



THE INFLUENCE OF THE PHILOSOPHY OF CAROL WOJTYLA ON INTERSUBJECTIVITY AND PARTICIPATION TO AKEANON *BUKIDNON* WOMEN FARMERS

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ABSTRACT

The threshold of Wojtyla's philosophy of the human person is the problem of human subjectivity. It rests on the very foundation of human praxis and that philosophy constitutes an indispensable role in the proper construal of such a contention. The two contrasting notion of man grounded on the contradictories: the objective which is inextricably linked on ontology and the subjective which is grounded on the idealistic interpretation grounded on pure consciousness. The objective notion is grounded on the ontological notion of man as being and the subjectivity of man seemed to cut man off entirely from the ontological reality of the subject.

The solution offered by Wojtyla is personalism, intersubjectivity and participation. Participation constitutes meaning and value geared to intersubjective engagement, both in its interpersonal and social dimensions. Another crucial element in the context of participation is the indication of man's transcendence to integration in the action. Participation is a manifestation of the person's transcendence in the action.

In Wojtyla's philosophy, intersubjectivity and participation are inextricably linked. Participation as the property of the action is relational and thus, intersubjective. As relational and intersubjective, it comprises a dual sphere: as sharing in the communal life of the other – the interpersonal or interhuman dimension. Wojtyla articulated this interpersonal or interhuman dimension in the paradigm "I-You" and the social dimension in the paradigm "We."

The interhuman and social dimensions of intersubjectivity transports us to the context of "neighbor" and fellow member in a community in Wojtyla's philosophical viewpoint is anchored and sometimes overlapped each other. Concurrence is possible in some aspects since a member of a community is always a neighbor.

Wojtyla stressed this disposition of solidarity when he alludes to the natural effect of the fact that man lives and acts together with others. The Disposition of Non-involvement concerns withdrawal. It signifies a privation of concern for participation, a disposition of the person's being eclipse or absent in the community. Non-involvement is a substitute disposition for those who considered solidarity as difficult or a negation to endorse the aspect of contradiction. Non-involvement is a repudiation of participation. It is an indifference to the common good. It signifies that the person declines to gain fulfillment at himself through acting with others.

KEYWORDS:

Wojtyla, personalism, intersubjectivity, neighbour, human praxis

INTRODUCTION

The research study is an exploration of Carol Wojtyła's philosophy (now known as {Pope John Paul II or Pope John Paul the Great) on intersubjectivity and participation. It demonstrates the relevance of the ethical reciprocity of the I-You engagement as well as the We engagement in our postmodern milieu. The study was conducted in Madalag Aklan to indigenous people known as "*Akeanon Bukidnon*", specifically women farmers and their children, of legal age, studying at Aklan State University simply to assess their reactions/application on a newly gained knowledge and influence to Carol Wojtyła's contention on the relevance of the relationality of the human person.

The threshold of Wojtyła's philosophy of the human person is the problem of human subjectivity. He proffered a solution to a specific problematic grounded on the political and socio-economic dimension. In Wojtyła's assertion, the problem of the subjectivity of the human person could be mirrored on the very foundation of human praxis and that philosophy constitutes an indispensable role in the proper construal of such a contention.

The problem of the subjectivity of man is the object of diverging inclinations. Such problem entails a permanent philosophical significance in our postmodern milieu. The distinctive inclinations with their diverging cognitive assumptions and orientations exemplified the problem of subjectivity diametrically in contradictory form and meaning. The focal point is we feel and see the necessity of a larger potentiality of objectifying the problem of the subjectivity of the human person.

Wojtyła goes back to the old antimonies stemming in the field of the paradigm of knowledge and shaped a seemingly inviolable demarcation line between basic orientation and ignored in our postmodern milieu. Today, the contradictory between subjectivism in opposition to objectivism, idealism in opposition to realism are discouraging argumentations in human subjectivity. This is so because of the enormous fear to generate subjectivism method and thus engender unfavorable climate concerning the study of the subjectivity of man. Henceforth, the two contrasting notion of man grounded on the contradictories: the objective which is inextricably linked on ontology and the subjective which is grounded on the idealistic interpretation grounded on pure consciousness. The objective notion is grounded on the ontological notion of man as being and the subjectivity of man seemed to cut man off entirely from the ontological reality of the subject.

THE CONCEPT OF COMMUNITY

Human persons find themselves placed in a variety of relationships and associations with one another. These relationships and associations constitute community to the extent that they enable those who are so related to share common interests, intentions, purposes sentiments, or understanding, and/or to participate to diverging activities. Community can be ascribed in certain contexts as synonymous with "society" to encompass bonds of affective and personal commitment among the members that enable their interactions and relationships to be concerned in terms that are less formally and institutionally structured than those generally connected by the notion "society". In this context, community is a composite of reference to the range of human associations and relationships for which society is considered to provide a more formal institutional structure.

In generic context, community is understood as a person who can participate in more than one community. These various communities can be differentiated from one another with respect to what they enable their participant to share. One can thus belong at the same time to the cultural community of one's ethnic and linguistic heritage, to the civic community of a specific town or nation to the intimate community of one's family and friends, to the worshipping community of a congregation or parish to the working community of one's particular occupation, trade or profession, as well as to any member of communities determined by their participants shared interests and activities in art, music, sports, and the like. In this context of multiple participation, the particular communities of which one is a member may each carry distinctive weight with reference to the fundamental moral indispensability and functions of community.

