

PART 5

Eastern Philosophical Foundations of Education

“Those who cling to perceptions and views wander the world offending people.”

- Siddhartha Gautama,

Eastern Philosophy

It refers very broadly to the various philosophies of China, Japan, Korea, Iran (Persia) and even the Philippines. The usefulness of diving philosophy into Western philosophies and other philosophies, in contrast to the notion that philosophy is universal rather than divided, is open to challenge, partly because it could appear partly condescending to non-Western philosophies. There are important traditions in philosophy that are intimately bond up with historical and geological circumstances. Likewise, there are examples of philosophies who are persecuted by the majority in their geographical circumstances and stand against the common opinions and practices of their specific time and space. Many claim that geographical and time and notions of Western and Eastern philosophy is too vague and imprecise, committing the fallacy of over generalization.

When the term “**philosophy**” is used in an academic context, it typically refers to the philosophical tradition begun with the ancient Greeks that provided us with an abundance of manuscripts and archeological sites are often overlooked in many North American and European

universities, just as ancient “Western” and monotheistic claims are also overlooked in the last few decades, unlike in the early 1900s.

The Enlightened One “Buddha”



Major Philosophical Traditions

The following is an overview of the major Eastern Philosophical traditions.

From its inception, Buddhism has had a strong philosophical component. Buddhism is founded on the rejection of certain orthodox philosophical concepts, in which the Buddha had been instructed by various teachers. Buddhism rejects atheism, theism, monism and dualism alike. The Buddha criticized all concepts of metaphysical being and non-being, and this critique is inextricable from

the founding of Buddhism. Particular point of Buddhist philosophizing has often been the subject of disputes between different schools of Buddhism. Metaphysical questions such as “Is there a god” and “*Does the soul (Atman) really exist?*” have divided the Buddha’s followers even during his own lifetime, and epistemological debates over the proper modes of evidence have always been lively in Buddhism. Readers should note that theory for its own sake is not valued in Buddhism, but theory pursued in the interest of enlightenment for oneself or others is fully consistent with Buddhist values and ethics.

Buddhism is a system of beliefs based on the teachings of **Siddhartha Gautama**, an Indian prince later known as “**Buddha**” (563-483 B.C.E.), or one who is Awake – derived from the Sanskrit “bud” to be awaken. Buddhism is a non-theistic religion, one whose tenets are not especially concerned with the existence or non-existence of a God or gods. The buddha himself expressly disavowed any special divine status or inspiration, and said that anyone, anywhere could achieve all the insight that he had. The question of God is largely irrelevant in Buddhism, though some sects, (notably Tibetan Buddhism) do venerate a number of gods drawn in from local indigenous belief systems.

The four noble truths

The Buddhist soteriology is summed up in the four

noble truths.

1. *Dukkha* – all worldly life is unsatisfactorily, disjointed containing suffering.
2. *Samudaya* – there is a cause of suffering, which is attachment or desire (*tanha*) rooted in ignorance.
3. *Nirodha* – there is an end of suffering, which is Nirvana.
4. *Marga* – there is a path that leads out of suffering, known as the noble eight-fold path.

The eight-fold path

1. Right understanding
2. Right speech
3. Right conduct
4. Right vocation
5. Right concentration
6. Right effort
7. Right mindfulness
8. Right thought

However, Buddhist philosophy as such has its foundations more in the doctrines of; *Anatta* – which specifies that all is without substantial metaphysical being. *Pratitya-samutpada* – which delineates the Buddhist concepts of causality and, Buddhist phenomenological analysis of dharmas, or phenomenological constitutes.

