Foreign Systems	52	58	1.12
Filipino Philosophy as the Application of Logical Analysis	4	4	1.00
Filipino Philosophy as the Application of Phenomenology and Hermeneutics	3	14	4.67
Filipino Philosophy as the Appropriation of Foreign Theories	86	113	1.31
Filipino Philosophy as Revisionist Writing	0	0	0.00
Filipino Philosophy as Academic Critical Analysis	96	228	2.38
Filipino Philosophy as the Interpretation of the Filipino Worldview	43	273	6.35
Filipino Philosophy as Research on Filipino Ethics and Values	37	317	8.57
Filipino Philosophy as the Appropriation of Folk Spirit	2	6	3.00
Filipino Philosophy as the Study on the Presuppositions and Implications of the Filipino Worldview	0	0	0.00
Filipino Philosophy as the Study of the Filipino Philosophical Luminaries	22	41	1.86

Filipino Philosophy in the Filipino Language	8	13	1.63
Unclassified	13	29	2.23
Total	366	1,096	2.99

Table 3: Twelve Discourses of Filipino Philosophy and their Corresponding Total Number of Works, Total Number of Citations, and Average Number of Citations per Work

In order to convert values of the number of works to our three-point scoring system, its highest figure of 96 shall be assigned with the numeric value of 3.00, while its middle figure of 48 shall be assigned with the numeric value of 2.00, and its lowest figure of 0 shall be assigned with the numeric value of 1.00. Similarly, in order to convert the values of the total number of citations to our three-point scoring system, its highest figure of 317 shall be assigned with the numeric value of 3.00, while its middle figure of 158.5 shall be assigned with the numeric value of 2.00, and while its lowest figure of 0 shall be assigned with the numeric value of 1.00. Lastly, in order to convert the values of the average number of citations per work, its highest figure of 8.57 shall be assigned with the numeric value of 3.00, while its middle figure of 4.29 shall be assigned with the numeric value of 2.00, while its lowest figure of 0 shall be assigned with the numeric value of 1.00.

**Sustainability of the Discourse:** A discourse’s sustainability pertains to its ability to continue in its current mode of textual production without showing signs of stress and fatigue brought about by overproduction. In the qualitative analysis of this aspect, the possible pathways of reinvention shall also be examined.

### Analyses on the Twelve Discourses

As implied in the preceding section, the specific aspects of the twelve discourses of Filipino philosophy to be analyzed in this paper are the following:

1. The “Filipinoness” of the Discourse
  - Question/Problem
  - Textual Input
  - Cognitive Process
    - Theories and Concepts
    - Agent
2. The Cognitive Level of the Discourse
3. The Inherent Emotional Energy of the Discourse
  - Clarity of the Philosophical Question/Problem
  - Relevance of the Discourse
  - Presence of a Community of Philosophers/Writers/Scholars

- Master-Student Vertical Bond
- Collegial Horizontal Bond
- Rivalrous Horizontal Bond

#### 4. Impact of the Discourse

- Number of Works Recorded in Google Scholar
- Total Number of Citations
- Average Number of Citations per Work

#### 5. Sustainability of the Discourse

In this section, instead of individually examining each of the twelve discourses, generating in the process twelve sub-sections, it would be simpler and less tedious to simultaneously examine all of the twelve discourses per aspect, as this would only generate five sub-sections, namely: 1) On the “Filipinoness” of the Discourses, 2) On the Cognitive Levels of the Discourses, 3) On the Inherent Emotional Energies of the Discourses, 4) On the Impact of the Discourses, and 5) On the Sustainability of the Discourses.

### On the “Filipinoness” of the Discourses

As already mentioned, the aspect of the “Filipinoness” of a given discourse is unbundled into analyses concerning the “Filipinoness” of its philosophical question or problem, textual input, theories and concepts, and agent. The following table details the results of our examination of the “Filipinoness” of the twelve aforementioned discourses:

Discourse of Filipino Philosophy	Question/ Problem	Textual Input	Theories and Concepts	Agent	Overall Assessment on “Filipinoness”*
Filipino Philosophy as the Exposition of Foreign Systems	Low (1)	Low (1)	Low (1)	High (3)	Low (1.50)
Filipino Philosophy as the Application of Logical Analysis	High (3)	High (3)	Low (1)	High (3)	High (2.50)
Filipino Philosophy as the Application of Phenomenology and Hermeneutics	High (3)	High (3)	Low (1)	High (3)	High (2.50)
Filipino Philosophy as the Appropriation of Foreign Theories	High (3)	High (3)	Low (1)	High (3)	High (2.50)
Filipino Philosophy as Revisionist Writing	Medium (2)	Medium (2)	Low (1)	High (3)	Medium (2.00)
Filipino Philosophy as Academic Critical Analysis	High (3)	High (3)	Low (1)	High (3)	High (2.50)

Filipino Philosophy as the Interpretation of the Filipino Worldview	High (3)	High (3)	Medium (2)	High (3)	High (2.75)
Filipino Philosophy as Research on Filipino Ethics and Values	High (3)	High (3)	Medium (2)	High (3)	High (2.75)
Filipino Philosophy as the Appropriation of Folk Spirit	High (3)	High (3)	High (3)	High (3)	High (3.00)
Filipino Philosophy as the Study on the Presuppositions and Implications of the Filipino Worldview	High (3)	High (3)	High (3)	High (3)	High (3.00)
Filipino Philosophy as the Study of the Filipino Philosophical Luminaries	High (3)	High (3)	Medium (2)	High (3)	High (2.75)
Filipino Philosophy in the Filipino Language	Undeter- minable	Undeter- minable	Undeter- minable	High (3)	Undeter- minable
*1.00 to 1.67=low; 1.68 to 2.35=medium; 2.36 to 3.00=high.					

Table 4: Analyses on the “Filipinoness” of the Questions/Problems, Textual Inputs, Theories and Concepts, and Agents of the Twelve Discourses of Filipino Philosophy

For the column on the “Filipinoness” of the philosophical question or problem, all discourses have either sufficiently contextualized or locally rooted questions or problems, hence rated “high,” except: Filipino philosophy as exposition of foreign systems (rated “low”), as this merely builds on the same questions or problems that undergird its selected foreign theories; Filipino philosophy as revisionist writing (rated “medium”), as this works on the same questions and problems that undergird its selected foreign theories; and Filipino philosophy in the Filipino language (rated “undeterminable”), as this turned out to be composed of a motley of discourses that happened to be expressed in the Filipino language.

For the column on the “Filipinoness” of the textual input, all discourses are working with local phenomena, hence rated “high,” except: Filipino philosophy as exposition of foreign systems (rated “low”), as this feeds on foreign texts; Filipino philosophy as revisionist writing (rated “medium”), as this mixes foreign texts with local phenomena; and Filipino philosophy in the Filipino language (rated “undeterminable”), as this again has no consistent pattern of textual input.

For the column on the “Filipinoness” of the theories and concepts, all discourses are running on foreign mindset, hence rated “low,” except: Filipino philosophy as the interpretation of the Filipino worldview (rated “medium”), Filipino philosophy as research on Filipino ethics and values (rated “medium”), and Filipino philosophy as the study of the Filipino philosophical luminaries (rated “medium”) as these utilize amalgams of foreign and local frameworks; Filipino philosophy as the appropriation of folk spirit (rated “high”), and Filipino philosophy as the study of the presuppositions and implications of the Filipino worldview (rated “high”), as these are attempts to operationalize local concepts and systems of thinking; and

Filipino philosophy in the Filipino language (rated “underterminable”), as this again has no consistent pattern on its theories and concepts.

For the column on the “Filipinoness” of the agents, all of the twelve discourses are assumed to have been created by Filipinos without any exceptions, hence rated “high.” By averaging the four aforementioned columns, we derive the column on our overall assessment on the “Filipinoness” of the twelve discourses. This last column reveals that the top five discourses in terms of “Filipinoness” are: Filipino philosophy as the appropriation of folk spirit (3.00, high); Filipino philosophy as the study on the presuppositions and implications of the Filipino worldview (3.00, high); Filipino philosophy as the interpretation of the Filipino worldview (2.75, high); Filipino philosophy as research on Filipino ethics and values (2.75, high); and Filipino philosophy as the study of the Filipino philosophical luminaries (2.75, high).

