Featured Report

A Report on Teaching and Doing Philosophy in the Philippines: Critique and Intervention[1]

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Abstract: This report is a culmination of the Continuing Professional Education (CPE) Program of the Department of Philosophy of the University of Santo Tomas (UST). The CPE Program was made possible through a grant awarded by the Philippine Commission on Higher Education (CHED) and was conducted from 2018 to 2020. The purpose of the project is twofold. First is the critical mapping out of the current philosophical landscape in the Philippines, specifically the teaching and research practices in universities that offer undergraduate and graduate degrees in philosophy against the backdrop of globalization. Second, anchored in the main pillars

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set by the United Nations Educational, Scientific and Cultural Organization (UNESCO), is the design and implementation of an intervention program for philosophy educators in the form of Special Intensive Courses, specifically in the following areas: 1) Philosophical Anthropology, 2) Philosophy and Pedagogy, 3) Culture, Society, and Religion, and 3) Ethics in Action.

Keywords: philosophy in the Philippines, continuing professional education in philosophy, pedagogy in philosophy, research in philosophy

INTRODUCTION

Philosophy, as a humanistic discipline, is rooted in the great intellectual traditions that attempt to form human beings according to cultural, moral, and aesthetic ideals derived from a diversity of cultures and civilizations. As such, the knowledge derived from philosophical reflection contributes profoundly to nation-building and the maturation of a nation's citizens in the spheres of politics, education, history, and ethical consciousness. However, despite the expansive scope of philosophy, it has been wrongly accused of sheer irrelevance due to its wispy relationship with the empirical sciences. This great misconception further states that philosophy, as an academic discipline, has not really advanced because philosophers today are still concerned about the same issues that the ancients—like Socrates, Plato, Aristotle, Confucius, Siddhartha Gautama (Buddha)—were concerned about, questions such as, "what is justice?," "what is the best state?," "what is human nature?," "what is the nature of knowledge?," "how should human beings treat one another?," etc. Answers that philosophers provide are often mislabeled as "mere opinion" and should not be accepted as "science." Whereas scientists contribute to the progress of humanity by making our lives more bearable and sustainable, philosophers, on the other hand, remain self-absorbed in their abstract world of essences.

In today's global marketplace of higher education, the humanities, especially philosophy, seem to be less favored and are threatened by funding cuts and political attacks.[2] In the Philippines, this is evidenced by the decrease of humanities core courses offered in tertiary education as well as the bias of research-funding agencies towards the natural sciences at the expense of the humanities and the social sciences.[3] It is, of course, unfortunate that this is a global trend, and even more unfortunate that Philippine education is unwittingly following suit. Although perhaps it has been a saving grace that the Department of Education (DepEd) mandates the teaching of Introduction to Philosophy of the Human Person at the Senior High School level,[4] the fact remains that in the tertiary level, only one philosophy course is mandated by the Commission on Higher Education (CHED).[5] Moreover, the teaching of philosophy at the Senior High School level still begs the question whether, despite the retooling sessions offered by DepEd and the proliferation of sub-standard textbooks, erstwhile High School teachers who do not have philosophy degrees are ready to teach philosophy.

Against the backdrop of this unfortunate global and local trend, we believe that this chasm between philosophy and mainstream academic practices is a result of an unfortunate mindset. While it is important for a nation like the Philippines to continue building bridges, invest in technology, and research on our natural environment, our present

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[2] See Ella Delany, "Humanities Studies Under Strain Around the Globe," in *The New York Times* (December 2013), <https://www.nytimes.com/2013/12/02/us/humanities-studies-under-strain-around-the-globe.html?_r=1> and Tamar Lewin, "As Interest Fades in the Humanities, Colleges Worry," in *The New York Times* (October 2013), <https://www.nytimes.com/2013/10/31/education/as-interest-fades-in-the-humanities-colleges-worry.html>.

[3] See Antonio Contreras, "Burying the humanities and the social sciences," in *The Manila Times* (March 2017), <https://www.manilatimes.net/burying-humanities-social-sciences/319084/>.

[4] See Department of Education Order No. 21, Series of 2019, <https://www.deped.gov.ph/wp-content/uploads/2019/08/DO_s2019_021.pdf>.

[5] See Commission on Higher Education Memorandum Order No. 20, Series of 2013, <https://ched.gov.ph/wp-content/uploads/2017/10/CMO-No.20-s2013.pdf>.

problems are actually more complex. They are not simply scientific, economic, or entrepreneurial in nature, but they are also social, political, cultural, and religious. While CERN scientists in Geneva are now able to empirically verify erstwhile theoretical particles, like the Higgs boson, it is debatable whether they have an equally convincing response to problems such as terrorism, racism, gender bias, cultural diversity, social inequality, social injustice, poverty, political oppression, fascism, or war.

More than simply wondering about the true essences of things in the world, the role of philosophers today is to provide a critical lens that will allow us to scrutinize our present plight as global citizens. We argue that philosophical reflection is by no means a panning away from the empirical sciences; on the contrary, philosophical reflection can provide alternative perspectives that may help the natural scientists, economists, entrepreneurs, and policy makers in understanding the social, cultural, and ethical characters of their practices and how such practices impact humanity and the world.

The fusion of horizons between a discipline like philosophy and the larger community of academics, economists, policy makers, political leaders, and the rest of the populace is, nevertheless, indirect. The fusion requires the intervention of education. Therefore, educators, in this case present and future professional philosophers (graduate students, philosophy teachers, K-12 teachers who require retooling), are envisioned to be the catalysts for change. While the ultimate goal of such intervention is ambitious—that is, the nurturing of critical and ethical thinking among students who will become future academics, entrepreneurs, and leaders— the approach is nevertheless humble: the enhancement of the research and pedagogical capacities of present and future professional philosophers, especially from the provinces, who are largely in dire need of exposure to emerging trends in philosophy. The educational intervention that this proposed project promises will hopefully be cascaded down to students by those who will successfully undergo the process.

As a CHED Center of Excellence in Philosophy, it is incumbent upon the Department of Philosophy of the University of Santo Tomas (UST) to provide this intervention to philosophy teachers and graduate students from all over the country. The series of intervention came in the form of graduate course offerings in the UST Graduate School. The basic strategy was to expose philosophy teachers and graduate students to emerging trends in philosophical discourse. More specifically, the courses offered were rendered as a series of lectures and workshops. The UST Department of Philosophy provided this service by offering Special Intensive Courses in four important areas in philosophy: 1) Philosophical Anthropology, 2) Philosophy and Pedagogy, 3) Culture, Society, and Religion, and 4) Ethics in Action.

This report is based on the date and experiences gathered from mapping out the current state of teaching and doing philosophy in the Philippines and the intervention program implemented by the research team.

OBJECTIVES OF THE PROJECT: CRITIQUE AND INTERVENTION

The purpose of the project is twofold. First is the critical mapping out of the current state of academic philosophy in the Philippines against the backdrop of the global academic scene. Second is the design and implementation of an intervention program that address some teaching and research deficiencies among philosophy teachers and graduate students of philosophy.

The critical mapping out involves a description of the local academic landscape in the Philippines and how philosophy, as a discipline, is perceived in academia and by educational managers. In schematic form, we begin with the origin of the instruction of philosophy and how it evolved into the current practice of philosophical teaching and research. From the teaching of scholastic philosophy (specifically Aristotelico-Thomistic) to

the radical shift of emphasis on new philosophical trends in the 1960s and 1970s, we characterize the current philosophical landscape as diverse in scope and yields several ways of classification. We attribute this development to several factors, such as, the introduction of philosophical themes beyond scholastic philosophy, the proliferation of publication venues, the increasing number of quality publications, and the support of the Commission on Higher Education. We, nevertheless, highlight some problems and challenges arising from the pejorative cultural image of "Pilosopong Tasyo," the misunderstanding of the cultural value of philosophy, the lack of respect among academic philosophers, intellectual regionalism, the Manila-centeredness of philosophy, and the glaring disconnect between teaching and serious research. Part of our critical mapping out is the fleshing out of the global context of philosophic education in the Philippines. We find it crucial to rehearse the main tenets of the United Nations Educational, Scientific and Cultural Organization (UNESCO) 2007 document, *Philosophy: A School of Freedom—Teaching philosophy and learning to philosophize: Status and prospects*, in order to provide a rationalization of our advocacy that philosophy is indispensable in building a just, habitable, and inclusive human society. We rally behind the UNESCO statement against the backdrop of the imperatives imposed by the new global economic order, arguing that this has led to the meltdown of academia and the crisis of humanistic education.