Most Buddhist sects believe in karma, a cause and effect relationship between all that has been done and all that will be done. Events that occur are held to be the direct result of previous events. One effect of karma is “*rebirth*”. At death, a karma for a given life determines the nature of the next life’s existence. The ultimate goal of Buddhists practitioner is to eliminate karma (*both good & bad*) end the cycle of rebirth and suffering, and attain Nirvana. (usually translated as awakening or enlightenment)

Zen (Chan) Buddhism

Chan (Chinese) or Zen (Japanese) is a fusion of the Dhyana school of Mahayana Buddhism with Taoist principles. Bodhidharma was a semi-legendary India monk who travelled to china in the 5th century. There, at the Shaolin temple he begun the *Ch’an school of Buddhism*, known in Japan and in the west as Zen Buddhism. Zen Philosophy places emphasis on existing in the moment, right now. Zen teaches that the entire universe is a manifestation of the mind, and encourages the practitioner to confirm this for themselves through direct insight satori. Zen schools had been historically divided between those which encourage the pursuit of enlightenment as a sudden event (*Rinzai*) or as a fruit of gradual cultivation. Zen practitioner engage in *zazen* (*sitting*) meditation as other schools do, but Zen is

noted for *shikantaza* (*just sitting*) as oppose to following the mantra use. The Rinzai use is noteworthy for the use of *koans*, riddles designed to force the students to abandon futile attempts to understand the nature of the universe through logic.

Charvaka

It is also known as lokayata or lokyata, was materialist and atheistic school of thought with ancient root in India. It proposed a system of ethics based on rational thought. However, this school had been dead for more than a thousand years.

Did You Know?

Buddha was not as chubby as many depictions of him would make it appear, it was symbolic of happiness in the



Hinduism

Hindu holy book *The Bhagavad Gita* describes the mind as turbulent and obstinate. The chariot of the body; the five horses represent the five senses (tongue, eyes, nose, ears and skin). The rein symbolizes the mind, the driver the intelligence, and the passenger is the spirit soul.

Hinduism (Sanatana Dharma, roughly perennial faith) is generally considered to be the oldest major world religion and first among Dharma faiths. Hinduism is characterized by a diverse array of belief systems, practices and scriptures. It has its origin in ancient Vedic culture at least as far back as 3000 B.C.E. it is the third largest religion with approximately 1.05 billion followers worldwide, 96% of whom live in the Indian subcontinent. Hinduism rests on the spiritual bedrock of the Vedas, hence Veda Dharma, and their mystic issue, the Upanishads, as well as the teachings of many great Hindu gurus through the ages. Many streams of thought flow from the six Vedic/Hindu schools, bhakti sects and Tantra Agamic schools into one ocean of Hinduism, the first of the Dharma religions. Also, sacred books Bhagavad Gita is one of the most revered texts among Hindus. What can be said to be common to all Hindus is belief in Dharma reincarnation, karma and moksha (liberation) of every soul through a variety of moral, action based, and meditative yoga. Still more fundamental principles include ahimsa

(non-violence), the primacy of the Guru, the divine word of Aum and the power of the mantras, love of Truth in many manifestations as gods and goddesses, and an understanding that the essential spark of the Divine (Atman/Brahman) is in every human and living being, thus allowing for many spiritual paths leading to the One Unitary Truth.

Did You Know?



The Rig Veda was written more than 3800 years ago, making Hinduism one of, if not the oldest religion in the world.



Chinese Philosopher Kong Zi or better known as Confucius

Chinese Philosophies

Chinese philosophy has a history of several thousands of years; its origins are often traced back to the Ying Jing (the book of changes), an ancient compendium of divination, which introduced some of the most fundamental terms of Chinese philosophy. Its age can only be estimated (its first flowering is generally considered to have been in about 6th century B.C.E.), but it draws on an oracular tradition that goes back to the Neolithic times.

Early beliefs

Early Shang Dynasty thought was based upon cyclicity. The notion stems from what the people of the Shang Dynasty could observe around them, day and night cycled, the seasons progressed again and again, and even the moon

waxed and waned until it waxed again. Thus, this notion, which remained relevant throughout Chinese history, reflects the order of nature. In juxtaposition, it also marks the fundamental distinction from the western philosophy, in which the dominant view of time is a linear progression. During the Shang, fate could be manipulated by great deities (Chinese ^y;py"shen), commonly translated as Gods. Ancestor worship was present and universally recognized. There was also human and animal sacrifice. When the Shang was overshadowed by the Zhou, a new political, religious and philosophical concept was introduced called the "mandate of heaven." This mandate was said to be taken when rulers became unworthy of their position and provided a shrewd justification for Zhou rule. During this period, archeological evidence points to an increase in literacy and a partial shift away from the faith placed in Shang Dynasty, with ancestor worship becoming common place and a worldlier orientation coming to the fore.