In this aspect, a community is a set of relationships that bestows the primary locus for the formation of a person's identity as a moral agent in relation to all others, thus formation encompasses the development of these modes of understanding, intention, affective and action that enable one to participate in the activities that sustain the relationships that exemplifies the bases for the community's existence, identity and attainment of its ends.

Community organizations is a strategy that encompasses the intensification of political processes, and the development of persons as collaboration. It is a highly effective means for incurring the element of the principle of solidarity that configures personal and group responsibility for the common good. It's immediate activity frequently pursues relatively narrow concerns that contribute to the constitution of the common good in a particular community. The process is social, that is, it is an ordered and targeted dynamism that occurs in those arguments of the life of persons that span the range between the family and the constituted, official, civic life. The process comprises a set of tactics and categories of analysis that an organizer often assists the community in learning and utilizing and, more important, an organic (i.e., proceeding from the free development of a particular group of persons) interaction of the members of the community who commit themselves to the organization (here understood as structure).

Community organizations are commonly imagined as connected with a particular locality. These varieties of the organizing of community soon a range that is inclusive of development in a specific locality planning to achieve certain social tasks and radial and social action on the part of those who have been victims or disadvantaged. In terms of the ethics of community, the organizing process helps both the participants in the community and those who attempt to build a personal ideology on the basis of the varied processes to understand how a member belongs to a community, namely, how he/she become involved in processes that discloses common needs, goals and paths of change and grasp how members view their own personal and collective potentials as well as comprehend how mutual recognition and public attestation of these processes stimulate and confirm the growth to responsibility.

One of the gravest errors of our time is the dichotomy between the faith, which many profess, and the practice of their daily lives. The root causes that continue to alienate man from himself and from the other are poverty,

underdevelopment, gap between the rich and the poor, injustice, graft and corruption, class selfishness and domination, ideological divisions and conflicts, an international network of domination etc. Pope John Paul II exhorts us to replace the culture of death with the civilization of love. *Gaudium et Spes* pinpoints this need powerfully and succinctly when it says: "For by his innermost nature man is a social being and unless he relates himself to others he can neither live nor develop his potential." Community can help us develop concerning our relationship with others. The thrust toward community grows from the heart of Jesus Christ and from our basic need for one another. As a Christian, community is the texture of the fabric of my life. What is the role of community in our religious experience? The redemptive community is a necessary condition of the possibility of prayer and a kind of a religious activity, which does not deepen the eclipse of God. Community is an achievement of common meaning wherein the concept of human nature constitutes not only biological, but also ethical, political and eschatological components.

A community is a union of *various unifying bonds such as ontological, teleological, affective, moral, organizational, and communicative*. The ontological bonds are dealt through its end or purpose, affection, obligation, authority and communication. The necessity of the community to exist and to fulfill its functions depends on the larger and political community of the neighborhood. Friendship is the most significant form of community. The radical form of love (*the affective bond*) in a community is itself identical with universal charity. Members of a community have moral responsibilities toward one another as well as toward the community as a whole. *The organizational bond* is twofold. It is spatial which is essential for the family, ethnic and the political community. Authority is indispensable because the more moral the bonds that are operative in the community, the more the bond of authority is needed. Unifying bonds are also effective through the medium of language, tradition etc. Thus, in a community of spatial proximity, shared goals and values, an acceptance of significant interdependence, some structure of governance or authority, and a degree of permanence are essential. In addition, the Scriptures tell us that in A2:42 through the Last Supper, a new community is born – the communion of blood and life between God and man. *The elements of the early Christian community such as the teachings of the apostles, common life, prayer and the Eucharist teaches us to live the social dimensions of the community*. Its role is in the transformation of peoples and communities. It involves new structures of sharing, co-responsibility, and participation. It re-activates the priestly, kingly, and prophetic functions of every member of the church. The communitarian dimension of the struggle for a full life is also vital. Building the just and loving community is a constitutive dimension of the "breaking of the bread." Looking back to what Pope John Paul II says about the civilization of love is a dynamic view concerning building a community in memory of Jesus. Jesus said: "Do this in memory of me." As a response, being a member of a servant community: serving, sharing, renewing, giving itself to others must be one of our priorities. We must be immersed in life struggles, immersed in the Eucharistic Jesus and involved even unto death. In short, we must seek the kingdom of God first. Thus, the role of the community is to help us grow in our way of doing, of following, of becoming the memory of Jesus