### On the Cognitive Levels of the Discourses

As already mentioned, the aspect of the cognitive level of a given discourse shall be examined using the second to the sixth categories of the revised Bloom’s taxonomy. The following table details the results of our examinations of the cognitive levels of the aforementioned twelve discourses:

Discourse of Filipino Philosophy	Main Cognitive Process based on the Revised Bloom’s Taxonomy	Assessment of Cognitive Level*
Filipino Philosophy as the Exposition of Foreign Systems	Understanding	Low (1.00)
Filipino Philosophy as the Application of Logical Analysis	Applying & Analyzing	Medium (2.00)
Filipino Philosophy as the Application of Phenomenology and Hermeneutics	Applying & Analyzing	Medium (2.00)
Filipino Philosophy as the Appropriation of Foreign Theories	Analyzing & Evaluating	High (2.50)
Filipino Philosophy as Revisionist Writing	Evaluating & Creating	High (3.00)
Filipino Philosophy as Academic Critical Analysis	Analyzing & Evaluating	High (2.50)
Filipino Philosophy as the Interpretation of the Filipino Worldview	Analyzing	Medium (2.00)
Filipino Philosophy as Research on Filipino Ethics and Values	Analyzing	Medium (2.00)
Filipino Philosophy as the Appropriation of Folk Spirit	Evaluating & Creating	High (3.00)

Filipino Philosophy as the Study on the Presuppositions and Implications of the Filipino Worldview	Evaluating & Creating	High (3.00)
Filipino Philosophy as the Study of the Filipino Philosophical Luminaries	Understanding	Low (1.00)
Filipino Philosophy in the Filipino Language	Undeterminable	Undeter- minable
*1.00 to 1.67=low; 1.68 to 2.35=medium; 2.36 to 3.00=high.		

Table 5: Analyses on the Cognitive Levels  
of the Twelve Discourses of Filipino Philosophy

The discourses are ranging through the levels of applying, analyzing and evaluating, hence rated “medium,” except: Filipino philosophy as the exposition of foreign systems (rated “low”), and Filipino philosophy as the study of the Filipino philosophical luminaries (rated “low”), as this discourses merely require the good grasp of the philosophies of their chosen individual philosophers and the skill to textually recount these philosophies; Filipino philosophy as revisionist writing (rated “high”), Filipino philosophy as the appropriation of folk spirit (rated “high”), and Filipino philosophy as the study on the presuppositions and implications of the Filipino worldview (rated “high”), as these discourses require a lot of imagination either to alter foreign systems or to pull Filipino philosophy as interpretation of the Filipino worldview and Filipino philosophy as research on ethics and values to higher levels of philosophizing; and Filipino philosophy in the Filipino language (rated “undeterminable”), as this again has no consistent pattern on its cognitive process.

These analyses reveal that that the top five discourses in terms of cognitive level are: Filipino philosophy as revisionist writing (3.00, high); Filipino philosophy as the appropriation of folk spirit (3.00, high); Filipino philosophy as the study on the presuppositions and implications of the Filipino worldview (3.00, high); Filipino philosophy as the appropriation of foreign theories (2.50, high); and Filipino philosophy as academic critical analysis (2.50, high).

### **On the Inherent Emotional Energies of the Discourses**

As already mentioned, the aspect of the inherent emotional energy of a given discourse is unbundled into analyses concerning the clarity of its philosophical question or problem, its relevance as a discourse, and the presence of its own community of philosophers and writers/scholars. It was also already mentioned that the presence of a discourse’s own community of philosophers and writers/scholars is further unbundled into the presence of master-student vertical bonds, collegial horizontal bonds, and rivalrous horizontal bonds. The following table details the results of our examination on the inherent emotional energies of the aforementioned twelve discourses:

Discourse of Filipino Philosophy	Clarity of the Problem	Relevance of the Discourse	Presence of a Community of Philosophers and Writers/Scholars				Overall Assessment on Inherent Emotional Energy*
			Presence of Master-Student Bonds	Presence of Collegial Horizontal Bonds		Presence of Rivalrous Horizontal Bonds	
				Percentage of Practitioners	Geographic Center		
Filipino Philosophy as the Exposition of Foreign Systems	Low (1.00)	Low (1.00)	6 (1.75)	46% (2.08)	0 (1.00)	0 (1.00)	Low (1.14)
Filipino Philosophy as the Application of Logical Analysis	High (3.00)	High (3.00)	1 (1.13)	8% (1.19)	1 (2.00)	0 (1.00)	High (2.41)
Filipino Philosophy as the Application of Phenomenology and Hermeneutics	High (3.00)	High (3.00)	0 (1.00)	12% (1.28)	0 (1.00)	0 (1.00)	Medium (2.35)
Filipino Philosophy as the Appropriation of Foreign Theories	High (3.00)	High (3.00)	16 (3.00)	85% (3.00)	2 (3.00)	0 (1.00)	High (2.78)
Filipino Philosophy as Revisionist Writing	High (3.00)	Medium (2.00)	0 (1.00)	0% (1.00)	0 (1.00)	0 (1.00)	Medium (2.00)
Filipino Philosophy as Academic Critical Analysis	High (3.00)	High (3.00)	12 (2.50)	85% (3.00)	2 (3.00)	0 (1.00)	High (2.72)
Filipino Philosophy as the Interpretation of the Filipino Worldview	High (3.00)	High (3.00)	2 (1.25)	27% (1.64)	0 (1.00)	1 (3.00)	High (2.62)
Filipino Philosophy as Research on Filipino Ethics and Values	High (3.00)	High (3.00)	4 (1.50)	42% (1.99)	1 (2.00)	0 (1.00)	High (2.50)
Filipino Philosophy as the Appropriation of Folk Spirit	High (3.00)	High (3.00)	0 (1.00)	4% (1.09)	0 (1.00)	0 (1.00)	Medium (2.34)
Filipino Philosophy as the Study on the Presuppositions and Implications of the Filipino Worldview	Medium (2.00)	High (3.00)	0 (1.00)	0% (1.00)	0 (1.00)	0 (1.00)	Medium (2.00)
Filipino Philosophy as the Study of the Filipino Philosophical Luminaries	Medium (2.00)	High (3.00)	1 (1.13)	23% (1.54)	0 (1.00)	0 (1.00)	Medium (2.04)
Filipino Philosophy in the Filipino Language	Undeter-minable	Undeter-minable	1 (1.13)	15% (1.35)	0 (1.00)	0 (1.00)	Undeter-minable
*1.00 to 1.67=low; 1.68 to 2.35=medium; 2.36 to 3.00=high.							

Table 6: Analyses on the Inherent Emotional Energies of the Twelve Discourses of Filipino Philosophy

For the column on the clarity of the problem, all discourses have clear and crisp problems, hence rated “high,” except: Filipino philosophy as the exposition of foreign systems (rated “low”), as this is just usually premised on the sheer intention of recounting the highlights of the thoughts of selected thinkers; Filipino philosophy as the study on the presuppositions and implications of the Filipino worldview (rated “medium”), owing to the fact that as a largely unexplored discourse we do not have clear benchmarks yet on how to problematize researches within its parameters; Filipino philosophy as the study of the Filipino philosophical luminaries (rated “medium”), as this would also be premised on the sheer intention of recounting the highlights of the thoughts of selected local thinkers; and Filipino philosophy in the Filipino language (rated undeterminable), as this again has no consistent pattern on the clarity of its problems.

For the column on the relevance of the discourse, all discourses are quite existentially, morally, socially and politically relevant, hence rated “high,” except: Filipino philosophy as the exposition of foreign systems (rated “low”), as this is just often standing on purely academic reasons; Filipino philosophy as revisionist writing (rated “medium”), as this is partially based on academic reasons; and Filipino philosophy in the Filipino language (rated “undeterminable”), as this again has no consistent pattern on its relevance.

The composite column for the presence of a community of philosophers and writers/scholars is entirely based on Table 2, entitled “Twelve Discourses of Filipino Philosophy and their Corresponding Practitioners, Master-Student Bonds, Collegial Bonds, and Rivalrous Bonds,” the values of which were converted to our three-point scoring system following the procedures mentioned in the section “Rubrics of Assessment.”

These analyses reveal that the top five discourses in terms of inherent emotional energy are: Filipino philosophy as the appropriation of foreign theories (2.78, high); Filipino philosophy as academic critical analysis (2.72, high); Filipino philosophy as the interpretation of the Filipino worldview (2.62, high); Filipino philosophy as research on Filipino ethics and values (2.50, high); and Filipino philosophy as the application of logical analysis (2.41, high).

