Introduction to the Philosophy of the Human Person
Quarter 2 - Module 4: Intersubjectivity

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

Welcome to the Introduction to the Philosophy of the Human Person Module on Intersubjectivity. This module will help you understand intersubjective human relations through authentic dialogue.

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 in spite 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;

- The Application of Intersubjectivity to Society
- On Underprivileged Sectors of Society
- On Person with Disabilities (PWD’S)

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

Perform activities that demonstrate an appreciation of the talents of persons with disabilities (PWDs) and those from the underprivileged sectors of society. (PPT11/12-IIId-6.3)

Module 4

Intersubjectivity

WHAT’S IN?

Activity 1

Directions: Read each statement carefully. Provide the answers being asked from the statement. Put a Check (√) if the statement is true, and an (X) if the statement is false.
<table>
<thead>
<tr>
<th>True or False</th>
<th>True</th>
<th>False</th>
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<tbody>
<tr>
<td>1. Most people with disabilities cannot work</td>
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<td>2. People with disabilities want to be respected and have the same opportunities as people without disabilities</td>
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<td>3. Words such as wheelchair-bound, handicapped, or with special needs are acceptable to use.</td>
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<td>4. The Paralympics are for people with disabilities</td>
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<td>5. The country has enough laws to protect the PWD’s.</td>
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<td>6. The term <em>intersubjectivity</em> is originally coined by Edmund Husserl.</td>
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<td>7. For Buber, the <em>I-It</em> comes first in human development.</td>
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<td>8. Intersubjectivity refers to our relation with people, emphasizing not individual experience but social beings.</td>
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<td>9. According to Buber, the <em>Thou or You</em> is something that you encounter.</td>
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<td>10. A person experiencing an event is called a Subject.</td>
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**WHAT’S NEW?**

**Read the selection below.**

**Poverty and Personhood**

Try to imagine the faces of families living in extreme poverty. What if the family had a child of your age?

Who can that be? Like you, he/she must have undergone many childhood experiences, but those experiences are far different from yours. That child must have many memories of childhood as well as aspirations and dreams for the future.

Within that person must be energies that may lie dormant, not yet activated. Perhaps, most of these potentials have not yet been unearthed or discovered.

This child must have lots of fear and insecurities. He/she is afraid to reveal himself/herself to be known for who he/she really is, at a level deeper than words.

That child reflects the community where he/she lives. In the child’s person still lives the father and the mother, the neighbours with whom he/she played, the people with whom he/she went to school, the persons with whom he/she interacted. They are still deep within.

That person has to share in the story of the family, of the community, of your country, of our nation – no matter how insignificant. Consciously or unconsciously, others like that person may have also been trying to make way of setting up a
certain standard for the community’s children and the world as a whole. However, because they are hardly given the sincere and honest attention, their stories seem to have no sense for the rest of the society.

But families in the slum areas – itinerant dwellers, can contribute significantly to nation building if they are only rightfully understood, sincerely attended to, conscientiously cared for and loved. For after that, they reflect who we are as family, as a people, as a nation.

**Activity 2**
Direction: Answer the following questions for reflection. Please use separate sheet for your answer.
1. As you read the selection, what comes into your mind about the problem in the selection?
2. If you are a victim of poverty, what feelings evoked in you for those marginalized?

**WHAT IS IT?**

Let’s discussed!

**The Application of Intersubjectivity to Society**

Because the concept of intersubjectivity look at the other person as embedded within the self, this concept also espoused a view that all people are equal. This would simply mean that people from other sectors of society such as person with disabilities (PWD’s) and from the underprivileged sector of our community or those socio-economic challenges, are seen also as persons with the same potentials and talents as anybody else.

For intersubjectivity is unbiased, it is understood that everyone has the power to understand relationships and interactions, communications occurring within a community with no or little regard to social or physical deficiencies. Thus, people who are marginalized in the society may still be viewed as important contributors to society through their talents, skills and capabilities. As an author would likely put it; “families in the slum areas – itinerant dwellers, can contribute significantly to nation building if they are only rightfully understood, sincerely attended to, conscientiously cared for and loved. For after that, they reflect who we are as family, as a people, as a nation.”