Meanwhile, the design and implementation of an intervention program aim to capacitate present and future professional philosophers (graduate students and teachers at the senior high school and tertiary levels) through exposure to emerging trends in four areas in philosophy: 1) Philosophical Anthropology, 2) Philosophy and Pedagogy, 3) Culture, Society, and Religion, and 4) Ethics in Action. The exposure came in the form of Special Intensive Courses offered in the UST Graduate School which were intended to enhance the research and pedagogical skills of the participants so that they may be able to competently teach and conduct individual research in the four aforementioned areas.

It is not the intention of the Special Intensive Courses to provide definitive solutions to the problems raised in our critical mapping out. Instead, by identifying the four areas above, our objective is to respond to the call of the UNESCO to promote philosophy as a key component in the education of nations. Pierre Sané summarizes the three main pillars of UNESCO's *Intersectoral Strategy for Philosophy*:

> **(i) *The promotion of dialogue and philosophical analysis of contemporary questions***, a pillar whose priority is the establishment of networks among philosophers, as well as a large public disclosure of the key outcomes of reflection that should influence major decision making in today's societies, such as the concepts of justice and citizenship, the ethical requirements in the field of sciences or the evolution of the history of philosophical ideas, **(ii) *The encouragement of the teaching of philosophy*** whose crucial role for the development of a free and well informed thought must constantly be underlined, as well as the rigor in the teaching of this discipline in order to guarantee philosophy's total independence and relevance, and **(iii) *The promotion and dissemination of philosophical knowledge*** in order to make sure that philosophy is accessible to all.[6]

We present the Intervention Program that we conducted as a response to the three pillars set by UNESCO.

THE LOCAL SCENE

The local academic scene in the Philippines is primarily driven by the educational industry through instruction and research. Since there are no

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[6] Pierre Sané, "General Introduction," in *UNESCO Intersectoral Strategy on Philosophy* (Paris: UNESCO Publishing, 2006), 4.

endowment-driven educational institutions in the Philippines,[7] the local philosophical scene is mostly driven by the demand for instruction. Ancillary to this need for instruction is research which is the secondary preoccupation of Filipino academic philosophers. Philosophy in the Philippines has a long history of academic instruction starting from the Spanish rule, the main purpose of which was to teach philosophy in convents, seminaries and colleges.[8] Leo Cullum also observes that in the earlier parts of the history of philosophy in the Philippines, lectures predominated much of the academic tasks of philosophy faculty and writing was relegated to textbooks and instructional materials.[9] According to Emerita Quito's observations on the state of Filipino philosophy in the Philippines, most universities offer very little time for research.[10] While there were developments in the interest of Philippine universities to allot more time and resources for its faculty to conduct philosophical research, it is still very rare that philosophy faculty are given the benefit of a full-time research load.[11]

        While academic philosophy in the Philippines remained focused on scholasticism from the Spanish times to the first half of the 1900s, broader coverage of philosophical topics ensued during the American occupation and the post-war period. In the early parts of the 1960s, Quito is often credited for changing the landscape of academic philosophy by

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[7] See FPA Demeterio III and Roland Theaus Pada, "A Humboldtian Critique of the University of the Philippines as the Flagship of Philippine Higher Education," in *Kritike*, 12:2 (December 2018).

[8] Leo A. Cullum, "Notes for a History of Philosophy in the Philippines," in *Philippine Studies*, 7:4 (1959), 455.

[9] *Ibid.*, 458.

[10] Emerita Quito, *The State of Filipino Philosophy in the Philippines* (Manila: De La Salle University Research Center, 1983), 40-43.

[11] Notably, in universities such as DLSU, UP, and UST, faculty members receive a partial reduction of their teaching load. In UST, the maximum research load is around 15-18 units out of 21-24 academic load per semester. In UP, the maximum allocation for research is 6 units out of the 12-unit academic load every semester. DLSU also has a similar practice in research load allocation. Out of their 12-unit academic load per term, they are allowed to have the maximum of 6 units for research.

(re)introducing new streams of thought from Eastern and Continental philosophy. Emmanuel De Leon, in his historical study of Filipino philosophers from the University of Santo Tomas, refers to Quito as the seminal thinker of philosophy due to the paradigm shift that challenged the dominant Aristotelico-Thomistic paradigm.[12] Following Quito and the desire of post-war scholars to widen their philosophical vocabulary, various strands of academic philosophical discourse were pursued in the Philippines. For the sake of inclusivity, we will use the UST Department of Philosophy's categories for the current philosophical strands in the Philippines. They are as follows: 1) Aristotelico-Thomistic Philosophy and Scholasticism, 2) Continental European Philosophy, 3) Anglo-American Philosophy, 4) Oriental thought and East-West Comparative Philosophy, and 5) Filipino Philosophy.

Following Rolando Gripaldo's bibliographical study of the trends of philosophy in the Philippine academic scene, we can make the following observations: Among the strands, Aristotelico-Thomistic philosophy remains active and vibrant due to its engagement with a wider array of philosophical ideas available to the Filipino academic.[13] Continental European Philosophy and Anglo-American Analytic philosophy has remained popular in most universities in the Philippines with a variety of specialists that are distributed throughout the country.[14] Meanwhile, Oriental thought and the practice of comparative philosophy has significantly a few entries in Gripaldo's study,[15] while it has received support by universities and other academic institutions in the proliferation of its study through instruction.[16] In the case of Filipino philosophy, the use of the term enjoys a liberal interpretation of its coverage. For example,

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[12] Emmanuel de Leon, *Mga Tomasino sa Pilosopiyang Filipino* (Manila: Komisyon sa Wikang Filipino, 2019), 45.

[13] Rolando Gripaldo, *Filipino Philosophy: A Critical Bibliography* (Manila: De La Salle University Press, 2000), 58.

[14] *Ibid.*, 23.

[15] *Ibid.*, 47.

[16] *Ibid.*, 56.

Quito's report on the state of philosophy in the Philippines has encouraged the use of ethno-philosophy[17] which has created its genre and can be found in the works of Leonardo Mercado[18] and Florentino Timbreza[19] as its pioneering and notable proponents. Gripaldo notes that this practice finds its justification through sources that are Filipino in nature, such as "Filipino languages, Filipino myths, Filipino sayings, Filipino folk songs, and the like."[20] The steady growth of this strand has also attracted the attention of critical studies of the history of Filipino philosophy. Examples of this kind of work are from Gripaldo, De Leon, Demeterio, and Alfredo Co.[21] Notably, the use of the Filipino language has been prevalent in academic publications in philosophy. Examples of this include, inter alia, *Ang Pilosopiya sa Diwang Pilipino* by Quito (De La Salle University), *Pilosopiyang Pilipino* by Florentino Timbreza (De La Salle University), *Pambungad sa Metapisika* by Roque Ferriols (Ateneo de Manila University), *Etika at Pilosopiya sa Kontekstong Pilipino* by Leonardo de Castro (University of the Philippines-Diliman), *May Laro ang Diskurso ng Katarungan* by Agustin Martin Rodriguez (Ateneo de Manila University), *Muni: Paglalayag sa Pamimilosopiyang Filipino* by Jovito Cariño (University of Santo Tomas), and *Mga Tomasino sa Pilosopiyang* Filipino by Emmanuel de Leon (University of Santo Tomas).[22]

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[17] Quito, *The State of Filipino Philosophy in the Philippines*, 11-14.