### **On the Impact of the Discourses**

As already mentioned, the aspect of the impact of a given discourse shall be unbundled into analyses of its number of works recorded in Google Scholar, its total number of citations, and its average number of citations per work. Using the systems of conversion in the section “Rubrics of Assessment,” the figures from table 3, entitled “Twelve Discourses of Filipino Philosophy and their Corresponding Total Number of Works, Total Number of Citations, and Average Number of Citations per Work,” are processed in the following table:

Discourse of Filipino Philosophy	Number of Works	Number of Citations	Average Citations per Work	Assessment on Number of Works	Assessment on Number of Citations	Assessment on Average Citations per Work	Overall Assessment on Impact*
Filipino Philosophy as the Exposition of Foreign Systems	52	58	1.12	Medium (2.08)	Low (1.37)	Low (1.26)	Low (1.57)
Filipino Philosophy as the Application of Logical Analysis	4	4	1.00	Low (1.08)	Low (1.03)	Low (1.23)	Low (1.11)
Filipino Philosophy as the Application of Phenomenology and Hermeneutics	3	14	4.67	Low (1.06)	Low (1.09)	Medium (2.09)	Low (1.41)
Filipino Philosophy as the Appropriation of Foreign Theories	86	113	1.31	High (2.79)	Medium (1.71)	Low (1.31)	Medium (1.94)
Filipino Philosophy as Revisionist Writing	0	0	0.00	Low (1.00)	Low (1.00)	Low (1.00)	Low (1.00)
Filipino Philosophy as Academic Critical Analysis	96	228	2.38	High (3.00)	High (2.44)	Low (1.56)	Medium (2.33)
Filipino Philosophy as the Interpretation of the Filipino Worldview	43	273	6.35	Medium (1.90)	High (2.72)	High (2.48)	High (2.37)
Filipino Philosophy as Research on Filipino Ethics and Values	37	317	8.57	Medium (1.77)	High (3.00)	High (3.00)	High (2.59)
Filipino Philosophy as the Appropriation of Folk Spirit	2	6	3.00	Low (1.04)	Low (1.04)	Medium (1.70)	Low (1.26)
Filipino Philosophy as the Study on the Presuppositions and Implications of the Filipino Worldview	0	0	0.00	Low (1.00)	Low (1.00)	Low (1.00)	Low (1.00)
Filipino Philosophy as the Study of the Filipino Philosophical Luminaries	22	41	1.86	Low (1.46)	Low (1.26)	Low (1.43)	Low (1.38)
Filipino Philosophy in the Filipino Language	8	13	1.63	Low (1.17)	Low (1.08)	Low (1.38)	Low (1.21)
*1.00 to 1.67=low; 1.68 to 2.35=medium; 2.36 to 3.00=high.							

Table 7: Analyses on the Impact of the Twelve Discourses of Filipino Philosophy

Table 7 reveals that the discourses of Filipino philosophy have low impact except: Filipino philosophy as research on Filipino ethics and values (3.00, high); Filipino philosophy as the interpretation of the Filipino worldview (2.48, high);

Filipino philosophy as academic critical analysis (2.33, medium); and Filipino philosophy as the appropriation of foreign theories (1.94, medium). These exceptional discourses also are the top four discourses in terms of impact.

### **On the Sustainability of the Discourses**

The last aspect of the twelve discourses that we shall examine pertains to their sustainability, or their ability to continue with their current modes of textual production without showing signs of stress and fatigue brought about by overproduction. This we shall do discourse by discourse in the succeeding paragraphs.

**Filipino Philosophy as the Exposition of Foreign Systems:** In its current state, this manifestation of Filipino philosophy, although the most common, is being more and more looked down upon for its generalist scope and tendency to repeat what other foreign commentators have already written about specific foreign thinkers. One viable option for this discourse is to adapt the use of the Filipino language and help in the Filipinization of philosophy and in the process merge with the discourse of Filipino philosophy in the Filipino language. Another possible option for this manifestation of Filipino philosophy is to adapt the more rigorous exegetical and hermeneutical methods practiced in the west for their specialized expositions of particular thinkers. But this second option, of course, will require substantial research grants for travels to foreign libraries and archives and expertise in foreign languages. As it is, Filipino philosophy as the exposition of foreign systems has low sustainability.

**Filipino Philosophy as the Application of Logical Analysis:** This manifestation of Filipino philosophy has high sustainability. It can contribute to the Filipinization of philosophy by applying its time-tested methodologies in the clarification of local concepts and phenomena. This discourse should not remain bound to its present geographic center at UP-D.

**Filipino Philosophy as the Application of Phenomenology and Hermeneutics:** Just like Filipino philosophy as the application of logical analysis, Filipino philosophy as the application of phenomenology and hermeneutics also has high sustainability. Similarly, it can contribute to the Filipinization of philosophy by applying its time-tested methodologies in the interpretation of local concepts and phenomena. Its edge over Filipino philosophy as the application of logical analysis, is that there are more specialists in cultural studies, humanities, and even qualitative social sciences who are at home with the use of phenomenology and hermeneutics. Filipino philosophy as the application of phenomenology and hermeneutics can also dovetail rather easily with the more current methodologies spawned by postmodernism and post-structuralism.

**Filipino Philosophy as the Appropriation of Foreign Theories:** In many ways Filipino philosophy as the appropriation of foreign theories is very similar

to Filipino philosophy as the application of logical analysis as well as to Filipino philosophy as the application of phenomenology and hermeneutics. This discourse also has high sustainability, especially in the sense that its parameters is much wider compared the more specific parameters of the two other aforementioned discourses.

**Filipino Philosophy as Revisionist Writing:** The sustainability, or to be more blunt the possibility, of this discourse is dependent on the Filipino writers/scholars full mastery of some foreign theories, as innovation can only logically happen after a clear grasp on the nature and imperfections of such foreign theories. This means that Filipino writers/scholars who may be interested with this discourse has to undergo the tedious, and expensive, process of exegetical and hermeneutical studies of some foreign philosophical systems. For this reason, Filipino philosophy as revisionist writing has low sustainability.

**Filipino Philosophy as Academic Critical Analysis:** In many ways, Filipino philosophy as academic critical analysis is also very similar to Filipino philosophy as the application of logical analysis, to Filipino philosophy as the application of phenomenology and hermeneutics, and even to Filipino philosophy as the appropriation of foreign theories. But it is closest to Filipino philosophy as the application of phenomenology and hermeneutics. There are even more specialists in cultural studies, humanities, and even qualitative social sciences who are at home with the use of critical analysis, and it can dovetail even more easily with the current methodologies brought about by postmodernism and post-structuralism. In the context of our tottering economic structures, deformed democracy, ailing bureaucracy, and colonial culture, Filipino philosophy as academic critical analysis is much welcome discourse. For these reasons, this manifestation of Filipino philosophy has high sustainability.

**Filipino Philosophy as the Interpretation of the Filipino Worldview:** Both Abulad and Co had already detected signs of overproduction, stress and fatigue in this discourse (Cf. Abulad, “Contemporary Filipino Philosophy” 60; & Co, “Doing Philosophy in the Philippines” 60), and Co questioned the philosophical nature of this discourse and even voiced out the alternative that this should better be relegated to the more systematic hands of the sociologists and anthropologists (Cf. Co, “Doing Philosophy in the Philippines” \_\_\_\_). This discourse can only maintain its philosophical standing if this will transition to Filipino philosophy as the appropriation of the folk spirit, as suggested by Quito (Cf. Quito 10), or to Filipino philosophy as the study on the presuppositions and implications of the Filipino worldview, as suggested by Zialcita and Gripaldo (Cf. Zialcita 324; & Gripaldo, “Is there a Filipino Philosophy?” 4). As it is, Filipino philosophy as the interpretation of the Filipino worldview has low sustainability.

**Filipino Philosophy as Research on Filipino Ethics and Values:** This discourse is very similar to Filipino philosophy as the interpretation of the Filipino worldview. Logically, it should have the same sustainability rating as its related

discourse, if not for the fact that Filipino philosophy as research on Filipino ethics and values is not as exhaustively explored as its related discourse. For this consideration, this discourse has medium sustainability.