as a person-for-others. The magna carta of the kingdom of God is the Beatitudes wherein a preferential option for the poor is accentuated as criteria for entry into the kingdom (the last judgment). It is a transformation of the world's values. A kingdom of truth and life, a kingdom of holiness, a kingdom of justice, wherein love and peace prevails. Jesus and the Eucharist embody the beatitudes. We are worth dying for (human dignity). Self-emptying is also essential, that is, to be poor that we might become rich (solidarity towards the kingdom). Thus, eschatological dimension is significant, that is, the role of the community in our religious experience is a vital force that shapes us to work in harmony, to renew the temporal order and make it increasingly more perfect. Such is God's design for the world. We must always seek the justice of the kingdom of God and to struggle for integral liberation. These move us from dualism to integration of life and faith, from ritualism to conviction, from sacramentalism to celebration of life and participation in its struggles, from individualism to community. This movement occurred not through the logic of reason so much as through the poetry of root metaphors. The root metaphor of Christian community arises from Jesus' own experience of self as God's child. Jesus draws out the full implication of God's universal parenthood. A further implication is on our fundamental option whether to live the relationship redemptively or destructively. There will always be in Christian community some structured way that power and leadership function. The steward image tells us that the community does not belong to the leader but God's people. The leader's responsibility is only temporary. The Shepherd metaphor deals with inclusivity and care for the stray. It discloses why the sinner can sit and eat with Jesus. The shepherd leaves the 99 sheep and goes after one who is led astray. It is a particular concern for the outcast, the marginalized. The stray commands the attention of the leader and the resources of a Christian community. The servant metaphor reminds the community leader that his / her agenda comes from the community and is not imposed by the designated leader. A servant's agenda is fashioned out what the servant receives from the community. Power is to be a relational, interactive function, never a unilateral, dominating function.

This Christian community is also an intentional community. It is a deliberate choice. It is not just an activity; rather, it is an environment for the life of faith and the faith of life. Every community of Jesus Christ not only comes from its own but also directs its social energies beyond itself to the challenges of our larger life upon the earth. The relational dynamics that begin identity formation never stop being the matrix for our continual becoming. Our spirituality, like our identity, emerges from relationships, of which community is a major, enduring, and necessary form. Synthesis: The bishops teach on the following: **Kerygma** – Christ has died, Christ has risen, Christ will come again (Proclamation of the Paschal Mystery in the Eucharist). It is a communion of blood and life between God and us, through the Paschal Mystery. As the memorial of the Paschal Mystery, the Eucharist is the point of departure (the source) and the point of arrival (summit) of Christian life. - In the offering of Jesus and ourselves, in the communion of life with God, we arrive at what Christian life is all about. - The peak of discipleship: the doing of what Christ did – the way we came to apprehend love was that he laid down his life for us; we too must lay down our lives for others. This is possible in the sense that

koinonia intensifies them to create bonds of love through sharing in the one bread and table, to create mutual esteem through a baptismal dignity and equality and to do the mission of Christ through an ecclesial mediation of salvation. The radical attestation to the faith, their sharing and their solidarity with the poor would not be simple to reduce the thorn in the flesh of our churches and communities of the rich and their delegated charity. Poor churches challenge the churches of the rich that have become dead as far as diakonia is concerned. Christian love must be inseparably bound to the community.

Koinonia – The Eucharist as fellowship – one body around Christ united By the bond of charity = sharing and solidarity
Diakonia – bread broken and shared; blood being shed for the many. (to the feet of others: “as I have done, so you must do” = Service).

Everyone who has participated in the Mass should be eager to do good works, to please God, and to live honestly, devoted to the church, putting into practice what he has learned, and growing in piety. *Gaudium et Spes* # 43 advises us to fill the world with the Spirit of Christ and in all things, in the very midst of human affairs to offer attestation to Christ. It is sharing, self-offering, sacrifice, preferential option for the poor, powerlessness and active non-violence, the courage to die that others might live. We need also to reflect on the contemporary circumstances of greed, ambition, divisions, and compulsions and let the peace of Christ reign. “It is he who is out peace, and who made the two of us by breaking down the barrier of hostility that kept us apart.” (Eph. 2:14). *Gaudium et Spes* # 69 teaches us also concerning disparities “God intended the earth and all it contains for the use of all men and people, so created goods should flow fairly to all regulated by justice and charity. Men are bound to come to the aid of the poor and to do so not merely out of their superfluous goods. *Gaudium et Spes* # 29 – excessive economic and social disparity between individuals and peoples of the one human race is a source of scandal and mutilates against social justice, equity, human dignity, as well as the social and international peace. The necessity of conversion, transformation (metanoia). The first requirement of the kingdom is to repent. Bread and wine are transformed into Christ, so we need to be converted into the mind of Christ so that creation may be renewed and consecrated to God, so that Jesus, as in the Eucharistic bread and wine, may be in all. Thus, diakonia is kenotic or self-emptying of power as domination. It is a means of liberation of one another. Its eschatological reality transforms poverty, distress, sadness and death through the power of love. It is serving Christ who is himself directly in need of help of the poor. Christ is clothed in the poor, visited in the sick, fed in the hungry and given shelter. The entire individual suffering of many people is gathered together in Christ and Christ bears all suffering at the same time. The whole pressure of suffering of the world is Christ’s passion and Christ is the sum total of all the poor. The image of heaven on earth pictures diakonia trying to end the hell that the earth is for many people. The Eucharistic Community: by its word and work, by its life and witness, it proclaims the kingdom, struggles toward the kingdom, and anticipates the kingdom is a sign of the kingdom that is now and still to come. As Augustine would put it in his Sermon 179. “If you are the body of Christ and his members, then it is your mystery that is laid on the altar. You receive your mystery...be what you are and receive what you are.”

Based on the above notions of community, I suggest that the world community could be saved from the disruption and corruption of false individualism and collectivism only by uniting the already existing communities of men into higher communities to form the great community of all mankind. This ideal community provides an admirable solution to the individual’s deepest ethical problems because it includes not only individual self realization through the carrying out of some concrete duty, but it unites persons beyond divine tensions and conflicts in common loyalty to a cause which transcends them. It follows that active participation in the cause of the great community is the highest and broadest moral commitment the loyal, reasonable individual can make.

