Introduction to the Philosophy of the Human Person
Quarter 2 - Module 3: Accepting Differences

Name of Learner: ______________________
Grade & Section: ______________________
Name of School: ______________________
WHAT I NEED TO KNOW?

Hello dear learners! Welcome to the Introduction to the Philosophy of the Human Person Module on Intersubjectivity. This module will help you understand intersubjective human relations.

The module is self–instructional and allows you to learn at your own pace and at your own time. So, relax and enjoy learning. This module hopes to help you; learners engage in simple activities for you to have the essential skills in understanding and accepting other person inspite of their differences and circumstances.

To the Learners:

This circumstance that we are into at this present cannot hinder our determination to learn. As a saying goes; “Kung gusto nating matuto maraming paraan, kung ayaw naman, sa anong dahilan?” Thus, the responsibility to know lies in your own decision.

This learning material consist of the following topics namely;

- Authentic Dialog: The Acceptance of Others Regardless of Individual Differences
- We are a Conversation
- Jurgen Habermas’s Theory of Communicative Action
- Martin Buber’s I-Thou Relationship
- Emmanuel Levinas’ Face of the Other

At the end of this module, you are expected to accomplish the following Most Essential Learning Competencies (MELC) for you:

1. Realize that intersubjectivity requires accepting differences and not imposing on others.
   **PPT11/12-IIc-6.1**

2. Explain that authentic dialogue means accepting others even if they are different from themselves.
   **PPT11/12-IId-6.1**
WHAT’S IN?

In the previous lesson, we know that freedom stands for something greater than just the right to act and also stands for securing everyone an equal opportunity for life, liberty and the pursuit of happiness. Thus, freedom as shown demands also the inclusion of the other person’s quest for peace and happiness.

As to be presented in this module, this lesson will help you realize this incorporation which is now called “intersubjectivity” by way of accepting the various diversities between people and not in imposing one’s peculiarities on others. In a relationship with this person with different background and personality is not always an easy task. But we have to embrace it since we all desire to live peacefully in a world that we shared with them no matter how different they are to us. How could we establish and sustain a good relationship with others who are different from us? This will be the thrust of this module.

Direction: Make at least five (5) Slogan of what you have learned about the meaning, concept or significance of Freedom from the previous module.

1. ________________________________________________________________________________

2. ________________________________________________________________________________

3. ________________________________________________________________________________

4. ________________________________________________________________________________

5. ________________________________________________________________________________
Activity 1

Picture Analysis
Direction: Look at the picture below and answer the following questions.

1. Look at the picture. What is your perception or view of the picture?
______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________

2. Ask another person to look at the same picture. Do you have the same perception or view as this person? Why or why not?
______________________________________________________________________________
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3. If you have a differing perspective with the other person, how will you reconcile your views about this picture?
______________________________________________________________________________
______________________________________________________________________________
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4. What does this picture mean about our personal views or perceptions in relation on how we look at things and happenings in our society?
______________________________________________________________________________
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WHAT IS IT?

Intersubjectivity

It is said that, another aspect of being man is his relatedness with others. It is in this instance that interacting with others a person can through comparison, agreement and confirmation of each other’s perceptions make it easier to determine real events happening in a society and likewise confirm the validity of emotions a person may have towards the environment. In this interaction, intersubjectivity takes place.

The term *intersubjectivity* is originally coined by the philosopher Edmund Husserl (1859–1938). It is most simply stated as the interchange of thoughts and feelings, both conscious and unconscious, between two persons or “subjects,” as facilitated by empathy. In simpler definition, intersubjectivity is the shared perception of reality among two or more individuals. It is made possible by the awareness of the *self* and the other.

To understand intersubjectivity, it is necessary first to define the term *subjectivity*. Subjectivity refers to the perception or experience of reality from within a person’s own perspective (both conscious and unconscious) and necessarily limited by the boundary or horizon of a person’s own worldview. Accordingly, each person has a subjective experience of the environment. Because of this, one cannot know which event happen in reality or which are products of self-perception.

The Social Dimensions of Self

For this lesson, we will be presenting the views of Martin Buber and Karol Wojtyla as the main framework in understanding intersubjectivity.