Hundred Schools of Thought

In around 500 B.C.E., after the Zhou state weakened and China moved in to the Spring and Autumn period, the classic period of Chinese Philosophy began (it is an interesting fact that this date nearly coincides with the emergence of the first Greek Philosophers). This is known as

the Hundred Schools of Thought (various philosophers hundreds of schools). Of the many schools founded at this time and during the subsequent warring States period, for four most influential ones were Confucianism, Daoism (Taoism), Mohism and Legalism.

Main School of thought

Confucianism

It is a philosophical school of thought developed from the teaching of the sage Confucius (Kong Zi, 551 – 479 B.C.E.), collected in the Analects of Confucius. It is a system of moral, social, political and religious thought that has had tremendous influence on Chinese history, thought and culture down to the 21st century. Some westerners have considered it to have been the ‘state religion’ of imperial China. Its influence also spread to Korea and Japan.

Major Confucian concepts include:

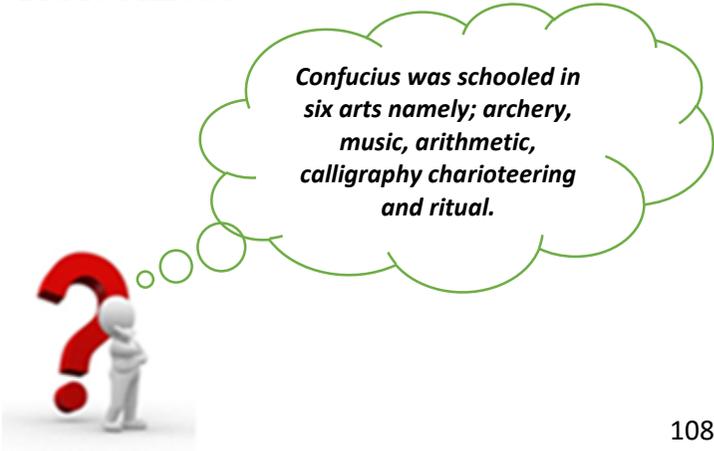
1. Ren (humanity/humanness)
2. Zhengming (rectification of names; e.g. a ruler who rules unjustly is no longer a ruler and may be dethroned)
3. Zhong (loyalty)
4. Xiao (filial piety)
5. Li (ritual)

Confucianism taught both positive and negative version of the golden rule. The concept Yin and yang represents two opposing forces that are permanently in conflict with each other, leading to perpetual contradiction and change. The Confucian idea of the *Rid* of the two ends, take the middle, is a Chinese equivalent of Hegel's idea of the thesis, antithesis and synthesis, which is a way of reconciling opposites, arriving at some middle ground combining the best of the both.

Neo-Confucianism

Despite Confucianism losing popularity to Taoism and Buddhism, neo-Confucianism combined those ideas into a more metaphysical framework. Its concepts include *li* (principle, akin to Plato's form), *qi* (vital or material force), *taiji* (the great ultimate), and *xin* (mind).

Did You Know?



Confucius was schooled in six arts namely; archery, music, arithmetic, calligraphy charioteering and ritual.

Taoism

Is a philosophical school of thought and religion based on the texts the **Tao Te Ching** (Dao De Jing); ascribed to Lao Zi) and the Zhuangzi. (partly ascribed to Zhuangzi) The character Tao (Dao) literally means “path” or ‘way”. All major Chinese philosophical schools of thought have investigated the correct ‘Way’ to go about a moral life, but in Taoism it takes on the most abstract meanings, leading this school to be named after it. it advocated non-action (*we wei*), the strength of the weakness, spontaneity and relativism. Although it serves as a given to Confucianism, a school of active morality, this rivalry is compromise and given perspective by the idiom, “practice Confucianism on the outside, Taoism on the inside.”