[18] See Leonardo Mercado, *Elements of Filipino Philosophy* (Manila: Divine Word University Publication, 1976).

[19] See Florentino Timbreza, *Pilosopiyang Pilipino* (Manila: Rex Bookstore, 1982).

[20] Gripaldo, *Filipino Philosophy: A Critical Biography*, 63.

[21] See Gripaldo, *Filipino Philosophy: A Critical Biography*; de Leon, *Mga Tomasino sa Pilosopiyang Filipino*; FPA Demeterio III, "Our Premodernity and their Tokens of Postmodernity," in *Philosophia: International Journal of Philosophy*, 33 (2004); and Alfredo Co, "Doing Philosophy in the Philippines: Fifty Years Ago and Fifty Years from Now," in *Karunungan*, 21 (2004).

[22] See Emerita Quito, *Ang Pilosopiya sa Diwang Pilipino* (Manila: United Publishing Company, 1972); Timbreza, *Pilosopiyang Pilipino*; Roque Ferriols, *Pambungad sa Metapisika* (Quezon City: Office of Research and Publications, Ateneo de Manila University, 1991); Leonardo de Castro, *Etika at Pilosopiya so Kontekstong Pilipino* (Quezon City: University of the Philippines Press, 1995); Agustin Martin Rodriguez, *May Laro ang*

Alternatively, FPA Demeterio III provides some specific categories of 16 different discourses in Filipino Philosophy: 1) grassroot/folk philosophy, 2) lectures on Scholasticism/Thomism, 3) lectures 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 the 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.[23]

While the local academic scene might seem to continuously focus on specialized topics in philosophy, it is also notable that the current trend is to incorporate philosophy in multidisciplinary research. Evidence of this growth and development includes not only philosophy academics in the Philippines but also non-philosophy disciplines and hybrid scholars that are both trained in philosophy and other allied disciplines.[24] Publication venues for Filipino academic philosophers are also growing: *Budhi* (Ateneo de Manila University), *Kritike* (University of Santo Tomas), *Philosophia* (Philippine National Philosophical Research Society), *Suri* (Philosophical Association of the Philippines), *PHAVISMINDA Journal* (Philosophical Association of the Visayas and Mindanao), and *Social Ethics Society Journal of Applied Philosophy* (Social Ethics Society) are among the leading professional journals of philosophy in the Philippines.

Diskurso ng Katarungan (Quezon City: Ateneo de Manila University Press, 2014); Jovito Cariño, *Muni: Paglalayag sa Pamimilosopiyang Filipino* (Manila: University of Santo Tomas Publishing House, 2018); and de Leon, *Mga Tomasino sa Pilosopiyang Filipino*.

[23] See FPA Demeterio III, "Assessing the Developmental Potentials of Some Twelve Discourses of Filipino Philosophy," in *Philippiniana Sacra*, XLIX:147 (2014).

[24] Notable examples include scholars from cultural anthropology and Philippine studies, such as, Florentino Hornedo, Karl Gaspar, and Demeterio.

The local publication of philosophy titles is dominated by the top four university presses: UST Publishing House, De La Salle University Publishing House, Ateneo de Manila University Press, and the University the Philippines Press. However, smaller religious publishing houses, such as, Logos Publications and Claretian Publications, do produce works in philosophy. Meanwhile, trade publishing companies—such as, C&E Publishing, Vibal Publishing, and Anvil Publishing—also publish philosophy titles. In the case of internationally published titles in philosophy, some recent titles written by Filipino academics include the following: *Heidegger and a New Possibility of Dwelling* by Remmon Barbaza (Ateneo de Manila University), *Tracing Nicholas of Cusa's Early Development: The Relationship between De condornatia catholica and De docta ignorantia* by Jovino Miroy (Ateneo de Manila University), *Wittgenstein's (Misunderstood) Religious Thought* by Earl Stanley Foronda (University of the Philippines), *God Beyond Metaphysics: The God-Question in Martin Heidegger's Problem of Being* by Moses Angeles (San Beda University), *On Affirmation and Becoming: A Deleuzian Introduction to Nietzsche's Ethics and Ontology* by Paolo Bolaños (University of Santo Tomas), *Imagining Modern Democracy: A Habermasian Assessment of the Philippine Experiment by Ranilo Hermida* (Ateneo de Manila University), *Axel Honneth's Social Philosophy of Recognition: Freedom, Normativity, and Identity* by Roland Pada (University of Santo Tomas), *Deleuze and Guattari's Philosophy of Becoming-Revolutionary* by Raniel Reyes (University of Santo Tomas), and *Nietzsche and Adorno on Philosophical Praxis, Language, and Reconciliation: Towards and Ethics of Thinking* by Paolo Bolaños (University of Santo Tomas).[25] While this list is not exhaustive, it provides

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[25] Remmon Barbaza, *Heidegger and a New Possibility of Dwelling* (Bern: Peter Lang International Academic Publishers, 2003); Jovino Miroy, *Tracing Nicholas of Cusa's Early Development: The Relationship between De concordantia catholica and De docta ignorantia* (Louvain: Peeters Publishers, 2009); Earl Stanley Fronda, *Wittgenstein's (Misunderstood) Religious Thought* (Leiden: Brill, 2010); Moses Angeles, *God Beyond Metaphysics: The God-Question in Martin Heidegger's Problem of Being* (Latvia: Lap

us with a glimpse of the productivity of Filipino academic philosophers in the global context. While philosophy departments in some parts of the world are being closed or are under the threat of closure,[26] philosophy remains relatively vibrant and productive in the Philippines.

The Commission on Higher Education's support through the awarding of Centers of Excellence (COE) and Centers for Development (COD) has been crucial in the development of academic philosophy in the Philippines. However, only three universities, to date, have been conferred the titles, namely, University of Santo Tomas (COE in Philosophy), Ateneo de Manila University (COE in Philosophy), and University of San Carlos (COD in Philosophy). The growth can be seen not only in the number of graduate degrees earned by philosophy students but also in the quantity and quality of publications that have been produced over the last twenty years.

Despite the above developments, there are still some challenges that academic philosophy in the Philippines must address. While there is undoubtedly growth in the academic circles, philosophy in the Philippines is not as popular or common compared to its European and American counterparts. Quito blames this phenomenon on the pejorative reading of the character Pilosopong Tasyo in one of Jose Rizal's novels.[27] Gripaldo,

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Lambert Academic Publishing, 2012); Paolo Bolaños, *On Affirmation and Becoming: A Deleuzian Introduction to Nietzsche's Ethics and Ontology* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2014); Ranilo Hermida, *Imagining Modern Democracy: A Habermasian Assessment of the Philippine Experiment* (New York: State University of New York Press, 2014); Roland Pada, *Axel Honneth's Social Philosophy of Recognition: Freedom, Normativity, and Identity* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2017); Raniel Reyes, *Deleuze and Guattari's Philosophy of Becoming-Revolutionary* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2020); and Paolo Bolaños, *Nietzsche and Adorno on Philosophical Praxis, Language, and Reconciliation: Towards and Ethics of Thinking* (Lanham: Lexington Books, 2020).

[26] Cf. Jonathan Wolff, "Why is Middlesex University philosophy department closing?," in *The Guardian* (May 2010), < https://www.theguardian.com/education/2010/may/17/philosophy-closure-middlesex-university>.

[27] Quito, *The State of Filipino Philosophy in the Philippines*, 9.

