Introduction to the Philosophy of the Human Person
Quarter 2 - Module 5:
The Human Person in Society

Name of Learner: _______________________
Grade & Section: _______________________
Name of School: _______________________

Zest for Progress
Zeal of Partnership
The human person exists to relate with others. The person is by nature a social being because he or she has a tendency to go out of himself or herself to form bonds and relationship with others. Society and its various aspects provide supports that ensures the development of human person.

In this module we shall learn about The Human Person in Society, this module will help you understand you the human person in society since it contains activities that may help you reflect the importance of Human Person in Society.

At the end of this module, you are expected to:

7.1 Recognize how individuals form societies and how individuals are transformed by societies. (PPT11/12-IIf-7.1)

7.2 Compare different forms of societies and individuals (Agrarian, Industrial, and Virtual (PPT11/12-IIg-7.2)

From the previous module you have learned about Intersubjectivity. Being human means we are in relation with other human beings who might be different from us. Regardless of the differences, our humanness is enriched as we participate in our community. This relationship can be fruitful if based on mutuality, sincerity, and acceptance. Martin Buber, Karol Wojtyla and various philosophers dreamt of equality, actualization, and participation.

**Activity 1:**

**DIRECTION:** Give a brief answer to the following question. Write your answer on the space provided below.

a. Recall your last post in your blog, Facebook, or Instagram.

_______________________________________________________________________________________

_______________________________________________________________________________________

b. What are the advantages and disadvantages of using social media?

_______________________________________________________________________________________

_______________________________________________________________________________________

_______________________________________________________________________________________

_______________________________________________________________________________________
c. How can you be responsible in using online activities?

WHAT’S NEW

Activity 1: How do I start?

What does this image and words below have in common?

ONLINE COMMUNITY   KATY PERRY   LOL
BARRACK OBAMA   UNLITEXT
WHAT IS IT

LET’S LEARN

**Information Superhighway** as what we know today gives more focus on computer hardware, software and systems in terms of contribution to society as basic tools enabling fast and efficient transfer of information. Before, personal computers are used for word processing. Nowadays, the emergence of portable computers (laptops) enables many people to transact business anywhere.

Researchers suggested that Facebook and other social media might lead to depression. Most of the time, we post our smiling faces (emoji’s), and other good or positive post online. We look at idealized versions of our online friends leaving us feeling less attractive and less secure about our own status. We tend to compare how many “likes” our posts generated. Due to the comparisons, we become more dissatisfied. Therefore, studies indicate that our social networking sites may disconnect users rather than connect people (Garcia, 2014).

**Lesson need to be established:**

1. Do not limit interactions online.
2. Establish physical interaction with friends.
3. Family beyond digital world where one can truly find love, acceptance, and self-esteem.

If Soren Kierkegaard is correct, rather than being ourselves, we tend to conform to an image or idea associated with being a certain type of person. *(Example: posting your ideal profile picture in your Facebook account.)*

For Martin Buber, the human person attains fulfilment in the realm of the interpersonal, in meeting the other, through a genuine dialog.

For Karol Wojtyla *(also known as Pope John Paul II)*, through participation, we share in the humanness of others. Mutual sharing, acceptance, and sincerity that Carol encouraged are akin with the outlooks of Karol Wojtyla’s We-You/I-You and Martin Buber’s I-thou relations.

Aristotle, Buber and Wojtyla stressed that the concreteness of our experiences and existence is linked to our experience with others. Thus, if one has meaningful relationships, aside from enjoying one’s blessings, then, as Aristotle concurs, he is truly the one who may rightly be termed happy.
Different Forms of Societies and Individualities (Agrarian, Industrial, and Virtual)