Legalism

Is a pragmatic political philosophical synthesized by Han Fei. With an essential principle like “when the epoch changed, the ways changed’, it upholds the rule of the law and it thus a theory of jurisprudence.

A ruler should govern his subjects by the following trinity:

1. Fa (fi): law or principle.
2. Shu (Shu): method, tactic, art or statecraft.
3. Shi (Shi): legitimacy, power, or charisma.

Legalism was the chosen philosophy of the Qin Dynasty. It was blamed for creating totalitarian society and thereby experienced decline.

Buddhism

Is a religion, practical philosophy, and arguably a psychology, focusing on the teachings of Gautama Buddha, who lived on the Indian subcontinent most likely from the mid – 6th century to the early 5th century B.C.E. when used in generic sense, Buddha is generally considered to be someone who discovers the true nature of reality. Although Buddhism originated in India, it has had the greatest impact on China. Since Chinese tradition focuses on ethics rather than metaphysics, it has developed several schools distinct from the originating Indian schools. The most prominent examples with philosophical merit are Sanlum, Tiantai, Huayan and Chan (Zen). They investigate consciousness, level of truth whether reality is ultimately empty and how enlightenment is to be achieved. Buddhism has a spiritual aspect that compliments the action of neo-Confucianism, with prominent Neo-Confucianism advocating certain forms of meditation.

Mohism

It was founded by Mozi, it promotes universal love with the aim of mutual benefit. Everyone must love each other equally and impartially to avoid conflict and war. Mozi was strongly against Confucianism ritual, instead emphasizing on pragmatic survival through farming fortification and statecraft. Tradition is inconsistent and human beings needs an extra-traditional guide to identify which traditions are acceptable. The moral guide must then promote and encourage social behaviors that maximize general benefit. As motivation for his theory, Mozi brought in the Will of Heaven, but rather than being religious, his philosophy parallels utilitarianism.

Did You Know?

The Historicity of Lao Tzu is still debated until today, some claim that Lao Tzu is not really a person's name but a honorific designation meaning "old man", a respect being used to a Philosopher at that



Japanese Philosophies

The major philosophical traditions to influence Japan from abroad have been Confucianism, Buddhism, Neo-Confucianism and Western Philosophy. Daoism had also an impact, but more in the areas of alchemy, prognostication and folk medicine than in philosophy.

In its literary forms Japanese Philosophy began about fourteen centuries ago. Confucian thought entered Japan around the fifth century A.D. through the centuries the imprint of Confucianism has been most noticeable in the areas of social structure, government organization and ethics. Philosophically speaking the social self in Japan has its roots mainly in Confucian ideals blended since the sixteenth century with certain indigenous ideas of loyalty and honour developed within the Japanese samurai or warrior class.

The philosophical impact of Buddhism, introduced around the same time as Confucianism, has been primarily in three areas:

1. Psychology
2. Metaphysics
3. Aesthetics

With its emphasis on discipline contemplation and introspective analysis, Buddhism has helped define Japanese

various senses of inner, rather than social self. In metaphysics, Buddhist esotericism has been most dominant through esoteric Buddhist philosophy, the Japanese gave a rational structure to their indigenous beliefs that spirituality is immanent rather than transcendent, that mind and body (like humanity and nature) are continuous rather than separate, and that expressive power is shared by things as well as human thought or speech. This metaphysical principle of expression has combined with the introspective psychology and emphasis on discipline to form the foundations of the various aesthetic theories that have been so well developed in Japanese History.

Neo-Confucianism became most prominent in Japan in the sixteenth century. Like classical Confucianism, it contributed much to the understanding of virtue and the nature of the social self. Unlike Classical Confucianism in Japan, however, Neo-Confucianism also had metaphysical and epistemological influence. Its emphasis to investigate the principle or configuration of things stimulated the Japanese study of the natural world. This reinforced the tendency initiated with the very limited introduction of Western practical sciences and medicine in the sixteenth century.