Both philosophers were influenced by their religious background. They believed in the notion of concrete experience/existence of the human person and that one must not lose the sight of one’s self in concrete experience. Also, both philosophers view the human person as total, not dual nor a composite of some kind of dimensions.

For Wojtyla, the social dimension is represented by ‘We relation’ and for Buber, the interpersonal is signified by the ‘I-You relation.’ Buber conceives the human person in his/her wholeness, totality, concrete existence and relatedness to the world.

Wojtyla maintains that the human person is the one who exists and acts (conscious acting, has a will, has self-determination) and the action reveals the nature of the human agent and participation explains the essence of the human person. The human person, according to him, is oriented toward relation and sharing in the communal life for the common good.
The *I-thou* philosophy of Buber is about the human person as a subject, a being different from things or from objects, who have direct and mutual sharing of selves. The human person experiences his wholeness not in the virtue of his relation to one’s self, but in the relation to another self. This is contrast with the *I-It relationship*, a relationship of a person to thing and a subject to object relationship.

It is said, it is not always an easy task to relate or establish a relationship with others and to settle our differences. Given that, we live in a community surrounded by different people with different background and personality. But we have to embrace this task as we all desire to live happily and peacefully in a place that we shared with them no matter how different they are to us.

How could we now achieve and maintain good and fulfilling relationship with others who are different from us?

Jurgen Habermas’ *Theory of Communicatice Action* will inform us the genuine form of communication which would be instrumental to the setting up of intersubjective relationship. Martin Buber’s *I-Thou Relationship*, on the other hand, explains the importance of encountering the other as “a person”, a “You” in contrast to an object in order to assure authentic relationship.

Lastly, Emmanuel Levinas’ *Face of the Other* expounds on our ethical duty to others as the basis of relating with them. All of these theories will guide us in understanding that most problems in human relationship find its solution on how we see, accept, and treat the “others”. Intersubjective relationship, therefore, aims in helping individuals grow together as authentic human persons.

**Authentic Dialog: The Acceptance of Others Regardless of Individual Differences**

**We are a Conversation**

1. **Jurgen Habermas’s Theory of Communicative Action**

   Mutual understanding is an important ingredient of any conversation. Thoughts are refined, relationship is deepened, trust in others and confidence in oneself are built through communication. It is a truth, that when people converse, strangers become friends, and individuals turn into a society of people. But, this is not always the case. It is common to see persons with different backgrounds such as way of thinking, believing, and behaving could easily come into conflict when they communicate.

   To avoid arriving at that point, Jurgen Habermas introduce a path leading to mutual understanding through his theory of communication.

   He introduces first various forms of action that human beings use that facilitate understanding. He singled out “speech actions” for to him speech acts (dialogue) were major means by which understanding is achieved. Anyone, according to him, one has to fulfil the following tests or validity claims that must occur in conversation to achieve mutual understanding: first, both speaker and hearer must use comprehensible expressions in which they both understand; second, the speaker should use a true proposition so that the hearer can share in the speaker’s knowledge; third, the speaker must be truthful in his intention in order to elicit trust from the hearer; and, fourth,
both speaker and hearer must agree on the right utterance with respect to a recognized normative background.

The theory of Habermas on communication reminds us on the value of authentic communication in the cessation of conflicts, avoidance of misunderstanding, and establishment of intersubjective relationship. It’s never, for Habermas, the aim of dialogue to build fences through uninformed judgement but rather mutual understanding and respect for others who are different from us.

2. Martin Buber’s I-Thou Relationship

According to Martin Buber (1878–1965), a Jewish philosopher, the authentic human existence is manifested in genuine dialogue with each other, with the world, and even with God. Life is a dialog is a mutual sharing of our inner selves in the realm of the interhuman.

Between a relationship, two persons is in a mutual awareness of each other as persons; avoiding objectification or seeing the other person as an object or a thing for the other’s personal gratification. Being is presenting what one really is, the one’s real self. The affirmation also of the other as a person who is unique and has distinct personality.

An authentic dialog, according to Buber; entails a person-to-person, a common sharing of selves, acceptance and sincerity. This is I-Thou mode of relationship that shows us a clearer path to genuine living through authentic relation to others. By valuing the other we also encourage or give them reason to value us. Authenticity, therefore, lies in reciprocal intersubjective relations wherein despite our differences we recognize each other as humans.