**Filipino Philosophy as the Appropriation of Folk Spirit:** This manifestation of Filipino philosophy has high sustainability. It is still insufficiently explored by the leading Filipino philosophers and writers/scholars of philosophy. More importantly, it stands as one of the logical goals of Filipino philosophy as the interpretation of the Filipino worldview.

**Filipino Philosophy as the Study on the Presuppositions and Implications of the Filipino Worldview:** This manifestation of Filipino philosophy has high sustainability. Like Filipino philosophy as the appropriation of the folk spirit, this discourse is also still insufficiently explored and stands as the one of the logical goals of Filipino philosophy as the interpretation of the Filipino worldview.

**Filipino Philosophy as the Study of the Filipino Philosophical Luminaries:** This discourse is the local counterpart of Filipino philosophy as the exposition of foreign theories. Logically, it should have the same sustainability rating as its related discourse, if not for at least three facts. First, this discourse is still insufficiently explored, and as Filipinos we have the responsibility in leading the study and teaching of the thoughts of our own philosophical luminaries. Second, this discourse is necessary for the propagation and popularization of Filipino philosophy as well as the intensification of our communities of philosophers and writers/scholars of philosophy. Third, it would be very easy for this discourse to transition from producing generalist expositions to doing more specialized exegetical and hermeneutical studies as we have easy access to the libraries and archives of our own philosophical luminaries and would not need to master foreign languages. For these considerations, this discourse has high sustainability.

**Filipino Philosophy in the Filipino Language:** In theory, this manifestation of Filipino philosophy is supposed to be a methodic strategy to connect philosophy more closely to Filipino consciousness and realities. In practice, however, this discourse turned out to be a motley of other discourses that happened to be expressed in the Filipino language. Nevertheless, since philosophizing in the Filipino language is a marginalized discourse and holds much potential in the Filipinization of philosophy, this discourse has high sustainability.

In this sub-section, therefore, we have established that the discourses of Filipino philosophy have high sustainability, except: Filipino philosophy as the exposition of foreign theories (rated “low”); Filipino philosophy as revisionist writing (rated “low”); Filipino philosophy as the interpretation of the Filipino worldview (rated “low”); and Filipino philosophy as research on Filipino ethics and values (rated “medium”).

## Conclusion

To sum up this rather long paper, the following table shows our overall assessments concerning the developmental potentials of the twelve discourses of Filipino philosophy:

Discourse of Filipino Philosophy	"Filipinoness" of the Discourse	Cognitive Level of the Discourse	Inherent Emotional Energy of the Discourse	Impact of the Discourse	Sustainability of the Discourse	Overall Assessment*
Filipino Philosophy as the Exposition of Foreign Systems	Low (1.50)	Low (1.00)	Low (1.14)	Low (1.57)	Low (1.00)	Low (1.24)
Filipino Philosophy as the Application of Logical Analysis	High (2.50)	Medium (2.00)	High (2.41)	Low (1.11)	High (3.00)	Medium (2.20)
Filipino Philosophy as the Application of Phenomenology and Hermeneutics	High (2.50)	Medium (2.00)	Medium (2.35)	Low (1.41)	High (3.00)	Medium (2.25)
Filipino Philosophy as the Appropriation of Foreign Theories	High (2.50)	High (2.50)	High (2.78)	Medium (1.94)	High (3.00)	High (2.54)
Filipino Philosophy as Revisionist Writing	Medium (2.00)	High (3.00)	Medium (2.00)	Low (1.00)	Low (1.00)	Medium (1.80)
Filipino Philosophy as Academic Critical Analysis	High (2.50)	High (2.50)	High (2.72)	Medium (2.33)	High (3.00)	High (2.61)
Filipino Philosophy as the Interpretation of the Filipino Worldview	High (2.75)	Medium (2.00)	High (2.62)	High (2.37)	Low (1.00)	Medium (2.15)
Filipino Philosophy as Research on Filipino Ethics and Values	High (2.75)	Medium (2.00)	High (2.50)	High (2.59)	Medium (2.00)	High (2.37)
Filipino Philosophy as the Appropriation of Folk Spirit	High (3.00)	High (3.00)	Medium (2.34)	Low (1.26)	High (3.00)	High (2.52)
Filipino Philosophy as the Study on the Presuppositions and Implications of the Filipino Worldview	High (3.00)	High (3.00)	Medium (2.00)	Low (1.00)	High (3.00)	High (2.40)
Filipino Philosophy as the Study of the Filipino Philosophical Luminaries	High (2.75)	Low (1.00)	Medium (2.04)	Low (1.38)	High (3.00)	Medium (2.03)
Filipino Philosophy in the Filipino Language	Undeterminable	Undeterminable	Undeterminable	Low (1.21)	High (3.00)	Undeterminable
*1.00 to 1.67=low; 1.68 to 2.35=medium; 2.36 to 3.00=high.						

Table 8: Overall Assessments on the Developmental Potentials of the Twelve Discourses of Filipino Philosophy

The values from this table are visually and comparatively shown in the following figure:

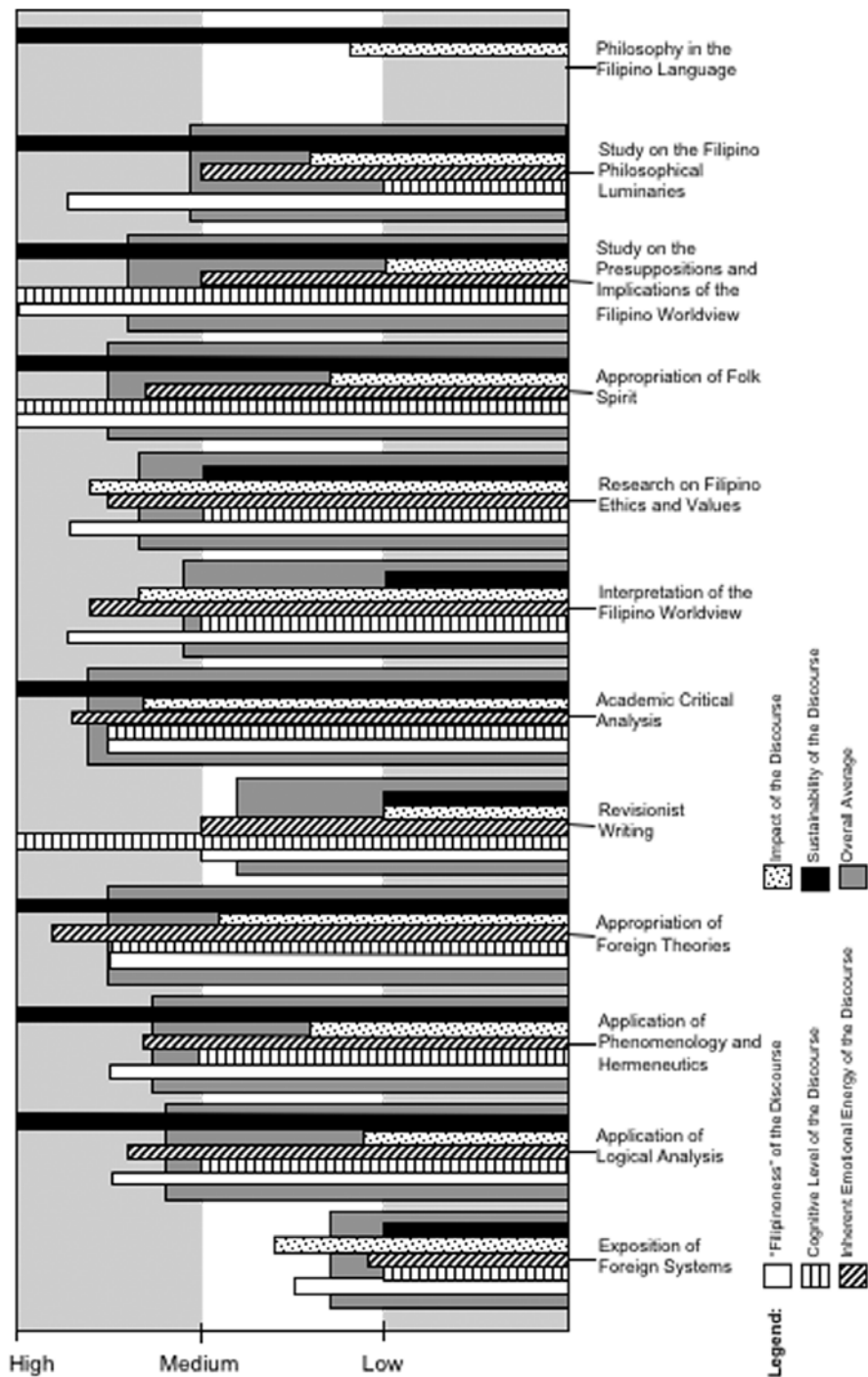


Figure 3: Overall Assessments on the Developmental Potentials of the Twelve Discourses of Filipino Philosophy