Perform activities that demonstrate the talents of Persons with Disabilities (PWDs) and Underprivileged Sectors of Society
The Philippine Government

- The Philippine government supports persons with disabilities (PWDs) to land a job.
- It is negative perception that they are less productive.
- In reality, PWDs do face a number of barriers in finding a job whether through inaccessibility of transportation in the workplace, discrimination, and a negative perception of their capacity.
- As of 2014, the National Statistics Office estimated that about 1.44 million Filipinos have some form of disability in the employable 15-64 years old age bracket.
- The Comprehensive Program for Persons with Disabilities aims to promote services to all types of PWDs 0-59 years of age and are members of the Self-Help Groups of PWDs. The Program focuses on areas of disability prevention, rehabilitation and equalization of opportunities. (DSWD)
- Aside from wage employment, the government also capacitates PWDs through livelihood undertakings under the DOLE integrated Livelihood and emergency Employment Program (DILEEP). For the first quarter of 2019 alone, a total of 1,900 PWDs were granted livelihood assistance amounting to P1.51 million.

The laws to protect PWDs

- The country has enough laws to protect the PWDs, such as Executive Order 417; however, in reality these are hardly implemented
- EQ 417 mandates all national government agencies and state-run corporations to allot at least one percent of their annual budget for programs that will benefit the sector
- EQ 417 addresses the need for government to provide capitalization for PWDs livelihood activities, which include support for technical; skills through labor department.

PWD’s activities

- One of the major reasons why many PWDs enterprises fail is because of the lack of market for their products.
- As part of your contribution to affirming their skills, the activity for this section will also be a chance for the PWDs products (if they have any) to be displayed and sold in campus.

The underprivileged sector in the society

- Underprivileged people usually live in poverty.
- The people who are underprivileged lack such rights and advantages and may not have access to healthy food or good medical care.
- Poverty may increase the risk of disability.
WHAT’S MORE?

Using the differentiated Instruction, the teacher divide the class into 2 groups. Each group will select a group leader and one reporter.

**Group 1: Issues Circle**
Perform activities that demonstrate the talents of Persons with Disabilities (PWDs)

**Group 2: Starburst**
(The underprivileged sector in the society)
WHAT I HAVE LEARNED?

Activity 3: Analysis and Reflection
Directions: Provide the answers being asked from the questions. 2 points each. Write your answer on the Activity Notebook.

1. What activities can a disabled person do?
2. How do you show respect to PWDs?
3. How will it help people with disabilities?
4. Does the PWDs inspired netizens today?
5. In what way should unable person treating disabled person?

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!

A. As a student, reflect on your experience on:
1. How to help the underprivileged sector this pandemic situation?
2. What it means to serve others?

ASSESSMENT

After our lesson, let us now check what you have learned.

Questionnaire: Intersubjectivity (Encircle the letter of the correct answer).

1. 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       C. Sincerity and concern to others
   B. Children exploitation        D. Bullying

2. Which of the following statement is TRUE?
   A. Most people with disabilities cannot work
   B. Human person can live on his own without the help of others
   C. It is impossible to appreciate PWD’s and those from the underprivileged sectors of the society.
   D. Everybody deserves to be treated as human being no matter what he/she looks like.
3. The following are perception about persons with disabilities (PWD) EXCEPT;
   A. PWD are people with the same right as what other people does.
   B. PWD’s are less productive.
   C. PWD’s could possibly engage into various social activities.
   D. PWD’s can contribute to the economic growth of the society.

4. Which of the following is NOT characteristics of the underprivileged.
   A. Uneducated
   B. Victims of calamity
   C. Malnutrition and poor health
   D. Lack of shelter

5. The human person is not just being in the world but being-with-others, or being- in the world but being with the following EXCEPT...
   A. Acceptable
   B. Respect
   C. Sincerity
   D. Rejection

6. Who among the following demonstrates an appreciation for the talents of PWD’s and those from the underprivileged sectors of the society?
   A. Mike, an honor student, will continue his studies in US
   B. Nicki is watching a talent show for PWD’s on TV
   C. Jean, invited a poor boy, who sings very well to her show
   D. Manny offers a full scholarship program for a debate winner

7. Which of the following is NOT a way to help others?
   A. Offer kindness proactively
   B. Volunteer your time
   C. Offer financial support
   D. Say” Thank You

8. Which of the following are NOT part on how should we treat poor people?
   A. Give them support: a good way to help poor people is to give them a hand or a hug.
   B. Give them moral support: show love, respect and make them aware that someone really cares about them
   C. Give them economic support: ordinary people can help poor people by giving economic support
   D. Give and offer kindness proactively and Say” Thank You