The “Kami” or the God is the well-known symbol of Shintoism

Western philosophy along with western science and technology, has had its major impact in Japan only since the middle of the nineteenth century. The process of modernization forced Japanese philosophers to reconsider fundamental issues in epistemology, social philosophy and philosophical anthropology. As it has assimilated Asian tradition of thought in the past – absorbing, modifying and incorporating aspects into its culture – so Japan has been consciously assimilating Western thought since the early twentieth century even until today.

On the superficial level, it seems that Japan has drawn eclectically from a variety of traditions without any inherent sense of intellectual direction. However, a more careful

analysis shows that Japanese thinkers have seldom adopted any foreign philosophy without simultaneously adapting it. There has always been a complex selection process at work beneath the apparent absorption of foreign ideas. Both historically and in the present, some Japanese thinkers and cultural critics have tried to identify this selection process with the Shinto, but Shinto itself has always been profoundly shaped by foreign influences. The selection process that shaped Shinto as much as Shinto has shaped it. In any case we can isolate few axiological orientations that have been to persist or recur throughout the history of Japanese thought. First, there has been a tendency to emphasize immanence over transcendence in defining spirituality. Second, contextual pragmatism has generally won out over attempts to established universal principles that apply to all solutions. Third, reason has often been combined with affect as the basis of knowledge or insight. Fourth, theory is seldom formulated in isolation from a praxis used to learn the theory. Fifth, although textual authority has often been important, it has not been as singular in its focus as in many other cultures. Thus, the Japanese have not typically identified as a single text such as the Bible, the Analects, the Qur'an or the Bhagavad Gita as foundational to their culture. Although there have been exceptions to these general orientations, they do nonetheless help define the boarder

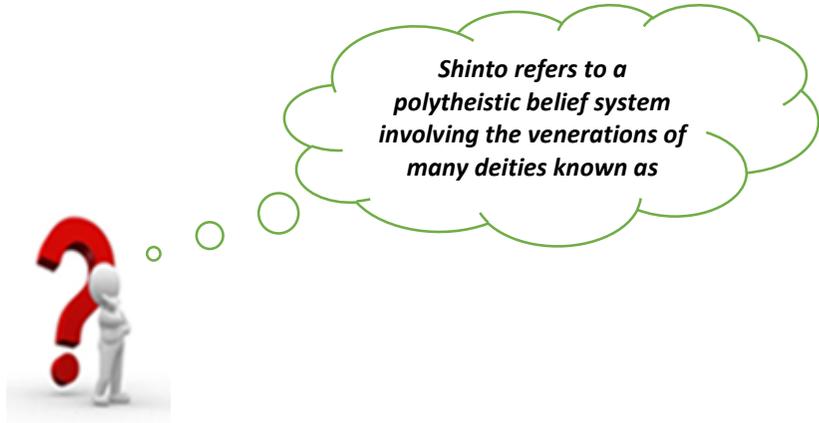
cultural backdrop against which the drama of Japanese philosophy has been played out through history.

The *Tokugawa policy* seclusion ended with the appearance of US gunboats and their demand that Japan open itself to international trade. To protect its power and sovereignty from foreign inclusion, Japanese government sent its brightest intellectuals to Europe and the U.S. to study what was needed for modernization, this include the study of Western thought as means to understanding. Throughout the nineteenth century, most Japanese leaders hoped Japan could superimpose Western science and technology on a society that remained true to Asian cultural values. The development of science and technology put fear on the Japanese leader that it might be at the expense of traditional values. The Buddhist and Confucian theories of reality were in jeopardy of being overwhelmed by Western scientism. How to negotiate traditional Asian values and western values became a major concern among Japanese Philosophers in the first half of the twentieth century.

The most influential development in the modern Japanese philosophy was the emergence of the Kyoto School of thought. By the early twentieth century, philosophy had become an academic study in Japanese University. An influential circle of philosophers clustered around Nishida Kitaro (1870 – 1945), a professor at Kyoto University. This

group tended to address problems about the place of both ethical and aesthetic value. Nishida's philosophical goal was to locate empiricism and scientific thinking within a larger system that would also give value judgment as a non-subordinate place. *Zen no kenkyu* (An inquiry into the Good), his first major work, developed the notion of pure experience, In his own phrase, pure experience is the alpha and omega of thought. He argued for the synthesis of Eastern values and Western Values by analyzing the logic of epistemology.