Buber’s I-Thou is not geared towards individuality but on complementarity of each other establish through I-Thou relationship. This is a challenge to today’s values which geared towards “love for oneself”. Buber is clear that the focus should be on mutual relation and not necessarily on individual’s needs for social recognition. In I-Thou relation, individuals give recognition spontaneously as a result of love and it is not because someone demands for it.

3. Emmanuel Levinas’ Face of the Other

The moral philosophy of Emmanuel Levinas’ ethics emphasizes on endless responsibility to “Others”. While Buber is immersed in relationship, Levinas is concerned more on our infinite and unconditional duty to “others”.

Levinas grounds his ethics in a criticism, that for instance, whenever we deal with someone, we use the values and beliefs that we inherited from our society and used them as our basis in relating with “others”. We use them also as standard in which we judge “other’s” actions and character as good or bad.

These social values and beliefs are abstract “concept” that blurred our sight and hinder us in seeing, accepting, and relating with “others” for we give more importance to those concepts than to “concrete person” who deserves more our attention.

He suggested for us to adopt a genuine face-to-face encounter with the “Other”. He believes that it is only in responding to the command of the face of the ‘Other’ that an
authentic ethics could be made. He even claimed that the meaning of ethics is in responding to the needs of the “Other”, to be subjected to the “Other”, and to be responsible to the “Other” without expecting anything in return.

Levinas also emphasizes that one’s relationship and responsibility to the “Other” is non-reciprocal in a sense that one does not respond to the “Other” and expect or demand that the “Other” be also responsible in return. His ethics keeps redefining the terms of an unlimited personal responsibility that would start and end beyond the “being” of the “Other”, and beyond the existence of the “Other’s” radical otherness.

He offers many good insights for realizing authentic intersubjective relationship and, in a way complements what lacks in Buber’s I-Thou relationship.

First, his ethics reminds us of our moral duty and infinite responsibility to people with disabilities, the underprivileged in the society whose weakness and vulnerability has always been taken advantage by the society.

Secondly, he reminded us that being ethical is being open for, prepared to, and impassioned with the radical difference of the other. Our society has taught us what is moral and immoral, good and bad, right and wrong. They serve as standards of living in order for us to live together harmoniously. However, he also said that they could also be instruments for “uniform” behaviour, thinking, and living.

Lastly, he wants us to look at the reason why we give, care, and help the others. Human, as we are, we always find ourselves motivated to do good things for “others” when they appreciate the help we give and even return the favour to us. We also are encouraged when we realize that our assistance has improved the life of the “others”. But what if the help is not return? What if the assistance is not appreciated or does not bring improvement to “other’s” life? Should we stop helping? Should we limit our giving? It is clear, according to Levinas, our responsibility to others is non-reciprocal. Reciprocity is not and should not be the reason in fulfilling our responsibility to others for reciprocity is the affair of the other person.

No human relation is perfect. It always has its ups and down because every individual in a relationship is unique and different from each other. However, differences are not the hindrance to intersubjective relationship but how we communicate, relate, and perceive each other as human persons.

For Habermas, we could not establish genuine relationship with others unless we assure that our communication would lead us to mutual respect and understanding. The presence of others complement our existence helping us achieve an authentic living through relationship founded on love for others and God is what Buber believes. Levinas offer us a thought on how self-denial and elimination of our self-centered attitude is a necessary condition to encountering the true face of the “Other” in which we based our infinite responsibility.

Each theory has given us important insights on how to start, maintain, and deepen our intersubjective relationship with others. There is a need more than ever for relationship-centered people to stand up and show the world the gift of intersubjective relationship. Perhaps, the only way to peace is for each and every person to recognize the value of “others” and establish authentic relationship centered on unconditional love.
Activity 2
Sing and Reflect

1. Read/sing the lyrics of the song, “Pananagutan” by Rev. Fr. Eduardo P. Hontiveros, SJ.

“Pananagutan

Walang sinuman ang nabubuhay para sa sarili lamang.
Walang sinuman ang namamatay para sa sarili lamang.

K.: Tayong lahat ay may pananagutan sa isa’t-isa.
Tayong lahat ay tinipon ng Diyos na kapiling N’ya.