<table>
<thead>
<tr>
<th>A. Medieval Period (500-1500 CE)</th>
<th>B. Modern Period (1500-1800)</th>
<th>C. Globalization and Technological Innovation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Began in Ad 476 when the barbarian Odoacer overthrew Emperor Romulus Augustulus, ending the Western Roman Empire; still others say about AD 500 or even later. The early medieval period is sometimes referred to as the Dark Ages (Solomon &amp; Higgins, 1996).</td>
<td>Modern philosophy is an attack on a rejection of the Middle Ages that occupied the preceding thousand years (Solomon &amp; Higgins, 1996). It is an attack on the church that ruled those ages and dictated its ideas. It is an attack on the very notion of authority itself, which was, as we have been, very much at issue during the centuries preceding.</td>
<td>Not a one-way process, but comprises the multilateral interactions among global systems, local practices, transnational trends, and a personal lifestyles. It makes local knowledge no longer purely local.</td>
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<td>In the reign of Clovis, Christianity began to lift Europe from the dark Ages. Many barbarians had become Christians earlier though mostly hold the Arian belief- a doctrine that holds the conviction that Son of God is finite and created by God the Father.</td>
<td>Christopher Columbus had landed his ships in the “new world,” altering not only the geography but the politics of the world forever. Martin Luther would tack 95 theses to the door of the church at Wittenberg and initiate the Reformation- which would cause several centuries of upheaval in Europe.</td>
<td>Industrial Revolution- is a movement in which machine changed people’s way of life as well as their methods of manufacture, industry. The rapid growth of these institutions is seen as creating new systems, which in the 1830’s is called industrialism.</td>
</tr>
<tr>
<td>Great Charlemagne became the king of the Franks who founded schools in monasteries and churches for both poor and nobility.</td>
<td>With the reformation came not only the establishment of the “Protestant ethic,” and the beginning of modern capitalism.</td>
<td>Significant Changes of Industrial Revolution (Germain 2000)</td>
</tr>
</tbody>
</table>
| **Feudalism** (Latin: feudum- property or possession)  
- The way of life in the middle ages.  
- About nine tenths of | **Naturalism** (The 1st Period)  
- It belongs almost wholly to the 17th century.  
**Empiricism** (The 2nd Period)  
- The second age of | - The invention of machines in lieu of doing the work of hand tools.  
- The use of steam, and other kinds of power vis-à-vis the muscles of the human beings and of animals.  
- The embracing of factory system. |
peasants are farmers or village labourers.  
- Peasants work to support their lord.

<table>
<thead>
<tr>
<th>Modern philosophy turned curiosity back to the study of the wondrous inner world of humanity’s soul.</th>
<th>Critical Idealism (The 3rd Period)</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Immanuel Kant brought up his philosophic thoughts with the more general problem of knowledge.</td>
<td></td>
</tr>
</tbody>
</table>

| An interest in beauty and culture was reborn. In the 14th and 15th centuries, leadership in art and culture was reborn. | During this period, the consequence of Copernican Revolution were many. |

**WHAT’S MORE**

**DIRECTIONS:** Using the given graphic organizer write a short explanation about the different forms of societies.
WHAT I HAVE LEARNED

LET’S TRY THIS AND SELF-CHECK

Activity 1: Essay
In a form of essay, explain how the following developments affect your way of living in society (Note: Human application should be included.)

A. History

____________________________________________________________________
____________________________________________________________________

B. Modernization and Globalization

____________________________________________________________________
____________________________________________________________________

C. Technology

____________________________________________________________________

What I Can Do

Activity 2: Societal Timeline

Directions: Using your activity notebook in philosophy make a timeline in which you are going to write your personal experiences wherein your way of living keeps on changing through the influential help and role of society.

TIMELINE
Activity 3: Advantages and Disadvantages

Directions: Write the factors of technology using the Advantages and Disadvantages graphic organizer. After writing the Advantages and Disadvantages graphic organizer fill the box with your opinion about the factors of technology.

<table>
<thead>
<tr>
<th>ADVANTAGES</th>
<th>DISADVANTAGES</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</table>

WHAT'S YOUR OPINION?
_____________________________________________________________________________________
_____________________________________________________________________________________
_____________________________________________________________________________________
_____________________________________________________________________________________
_____________________________________________________________________________________
_____________________________________________________________________________________

ASSESSMENT

Read each item carefully and write the correct letter of the answer on the space provided before each number.