Did You Know?



STUDY GUIDE

A. Concepts to comprehend

Zen	Rinzai
Atman	Brahman
Nirvana	Enlightenment
Wu-Wei	Karma
Dukkha	Tokugawa
Shinto	Animism

B. Check your facts

1. Discuss the eight-fold path of Buddhism and relate it to the goals of your respective department. (Deped or CHED)
2. What is the way of the Tao and how is it related (different) to the idea of “learning by doing” by the pragmatists?
3. Is eastern philosophy a real philosophy? Why? Defend your answer.
4. Compare and contrast the Confucian school of thought and the Taoism Philosophy. What are their major differences and similarities when it comes to education?
5. Discuss the main concepts of the Japanese Philosophy and how these ideas be connected to the Dep Ed’s child protection policy.

6. Discuss the philosophy of yin-yang.
7. Enumerate then discuss the four-noble truth of Buddhism.
8. What is the Tokugawa policy and how it hampered the educational growth in Japan during its prominence?
9. Compare and contrast the eastern and western philosophies, enumerate its similarities and differences.
10. Discuss the Zen philosophy and how this belief can influence the learners' behavior?

C. Phenomenological Reflection

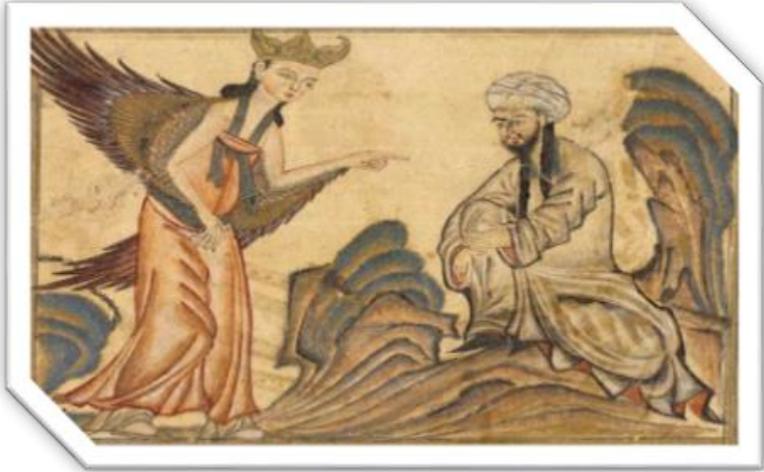
“Studying is like sailing against the current; a boat must forge ahead or it will be swept downstream.”

"I leave behind me two things, The Quran and My Sunnah and if you follow these you will never go astray."
- Prophet Muhammad

Islam: Muslim Philosophy

Islam comes from Arabic word "*al-islam*" founded by the Prophet Mohammed and followers are known as Muslim or Moslems.

Al-Islam is the act of committing oneself unreservedly to God (Allah), is a total commitment in faith, obedience, and trust to one and only God. Koran its sacred book in the word of God, revealed by the angel Gabriel. No intermediaries between God and humans. Any person, no matter how sinful can bring a plea before God. Each person will be tried on the last judgment when Allah will judge all souls. They believe in paradise, an oasis of flowing waters, pleasant drinks, food and sensual delights. Islam has been a dominant force in Asia and Africa, for hundreds of years. It is spreading mostly through marriage and breeding in these countries. Islam is theocracy, which means that Moslem laws govern both religion and civil state; both personal and public laws.



The giving of the Holy Book Koran by Angel Gabriel to Prophet Mohammed.

Five pillars of faith (Central duties of Islam)

1. *The Creed*: to testify that, “There is no God but Allah and Mohammed is his prophet.” This creed must be confessed in order to become and remain in Muslim.
2. *Prayer*: to offer the (compulsory congregational) prayers dutifully and perfectly. They originally prayed facing Jerusalem until Mohammed fell out with the Jews. (5 times a day, at suns rise, noon, mid-afternoon, sunset and nightfall).
3. *Alms-giving*: Muslims are required to give on fortieth of their income to Allah as Zakat (obligatory charity). The recipients of such benevolence feel no gratitude towards

the giver. They believe they are giving him the opportunity to fulfill his responsibility.