Sa ating pagmamahalan at paglilingkod sa kanino man.
Tayo ay magdadala ng balita ng kaligtasan. (K.)

Sabay-sabay nang mag-aawitan ang mga bansa.
Tayo’y tinuring ng Panginoon bilang mga anak. (K.)”

2. Did you enjoy singing or like the lyrics of the song? If so, please consider answering the following questions.

3. What feelings have been evoked when you read/sing the lyrics of the song?

4. What does Fr. Hontiveros mean about the line “Tayong lahat ay may pananagutan sa isa’t-isa”?

3. What do you think is the author’s inspiration in writing the song?

4. Do you agree that a relationship can be meaningful if based on sincerity and acceptance? Why? Why not? Share a brief narrative about this situation as it happens in your life.
Activity 3

Poem Analysis and Reflection

Direction: Read and analyze the poem. Write a 2-paragraph reflection paper regarding the content of the poem. In writing, please include the ideas and philosophies of Wojtyla, Buber, Habermas and Levinas on intersubjectivity and dialog to aid in your reflection. Write your reflection paper on a separate sheet of paper.

“No Man is an Island’
John Donne

No man is an island entire of itself;
Every man is a piece of the continent,
a part of the main;

If a clod be washed away by the sea,
Europe is the less,
as well as if a promontory were,
as well as any manor of thy friend’s
or of thine own were.

Any man’s death diminishes me,
because I am involved in mankind.
And therefore never send to know for whom
the bell tolls; it tolls for thee.”

You will be graded using this point system:

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<th>Criteria</th>
<th>Highest Possible Points</th>
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<tr>
<td>Content (Relevance to the lesson)</td>
<td>10 points</td>
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<td>Organization (clear and logical pattern)</td>
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<td>Coherence and Cohesion (connection of ideas)</td>
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<td>Language Use (choice of words)</td>
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<td>Mechanics (capitalization, punctuation, spelling, grammar, etc.)</td>
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<td>TOTAL</td>
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WHAT I CAN DO?

On this part, you are expected to transfer your knowledge from what you have learned from this lesson.

Activity 4: Its I, Its Me, Its We Who Build Community!

Direction: Answer the questions provided to you honestly. No wrong answers, just give your best shot!

1. As a student, reflect on your experience of having a dialogue with anyone regarding the ABS-CBN shutdown or any other situations or topics, did it end positively or negatively? What maybe is the reason?

_______________________________________________________________________________________
_______________________________________________________________________________________
_______________________________________________________________________________________
_______________________________________________________________________________________

2. In relation to the question in item # 1, if presuming you know the four (4) validity claim of Levinas, how can you maybe establish a genuine and fruitful dialogue or communication with that person during that time?

_______________________________________________________________________________________
_______________________________________________________________________________________
_______________________________________________________________________________________
_______________________________________________________________________________________

ASSESSMENT

This portion will measure your acquired knowledge based from the lessons learned in our module.

Multiple Choices

Direction: Read and analyze the questions carefully. Choose the letter that corresponds to your answer from the statements below. Write your answers on the sheet of paper.

1. He believes that the action reveals the nature of the human agent and participation explains the essence of the human person.
   A. Martin Buber
   B. Karol Wojtyla
   C. Jurgen Habermas
   D. Emmanuel Levinas
2. Martin Bubers’ concept of “I-Thou” relationship is focused on?
   A. Human person as a subject  B. Fellow member
   C. Being-in-Relation  D. Mutuality

3. The human person is not just being-in-the-world but being-with-others, or being-in-relation. One great example of this is?
   A. Hatred to your enemy  B. Sincerity and concern to others
   C. Children exploitation  D. Bullying weak persons

4. The equality in love is the equality of being, not of having. This simply means that?
   A. In love, I do not surrender my liberty to the other
   B. I do not become a slave to the other
   C. In love, the two freedoms become one and each becomes mere free
   D. All of the above

5. Which of the following is the best example of intersubjectivity?
   A. Talking with a friend about a tree you both saw.
   B. Volunteering to be a leader of a fund-raising project.
   C. Writing a song about the COVID 19 pandemic.
   D. Singing three songs all by the same composer.