___1. Which of the following philosophers posited that “we tend to conform to an image or idea associated with being a certain type of person”?
   A. Ludwig Wittgenstein  
   B. Plato  
   C. Soren Kierkegaard  
   D. Socrates

___2. Which of the following institutions that might lead to depression?
   A. School  
   B. Home  
   C. Social Media  
   D. Media

___3. Which of the following thinkers philosophized that “the human person attains fulfilment in the realm of the interpersonal, in meeting the other, through a genuine dialogue”?
   A. Martin Buber  
   B. Martin Heidegger  
   C. Nicolaus Copernicus  
   D. Socrates
4. Which of the following ancient rulers that Christianity began to lift Europe from the Dark ages?
   A. Charlemagne  
   B. Constantine  
   C. Clovis  
   D. Claudius  

5. What philosophy of thoughts proliferated during the middle ages?
   A. Rationalism  
   B. Feudalism  
   C. Paganism  
   D. Barbarism  

6. Which of the following thinkers led the reformation developed by the protestant ethnic?
   A. Martin Luther  
   B. Martin Buber  
   C. Martin Heidegger  
   D. Immanuel Kant  

7. Which of the following developments that it is not a one-way process, but comprises the multilateral interactions among global systems, local practices, transitional trends, and personal lifestyles?
   A. Global Phenomenon  
   B. Globalization  
   C. Marxist Revolution  
   D. Machinery Revolution  

8. Which of the following philosophers “brought up his philosophic thoughts with the more general problem or knowledge”?
   A. Immanuel Kant  
   B. Johannes Kepler  
   C. Jean Jacques Rousseau  
   D. Rene Descartes  

9. What year did the Reformation start?
   A. 1452  
   B. 1453  
   C. 1517  
   D. 1520  

10. Which of the following doctrines that holds the conviction that the Son of God is finite and created by God the father, and thus, condemned by the Church?
    A. Arian belief  
    B. Atheist belief  
    C. Reformist belief  
    D. Pagan belief  

11. What is the meaning of the Latin word “feudum”?
    A. Possession  
    B. Spiritual  
    C. Beauty  
    D. Education  

12. What period did Christopher Columbus land his ships in the “new world”?
    A. Medieval period  
    B. Modern period  
    C. Globalization  
    D. Modernization  

13. Which of the following branches of computer science that refers to the study and design of intelligent agents?
    A. Artificial Intelligence  
    B. Artificial Instinct  
    C. Artificial Insight  
    D. Artificial Intellect  

14. What period did Immanuel Kant bring up his philosophic thoughts with the more general problem of knowledge?
    A. Naturalism  
    B. Empiricism  
    C. Critical Idealism  
    D. Existentialism  

15. Which of the following periods that the consequences of Copernican Revolution were many and numerous?
    A. Modern Period  
    B. Medieval Period  
    C. Globalization  
    D. Modernization
KEY ANSWERS

GENERAL RUBRICS FOR WRITTEN COMPOSITION

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

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Region IX: Zamboanga Peninsula Hymn — Our Eden Land

Here the trees and flowers bloom
Galant men And Ladies fair
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!
Gladly now I go to give thee this faded life’s best,
And were it brighter, fresher, or more blest
Still would I give it thee, nor count the cost.

Let it trill there its hymn of peace to my ashes.
And if on my cross a bird should be seen,
Let the wind with sad lament over me keen;
Let the dawn shed over me its radiant flashes,
Let the moon beam over me soft and serene,
The touch of thy tenderness, thy breath’s warm power.

While I may feel on my brow in the cold tomb below
Draw it to thy lips and kiss my soul so,
In the grassy sod, a humble flower,
To die for thy sake, that thou mayst aspire;
All hail! And sweet it is for thee to expire;
All hail! cries the soul that is now to take flight;
Dream of my life, my living and b
No blush on thy brow, no tear in thine eye.
From gloom and grief, from care and sorrow free;
My dreams, when the hopes of youth beat high,
My dreams, when
Pour’d out at need for thy dear sake
And if color is lacking my blood thou shalt take,
Through the gloom of night, to herald the day;
I die just when I see the dawn break,
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,
Were to see thy face fairly in order of the ancient plan
From gloom and grief, from care and sorrow free;
No blush on thy brow, no tear in thine eye.

Dream of my life, my living and burning desire,
All hail! cries the soul that is now to take flight;
All hail! And sweet it is for thee to expire;
All hail! cries the soul that is now to take flight;
To die for thy sake, that thou mayst aspire;
To die for thy sake, that thou mayst aspire;
And in thy bosom eternity’s long night.

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.

Let the moon beam over me soft and serene,
Let the dawn shed over me its radiant flashes,
Let the wind with sad lament over me keen;
And if on my cross a bird should be seen,
Let it trill there its hymn of peace to my ashes.

I am a Filipino, by Carlos P. Romulo

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 sprung 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 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 foreign oppressor. In my veins yet pulses the same hot blood that sent Lacandula in the combat 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 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 Tiran 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.”