DEVELOPMENT

Development is the process of unceasing human flourishing, the integrated sum of human achievements and satisfactions, economic, social, political, cultural, and spiritual. Human development policies involve new approaches and new social priorities. The process of development moves beyond “band-aid” remedies to root out causes of human want; it moves beyond the “rich man’s burden” mentality to a fraternal attitude of mutual support. This process opens new doors to participation is discretion making. Development policies set people free to seek a full life, each in his own way and at his own peace [Sheridan, 159]. In Christian perspective development is visualized as a continuation of creation, in which man has an increasing responsibility to “subdue the earth” to human service. For Christians, Jesus Christ exemplifies the fully human man who lived and died for others, in free obedience to the Father of all. The social imperatives of his new commandment are viewed now as primary. The glory of God is man fully alive [Ibid.]. Pope John XXIII Social teachings have been so critical of development policies injurious to the poor. In *Mater et Magistra*, Pope John XXIII defended the cause of the poor. He urges industrialized countries to assume greater responsibility for those nations suffering from poverty, hunger and a lack of basic human rights.⁵ In *Pacem in Terris*, Pope John XXIII noted possible solutions on underdeveloped countries corresponding social development at a level commensurate with their dignity as human persons.⁶ *Gaudium et Spes* and Pope Paul VI’s *Populorum Progressio* articulated similar standpoint and adjunct political, social, spiritual, and cultural advancement as an indispensable factor for the cause of authentic development.⁷ Paul VI called for:

1. A direct transfer of wealth from rich to poor nations [nn. 44-55].
2. Transitions in the structures of world trade to give more equitable return to developing lands for their primary products [nn. 56-61].
3. Effective participation of poor nations in the international community, free from economic and political pressures of powerful nations [nn. 61-65].
4. A world fund, provided from savings through reduction of armaments, to relieve the most destitute [nn. 51-55].

Closely related to this viewpoint is Pope John Paul II’s vision on development. He sees the necessity of overcoming evil mechanism’s and structures of sin accountable for underdevelopment. He recommends reforms in international relations and the relevance of preferential option for the poor. Thus, development moves beyond the “rich man’s burden” mentality to a sense of brotherhood.

SPIRITUAL AND TEMPORAL ORDER ARE INSEPARABLE

For more than a decade ago, missionary work, of spiritual conquest, and of “going out to meet the world” became so popular. The Christian would seem to have awareness concerning the scandal of its disengagement and it is trying to move out of the ghetto. The Church faced squarely its problem of relationship to the real world. Karl Rahner commented in his book *The Christian Commitment* that: Christians are rediscovering a world that has often followed a path quite different from that of Christianity’s marginal action. Vatican II was convinced that the outcome of disengaging the spiritual from the temporal was only a temptation, some kind of a dualism. Disengaging the things of God and those of the world. Spiritual-temporal dualism led the Church face to face with those dependent on temporal power. The Church sees the world as something they must face. In a summary of Karl Rahner’s thought, he believes that: The Spiritual and temporal are inseparable. This was the union Christ effected, being truly God, and truly man. The Christian cannot “go out to the world” for the simple reason that he is the world by virtue of his cultural behavior and cellular make up. He added that: The Christian does not come from the moon to conquer the world. He is already present in the world in which he must give witness. This is why the problem of lay movements today is less a matter of conquest than of being present in the world. We, Christians, usually focus our attention to those people who give witness. If the sign of charity is to be authentic then it must be radiated by people to those who are in need. Today, in our contemporary society, coordinated endeavor is indispensable on international level. Unity is not only indispensable but also essential for advancement especially in underdeveloped countries. As Cardinal Paul Emile Leger would put it: Christians form part of the real world. They make a free act of allegiance to a person, the Jesus of Nazareth who is truly God and truly human.

Today, Christians are aware of what the technological world and, simultaneously, what our faith demands from us. Far from being evil, the “de-christianization” of the world means to exercise our freedom to freely choose or reject Christianity. Since Pope John XXIII’s encyclical *Pacem in Terris*, subsequent Popes and bishops accepted pluralism as a necessity for the advancement of modern technology, liberty, and democracy.

THE CONCEPT OF PARTICIPATION IN THE COMMUNITY

In his book “The Acting Person”, Karol Wojtyła ascribe to a new dimension of the experience “man acts”. The dimension of acting together with others and accentuated on the essentiality of intersubjectivity geared by participation, the relevance of fusing the experience of man who acts together with others in the context of the acting person.

Wojtyła asserted that sociality is indispensably imprinted in human experience. It is a fundamental human experience that man exists and acts together with others. The threshold of man’s society is the experience of existing and acting together with others. Wojtyła reaffirmed man’s rationality but suggest the essentiality of going back to the starting point or the very basic, to acquire more insights into the social nature of man.

It could be inferred that this characteristic of man’s sociality is ascribable to the effect of the human reality of existing and acting together with others and not vice versa.

Wojtyła argued on participation as not simply a trait of the experience of existing and acting together with others. Participation is not synonymous to interaction and existence as plurality of subjects. It exemplifies a profound meaning and value for it demonstrates the focal point in intersubjective engagement. Participation constitutes meaning and value geared to intersubjective engagement, both in its interpersonal and social dimensions. Pertinent to Wojtyła is an experience wherein the very structure of the person engaged in acting together with others is disclosed and through which the person fulfills himself. Through such experience of acting together with others, the person constitutes the capacity to fulfill himself and articulate his personhood with others.