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on the other hand, observes that the common misconception that philosophy is "boring" comes from the intellectual inadequacies of the common person's inability to understand the necessity of philosophy in the development of the intellectual histories of cultures and nations.[28] On a more recent note, Cariño observes that the practice of philosophy in the Philippines is held back by the inability of Filipino philosophers to read and write about each other's works.[29] In addition to these, perhaps a more palpable reason for the underdevelopment of philosophical discourse in the Philippines is the "intellectual regionalism" of philosophy departments that has, for a very long time, bred a culture of "philosophical isolationism" or a "to each his own" attitude. This frustrating situation has prevented the maturation of local philosophical discourse inasmuch as each department seems to be contented to exist within its own philosophical bubble yet failing to engage earnestly with academics from other departments. This intellectual regionalism is symptomatic of the degree of disrespect that one institution has for other institutions. Another dimension of this intellectual regionalism is the dominance of "Manila-centered philosophy," which underrates the contributions of academic philosophers from Northern Luzon (St. Louis University, Baguio), Visayas (University of San Carlos, Cebu), and Mindanao (Ateneo de Davao University, Davao). The problem of intellectual regionalism is a problem of inclusion.

To be fair, there were already early attempts to address the intellectual regionalism of philosophy departments through the emergence of various professional organizations in the 1970s. The very first Filipino professional organization in philosophy is the Philosophy Circle of the Philippines (PCP) founded in 1972. The objective of the PCP was to organize lecture series that aimed to introduce the peculiar philosophical trends from the different philosophy departments in Manila. In 1973, the Philosophical Association of the Philippines was founded as an initiative to update philosophy teachers on new philosophical trends. Six years after

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[28] Gripaldo, *Filipino Philosophy: A Critical Bibliography,* 60.
[29] Cariño, *Muni*, 381.

the establishment of the PAP, the Philosophical Association of the Visayas and Mindanao (PHAVISMINDA) was founded in 1979. PHAVISMINDA's objective was originally similar to what the PAP was doing in Manila, but the former catered to philosophy teachers from the Southern Philippines. Moreover, PHAVISMINDA arose as a response to the Manila-centeredness of PCP and PAP. In 1983, as a response to UNESCO's advise to form an organization of indigenous research, the Philippine Academy of Philosophical Research (PAPR) was organized, the membership of which was strictly invitational.[30] Other professional organizations followed suit. The Philippine National Philosophical Research Society (PNPRS) was established in 1996 to support the publication of its journal *Philosophia*.[31] Meanwhile, in recent decades, academic philosophers from other regions also established their own organizations, inter alia: Northern Luzon's Philosophical Association of Northern Luzon (PANL); Central Luzon's Isabuhay, Saliksikin, Ibigin ang Pilosopiya (ISIP); Southern Tagalog's Bukluran ng mga Mananaliksik ng mga Taga-Ilog; Cagayan Valley's Pagarubangan; and Davao's Social Ethics Society (SES). The latest development in relation to these various professional organizations is the founding of the Union of Societies and Associations of Philosophy in the Philippines (USAPP), the formalization of which occurred in 2018 and was subsequently launched in 2019. USAPP attempts to bring together the various professional philosophy organizations in order to promote mutual recognition and dialogue among the member organizations. It is the hope of USAPP to overcome the Manila-centeredness of philosophy in the Philippines. To date, only PAP, PHAVISMINDA, PNPRS, PANL, Pagarubangan, and SES are members of USAPP. Nonetheless, despite the

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[30] For a more detailed account on the formation of these early professional organizations, see Alfredo Co, "In the Beginning … A Petit Personal Historical Narrative of the Beginning of Philosophy in the Philippines," in *Across the Philosophical Silk Road: A Festschrift in Honor of Alfredo P. Co, Volume VI* (Manila: UST Publishing House, 2009), 37-38.

[31] Rolando Gripaldo, "The Historical Development of *ΦΙΛΟΣΟΦΙΑ*" (2014), <https://bit.ly/3ocl5bt>.

emergence of many philosophy organizations and the establishment of USAPP, it remains to be seen whether the intellectual regionalism that plagues academic philosophy in the Philippines could eventually be surmounted. Intellectual regionalism does not necessarily refer to one's territory (e.g., Luzon, Visayas, or Mindanao) as it is more of an attitude or a mindset. It has something to do with the level of respect that one academic has for other academics in the field. The overcoming of intellectual regionalism presupposes the audacity to go beyond the branding of one's home institution (UP, AdMU, DLSU, UST, USC, AdDU, etc), to demonstrate one's respect for other academics by reading and critiquing their works and ideas, and to do so in the manner most appropriate for the development of the intellectual history of the country, that is, through writing and teaching.

Aside from the pejorative cultural view of Filipinos regarding philosophy and the problem of intellectual regionalism, there are other issues that plague the full development of academic philosophy in the country. First, while the practice of academic philosophy is excellent in the context of its Filipino scholarship, there is a disconnect when it comes to its pedagogical fundamentals. As mentioned earlier, research work in Philippine academia is often secondary to the task of instruction to most universities and educational institutions. While some exemplary scholars were able to secure their positions in the academe that allow them to provide adequate time and resources to the study of diverse philosophical texts, there are still those who choose to focus primarily on instruction, thereby ridding them of adequate time to study philosophical texts in depth. With the vast coverage of ideas spanning over several centuries of discourse, philosophy necessitates the need to constantly read and reread primary texts and secondary literature. As the demand for immediate information is exacerbated by the preoccupation of instruction, philosophy practitioners will tend to rely on summative materials and textbooks to teach philosophy. An example of this can be seen in the textbook

Philosophy of the Human Person,[32] where a section of the book blatantly labels the nineteenth-century German thinker Friedrich Nietzsche as a "nihilist."[33] While the textbook does not specifically point out where this accusation can be found in Nietzsche's works, a seasoned reader of Nietzsche's works will be able to point out that one of the agendas of Nietzsche's philosophical thrust is the critique of nihilism. In this case, the task of turning back to the primary sources and a provision to engage a greater number of philosophy practitioners to the same should be given the adequate attention, in order for the practitioners to better peruse and/or re-familiarize themselves with different sources and materials. A second concern would also involve the popularization and proliferation of philosophic ideas, which again concerns the pedagogic method of philosophy teachers. By relying too much on aggregated sources or summaries of philosophic texts, the students (as well as the general public) are deprived of the full experience of engaging with the actual philosophic texts. This observation also resonates with Cariño's observation that Filipino practitioners do not read and write about each other's work. While there is some preference for foreign scholars in the Philippines, the shortlist of examples provided above demonstrates that "imported" philosophy is no longer relevant in a milieu where technology can seamlessly cross borders in the blink of an eye. While the solution to all these issues can be simply summed up by providing more philosophy *to* philosophy practitioners and academics. This approach, however, should be executed carefully. Research should be treated as its motive, not for the sake of instruction, accreditation, incentives, or even promotion of the faculty members. This focus on research means that scholars and academics can pursue their agendas and contribute to the well of knowledge in philosophy. By pursuing their agendas, the scholars and academicians are motivated and engaged in the tradition of discourse. As

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[32] See Allan Basas and Dennis Ian Sy, *Philosophy of the Human Person: An Introduction* (Quezon City: Abiva Publishing House, 2018).
[33] *Ibid.*, 34.

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an effect of this engagement, philosophy practitioners become more productive, critical, and creative. They can, in turn, read each other's works, publish more papers and books, and even benefit both the scholar and the institutions that they represent through this productivity. Moreover, being immersed in the scholarly culture of research allows one to become a better teacher.

THE GLOBAL SCENE

The idea of offering intensive courses in teaching philosophy came in the wake of the Philippine government's move to expand basic education in the Philippines from the previous ten to twelve years. This initiative, while in every sense local, is nonetheless driven by influences, academic or otherwise, spreading globally. What this segment intends to do is identify these stimuli which directly or indirectly impinge on teaching philosophy in the Philippines. From this discussion, two observations may be inferred: first, that the philosophic practice in the Philippines is closely entwined with various developments taking place across the globe; and second, that attempts to promote, cultivate, and elevate the Philippine philosophic teaching require the appropriation of perspectives and strategies that are both local and global in orientation. To flesh this out, the ensuing discussion will take up three important factors underlying the global context of philosophic education in the Philippines, namely: 1) the affirmation of UNESCO of the value of teaching philosophy, 2) the conflict between the advocacy of philosophy and the imperatives imposed by the new global economic order, and 3) the meltdown of academia and the crisis of humanistic education.