6. Which of the following is not an example of I thou relationship?
   A. A little boy helping an old woman carrying her things.
   B. A man who pays money in exchange of sexual gratification.
   C. A granddaughter taking care of her grandmother who is physically ill.
   D. The Philippine government support person with disabilities.

7. No human being should become an end to him/herself. We are responsible to our neighbour as we are to our own action, these simply means that people used the;
   A. Freedom of choice
   B. Pleasure pain principle
   C. Rational thinkers
   D. Rational animal

8. A person experiencing an event can be called a/an___
   A. Subject
   B. Object
   C. Intersubject
   D. Observer

9. The event a character experiences or goal he or she wants to achieve, is called a/an___
   A. Subject
   B. Object
   C. Protagonist
   D. Antagonist

10. Authentic dialogue includes which of the following?
    A. Active Listening
    B. Empathy
    C. Respect
    D. Love
11. The ability to engage in an authentic dialogue is a key skill for maintaining relationships. This statement is?
   A. True, it builds on intersubjectivity
   B. True, however it is not essential to intersubjectivity
   C. False, it is essential to intersubjectivity
   D. False, it does not build on intersubjectivity

12. Authentic dialogue is also a means of __________ of other people.
   A. Accepting the differences
   B. Neglecting the uniqueness
   C. Tolerating immorality
   D. Complaining dissimilarities

13. The result of authentic dialogue includes the following except?
   A. Unity
   B. Division
   C. Peace and order
   D. Harmony

14. What is the idea where social interactions among individuals validate events occurring in the society?
   A. Intrasubjectivity
   B. Objectivity
   C. Subjectivity
   D. Intersubjectivity

15. Who among the following can best engage in an authentic dialogue?
   A. John would only talk about the present situation of the community.
   B. Joanna who refuses to talk to anyone.
   C. Kim who only talked to her classmates.
   D. Danny who can comfortably talk to anyone.
# KEY ANSWERS

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## References

### Books:


### Websites:


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I am a Filipino—inheritor of a glorious past, hostage to the uncertain future. As such I must prove equal to a two-fold task—the task of meeting my responsibility to the past, and the task of performing my obligation to the future.

I sprang from a hardy race, child many generations removed of ancient Malayan pioneers. Across the centuries the memory comes rushing back to me: of brown-skinned men putting out to sea in ships that were as frail as their hearts were stout. Over the sea I see them come, borne upon the billowing wave and the whistling wind, carried upon the mighty swell of hope—hope in the free abundance of new land that was to be their home and their children’s forever.

I am a Filipino. In my blood runs the immortal seed of heroes—seed that flowered down the centuries in deeds of courage and defiance. In my veins yet pulses the same hot blood that sent Lapulapu to Mactan to Tirad Pass, of the voices of my people when they sing: of the battle cries that have resounded in every field of combat from the imperialist yoke. But I also know that the East must awake from its centuried sleep, shake off the lethargy that has bound his limbs, and start moving where destiny awaits.

I am a Filipino, child of the marriage of the East and the West. The East, with its languor and mysticism, its passivity and endurance, was my mother, and my sire was the West that came thundering across the seas with the Cross and Sword and the Machine. I am of the East, an eager participant in its spirit, and in its struggles for liberation from the imperialist yoke. But I also know that the East must awake from its centuried sleep, shake off the lethargy that has bound his limbs, and start moving where destiny awaits.

I am a Filipino, and this is my inheritance. What pledge shall I give that I may prove worthy of my inheritance? I shall give the pledge that has come ringing down the corridors of the centuries, and it shall be compounded of the joyous cries of my Malayan forebears when first they saw the contours of this land loom before their eyes, of the battle cries that have resounded in every field of combat from Mactan to Tirad Pass, of the voices of my people when they sing: "I am a Filipino born to freedom, and I shall not rest until freedom shall have been added unto my inheritance—for myself and my children and my children’s children—forever."