Wojtyła upholds that participation is an experience wherein the very framework of the person engaged in acting together with others is disclosed wherein the person fulfill himself. Thus, it is openness to a disclosure of who the person is. Through this experience of acting together with others, the person constitutes the capacity to fulfill himself, he is able to express his personhood.

Wojtyła valued equal indispensability first, on acting together with others and personal action; second, man as personal subject is prior to any analysis of co-existence and collaboration. This presupposition exemplifies further encompassing the value and priority of the person over the community, not solely in philosophical analysis but also in reality or real life circumstances.

Wojtyła exemplified this equal essentiality as acting person with others and personal action and amplified this by acknowledging man as a personal subject prior to any analysis of co-existence and collaboration. Wojtyła circumscribed his as a metaphysical priority which engenders the concept of participation as always the ontological basis on man’s personal subjectivity.

There is correlation between the concrete person and his action in participation. It configures both the ability of acting together with others and actualization of the personalistic value of the action and the fulfillment of the person himself.

Another crucial element in the context of participation is the indication of man’s transcendence to integration in the action. Participation is a manifestation of the person’s transcendence in the action.

Participation encompasses the correlation between the concrete person and his action. It constitutes both the competence of acting together with others and the realization of the personalistic value of the action and the fulfillment of the person himself. Wojtyła further consider another significant element in the concept of participation: the fact that it is an indication of man’s transcendence and integration in the action. Participation is a manifestation of the person’s transcendence in the action because when he acts together with others, he does not become altogether absorbed by the social interplay, but he constitutes the competence to stand out and retain this very own freedom and direction. In acting together with others, the person retains the personalistic value of his action and simultaneously, shares in the realization and the outcome of communal acting. Participation manifests the person’s integration wherein the person acts together with others and simultaneously he is also acting as a whole and complete person.

While acting together with others, he's not absorbed altogether by the social interplay, but constitutes the capacity to stand out and attain his very own freedom and direction. In acting together with others, the person maintains his personalistic component of his action and simultaneously, participates in the actualization and the consequence of communal acting. Participation manifests the person's integration for when the person acts together with others, he is acting on a complete and a wholistic person.

In view of the above, participation constitutes a dual sphere: interpreted as a property of the person and as a property of the action. Hence, participation is an experience which generates the revelation and fulfillment of the person, and participation as engagement or relational and intersubjective.

As a property of the person, participation is geared towards the person's structure as a personal subject and the competence to value his own existence as personal. It values not only an engagement to the humanity of another. It also values the virtue of this participation. The person through existing and acting with others constitutes the capacity to fulfill himself.

It is a property of the action because the person acts together with others. Participation is geared towards engagement and engagement and participation in the communal life and in the humanness of others. These diverging viewpoints, for Wojtyla, on participation interact simultaneously. Through the context of intersubjectivity and the engagement aspect of participation, the framework of the person is revealed or known to the other and gains self-fulfillment. Corresponding to participation is the person's transcendence and integration in the action because of its permission on the person wherein when a person acts together with others, to actualize its authentically personalistic value on the performance of the action and the fulfillment of himself in the action.

INTERSUBJECTIVITY AND PARTICIPATION

In Wojtyla's philosophy, intersubjectivity and participation are inextricably linked. Participation as the property of the action is relational and thus, intersubjective. As relational and intersubjective, it comprises a dual sphere: as sharing in the communal life of the other – the interpersonal or interhuman dimension. Wojtyla articulated this interpersonal or interhuman dimension in the paradigm "I-You" and the social dimension in the paradigm "We."

The "I-You" Engagement

The I-You paradigm alludes to the plurality of subjects and the reality that the "you" is another "I". The "other" alluded to as "you" is also an "I" and this allusion of I-You comprises a reflexive disposition. Reflexivity is not synonymous to reciprocity. It is an allusion to addressing someone as "you", his/her could also reciprocate to address me as his/her "you".

In "thinking" and uttering "you" I articulate the engagement which is an extension beyond me and simultaneously returns to me. In Wojtyla's presupposition, the I-You is geared not only towards disengagement but more indispensably, towards engagement or communication. I can direct the I-You paradigm potentially to many but in actuality when I say "you" the address alludes to only one.

Wojtyla interpreted this paradigm of engagement as a "metaphysical category of relation", yet he solidified this as

a fundamental engagement that is not yet a configuration of the community.

One of the elemental disposition of the I-You engagement is that the "I" does not lose its subjectivity in the engagement. It has the capacity to affirm and assert its subjectivity. Wojtyla explicates that in its basic shape the relation I-You does not lead me out of my subjectivity, it establishes me on it more firmly.

In the I-You engagement, the subjectivity of the "I" is confirmed, the "I" as a subject, exemplifies subjectivity peculiar to himself. The person possessed the capacity to affirm his own personal subjectivity due to his self transcendence and integration.

The "I" comprises itself through its own acts, the "you" as another "I" also comprises itself through its own acts. Through the actions that the "I" directs to the "You", the subject "I" not only experiences his own self in the engagement to the "you" but also experiences himself in a new way to himself. Hence, in elemental shaping of the I-You engagement, the person constitutes experiences such as his experience of the other, his experience of himself, and his experience of the engagement between them.