Table 8 and figure 3 reveal that the top five discourses of Filipino philosophy in accordance to their overall developmental potentials are: Filipino philosophy as academic critical analysis (2.61, high), Filipino philosophy as the appropriation of foreign theories (2.54, high), Filipino philosophy as the appropriation of folk spirit (2.52, high), Filipino philosophy as the study on the presuppositions and implications of the Filipino worldview (2.40, high), and Filipino philosophy as research on Filipino ethics and values (2.37, high). It is on these discourses that Filipino philosophers and writers/scholars of philosophy can have some more specific parameters where they can invest their limited time, resources and other capitals, if they are convinced that Filipino philosophy should develop further despite its unfavorable circumscribing context that was mentioned by Quito. These findings do not of course preclude the possibility that other Filipino philosophers and writers/scholars of philosophy may “squander” their time, resources and, other capitals on the other discourses that have lower developmental potentials. Who knows that in the process of “squandering” they might infuse new vitalities on these lethargic discourses. These findings do not also preclude the possibility that other Filipino philosophers and writers/scholars of philosophy may set out to open totally new discourses and attract good number of followers in the future. What these findings are merely saying is that there are at least five tested and promising pathways that may bring willing travelers towards our collective vision of further developing Filipino philosophy. ■

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### **Appendix A: The Twelve Discourses of Filipino Philosophy and Their Corresponding Representative Authors, Texts and Citations**

<b>Filipino Philosophy as the Exposition of Foreign Systems</b>		
<b>Author</b>	<b>Title</b>	<b>Number of Citations</b>
Abulad, Romualdo	What is Hermeneutics?	8
	The Mystical Philosophy of St. John of the Cross	0
	Post-Machiavelli	0
	What is Postmodernism?	0
Babor, Eduardo	The Human Person: Not Real, But Existing	5
	Ethics: The philosophical discipline of action	4
	Nietzsche's Concept of Religious	2
	Heidegger's Analysis of Nietzsche's Thoughts on Zarathustra	1
	God Must Remain Mysterious: Heidegger, a Strange Sort of Theologian	0
	Heidegger's Concept of Dasein's Authentic Existence as a Being-In-The-World	0
	Philosophy's Entanglement in Metaphysics and Ontology and Their Relationship to Science and Technology in Heideggerian Philosophy	0
	The Path to Human Understanding in Heidegger's Being and Time	0
De Castro, Leonardo	Ethical issues in human experimentation	8
	The UNAIDS guidance document: a statement against using people	1
Dy, Manuel	Marcel's Phenomenology of Tolerance and Civil Society	2
	Max Scheler's Value Ethics	2
	The Ethics of Communicative Action: Habermas's Discourse Analysis	1
	A Way of Thinking and Living Called Chinese	0
	The Social Dimension of Human Existence	0
	Notes Toward a Chinese View of Time	0
	Jen as Unity in the Philosophy of Wang Yang-ming	0
	Justice in the Philosophy of Mencius	0
	Max Scheler's Ethics of Love and Solidarity	0
Ferriols, Roque	Sources of Indian Tradition	0
	Vedanta: An Anthology of Hindu Scripture, Commentary and Poetry	0
	Sixty-Year Old Classic: A Guide to the Thought of St. Augustine	0
	Satyagraha: Conquest of Violence	0
	Chat With A Philosopher: Le Philosophe Et La Theologie	0
	The "psychic entity" in Aurobindo's The life divine	0
	Christians Under Stress: The Age of Martyrs	0
Gripaldo, Rolando	Old Myths Re-Imagined: Indian Tales	0
	The soul and Bertrand Russell	3
Ibana, Rainier	Logic and Logical theory	0
	The principle of solidarity in Max Scheler's philosophy of social analysis	0
	The Basic Elements of Max Scheler's Philosophy of Social Analysis	0
	The stratification of emotional life and the problem of other minds according to Max Scheler	0

Lee, Zosimo	The political conception of justice: Rawls, communitarianism, and rational conflict-resolution	0
Ocaya, Jeffry	Eroticizing Marx, Revolutionizing Freud: Marcuse's Psychoanalytic Turn	2
	Technology, technological domination, and the great refusal: Marcuse's critique of the advanced industrial society	2
	Marcuse and the Theory of Historicity	0
	Marcuse, Adorno, and Peirce on the Artificial Stagnation of Individual and Social Development in Advanced Industrial Societies	1
Palma-Angeles, Antonnette	Gadamer on Play: A Phenomenological Description	0
Quito, Emerita	The philosophers of hermeneutics	8
	Oriental roots of occidental philosophy	3
	Phenomenology: Edmund Husserl and Edith Stein	2
	Fundamentals of ethics	2
	Three women philosophers	1
	Robert Ardrey: Scientist or Philosopher	0
	Yoga and Christian Spirituality	0
	Four Essays in the Philosophy of History	0
	Homage to Jean-Paul Sartre	0
Timbreza, Florentino	The Marxist Philosophy of Man	0
<b>Filipino Philosophy as the Application of Logical Analysis</b>		
<b>Author</b>	<b>Title</b>	<b>Number of Citations</b>
Bonifacio, Armando	On Capacity Limiting Statements	3
	The concept of rules: towards an analysis	1
Lee, Zosimo	Language, Categories, and Social Reality	0
	Grammar, Rules and Play	0
<b>Filipino Philosophy as the Application of Phenomenology and Hermeneutics</b>		
<b>Author</b>	<b>Title</b>	<b>Number of Citations</b>
Hornedo, Florentino	The power to be: a phenomenology of freedom	1
Ibana, Rainier	Lifeworld-systems analysis of people power 2 and 3	1
Mananzan, Mary John	The language game of confessing one's belief	12
<b>Filipino Philosophy as the Appropriation of Foreign Theories</b>		
<b>Author</b>	<b>Title</b>	<b>Number of Citations</b>
Abulad, Romualdo	Origen's Contra Celsum: A Touch of Postmodernism	2
	Kant and Postmodernism	0
	Postmodern Critique and the Ethics of Postmodernism	0
	The Future of Ethics; A Postmodern View	0
	God and Postmodernity	0
	Science, Philosophy and Religion	0
	Ang Pilosopiyang Pranses Sa Pananaw ng Isang Pilipino	0
		0
Babor, Eduardo	Education: It's Salvific and Transformative Role in Bringing Development to the Filipinos through Philosophy	1
	Confucius on Virtues: Paradigm of Social and Moral Order	0
	Problematics of Homosexuality: Can Foucault Liberate The Gays?	0
Bonifacio, Armando	On Analytic-Synthetic Truths--A Methodological Comment	0
	A concept of transcendental knowledge	0
Canilao, Narcisa	Ethics in Feminist Research	4
	Decolonising subjects from the discourse of difference	3
	Sa loob ang kulo: Speaking the Unconscious in the Transformations of a Filipino Proverb	0