Region IX: Zamboanga Peninsula Hymn – Our Eden Land

Here the trees and flowers bloom
Here the breezes gently Blow,
Here the birds sing Merrily,
The liberty forever Stays,
Here the Badjaos roam the seas
Here the Samals live in peace
Here the Tausogs roam so free
With the Yakanins in unity

Gallant men And Ladies fair
Linger with love and care
Golden beams of sunrise and sunset
Are visions you’ll never forget
Oh! That’s Region IX
Hardworking people Abound,
Every valleys and Dale
Zamboanganos, Tagalogs, Bicolanos,
Cebuanos, Ilocanos, Subanons, Boholanos, Ilongos,
All of them are proud and true
Region IX our Eden Land
Region IX
Our...
Eden...
Land...

My Final Farewell

Farewell, dear Fatherland, clime of the sun caress’d
Pearl of the Orient seas, our Eden lost,
Gladiately now I go to give thee this faded life’s best,
And were it brighter, fresher, and more blest
Still would I give it thee, nor count the cost.

On the field of battle, ’mid the frenzy of fight,
Others have given their lives, without doubt or heed;
The place matters not—cypress or laurel or lily white,
Scaffold or open plain, combat or martyrdom’s plight,
T is ever the same, to serve our home and country’s need.

I die just when I see the dawn break,
Through the gloom of night, to herald the day;
And if color is lacking my blood thou shalt take,
Pour’d out at need for thy dear sake
To dye with its crimson the waking ray.

My dreams, when life first opened to me,
My dreams, when life first opened to me,
Were to see thy low’d face, O gem of the Orient sea
From gloom and grief, from care and sorrow free;
No blush on thy brow, no tear
Were to see thy lov’d face, O gem of the Orient sea
My dreams, when the hopes of youth beat high,

To dye with its crimson the waking ray.

If over my grave some day thou seest grow,
In the grassy sod, a humble flower,
Draw it to thy lips and kiss my soul so,
While I may feel on my brow in the cold tomb below
The touch of thy tenderness, thy breath's warm power.

The moon beam over me soft and serene,
Let the dawn shed over me its radiant flashes,
My dreams, when life first opened to me
And when the dark night wraps the graveyard around
And perchance thou mayst hear a sad hymn resound
Then will oblivion bring to me no care
And even my grave is remembered no more
Unmark’d by never a cross nor a stone

Let the plow sweep through it, the spade turn it o’re
That my ashes may carpet earthy floor,
Before into nothingness at last they are blown.

From thee, 0 my country, that in God I may rest.
And in the still evening a prayer be lifted on high
Then will oblivion bring to me no care
And even my grave is remembered no more
Unmark’d by never a cross nor a stone

Let the sun draw the vapors up to the sky,
And heavenward in purity bear my tardy protest
Let some kind soul o’er my untimely fate sigh,
And in the still evening a prayer be lifted on high
From thee, 0 my country, that in God I may rest.

Pray for all those that hapless have died,
For all who have suffered the unmeasur’d pain;
For our mothers that bitterly their woes have cried,
For widows and orphans, for captives by torture tried
And then for thyself that redemption thou mayst gain
And when the dark night wraps the graveyard around
With only the dead in their vigil to see
Break not my reposes or the mystery profound
Then will oblivion bring to me no care
And even my grave is remembered no more
Unmark’d by never a cross nor a stone

I am a Filipino, by Carlos P. Romulo

I am a Filipino, born to freedom, and I shall not rest until freedom shall have been added unto my inheritance—for myself and my children and my children’s children—forever.

II.

I Am a Filipino

I am a Filipino, child of the marriage of the East and the West. The East, with its languor and mysticism, its passivity and endurance, was my mother, and my sire was the West that came thundering across the seas with the Cross and Sword and the Machine. I am of the East, an eager participant in its spirit, and in its struggles for liberation from the imperialist yoke. But I also know that the East must awake from its centuried sleep, shake off the lethargy that has bound his limbs, and start moving where destiny awaits.

I am a Filipino, and this is my inheritance. What pledge shall I give that I may prove worthy of my inheritance? I shall give the pledge that has come ringing down the corridors of the centuries, and it shall be compounded of the joyous cries of my Malayan forebears when first they saw the contours of this land loom before their eyes, of the battle cries that have resounded in every field of combat from Mactan to Tirad Pass, of the voices of my people when they sing: "I am a Filipino born to freedom, and I shall not rest until freedom shall have been added unto my inheritance—for myself and my children and my children’s children—forever."