In such engagement, the person possessed the competence to experience not only himself but also the other, this configures the "principal dimension of the interhuman". In the interhuman, the person or the "I" actually experiences the other one or the "You" as one's own self. Wojtyla identified this as the metaphysical and normative meaning of the interhuman.

In its reciprocal disposition, the "I-You" becomes a reciprocal revelation of subjectivity. The other which the "I" faces as the "You" recognizes itself as a unique subjectivity, aware of itself and of its act, self-determined and like the "I" geared towards its own fulfillment. Hence, in the reciprocity of the "I-You engagement two unique subjectivities are revealed. For Wojtyla, this entire structure of personal subjectivity proper to the "I" and to the "You" as community. "neither "I" is reciprocally revealed. In such mode, the "I-You engagement becomes an "authentic subjective community."

Concerning the ethical indispensability of the "I-You," the reciprocal revelation of subjectivity to the I-You engagement constitutes, for Wojtyla, a normative and ethical importance. Both "I" and "You" mutually recognizes their subjectivity in the engagement, both must unconceal to each other his personal subjectivity and everything that could be identified to it. Both must recognize each other, the most profound framework of self-possession and self-determination.

This reciprocity, however, may not culminate in mutual openness and revelation of their entire subjectivity. So, if the "I" does not reveal the veracity of his/her most profound structure and the other negates and does not confirm the subjectivity of the "I" and vice versa, Wojtyla insist that concerning veracity of his personal reality not only should man be revealed in the interpersonal engagement "I-You" but he must be accepted and confirmed. Such acceptance and confirmation mirrors the moral or ethical suppression of the mode of the interpersonal community. This is the ethical essentiality of the reciprocity of the "I-You" engagement: the acceptance and affirmation of the person. Such reciprocal engagement is located in friendship and between husband and wife.

The profound and more intense the subjectivity between the “I” and the “You”, the more efficacious the confiding and the bestowing of one’s self and the more authentic the acceptance and confirmation of the “I” of the “You” and vice versa. Through this reciprocal “I-You” engagement, each person possessed a special accountability to other persons and such accountability must always be mutually correlated.

This mutual accountability is the mutual confirmation of the transcendent essentiality of the person, which is also construed as the dignity as person. The “I-You” engagement is always a real experience of the interpersonal paradigm. It may, however, be unreciprocated to be an experience of interpersonal revelation. But when it is reciprocated, it becomes a full experience. Such occurrence due to other person whom I recognize as my “you” whom I accept and respect as this unique person, recognizes me also as his or her “you” and accepts and respects me a unique person.

In participation one can still bestow and participate on the humanity of the other even with the absence of the reciprocal element of the “I-You” engagement. The participation in the humanity of the other grounded on the I-You engagement even unreciprocated in itself constitutes an interhuman disposition.

The engagement I-You discloses man directly to man, to participate or to turn to another I on the ground of personal transcendence, to turn hence to the full veracity of a fellow man to his humanity.

The “We” Engagement

The “We” engagement determines the social dimension of the community. Wojtyla alludes to the pronoun “we” as directly to the plurality of persons and indirectly to the persons belonging to that plurality. The “we” determines the sphere of the community diverging from the “I-You” engagement.

The “We” signifies a number of subjects or distinctive “I”s who in some aspect exist and act together. It does not simply allude to the collectivity of diverging “I”s but essentially, it focuses on the “peculiar subjectivity” of these “I”s. In this aspect, we give emphasis on the distinction of “we” from “they”. The “we” signifies community.

Wojtyla construed the term “community” as not merely plurality of subjects. It is the dynamic fusion of that plurality. In a community the subjects exist and act in common with others. The coexistence and collaboration of members in a community is solely based on the fundamental relevance of the common good.

The existence and the action of the diverging “I”s in the “we” engagement or the participation in the communal life is geared towards this fundamental value – the common good, which shapes the ground of this dimension of engagement.

The notion of the common good in accordance to the “we” is the very heart of the social community and adjuncts new dimension to this community. Through the common good, the diverging “I”s in the “we” engagement engenders realization that they are the definite “we”, and hence possesses the competence to direct their actions towards this value.

The common good is construed by Wojtyla in two aspects: the objective and the subjective. In this objective realm, common good alludes to the end of the community, the objective of the common acting performed by a community or a group. In the subjective realm, it comprises conditions

and somehow initiates the person acting together in their participation. This subjective aspect of the common good is the interior desire or drive of every individual in the community to participate and act together within the community.

It is this aspect of the common good that is strictly linked to participation as a property of the acting person, it is in this realm that we could interpret that the common good corresponds to the social nature of man. This common good in the subjective realm is the principle of correct participation allowing the person acting together with other persons to act truthful actions and fulfill himself through these actions. The common good must not be construed in the realm of acting together but more significantly in the realm of being together with others.

In such diverging viewpoints of the interhuman and social, we are baffled by this query: for any reason, can the “I-You” engagement be reduced to a “we” engagement, can they be alluded univocally. In Wojtyla’s lucid interpretation, the truth dimensions entails diverging realities. Such reality of the social community cannot be fully reduced to the reality of the interhuman or interpersonal community and vice versa. There is a radical differentiation of profiles between the diverging paradigms of “I-You” and “we”. The latter should not liquidate the former; quite the contrary it should facilitate and freed it.