9. What is the major reasons why many PWDs enterprises fail?
   A. lack of market for their products
   B. good market for their product
   C. Not recognize
   D. PWDs

10. The country has enough laws to protect the PWDs (person with disability). What is the Executive Order number that showed the protection of the PWDs?
    A. Executive Order 143
    B. Executive Order 417
    C. Executive Order 413
    D. Executive Order 134
11. For the first quarter of 2019 alone, a total of 1,900 PWD were granted livelihood assistance. How much would the total livelihood assistance for the PWDs year 2019?
   A. 1.1 million       B. 1.20 million       C. 1.50 million       D. 1.51 million

12. The people who are underprivileged lack such rights and advantages and may not have access to healthy food or good medical care. _______ may increase the risk of disability?
   A. Poverty       B. Education       C. Health       D. Economic status

13. It is a negative perception that the PWDs are less productive. What is the Philippine government supports for persons with disabilities (PWDs)?
   A. to land a job       C. to respect with deficiency
   B. give goods and services       D. medical care

14. All of the following shows an importance of Intersubjectivity to society and relationships except ONE?
   A. It validates real and authentic subjective experiences.
   B. It promotes sense of community and unity among individuals.
   C. It emphasizes that the marginalized persons in the society needs the help, hence, cannot help or contribute to society.
   D. It facilitates interaction among individuals.

15. What it means to serve others?
   A. Being a servant leader means putting the interest of others above your own.
   B. Include support for technical; skills through labor department
   C. Give them moral support: show love,
   D. Show respect and make them aware that someone really cares about them
Rubrics for Short Answer Assessment:

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<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
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<tbody>
<tr>
<td>Correct answer but not in a sentence</td>
<td>Correct answer written in a sentence but no supporting detail</td>
<td>Correct answer written in a sentence with 1 supporting detail from the text</td>
<td>Correct answer written in a sentence with 2 supporting details from the text</td>
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REFERENCES


DEVELOPMENT TEAM

**Author:** Analie B. Tulabing, SST-II
Basilan NHS, Isabela City Division

**Editors:** Joseph Bentulan
Aimee A. Torrevillas, SST-III

**Language Editor:** Joseph Bentulan

**Proof Reader:** Jeffry C. Malabas

**Illustrators:**

**Layout Artist:**

**Management Team:**
Julieto H. Fernandez, OIC-SDS
Maria Laarni T. Villanueva, OIC-ASDS
Eduardo G. Gulang, SGOD Chief
Henry R. Tura, CID Chief
Elsa A. Usman, LR Supervisor
Violeta M. Sta. Elena, ADM Module Coordinator
I am a Filipino—nephew 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 battle against the first invader of this land, that nerved Lakandula into rebellion against the alien foe, that drove Diego Silang and Dagohoy into rebellion against the foreign oppressor. The seed I bear within me is an immortal seed. It is the mark of my manhood, the symbol of dignity as a human being. Like the seeds that were once buried in the tomb of Tutankhamen many thousand years ago, it shall grow and flower and bear fruit again. It is the insignia of my race, and my generation is but a stage in the unending search of my people for freedom and happiness.

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 centuries long sleep, shake off the lethargy that has bound his limbs, and start moving where destiny awaits. 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.

**My Final Farewell**

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 repose or the mystery profound  
And perchance thou mayst hear a sad hymn resound
T is I, O my country, raising a song unto thee.

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’er  
That my ashes may carpet earthly floor  
Before into nothingness at last they are blown.

Then will oblivion bring to me no care  
As over thy vales and plains I sweep;
Throbbing and cleansed in thy space and air  
With color and light, with song and lament I fare,  
Ever repeating the faith that I keep.

My Fatherland ador’d, that sadness to my sorrow lends  
For I go where no slave before the oppressor bends,  
Where faith can never kill, and God reigns e’er on high!

Farewell to you all, from my soul torn away,  
Friends of my childhood in the home dispossessed!  
Give thanks that I rest from the wearisome day!  
Farewell to thee, too, sweet friend that lightened my way;  
Beloved creatures all, farewell! In death there is rest!

**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 thrive so free
With the Yakan in unity

Farewell, dear Fatherland, clime of the sun caress’d
Pearl of the Orient seas, our Eden lost!
Gladdly now I go to give thee this fled-fad life’s best,
And were it brighter, fresher, or 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 the hopes of youth beat high,
To dye with its crimson the waking ray.

My dreams, when the hopes of youth beat high,  
Were to see thy lov’d face, O gem of the Orient sea
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