UNESCO: Philosophy as a School of Freedom

In 2007, the United Nations Educational, Scientific and Cultural Organization (UNESCO) published a landmark document which asserted

and, more significantly, detailed, the value of philosophy not only as an academic discipline but also, as a groundwork of a genuine humane civilization. The document, aptly entitled, *Philosophy: A School of Freedom*[34] may be considered as probably the most comprehensive and most substantive statement ever published by a global cultural body like UNESCO on the enduring and indispensable role of philosophy in building a just, habitable, and inclusive human society. The kinship between UNESCO and philosophy cannot be overstated. The very foundation of UNESCO in fact is itself a philosophy-driven event.[35] Julian Huxley, UNESCO's founding director remembered the former British Prime Minister Clement Attlee saying: "... since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed."[36] Towards this end, Huxley proposed that UNESCO adopt "a working philosophy, a working hypothesis concerning human existence and its aims and objects, which will dictate, or at least indicate, a definite line of approach to its problems."[37] Throughout the years following its founding, UNESCO remains firm and committed to its goal of advancing a humane culture anchored in emancipatory education which itself is guided by a humanist philosophic worldview.[38] It was this kind of aggressive philosophic activism by UNESCO that would pave the way to a document officially known to many as the United Nations' *Universal Declaration of*

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[34] UNESCO, *Philosophy: A School of Freedom—Teaching philosophy and learning to philosophize: Status and prospects* (Paris: UNESCO Publishing, 2007).

[35] As stated in the website of UNESCO's Section of Philosophy and Human Sciences: "UNESCO has always been closely linked to philosophy, not speculative or normative philosophy, but critical questioning which enables it to give meaning to life and action in the international context. UNESCO was born from a questioning process on the possibility of and necessary conditions for the establishment of long-term peace and security in the world. It is therefore an institutional response to a philosophical question ....," <http://wpf-unesco.org/eng/unstr.htm>.

[36] Julian Huxley, *UNESCO: Its Purpose and Philosophy* (Preparatory Commission of the United Nations Educational, Scientific and Cultural Organisation, 1946), 5.

[37] *Ibid*., 6.

[38] *Ibid*., 39-42.

Human Rights.[39]   Given this background, one may read the 2007 document, *Philosophy: School of Freedom* as the evolved and definitive testament of UNESCO to the social and ethical relevance of philosophic education. Prior to 2007, UNESCO also issued the so-called "Paris Declaration for Philosophy"' which emerged from the International Study Days on "Philosophy and Democracy in the World." In the said manifesto, the participants attested that they:

- **Believe** that philosophical reflection can and should contribute to the understanding and conduct of human affairs;
- **Consider** that the practice of philosophy, which does not exclude any idea from free discussion and which endeavours to establish the exact definition of concepts used, to verify the validity of lines of reasoning and to scrutinize closely the arguments of others, enables each individual to learn to think independently;
- **Emphasize** that philosophy teaching encourages open-mindedness, civic responsibility, understanding and tolerance among individuals and groups;
- **Reaffirm** that philosophy education, by training independently-minded, thoughtful people, capable of resisting various forms of propaganda, prepares everyone to shoulder their responsibilities in regard to the great questions of the contemporary world, particularly in the field of ethics;
- **Confirm** that the development of philosophical debate in education and in cultural life makes a major contribution to the training of citizens, by exercising their capacity for judgment, which is fundamental in any democracy.[40]

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[39] Mark Goodale, "Seventy-year old views that remain contemporary," in *The UNESCO Courier* (2018), <https://en.unesco.org/courier/2018-4/seventy-year-old-views-remain-contemporary>.

[40] "Paris Declaration for Philosophy," in Roger-Pol Droit, *Philosophy and Democrarcy in the World: A UNESCO Survey* (Paris: UNESCO Publishing, 1995), 15.

All these assertions were affirmed by UNESCO's *Philosophy: A School of Freedom*. This important document provides the readers the entire layout of the academic landscape of teaching philosophy from basic school up to higher education. It also features the best practices for teaching philosophy in various parts of the world and shows new directions for philosophic engagement. An important segment is found in Chapter III, specifically the section that deals with "Philosophy facing emerging challenges." In that section, UNESCO identifies philosophy as the "guardian of rationality," a recognition that testifies to philosophy's relevance in the promotion of a culture of critique and dialogue as pathways to values and practices conducive to a more hospitable and pluralist human community.[41] Regrettably, notwithstanding UNESCO's campaign for philosophy, the general trajectory of global education seems to be moving to a direction quite distant from its humanistic vision. In the continuation of this discussion, we shall forward some observations on the current constraints which render philosophic education in the global context both urgent and hindered. Part of such constraints, it will be shown, is the fierce conflict between philosophy's critical and humanistic advocacies and the instrumental goals of the global economic order.

Philosophy and the New Global Economic Order

Most of us are familiar with the so-called "global economic order" via its surrogate names like *capitalism*, *globalization*, *world market*, *consumerism, neo-liberalism* or the favorite buzzword among corporate leaders and academic heads these days, *Industry 5.0*.[42] These are of course different expressions but regardless of one's preference, all the said terms share a single reference, that is, the radical revision of the socio-political

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[41] *Philosophy: A School of Freedom*, 113-114.
[42] See Raniel Reyes, "Neoliberal Capitalism, Asean Integration and Commodified Education: A Deleuzian Critique," in *Budhi*, 19:2-3 (2015).

order where accumulation of profit coupled with mass production and mass consumption takes precedence over any other human activity. In this new environment, philosophy has ceased to become the native province of reason which, since the dawn of the Age of Enlightenment, has been gradually and successfully reterritorialized by the sciences, mathematics, economics and by the novel offspring of their intermingling, digital technology. It was the Enlightenment and its philosophers which triumphantly championed the regime of reason, heralding it as humanity's threshold to a future of uninterrupted progress;[43] tragically, it was the same reductive worldview that would lead to the devaluation of the critical function of reason (embodied by philosophy) in favor of such pursuits which are more aligned with and more attuned to the accumulative aims of the market.

This fundamental alteration of the function of reason comes with the radical modification of the paradigm of becoming human—from one who seeks fulfillment by acting reasonably to one who equates fulfillment in acquiring and unboxing items bought online. The human person as a consumer has replaced her formerly acknowledged potency as a reasoner, that is, someone capable of critical self-understanding, of engaging others in a respectful dialogue, of responsible participation in the public sphere and of investing meaningful contribution to the public good.[44] This is not to say that this image of the human person has completely vanished from the contemporary imagination. Rather, what we are suggesting is the sorry fact that such image has taken the back seat to the popular human portrait as an economic agent. In the market-driven global culture, the performance of one's humanity is reduced to the function of consumption. The logic of the market wants the world to believe that one becomes fully human when the person is an invested participant in the economic exchange. In this

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[43] See Steven Pinker, *Enlightenment Now: The Case for Reason, Science, Humanism and Progress* (New York: Random House, 2018), 20-28.

[44] See Alasdair MacIntyre, *Dependent Rational Animals: Why Human Beings Need The Virtues* (Chicago: Carus Publishing Company, 2002), 107-109.

configuration, the acknowledged paragon of human becoming resembles no longer Aristotle's *megalopsychos* nor Marx's *species-being* nor Nietzsche's *Übermensch* but the individual who has the most means for various modes of consumption. The nobility of becoming better is displaced by the mobility of having more. All other practices and crafts are put at the service of finding the easiest and quickest route to doubling financial resources. As a result, rarely can one find these days grade school kids who dream of becoming a doctor for the sick they can someday heal or becoming an engineer for the bridges they will build in the future. It is possible the allure of becoming a professional in this or that field still holds sway, but the motivation has shifted from doing something for a larger purpose to pursuing a career with the largest prospect of the return of investment. Hence, the determination of a career as better or less than the other is dependent no longer on the distinct specialization of a professional practice but on the figures comprising its pay. The tales we have heard or read about doctors working as nurses or licensed teachers switching jobs as domestic help provide a disturbing illustration of this twisted and sad phenomenon.