Concerning the normative presupposition, Wojtyla’s fulcrum of argument is on everyone ought to work to shape, unfold, encourage and maintain the “I-You” and the “we” paradigms in their veracity form. This entails the possibility of a full complementarity of community and personal life determined by the principle of solidarity.

THE CONTEXT OF NEIGHBOR AND FELLOW MEMBER

The interhuman and social dimensions of intersubjectivity transports us to the context of “neighbor” and fellow member in a community in Wojtyla’s philosophical viewpoint is anchored and sometimes overlapped each other. Concurrence is possible in some aspects since a member of a community is always a neighbor.

Nevertheless, the viewpoint diverged. Convergence on viewpoints seems eclipse especially on the systems of reference and forms. The context of neighbor constitutes a profound application in interhuman engagements. It is more fundamental than the aspect of membership in a community since membership in a community signifies that men are neighbors.

People comprises members of community and there is also a possibility that they may cease being a member, but they cannot cease being a neighbor. This viewpoint ascribes us to the aspect of neighbor’s essentiality as not in convergence from the context of membership in a community. This viewpoint presupposes that the neighbor is your partner in the interhuman engagement and the fellow member as our partner in the social community.

Wojtyla accentuated on the aspect of neighbor efficaciously moves us to reveal and more significantly to appreciate the indispensability of what is in man, independent to his being a member of a community. There is something essential in man, that is independent to his being a fellow member and this is his value as a person. Neighbor, for Wojtyla is strictly anchored to man and to the value itself of the person regardless of any of his engagements to one or another community or to the entire society.

The context of neighbor forces us to value man's humanness alone, that humanness which is concretized in every man just as much as it is in myself. It proffers the most profound ground for the community, a ground extending beyond any strangeness or alienness.

It is the central reference that fuses all human beings who are even members of other communities. It alludes to the commonly shared reality of human beings and also in the most profound basis of interhuman community. Any community that is shaped in opposition to the ground of man's humanness is devoid of any human disposition.

The aspect of neighbor does not only exemplify and amplify but more indispensably deepen the meaning of participation. The competence to be involve and participate constitutes an amplified scope and extends over the entire connotation of the term "neighbor".

DISPOSITIONS IN PARTICIPATION

Wojtyla differentiated diverging attitudes on participation concerning the social dimension of intersubjectivity: the authentic disposition constituting the veracity of solidarity and the veracity of its opposition and the inauthentic disposition constituting conformism and non-involvement.

The Authentic Disposition

The Disposition of solidarity – Wojtyla stressed this attitude of solidarity when he alludes to the natural effect of the fact that man lives and acts together with others. He expound this as a constant readiness to accept and to realize one's share in the community wherein he or she is a member of such particular community.

With this disposition, the person accomplishes his/her function not simply because he is a member of the community, but because his viewpoint constitutes the benefit of the whole or entire members of the community. He envisions beyond his contributions and personal good and share to the actualization of the common good. This disposition also forbids the person from trespassing over the rights of others and respecting their rights. It centers on solidarity to be in harmony with the principle of participation. It allows the person to accomplish and gain fulfillment in himself and complementing others.

The Disposition of Opposition or Contradiction – Wojtyla negates contradiction as contrary to solidarity. He alludes to a number of contradictions and suggest a sort of contradiction that confirms the common good. Wojtyla encourages someone to raise his voice on the veracity of his contradiction to a general or particular rule of action. It is not synonymous to withdrawal on the readiness to act or endeavor for the common good.

Far from repudiating the common good and the principle of participation, the veracity of contradiction on the contrary endeavor for its confirmation. Such contradiction, persons locate their own place and endeavor a constructive role in the community. They persevere locating for that participation and that disposition for the common good that would allow them a better, fuller, more efficacious and more meaningful contribution to the communal life. A number of concerned people try to make this an amalgamation to their disposition of contradiction because of their profound concern for the common good.

The Non-Authentic Disposition

The Disposition of Non-involvement – this attitude concerns withdrawal. It signifies a privation of concern for

participation, a disposition of the person's being eclipse or absent in the community. Non-involvement is a substitute disposition for those who considered solidarity as difficult or a negation to endorse the aspect of contradiction. Non-involvement is a repudiation of participation. It is an indifference to the common good. It signifies that the person declines to gain fulfillment at himself through acting with others.

Too much poverty and excessive riches dehumanize. The economic dimensions of human life are as ordinary and necessary as any others, yet the little economic success or too much often endanger more important goals in life. The questions of economic life for Christians touch both personal and institutional relationships. Leo condemns the excesses of the free market and rejects both capitalism and socialism. In the dynamics of economy, the following contentions must be resolved:

1. Unfair labor practices and low wages.
2. Profit orientation without accompanying social accountability.
3. Unequal distribution of wealth.
4. Imbalance in rural and urban advancement and unequal economic opportunities.
5. Rural to Urban migration.
6. Bureaucrat Capitalism.