De Castro, Leonardo	Is there an Asian bioethics?	21
	The ethics of organ transplantation: Shortages and strategies	5
	Ethical Issues in Post-Disaster Clinical Interventions and Research: A Developing World Perspective. Key Findings from a Drafting and Consensus Generation ...	1
	Bioethics in Asia—Global Bioethics	1
	Playing God	0
	Modern Biotechnology and the Postmodern Family	0
	Genetic Research and Cultural Integrity	0
	Integrity of the Body	0
	Future Perfect: Dealing with Imperfections in Decisions About Genetics	0
Dy, Manuel	Enhancing the Richness of Bioethics	0
	Civil society in a Chinese context	4
	The Ideal Man: The Chinese Way and the American Perspective, A Filipino Impression	1
	Loving Teaching, Teaching Love	0
	Toward Solidarity and Peace between Filipino Christians and Muslims: a Philosophical Framework	0
	Zhuang Zi's Perfect Joy: An Answer to the Contemporary Predicament?(For Fr. Roque Ferriols, SJ who likes Zhuang Zi and the Beatles)	0
Gripaldo, Rolando	Jen in Confucian and Neo-Confucian Thought and Christian Love: Li Ma-dou's Contribution	0
	Circumstantialism	4
	The person as individual and social being	1
	Searle and Cohen on Austin's locutionary and illocutionary acts	1
	Meaning, Proposition and Speech Acts	1
	Religion, ethics and the meaning of life	0
Hornedo, Florentino	Hegel and History as Ideology	0
	Christian Education: Becoming Person-for-others: Essays in Philosophy of Education	4
Ibana, Rainier	Truth, Man, and Martin Heidegger	3
	Person, Being, and Ecology	3
Lee, Zosimo	A Thomist Interpretation of the Philosophical Foundations of Human Rights	0
	Notes on Health as Balance, Harmony and Equilibrium	0
	John Dewey's Children	0
Mananzan, Mary John	Stuart Hampshire on Moral Conflict	0
	Theological perspectives of a religious woman today	2
Mercado, Leonardo	Philippine Muslim-Christian Dialogue	2
Miranda, Dionisio	Pagkamakabuhay: On the Side of Life	5
	Pagkamakatao	3
Ocaya, Jeffry	Marcuse's Notion of Technology and Its Importance for the Contemporary Filipino Family	1
	Deconstructing Technical Control of Culture through Marcuse's Great Refusal	0
Palma-Angeles, Antonnette	Business ethics in the Philippines	12
	Pluralism and Secularism	0
	Studies on the Family	0
Pascual, Ricardo	The Foreign Policy of the Republic	2
Pilario, Daniel Franklin	Disciplines, Interdisciplinarity and Theology	0
	The Politics of (Political) Representation: Perspectives from Pierre Bourdieu	0
Quito, Emerita	The merging philosophy of east & west	3
	St. John Baptist de La Salle and Education Today	1
	Critique of historical theory	0
	Herbert Marcuse and contemporary society	0
	The Paradox of Freedom in Louis Lavelle	0
	Lectures on comparative philosophy	0
	Address on a new concept of philosophy at the opening exercises of academic year 1967-1968	0

Reyes, Benito	Scientific Evidence of the Existence of the Soul	5
	Conscious dying: Psychology of death and guidebook to liberation	2
	Moments without self: essays on self-understanding	1
	The scientific proofs of the existence of the soul	1
	El morir consciente	4
	Love and You	0
	Education for World Peace	0
	Dialogues with God: Sonnet Psalms on the Significance of Being Human	0
	The Art of Meditation	0
	The Practice of Conscious Dying: Off-ramp to Liberation and Freeway to Conscious Immortality	0
	The Essence of All Religions	0
Reyes, Ramon	Ethics and Hermeneutics	0
	Secularization and Religious Acculturation	0
	Moral Reflection as Hermeneutical	0
Rodriguez, Agustin Martin	Rethinking What Comes to Presence: What Heidegger Saw and the To Come	0
	Repentance and Rebirth at the End of Life as We Know It	0
	Of becoming, fate, and destiny	0
	The ground of solidarity in post-metaphysical polities	0
Timbreza, Florentino	Alternative to a dead God	8
	Bioethics and Moral Decisions	1
	Sex Selection: Any Taker?	0
	Pro-life and Pro-choice Views on Contraception and Abortion	0
	Living with Philosophy	0
<b>Filipino Philosophy as Revisionist Writing</b>		
<b>Author</b>	<b>Title</b>	<b>Number of Citations</b>
None	None	0
<b>Filipino Philosophy as Academic Critical Analysis</b>		
<b>Author</b>	<b>Title</b>	<b>Number of Citations</b>
Abulad, Romualdo	The Philosophical Bases of Values Education	0
	Options for a Filipino philosophy	3
Bonifacio, Armando	The Teaching of Social Sciences	0
	Philosophy of Education: Perspective from Philosophy	1
Bulatao, Jaime	Inculturation, Faith and Christian Life	1
	When Roman Theology Meets an Animistic Culture: Mysticism in Present Day Philippines	2
	A Social-Psychological View of the Philippine Church	2
	Oh, that terrible task of teachers to teach psychology in the Philippines	2
	Psychology in the Philippines	6
Canilao, Narcisa	Engendering Asian Critical Pedagogies	0
	A nascent paradigm for non-Western discourse studies: An epilogue	0
De Castro, Leonardo	Poverty and Indigenous Peoples	0
	Social Science in the Philippines: Theories and Methodologies	0
	Rethinking the Family	0
	Critical Care in the Philippines: The "Robin Hood Principle" vs. Kagandahang Loob	1
	The Philippines: A Public Awakening	1
	Transporting values by technology transfer	7
Demetrio, Francisco	Christianity in context	1
Dy, Manuel	Ethical Reflections of Globalization	0
	Social Justice, Virtue and Value in Contemporary Society	0
	Religion and Civil Society in Asia	0
	Globalization: An Issue for Ethics	0
Ferriols, Roque	The Christianization of the Philippines: Problems and Perspective	0

Gorospe, Vitaliano	A Layman on the Development of the Church's Doctrine on Contraception	0
	The Church and the Regulation of Birth: After Humanae Vitae	1
	Power and Responsibility: A Filipino Christian Perspective	1
	Forming the Filipino Social Conscience: Social Theology from a Filipino Christian Perspective	2
	The morality of demonstrations and violence	2
	Ethics of a creative responsibility	2
	The Search for faith and justice in the twentieth century	2
	Human Development as Human	3
	The formulation of Philippine population policy	3
	Responsible parenthood in the Philippines	4
Gripaldo, Rolando	Freedom and Philippine population control	5
	The Concept of the Public Good: A View from a Filipino Philosopher	0
	Is there a Filipino Philosophy	1
Hornedo, Florentino	Lasallian education in the future tense	1
	The Social and Human Sciences in Philippine Basic Education: A Review of Elementary and High School Textbooks	1
Ibana, Rainier	Development begins with self-help	4
	Philosophical approaches to social reality: selected essays on social philosophy	0
	Aggregating the best Practices of School-Based Management in the Philippines as a means of building a Nation from the Ground	0
Lee, Zosimo	Six NGO Terminologies: Their Philosophical Contexts	3
	The University and how it teaches about power	0
	32 <sup>nd</sup> Gabriel A. Bernardo Memorial Lecture Series: Truthfulness and the Information Revolution	0
	Negrense Reflections on Governance	0
	A Role for the Social Sciences	0
	Peace zones in the Philippines	2
	Peace Zones as Special Development Areas. a Preliminary Assessment	4
	Peace zones in Mindanao	6
Mananzan, Mary John	Woman, religion & spirituality in Asia	2
	Globalization and the Perennial Question of Justice	2
	Feminist Theology in Asia: A Ten Years' Overview	2
	Sexual Exploitation of Women in a Third World Setting	2
	Women in Asia: status and image	3
	The Precolonial Filipina	4
	Redefining Religious Commitment in the Philippine Context	4
	Woman and religion: a collection of essays, personal histories, and contextualized liturgies	5
	Challenges to the Inner Room: Selected Essays and Speeches on Women	7
	Essays on women	15
	The Filipino women: Before and after the Spanish conquest of the Philippines	23
	Women resisting violence: Spirituality for life	30
Mercado, Leonardo	Research methods in Philippine context	2
	El Shaddai: a study	2
	Mission and Dialogue: Theory and Practice	2
	Inculturation and Filipino Theology	4
Miranda, Dionisio	Ang Hirap sa Pinoy	0
Ocay, Jeffry	Domination and Resistance in the Philippines: From the Pre-hispanic to the Spanish and American Period	0
Pascual, Ricardo	A Study of the University of the Philippines	1
	Partyless democracy	3