It is not an understatement then to claim that the most precarious aspect of this new global economic order is not so much what it does to philosophy but what it tries to undo, be it in our patterns of thinking, our mode of behavior or the network of our social relations. This is further exacerbated by the market's subtle ability to introduce and foster a social imaginary built largely on the ontology of consumption. This social imaginary, which its adherents gratuitously call "progress," is problematic from the start due to its power to tilt the weight of development in favor of those who already have more while providing false incentives for economic growth to those who do not have as much. A social imaginary of this kind stands far apart from the foundation of human society imagined by the likes of Plato (justice), Rousseau (equality), Aquinas (common good), Maritain (integral humanism), or Rizal (freedom). UNESCO, as stated above, believes it is philosophy's role to mitigate this humanitarian crisis and the academe, as philosophy's natural habitat, is called upon to do its part by

securing the steady availability of philosophic education as a key component of scholarly and life-long learning. It is, of course, a proposal easier said than done as we will try to explain in the ensuing part. Across the globe, academic institutions have become easy targets of the continuous encroachment of the seductive forces of the market and, as a result of this prolonged and persistent invasion, the academia confronts now, in a very real way, the threat of becoming one of the species facing extinction.

The Meltdown of Academia and the Crisis of Humanistic Education

More like an erosion than an avalanche. This is how we would describe the transformation of the academia from being once upon a time a hallowed sanctuary of scientific and sapiential learning to its new stature as a corporate hub. The whole process took a gradual, almost unnoticed unfolding. Except for the outright takeover of schools by business conglomerates or the establishment of learning institutions for purely profit gains, the crossing over of the market culture into the academe and the eventual concession of the latter's autonomy happened through a process that can only be compared with the barbarians' conquest of Rome. Like the fall of the mighty empire, it started at the fringes, with sporadic ceding of a certain lengths of territories. Soon there came co-mingling and inter-marriages culminating in the sharing and distribution of power. The writings on the wall could have been glaring and screaming but very few heeded the signs. It was not long before Rome realized it had lost its grip over its dominion; Roman citizens just woke up one day to discover that the glory that was Rome had already become a barbarians' lair.

The semblance between Rome's tragic history and the fate that befell the academe is a curious case. Both suffered a crisis that crept in from the outskirts, brought in by intruders who barged through the boundaries from elsewhere. It was a crisis precipitated by contacts which were initially friendly and harmless until such a point when the tectonic plates shifted

and the whole situation was reversed. In the course of time, Romans turned homeless in Rome just as today, scholars became pariahs in their own schools.

Unlike Rome though, which disintegrated after the collapse, the academe's meltdown became the passage to its integration with the new imperial establishment which Hardt and Negri aptly describe as the *empire*. The term *empire* was used by the two celebrated thinkers to refer to the current global order where everything is flattened under the hegemony of the only reigning sovereign: the market. As they emphasized: "In its ideal form there is no outside to the world market: the entire globe is its domain. We might thus use the form of the world market as a model for understanding imperial sovereignty."[45]

It is interesting to note that Plato's *Academy* and Aristotle's *Lyceum* were both located outside Athens, that is, away from where the marketplace was situated. In other words, even during the ancient times, a safe distance from the very site of the activities of trade and commerce was deemed, both by Plato and Aristotle, as crucial to achieving the aims of *paideia*, the progenitor of the medieval *universitas magistrorum et scholarium*, the German *Bildung* and the modern-day classical *university*. Echoes of this emphasis for a cultural autonomy that would protect the integrity and vitality of academia and its commitment to humanistic disciplines like philosophy continue to stir today in the writings of the likes of Hans-Georg Gadamer and Karl Jaspers, not to mention Cardinal Henry Newman.[46] Jaspers would go as far as saying that: "The university is impoverished if this human-intellectual lifeblood ceases to pulse through its veins, or if only pedants and philistines continue to concern themselves with living material alien to them as human beings. It is impoverished if

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[45] Michael Hardt and Antonio Negri, *Empire* (Cambridge, Massachusetts: Harvard University Press, 2000), 190.

[46] Michael Peters and Ronald Barnett eds., *The Idea of the University: A Reader, Volume 1* (New York: Peter Lang Publishing, Inc., 2018), 77-93, 122-135, and 180-196.

there is only philology, no philosophy, only technology, but no theory, endless facts but no ideas."[47]

These ideals notwithstanding, the prospect of academia gaining or re-gaining the autonomy it used to enjoy is a prospect that is becoming bleaker and bleaker by the day. The empire's seductive charm, let alone its encompassing reach, makes sure no stones are left unturned or doors unlocked or institutions unmoved when it chooses to flex its whims. And so, these days, the norm has been to call the students *stakeholders*, professors *academic staff*, lessons *outcomes,* research *research productivity* and the very act of teaching, *course delivery*. The deployment of these new nomenclatures is by no means arbitrary. These jargons are infused into the internal system of the academe along with the corporate-modeled practices and procedures (TQM, ISO, accreditation to name a few) as corollaries of the dramatic shift of the ontology of education mandated by the market, that is, the shift from the ontology of education as *cultivation of the human person* to an ontology of education as *a mere function of management*.[48] Recognition of the radical distinction between the two kinds of ontology can help one see better the demarcation line between *education* and *educational management*. The two may have some intersecting features but they operate in completely different ways. For one, the ontology of education as *the cultivation of the human person* is rooted in the recognition of the ethical dimension of becoming human. The school, via the teachers and the entire academic community, serves as the curator of the "human nature" integral to the students individually and collectively. In this framework, neither the teacher alone nor the student alone takes priority but the bond between them in a relation of a healthy and respectful mentorship. The usefulness and contribution of humanities courses in this

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[47] Karl Jaspers, *The Idea of the University*, trans. by H.A.T. Reiche and H.F. Vanderschmidt (Boston: Beacon Press, 1959), 43-44.

[48] See also Paolo Bolaños, "Speed and its impact on education," in *The Philippine Daily Inquirer*   (2019),   <https://opinion.inquirer.net/124900/speed-and-its-impact-on-education>.

undertaking are self-evident. Thanks to them, schools are reputed and endeared as *alma mater*, that is, as a nurse or nourisher of one's soul.

The workings of the ontology of education as *a function of management*, or simply, educational management are of a different kind. As a managerial practice, the emphasis obviously is management rather than education. This is not to suggest that educational management takes education less seriously; in fact, educative practice has become more competitive and more labor-intensive these days, even long before the large-scale migration of schools to online teaching due the COVID-19 pandemic quarantine restrictions. But unlike the humanistic ontology of education, educational management takes the impetus of the educative process from Big Data. The whole genealogy of teaching and learning begins and ends with data analytics, statistics, metrics, rankings or any form of quantitative indicators. Those digits must be constantly generated and re-generated and they must always point northbound. The continuous upward movement of these numerical indices, as school managers see it, translate to quality and so they invest real efforts to "manage" the teachers so the latter can churn out horizontal ratings; the teachers are asked as well to "manage" the students so they too can register higher grades. This only goes to show that, when it comes to education, contrary to the average perception, school administrators today do mean *business*. Theirs is the same dogged focus and persistence shared by investment bankers, fund managers, stock market players, financial analysts, capital traders, actuarial mathematicians, economists, and other key players of this vast gaming arena called market. Their job is to constantly chase those uptick numbers. The convergence between the logic of the market and the acceleration of digital technology also discloses a parallel disconcerting specter, that is, the further mathematization of knowledge. When stretched to its most extreme consequence, increased mathematization of knowledge would eventually lead to a wide scale digitization of human culture which itself could escalate to what scholars allude to as the high point of

singularity.[49] A number of academic disciplines have begun shifting towards that path and join the fray with the humanities, like philosophy, as the only remaining stubborn odd man out. This unfashionable stance of humanities and philosophy contribute a lot to make their place in academic curricula across the globe less and less secure. And yet despite its increasing unpopularity, philosophy finds its champion in UNESCO when it insists not only that it should be kept but also that it should be taught and taught further for the sake of humanity. This is something the academia must take to heart. UNESCO seems to be saying that we really cannot abandon philosophy and if we do, we can only do so at the cost of betraying who we are.