4. *Fasting*: To observe fast during the month of Ramadan: this is the month that Mohammed performed meditation.
5. *Pilgrimage*: it is the duty of every Muslim to perform a Haji (Pilgrimage) to **Mecca** at least once in his lifetime. The pilgrimage runs around the *Ka'aba* seven times, drink from the well, *Zimzam*, and performs the running exercises and acts of devotion.

Hadith: A custom of the teachings or practice of the prophet; one of the main sources of Islamic law.

Sharia: Islamic law consisting of the teachings of the Quran, the **Sunna** of the prophet which is incorporated in the recognized traditions; the general agreement of the scholars of the orthodox community; the method of reasoning by equivalence.

Sunna: Properly, a custom or practice, and later narrowed down to the routine of the prophet or a tradition stating the same.

“Islam” means to surrender – “Muslim” means those who surrender.

Five articles of faith (The central doctrine of Islam)

1. There is only one true God whose name is Allah – He is the source of both good and evil and controls everything that happens. That is why the Muslims often say “*it is the will of Allah.*”
2. Angels are supernatural beings who are inferior to God, but superior to man – angels can be either good or evil, they are the messenger of Allah, they can influence man directly.
3. There are four inspired books of scripture, which God reveals to man – the law of Moses, the psalm of David, the gospel of Jesus Christ, the Koran (Qur’an) (the Koran surpasses all other revelation and is Allah’s final word to mankind).
4. Allah has spoken to man through many prophets – six greatest prophets; Adam, Noah, Abraham, Moses, Jesus, Mohammed (last and greatest)
5. There will be a resurrection of the dead and a judgment day at the end of the world.

Division in Islam

After the death of Mohammed, Abu Bakr the leader of Islam after Mohammed was murdered in quest to control of this new religion. Islam split into three major divisions:

1. *Sunnis*: majority of the Moslems belong to this moderate Sunni division. Generally, the Sunnis are not as radical as other Moslems. Taken from Sunni, which refers to the practice of Mohammed. They look to Mohammed's example for enlightenment when situations arise which have no precedent in the Koran.
2. *Shiites*: they are radical and militant division of Islam. This division is the fundamentalists who are involved in much of the terrorism in the middle east. "Shiite" is an Arabic word meaning 'party' or faction. Ali, who married Mohammed's daughter, was the first leader of this party. He and his two sons were murdered by other Moslems. They control Iran and had Ayatollah Khomeini as their leader. Their claim is that they are the only true followers of Islam.
3. *Sufis*: they are the mystic sect of Islam. They oppose a rigid interpretation of Qur'an and seek a personal relationship with Allah through 'experiences' such as religious dancing. The "whirling dervishes" are of this sect who practice this type of religious dancing.

Did You Know?



There are six major prophets for the Muslims, Jesus is one of them but Mohammed is the last and

"I wish to show those who deny us Patriotism that we know how to die for our country and convictions."

- *Jose Rizal*

Philippine Philosophy

The philosophy in life may be defined as the study and pursuit of facts, which deals with the ultimate reality, or causes of things as they affect life. The philosophy of the Philippines is made up of the intricate and composite interrelationship of the life histories of its people. The history of our nation is strongly tied to our past experiences and historical figures and events.



Jose P. Rizal "Political Reformer/Philosopher"

Jose P. Rizal

His concept of the importance of education is clearly enunciated in his work entitled "**instruction**" wherein he sought improvements in the schools and in the methods of

teachings. For him, the mission of education is to elevate the country to the highest seat of glory and to develop the people's mentality. Since education is the foundation of society and a prerequisite for social progress, Rizal claimed that only through education could the country be saved from domination. His philosophy of education centers on the provision of proper motivation in order to bolster the great social forces that make education a success, to create in the youth an innate desire to cultivate his intelligence and give him life eternal.