Pilaro, Daniel Franklin	Locus Theologicus: Place, Theology and Globalization	0
	The Craft of Contextual Theology: Towards a Conversation on Theological Method in the Philippine Context	0
	Mapping Postcolonial Theory: Appropriations in Contemporary Theology	1
	Gift-exchange in Sacramentology: A critical assessment from the perspective of Pierre Bourdieu	1
	Politics of 'Culture' and the Project of Inculturation	2
	Back to the rough grounds of praxis: exploring theological method with Pierre Bourdieu	10
Quito, Emerita	Philosophy of Education for Filipinos	1
	The state of philosophy in the Philippines	6
Reyes, Ramon	Philosophy in a Crisis Situation	0
	The Role of the Philosopher as Social Thinker and Critic	0
	Reflections on the Qualitative Concept of Development	0
	Report on the Workshop on Education	0
	Respect of the human person: Human rights	1
	Sources of Filipino thought	2
Rodriguez, Agustin Martin	Who can Represent the Marginalized and Underrepresented?	0
	Governing the Other: Exploring the Discourse of Democracy in a Multiverse of Reason	0
	The Discourse of Rights	0
	Those At The Margins Do Speak In Their Own Voices	0
	The Myth of the Party: The Liberals between Traditional and New Politics	0
	The Priority of Differance Before Presence	0
	Marginalization and the Multiplicity of Rationalities: A Discourse Theory of Poverty	0
	The Turning: Evangelization and Uprising	1
	Liberation Movements During Democratic Transition: Positioning with the Changing State	1
	The limits to legislating democracy: A sketch for a study on the possibility of legislating discourse	1
	The winding road to representation: The Philippine party-list experience	2
	Liberation movements during democratic transition: positioning with the changing state	3
	Democracy Rising?: The Trials and Triumphs of the 1998 Party-list Elections	9
<b>Filipino Philosophy as the Interpretation of the Filipino Worldview</b>		
<b>Author</b>	<b>Title</b>	<b>Number of Citations</b>
Bulatao, Jaime	Filipino transpersonal world view	6
	A note on Philippine possession and poltergeist	2
Demetrio, Francisco	Myths and Symbols of the Philippines	21
	Dictionary of Philippine folk beliefs and customs	17
	The flood motif and the symbolism of rebirth in Filipino mythology	8
	The engkanto belief: An essay in interpretation	4
	Philippine Shamanism and Southeast Asian Parallels	4
	Toward a Classification of Bisayan Folk Beliefs and Customs	4
	The Shaman as psychologist	3
	Themes in Philippine Folk Tales	3
	Towards a survey of Philippine folklore and mythology	4
	Creation Myths Among The Early Filipinos	2
	Towards a Systematic Analysis of Philippine Folktales	2
	Encyclopedia of Philippine folk beliefs and customs	1
	An Overview of Philippine Epics	1
	Philippine Folk Narrative Against the Background of Western Folkloristics	1
	Towards an Understanding of Philippine Myths	1

Gorospe, Vitaliano	The Filipino in the seventies: an ecumenical perspective	5
Hornedo, Florentino	Taming the wind: ethno-cultural history on the Ivatan of the Batanes isles	5
	Ivatan Oral Traditions: A Survey	4
	Laji: An Ivatan Folk Lyric Tradition	5
	The persona in Philippine folk literature	3
	The alien in the Bakun-Amburayan River valley oral literature	2
	Notes on Batanes and the Ivatan Way of Life	2
	Batanes Ethnographic History—a Survey	2
	Indayuan, an Amburayan Migration Song	3
	The world and the ways of the Ivatan Añitu	4
Mercado, Leonardo	Elements of Filipino philosophy	54
	Elements of Filipino theology	25
	The Filipino Mind	16
	Filipino religious psychology	13
	Christ in the Philippines	9
	Notes on the Filipino philosophy of work and leisure	7
	Elements of Filipino ethics	7
	Applied Filipino philosophy	7
	Filipino thought on man and society	3
	Filipino thought	3
	Soul and Spirit in Filipino Thought	2
Quito, Emerita	Loob, body, self, bait	2
	Volkgeist in vernacular literature	3
	Structuralism and the Filipino volksgeist	2
	A structural approach to Philippine epics	0
Timbreza, Florentino	Mga hugis ng kaisipang Pilipino	1
<b>Filipino Philosophy as Research on Filipino Ethics and Values</b>		
<b>Author</b>	<b>Title</b>	<b>Number of Citations</b>
Bulatao, Jaime	Hiya	59
	Split Level Christianity	42
	Philippine Values I: The Manileno's mainsprings	39
	Personal preferences of Filipino students	21
	Changing social values	10
	Westernization and the Split-level Personality in the Filipino	7
	Another look at Philippine values	5
	The New Mysticism in the Philippine Church	4
	Conflict of values in home and school	2
De Castro, Leonardo	Etika at pilosopiya sa kontekstong Pilipino	3
Demetrio, Francisco	The soul book	6
	Death: Its Origin and related Beliefs among the early Filipinos	6
	On Human Values in Philippine Epics	1
	The Religious Dimensions of Some Philippine Folktales	1
Dy, Manuel	Values in Philippine culture and education	5
Gorospe, Vitaliano	Split Level Christianity	37
	Filipino values revisited	10
	Christian renewal of Filipino values	13
	Sources of Filipino Moral Consciousness	5
	Banahaw: Conversations with a Pilgrim to the Power Mountain	8
	The Filipino Search for Meaning: Moral Philosophy in a Philippine Setting	4
	Towards a Philosophy and Theology of Filipino Values	2
	Selected Bibliography on Filipino Values	2
	Some Basic Values in the 1972 Constitutional Convention: A Christian Perspective	1
	The new Christian morality and the Filipino	1

Hornedo, Florentino	Culture and Community in the Philippine Fiesta and other Celebrations	2
	Pagmamahal and pagmumura: essays	1
	Ideas and ideals: Essays in Filipino cognitive history	1
	The favor of the gods: essays in Filipino religious thought and behavior	1
	Death and After Death: Ivatan Beliefs and Practices	1
Mananzan, Mary John	Emerging Spirituality of Asian Women	6
Palma-Angeles, Antonnette	Defining Filipino Leadership: A Festschrift in Honor of Fr. Bienvenido F. Nebres, SJ	0
Quito, Emerita	The ambivalence of Filipino traits and values	6
Reyes, Ramon	Religious Experience in the Philippines: From Mythos Through Logos Kairos	3
Timbreza, Florentino	Filipino Values Today	2
	The Filipino Value of Non-Violence	0
	Paghahanap ng kabuluhan	0
<b>Filipino Philosophy as the Appropriation of Folk Spirit</b>		
<b>Author</b>	<b>Title</b>	<b>Number of Citations</b>
Miranda, Dionisio	Buting Pinoy: probe essays on value as Filipino	5
	Loob—the Filipino Within: A Preliminary Investigation Into a Pre-theological Moral Anthropology	1
<b>Filipino Philosophy as the Study on the Presuppositions and Implications of the Filipino Worldview</b>		
<b>Author</b>	<b>Title</b>	<b>Number of Citations</b>
None	None	0
<b>Filipino Philosophy as the Study of the Filipino Philosophical Luminaries</b>		
<b>Author</b>	<b>Title</b>	<b>Number of Citations</b>
Ferriols, Roque	A Memoir of Six Years	0
Gorospe, Vitaliano	Laurel's Political and Moral Philosophy	1
Gripaldo, Rolando	Filipino philosophy: Traditional approach	7
	The Quezon-Winslow correspondence and other essays	4
	Bonifacio the translator: a critique	4
	Filipino philosophy: A critical bibliography	5
	Liberty and love: The political and ethical philosophy of Emilio Jacinto	2
	Quezon's philosophy of Philippine education'	2
	Brief conversation with Teodoro Agoncillo	2
	Manuel Luis Quezon: His Political and Social Thought	2
	The Making of a Filipino Philosopher	1
	Reflections on Andres Bonifacio's Philosophy of Revolution	1
	The Quezon-Winslow Correspondence: A Friendship Turned Sour	1
	Andres Bonifacio the Translator: a Critique	0
	Emilio Jacinto's Libertarian Philosophy of Revolution	0
	Manuel L. Quezon: a Life Led with Achievement	0
	Is Aesthetics itself Beautiful?	0
Pascual, Ricardo	The philosophy of Rizal	6
	Rizal on Education: A Tetralogy of Drama	2
	Rizal beyond the grave: a reiteration of the greatness of the martyr of Bagumbayan	1
Rodriguez, Agustin Martin	Pagdiriwang sa meron: a festival of thinking celebrating Fr. Roque J. Ferriols, SJ	0
Timbreza, Florentino	Mga Sangkap ng Pilosopiya ng Buhay ni Huseng Batute	0
<b>Filipino Philosophy in the Filipino Language</b>		
<b>Author</b>	<b>Title</b>	<b>Number of Citations</b>
Bonifacio, Armando	Filipino as Medium of Instruction at the University Level	3
Ferriols, Roque	Pambungad sa metapisika	8