REPORT ON THE INTERVENTION PROGRAM

The mode of intervention is the offering of four intensive graduate courses, namely, 1) Philosophical Anthropology, 2) Philosophy and Pedagogy, 3) Culture, Society, and Religion, and 4) Ethics in Action. The main participants of these courses were philosophy teachers of various HEIs and Senior High Schools nationwide. Philosophy graduate students were also invited with the understanding that they can get full-course credits if other pertinent requirements were met. The venue for the first two courses was the UST Graduate School facility while the other two courses were deployed online because of the onset of the Coronavirus Disease (COVID-19) pandemic.

      The courses were structured differently compared to traditional graduate courses. They were delivered in seminar form (which consists of a lecture and workshop per session) in a period of one week. Each course was designed by a faculty researcher involved in the project. Moreover, faculty members from the UST Department of Philosophy were selected to co-facilitate the course delivery. Lecturers and resource persons who are

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[49] Mary Midgley, *What Is Philosophy For?* (London: Bloomsbury Academic, 2018), 129-137.

renowned in their respective fields were invited. Terminal requirements for the courses were determined by the course facilitators.

The following are the summary reports of the various courses offered under the UST Department of Philosophy's Continuing Professional Education (CPE) Program.

Philosophical Anthropology

Delivered on 17-21 June 2019, this course was designed by Roland Theuas Pada (University of Santo Tomas) and co-facilitated by Raniel SM. Reyes (University of Santo Tomas).

The course had a twofold purpose. First, it aimed to revitalize the existing topics discussed in Philosophical Anthropology classes so that they become more contemporaneous and progressive subjects. By doing this, philosophy practitioners in secondary and tertiary education levels will be able to stimulate interest and integrate new topics in philosophy. Second, it aimed to encourage immersion in the pursuit of philosophy by engaging the students to participate in philosophical discourse through reading direct philosophical sources. This will cultivate a first-hand experience of forming philosophical ideas through primary sources directly from texts written by philosophers. As opposed to the practice of providing 'Cliff Notes' summaries and aggregated sources from encyclopedias, a direct reading of philosophical texts allows the students to form their own opinions and ideas.

To pursue this agenda, the facilitator sought expert scholars on the selected topics. Primary sources and supplementary materials were distributed to the participants for their perusal. These materials were made available to the registered participants a week before the lectures commenced. The topics covered in this course benefited those who are teaching Philosophy of the Human Person at the senior high school level, as well as those who teach Philosophical Anthropology at the tertiary level. Moreover, the introduction of the emerging debates in Philosophical

Anthropology benefited those whose research interest is in the philosophical study of human nature and man's place in the global world.

Ian Raymond B. Pacquing (University of Santo Tomas) inaugurated the lecture series with a lecture on Erich Fromm's psychoanalytic theory in the context of modernity and post-industrial capitalism. He was followed by Elenita Garcia (De La Salle University - Manila) who lectured on the human person in Buddhism and Zen. In the third session, it was the turn of the participants to listen to the lecture of Jove Jim S. Aguas (University of Santo Tomas) regarding Martin Buber's philosophy of dialogue, existential anthropology, and personalism. In the fourth session, Luis S. David (Ateneo de Manila University) discussed Michel Foucault's philosophical anthropology and critique of institutions. For the fifth and last session, Jeffry V. Ocay (Eastern Visayas State University) lectured on Herbert Marcuse's One-Dimensional Man and the idea of critique from the periphery.

The five selected scholars and experts deployed their lectures by providing 4-5 hours of discussion with the participants on the nuances of their selected topics as well as their method of navigating through the assigned primary sources and supplementary materials. The remaining 2-5 hours of the lecture was utilized for the Q&A section as well as the mentoring process where participants can directly ask the lecturer for further instruction and guidance on the deployment of these topics to their respective teaching assignments. At the end of each lecture, each participant was required to submit a revised course plan or revised syllabus that integrated the topics discussed. Teachers, educators, and faculty members who belonged to the same institution could group together to formulate their revised course plan. At the end of the entire course, the participants were required to submit two requirements: (1) integration of the topics discussed in the lectures to their existing course plan or syllabus; (2) selected materials that will be integrated with the course plan or syllabus and assigned to the students as required reading.

Philosophy and Pedagogy

Delivered on 25-29 June 2019, this course was designed by Marella Ada V. Mancenido-Bolaños (University of Santo Tomas) and co-facilitated by Fleurdeliz R. Altez-Albela (University of Santo Tomas).

The course mainly aimed to acquaint the participants regarding some emerging trends in Philosophy of Education, highlighting the strong relationship between philosophy and pedagogy. Some of these trends cover philosophy for children, critical pedagogy, the relationship between education and culture, among others. Upon completing the course, the participants became familiar with the different pedagogies, arming them with new strategies that they could utilize in their own classes.

The aim was achieved through the invitation of educational experts and practitioners who facilitated lecture-workshops. These experts delivered their lectures in the morning and facilitated workshops in the afternoon. It was an opportunity for the participants to have an actual experience of the pedagogy advocated and practiced by the invited experts. Participants were also asked to work on their sample lesson plans or teaching demonstrations where topics discussed during the day were properly integrated.

Inaugurating the seminar-workshop on Philosophy and Pedagogy was Peter Paul Elicor (Ateneo de Davao University) with his topic, "Teaching Philosophy to the Indigents," where he focused on identifying positionality in the classroom, the need to be more sensitive to the background of each student and the need to listen to students to learn from them as well. On the second day, Raphael Dennis Lazo (Manila Waldorf School, Inc.) talked about "Teaching Philosophy in Steiner Schools," where he shared how in Steiner Schools the emphasis is on the development and connection among the four bodies: physical, etheric, soul, and self of the students. On the third day, Michael Arthus Muega (University of the Philippines-Diliman) discussed "Philosophy and Critical Pedagogy" and reiterated critical pedagogy's concern for social injustices (race, class,

gender) both outside and inside the classroom and the various ways on how to effectively address them. The fourth session was handled by Manuel B. Dy, Jr. (Ateneo de Manila University) who talked about "Teaching Philosophy in the Vernacular," where he drew from his experiences of teaching Philosophy in Cebuano and made the participants realized the possibility of using their respective languages in their classes. For the last session, Zosimo Lee (University of the Philippines-Diliman) discussed the notion of "community of inquiry" and how it works in the classroom making the participants realized the value of an atmosphere of curiosity, a sense of wonder, mutual understanding and acceptance, that there should be no authority during the discussion, and one should take into consideration that there is an *other* (may iba).

The course "Philosophy and Pedagogy" yielded some important lessons. First, there is a need to put the students at the center of the discussion. Lazo pointed out in his lecture that the child is the curriculum. What you are to do in your class depends on what the students are feeling at the moment, what they are going through at a given time. How you are to do it must be based on the background of each student, that there should be no "frozen method or epistemology," as Muega noted. Second is the importance of dialogue in the classroom. The need to listen to each other with the realization that all individuals are equal, one does not hold a higher position over the other (not even the teacher). The well-being of each student contributes to the well-being of the class and that if each student is trained to think philosophically then the class discussion moves philosophically as well.

As with the course "Philosophical Anthropology," video recordings of consenting lecturers have also been made available in order to further democratize the project, especially for the benefit of those participants, who, while interested, were not able to commit to the program due to lack of support and funding from their own institutions.