Manuel L. Quezon

The 1st president of the Philippine Commonwealth Republic from 1935 until his death.

“Show me people composed of vigorous, sturdy individual of men and women healthy in mind and body, courteous, industrious, self-reliant, purposeful in thought as well as in action, imbued with sound patriotism and profound sense of righteousness, with high social ideals and a strong moral fibre, and I will show you a great nation that will not be submerged, a nation that will emerge victorious from the trials and bitter strife of a distracted world, a nation that will live forever, sharing the common task of advancing the welfare and promoting the happiness of mankind.

Did You Know?

Aside from Noli Me tangere & El Filibusterismo, Rizal had his 3rd novel, he begun writing it in Hongkong in 1892, a sequel to El Filibusterismo written in tagalog which has the opening chapter entitled "makamisa."



Apolinario Mabini

A Filipino theoretician who wrote the Constitutions for the 1st Philippine Republic. (the 1st prime minister) "Thou shalt cultivate the special gifts which had been granted thee, working and studying accordingly to thy ability, never leaving the path of righteousness and justice in order to attain thine own perfection."

Rafael Palma

He used the power of the pen not only to free his countrymen but also to liberate them from intellectual stagnation. It was his mental toughness, together with his confidence in his fluency in Spanish that impelled him to join Antonio Luna's *La Independencia*, the official newspaper of

the Revolution, adopting the pen name *Dapit hapon*. He lived a life dedicated to the search of truth, to the fearless articulation of the discovered truth aimed at liberating the minds of men from the bondage and shackles of ignorance and to the pursuit not of the things mundane but of what as thought to be the ideal of the *bonum verum*. This is thought to make the educational system effective and efficient.

Filipino Thought/Philosophy

In the nationalistic sense, there is no Filipino Philosophy to speak of because its content is not universal nor does it transcend mere ethnic or geographical boundaries. The Filipino philosophy can only mean a common perspective, a viewpoint, a thought, or a sense that is peculiarly Filipino as seen in Filipino art and literature, values and norms.

Some Characteristics of Filipino thought

1. Belief in the existence of the Supreme Being in a personalistic way. The Almighty is thought of as a person who will come to his aid in times of need, over which, however, one has no control, thus, the Filipino says “Bathala na” or Let God do the rest.

2. Harmony pervades the Filipino minds as it does the oriental mind; allows individual to be subsumed to the general.
3. The Filipino psyche is equated to save identity as reflected in his having extreme sensitivity and unreasonable pride which are exemplified through his *amor proprio*; fear of failure, hence his *nigas kugon* and being *segurista* tendencies; personalistic perception of laws and mores, and emotional and expressive rather than being concerned with abstract principle and absolute and being rational. They are also well known for the mentality called *hiya pakisama* and *utang na *loob*. (Read the Work of Albert Alejo "*filosofia ng Loob*")

Did You Know?



D. Florentino Timbreza is considered as "The Father of Filipino Philosophy"

STUDY GUIDE

A. Concepts to comprehend

Nationalism	Instruction
Mecca	Loob
Moslem	Shiites
Sunna	Ka'aba
Qur'an	Sufis
Sharia	Hadith

B. Check your facts

1. Discuss the central duties of Islam and how these ideas be integrated to our current curriculum system?
2. What is the filosofia ng loob of Albert Alejo? Explain using your personal experiences.
3. Enumerate and explain the five articles of faith of Islam.
4. How did Jose P. Rizal support his ethical philosophy in life?
5. What are the different functions of the philosophies of education?
6. Upon learning the varied philosophies of education, can you give the characteristics of teacher's philosophy of teaching?
7. Is there really Filipino Philosophy? Support your answer.

8. How can we promote the study of Filipino philosophy in our educational scheme?
9. Enumerate and discuss the philosophies of Rizal, Mabini and Quezon? Do their legacy still remain in the heart of our educational paradigm?
10. What are the four inspire books of Scripture according to Islamic religion?

C. Phenomenological Reflection

“Can we be good without being religious.”