Ibana, Rainier	Grafting Philosophy to the Tagalog Prefix ka	0
	Pagbabalik sa Nagmemeron Mismo	0
	Isang Sokratikong Landas sa Pag-Aaral/Pagtuturo ng mga Pagpapahalagang Moral	0
Timbreza, Florentino	Intelektwalisasyon ng pilosopiyang Filipino	2
	Ang Tao te ching ni Lao Tzu sa Filipino	0
	Pamimilosopiya sa Sariling Wika: Mga Problema at Solusyon	0
<b>Unclassified</b>		
Author	Title	Number of Citations
Bulatao, Jaime	Phenomena and Their Interpretation: Landmark Essays, 1957-1989	21
Gorospé, Vitaliano	Peñafrancia revisited	1
Gripaldo, Rolando	The Presidential Succession of 1943	0
Hornedo, Florentino	The glitter of gold in Batanes cultural heritage	1
	On the trail of Dominican engineers, artists & saints in the Cagayan Valley & Batanes	1
	Battle of La Naval: Rage of Waves, Fury of Faith	1
	A Bibliography of Philippine Studies by William Henry Scott, Historian	0
Ibana, Rainier	A Lauer Reader: The Ateneo Collection	0
Quito, Emerita	The Best of a Decade of Sophia 1971-1981	0
	A life of philosophy: selected works (1965-1988) of Emerita S. Quito	0
Timbreza, Florentino	Filipino Philosophy Today: A Source Book in Teaching Filipino Philosophy	3
	Quest for meaning: Philosophy made easy for Filipinos	1
	The Florentino T. Timbreza Reader	0

### **Appendix B: E-Mails From Jeffry Ocay, Napoleon Mabaquiao, And Raymundo Pavo**

On Sat, Feb 23, 2013 at 11:19 AM, Jeffry Ocay <jefjust24@yahoo.com> wrote:

Hi Dr. Demeterio,

As far as my knowledge is concerned, the following are the leading scholars in philosophy in the Visayas and Mindanao area:

Dr. Romualdo Abulad  
 Dr. Amosa Velez  
 Dr. Rosario Espina  
 Dr. Orlando Ali Mandane, Jr.  
 Dr. Ryan Urbano  
 Dr. Ruby Suazo  
 Fr. Heinz Kuluke, SVD  
 Fr. Mike Moga  
 Prof. Ryan Maboloc  
 The late Dr. Eddie Babor

Of course, the list is not exhaustive. I may have failed to mention several philosophy scholars in the south, but for sure, they are the ones who published regularly and who always presented papers in any philosophical forums in the VisMind area.

I hope this helps.

Cheers,  
 Jeff

===oOo===

Mon, Feb 25, 2013 at 4:54 PM, Napoleon Mabaquiao <napoleon.mabaquiao@dlsu.edu.ph> wrote:

Hi Yumyum:

Some of this stuff I just relied on stories I recall from my conversations with my colleagues and former professors; some, however, are based on my personal experiences when I was still a student (B.A. and M.A. Philosophy) and a faculty member (around 15 years) there.

Dr. Ricardo Pascual is believed to have been the first head of the UP-Diliman Philo Dept (later on he became the dean of graduate school of the College of Arts and Sciences) and the one who had brought analytic philosophy in general to UP. He is said to be a doctoral student of Bertrand Russell. He is remembered for promoting logical positivism and liberal thinking in UP.

Dr. Pascual had brilliant students who also became faculty members of the UP-Diliman Philo Department. Each of these students specialized in a specific area in analytic philosophy. They got their master's degree under the mentorship of Pascual, but the university (UP) gave them scholarships to pursue other disciplines for their PhD's in prestigious American universities. When they came back, they became the heads of various departments in the UP-Diliman; and some even became deans of certain colleges in the university. These students included the following:

Dr. Armando Bonifacio—who became the head of the philosophy department of UP-Diliman after Pascual. He is said to have introduced ordinary-language philosophy or linguistic philosophy at UP.

Dr. Cesar Adib Majul—who later became the head of the political science dept. of UP-Diliman, and also the dean of College of Arts and Sciences. Majul was a brilliant political philosopher who had award-winning works on the Philippine revolution. I remember reading Majul's master's thesis on the formalization of Aristotelian Logic.

Dr. Encarnacion—who became the head of the economics department (which later on became the school of economics) of UP-Diliman.

Dr. Alfredo Lagmay—who became the head of the psychology department of UP-Diliman. Dr. Lagmay is said to have been a student of Skinner and the one who brought Skinnerian psychology to UP.

The following are the chairs of the UP-Diliman Philo Department after Bonifacio:

- (a) Prof. Dan Reynald Magat
- (b) Prof. Andresito Acuna
- (c) Prof. Dan Reynald Magat
- (d) Dr. Leonardo De Castro
- (e) Dr. Emmanuel Fernando
- (f) Dr. Ciriaco Sayson
- (g) Prof. Dan Reynald Magat
- (h) Dr. Stanley Earl Fronda
- (i) Dr. Jeannette Yasol

Dr. Zosimo Lee has not been a chair of the Philo Dept but he had been the dean of UP Visayas at Tacloban and of the College of Social Sciences and Philosophy at UP-Diliman for two terms. Dr. Lee is famous among students for introducing Rawls' political philosophy. He was my teacher in several courses and my mentor in my master's thesis.

Dr. Fernando has the distinction of finishing his PhD in Oxford University. He is also a lawyer.

Dr. Sayson is a popular among students because he teaches well; I took most of my undergrad philo courses under him.

Dr. De Castro has just retired. In his generation, he is, to my opinion, the most accomplished as a researcher in philosophy. He specializes in bioethics; always attends international conferences; and

has many international publications. He is presently connected with NUS. When he was the chair of the Philo dept, I served as his assistant for six years. At one time, he was also an adviser of Sen. Edgardo Angara.

This is all for now. I can still supply other information if you have particular questions.

Nap

===oOo===

Tue, Feb 26, 2013 at 12:10 PM, Raymundo Pavo <rpavo77@yahoo.com> wrote:

Dear Prof. Demeterio,

I would like to sincerely apologize for this late response. I was in the field the previous two days for some data gathering in agusan del sur.

For the possible key philosophers in the visayas, i wish to include Bro. Romualdo Abulad, SVD of the University of San Carlos. He has been highly productive in terms of research and publication in philosophy. His expertise on Kant's Philosophy is showcased in the rigour that he has exemplified in his works and teachings. He was also my former mentor and his passion for philosophy has always served as an inspiration for others to love philosophy.

For the Mindanao area, I would recommend Fr. Albert Alejo, SJ. his book, Tao Po, Tuloy is an extended reflection on the concept of 'loob' which Fr. Feriols started. His training in Anthropology, as reflected in his other works, are ethnographically based. His work entitled Generating Energies in Mount Apo has a philosophical leaning as he explores the concept of ethno-genesis. I am just unsure if Fr. Alejo has successfully interfaced the language of anthropology to that of philosophy, since I am yet to configure his notion of philosophizing. Fr. Alejo is now affianced with Ateneo de Zambonga. In Mindanao, we have Fr. Michael Moga, SVD - also stationed in Ateneo de Zamboanga. His book and reflection on the meaning of human existence has always been an impetus to the development of philosophizing in Mindanao.

Sir, I would also like to attach the article I made wherein i began with the article that you generously shared with me. Thank you for your comments in advance.

Respectfully,

Raymundo Pavo  
UP Mindanao



Dr. Feorillo Petronilo A. Demeterio III is an associate professor of Filipino and Philippine studies at the De La Salle University, Manila. He is the current holder of the Don Eduardo Cojuangco Sr. Administrative Chair in Liberal Arts, and the vice dean of the College of Liberal Arts of the same university. He finished his doctor's degree in Philippine studies at the University of the Philippines, Diliman, and his master's degree in philosophy, as well as his bachelor's degrees in philosophy and theology, at the University of Santo Tomas. Dr. Demeterio is the author of several scholarly articles in general philosophy, Filipino philosophy and cultural studies, most of which are accessible through the internet. He can be contacted at feorillodemeterio@gmail.com.