Culture, Society, and Religion

This course was designed by Jovito V. Cariño (University of Santo Tomas) and co-facilitated by Emmanuel C. De Leon (University of Santo Tomas). It was launched online on 12 October 2020 and was completed on 28 October 2020.

The course was supposed to have taken place on June 2020 but due to the COVID-19 quarantine restrictions ordered by the government, the team decided to shift the mode of delivery of the lectures from on-site to online. It took a while, however, before this shift could be made. Because the project was supervised by CHED, official clearance and approval had to be secured prior to the full deployment of the course through an online platform. The prospective resource persons and participants were also notified. The switch to an online delivery also required recalibration of our preparations. Pre-recorded lectures became an option and online submission of deliverables among participants gained preference. The switch to online mode had an impact also on the schedule and availability of the resource persons. Due to limited interconnectivity and access to digital technology, one lecturer had to beg off; the online arrangement however made it more convenient for a speaker who delivered her lecture and interacted with the participants from abroad.

The world has changed in recent decades at such a dramatic pace attested no less by the spread of development often described in various literatures as "global." While the advent of development is no doubt a welcome phenomenon, the human aspect of this development not to mention the impact of its outcomes on the integrity of culture, society and religion is a matter that requires serious and critical attention. This issue served as the centerpiece of this course entitled "Culture, Society, and Religion."

The lectures delivered by the featured speakers were meant to be an exploration of topics represented by the title with the general theme, "In Transit: Where Do We Go From Here?" The aim was to provide

participants fresh perspectives on the local and global issues relevant to the contemporary evolution of culture, society, and religion and to motivate them to incorporate the same in their teaching of philosophy at the senior high school.

To accomplish this task, the team invited distinguished scholars from the Philippines and abroad to share with the participants their views and current research on specific themes they were requested to develop. Each of them was assigned to deliver a talk on consecutive Saturdays of October 2020 beginning from the launching date. Inaugurating the lecture series was Nicole Curato (University of Canberra) who delivered a talk on "Philippine Democracy and the Millennial Public." This was followed by Agustin Martin Rodriguez (Ateneo de Manila University) who lectured on "In Search of a New Civilization: Society, Culture, and Religion Beyond Postmodernity." In the third session, it was the turn of the participants to listen to the lecture of the award-winning Joselito de los Reyes (University of Santo Tomas) on "Digitizing Culture: Speed, Technology, and Social Media." In the fourth session, another multi-awarded academician, Joyce Arriola (University of Santo Tomas), discussed with the participants her insights on "Understanding Society, Culture, and Religion through the Arts." For the fifth and last session, Clarence Batan (University of Santo Tomas) updated the participants on the recent findings of his on-going research entitled, "Catholic Christianity and Catechetical Ministry in the Philippines: Learnings from a Nationalist Study."

There were 20 participants from various places in the country who registered for the "Culture, Society and Religion" segment. Though most lectures were recorded, they nonetheless had a chance to interact with the speakers for Q&A synchronously on appointed dates. The course requirements were submitted by the participants online. A last-minute adjustment of the schedules had to be made towards the end of the lecture series due to a string of devastating typhoons which hit Luzon in October 2020. Notwithstanding the temporary interruption, the entire series was concluded according to its desired ends.

Ethics in Action

This course was designed by Franz Giuseppe F. Cortez (University of Santo Tomas) and co-facilitated by Rhochie Matienzo (University of Santo Tomas). Due to the COVID-19 pandemic restricting face-to-face interaction, this course was launched as a real-time online webinar series on 7 November 2020 and was completed on 5 December 2020.

Patterned after Brian Palmer's class in 2004 at Harvard University entitled "Personal Choice and Global Transformation,"[50] the course explores some pressing ethical issues in the Philippines regarding corruption, bad governance, environmental degradation, media, business, and capitalism. The focus is on the narratives of some Filipino praxicals[51] who use various platforms to effect meaningful changes in Philippine society. They do not only reflect but respond and thus manifest civic engagement and courage. Hence, ethics in action, progressive ethics.

Inaugurating the online dialogical engagement is the topic "Ethics and Citizenship" with Roland Simbulan (University of Canberra) as the resource person answering the participants' questions and comments on the ethics of citizenship, foreign policies, governance, issues on Philippine education, and indigenous groups. The second topic in the series is "Ethics and Business" with Marie Lisa Dacanay (Institute for Social Entrepreneurship in Asia) responding to the participants' queries about business ethics, corporate social responsibility, sustainability, social enterprise, the role of women, and Filipino values. The third topic is "Ethics

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[50] For a thorough documentation of the classroom conversations, see Kate Holbrook, Ann Kim, Brian Palmer, and Anna Portnoy, *Global Values 101: A Short Course* (Boston: Beacon Press, 2006).

[51] This term was coined to distinguish from the pure intellectual. Replying to a question, one netizen in Yahoo!Answers describes the praxical as one who is socially oriented and making the world a better place. In an email exchange with Ranier Abengaña, a colleague from the Philosophy Department of the University of Santo Tomas, he sees it to mean as "praxis-oriented intellectuals."

in Journalism and Media" with Malou Mangahas (Philippine Center for Investigative Journalism) responding to the participants' inquiries about freedom of expression, investigative journalism, journalism ethics, loss of trust in media and corruption in the media industry. The fourth topic is "Ethics and the Environment" with Edwin Gariguez (priest, Mangyan Mission - Apostolic Vicariate of Calapan, Oriental Mindoro) joining the participants to respond to their questions regarding indigenous perspectives on the environment, the religious sector's response to environmental issues, mining issues in the Philippines, environmental politics, and other challenges to environmental awareness. The last topic in the series is "Ethics and Public Governance" with Maria Eleonor "Leni" Robredo (Vice President, Republic of the Philippines) responding to the questions concerning the personal challenges of being a public servant, the essence of good governance, the "politics" of governance, duty of citizenship, people empowerment and participation, and accountability and transparency.

Excerpts from the book *Global Values 101* were sent in advance both to the resource persons and the participants. The resource persons did not prepare any written speech or lecture. Rather, they engaged in intellectual conversations with the participants. They responded to the questions and comments of the participants "about their work and their visions for social change."[52]

Readings were assigned to the participants prior to the actual engagement. Readings include speakers' personal profile, recorded interviews, news, commentaries, authored articles, and books. The excerpts from *Global Values 101* gave the participants some ideas on how to formulate questions and comments as they engage in the intellectual dialogue with the invited resource persons. Readings were sent to the participants weeks before the scheduled sessions so that they can prepare

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[52] Emily Nelson, "Ex-Religion Course Spawns Book," in *The Harvard Crimson* (2018), <https://www.thecrimson.com/article/2006/2/5/ex-religion-course-spawns-book-strongcorrection-appendedstrongbrb/>.

the most intelligent and appropriate questions. The participants were required to write short philosophical thought-pieces as a response to the classroom conversation.

This course hopefully inspired the participants to replicate the pedagogical method in their respective locality conscious of the fact that there are many local praxicals whose works and ideas need to be heard and debated upon inside the classroom.

AN AFTERTHOUGHT

Given our critical narrative of the state of academic philosophy in the Philippines against the backdrop of the challenges of globalization, we are not claiming that the academia should be a silo just as we are not arguing that philosophy should resist re-inventing itself. But we also cannot afford to sit idly on the fence and make ourselves believe everything is fine while the market re-creates the world according to its image in a mad frenzy. It is supposed to be academia's task to say not everything is fine, but the allure of the market is simply too intoxicating. Even if everything turns out fine, under the spell of the market, it remains philosophy's solemn role to suggest what is otherwise. Philosophy will always be that lad who finds the nerves to call out the emperor's state of undress. And while education should enable students to achieve a certain level of success, we cannot overstate the importance of instilling in them that there is more to a good life than goods and there is more to goods than having them. We teach philosophy when we help students see the *difference* and they begin to be agents of freedom when they become the *difference* themselves.

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