The Christian concept of the social economy can be acknowledged by the following features: [Guerry, 112]

1. A human economy
2. An economy of the common good
3. An organic economy
4. A dynamic economy inspired by the principles of charity and social justice.
5. An economy obedient to the moral law

For Pope Pius XI, there are **basic features** concerning a human economy: [Guerry, 113-124]

1. It must be at the service of man.
 - a. The economy must respect, pursue and guarantee the primacy over all material things, whether wealth production or technical flourishing.
 - b. The place of man in society must be restored.
2. The human economy is a radical transition from the 18th and 19th century economists who employed natural philosophy only or from the context of totalitarian states, which diminishes everything to mere mechanics.
3. Productivity is not an end in itself.
 - a. If the organization and structure of economic life degrades the dignity of workers or their aspect of responsibility is weakened, or their freedom of action is ignored, such economy is unjust even if it generates vast amount of goods whose distribution is congruous to the norms of justice and equity.
 - b. It must regard man's nature.
 - c. Technology is subordinate to man and to the sum of the spiritual and material values, which concern his nature and personal dignity.
4. The human economy must take into consideration the intricate nature, the living unity of body and soul, individuality and personality of the whole man, a spiritual and rational being, a free and social being, child of man and Son of God.

- a. Of man, the corporeal being, necessitating food, health, relaxation and rest.
 - b. Of man, the spiritual and rational being, called to a life of reason and intelligence. A being called also to spiritual, moral and religious life to evade being a slave to his senses, whims, instincts, and passions but become man and realize his vocation as a human person – to acknowledge his dependence on God – finally, called to a life with God as His son. An economy ignoring man to live in this higher state of life is not a human economy.
 - c. Of man, the social being, bound to others by a law of solidarity and at the service of the human person particularly the family, his vocation, different sectors of life, the national and international community. A human economy considers these social factors.
 - d. Of man, the free being, competent, collaborate and unite with others in the option to guide the social economy to its authentic end. A being free from centralized restraint of his economic and social life by rigid and mechanical formulae which, because they are so authoritarian and centralized ignore all local and regional distinctions and do not adequately associate the members of the national community in the building of the city.
5. It must adjust itself to man's fundamental necessities.
- a. The goal of the public economy is to ensure the permanent satisfaction of man's necessities in goods and material services, directed to their turn to raising the moral, cultural, and religious sphere.
 - b. An economy of necessities is one directed towards satisfying the fundamental necessities of man such as food, clothing, housing, enhancement of personality, education of children, healthy enhancement of body and soul and the real needs of man.
 - c. Hence, not an economy of inauthentic necessities, artificially generated by propaganda and advertising.
 - a) Not an economy of lucre, for the profit of the capitalist financier who overshadows the economic scene and himself determines which necessities shall be satisfied. These necessities are articulated in terms of money and are founded on financial means and buying capacity and are thus for the people who have not the resources to procure the necessities of life.
 - b) Not an economy of luxury, unnecessary and unreasonable spending which contrasts bitterly with the misery of many.
 - c) Not a purely quantitative economy, aiming above all at "an abundance of goods, their value calculated purely and simply on material standards.
6. It is not human work in the service of the common good, which attracts and uses capital but, on the contrary, capital which disposes at its pleasure of both man and his work, like bowls in the hands of the player.
 7. It must intend at man's advancement.
 8. The intention must be to improve, develop and perfect human beings: the achievement of their lawful economic, social and cultural autonomy, a prosperity which in itself constitutes a solid ground for cultural and religious belief.
 9. It must be accessible and available to all men.
 10. It must be suitable to man and be made to a human scale.

8 steps to address economic crisis [taken from Herbert Docena and Jenina Joy Chavez (Philippine Daily Inquirer, August 24, 2008)]

First, end corruption and wasteful spending; second, ease the tax burden on the poor and rationalize the tax system to make it more progressive; third, spend more on social services and investments; fourth, reduce debt service; fifth, bring down the price of oil and electricity; sixth, revive industry, create more jobs, and increase workers' and farmers' incomes; seventh, extend and reform the comprehensive agrarian reform program; and finally, provide the poor with jobs and services, not dole

The Relevance of the Philosophy of Carol Wojtyla to Ordinary Women Farm Workers

In rural areas, only people with a minimum level of education can properly capture and elaborate information. Literacy is vital in acquiring such information from written messages. Such could be extended in an inter-temporal dimension or parental education in whatever fields as long it is useful to them. Children with less educated parents or with no educational exposure could consistently score poorly. There is also a gender aspect that does matter for ensuring long term financial security. Usually, the children of Akeanon Bukidnon farmers or ordinary farm workers are being subsidized through 4 P's.

The ordinary women farm workers are people who does not know and is aware that he/she does not know and makes effort to know. They are seekers of wisdom. Wisdom is an affair of value and judgment. It constitutes the intellectual conduct of human affairs and interpretation of experience. Wisdom has to do with the proper application of human reason to human experience. Philosophy as love of wisdom is geared towards a proper understanding of human experiences and the world.

Ordinary farm workers communicates organize common events/ participation to any event focusing on solidarity and socio-economic best practices. Hence, the interhuman and social dimensions of intersubjectivity of Carol Wojtyla is an evident influence in the lives of women farm workers for it transports them to the context of "neighbor" and fellow member in a community, albeit, they are not aware of Wojtyla's philosophy.

Ordinary women farm workers are in concurrence to Wojtyla's accentuation on disposition of solidarity when he alludes to the natural effect of the fact that man lives and acts together with others. The Disposition of Non-involvement concerns withdrawal is a philosophy that is clearly understood by ordinary women farm workers. It signifies a privation of

concern for participation, a disposition of the person's being eclipse or absent in the community. Non-involvement is a substitute disposition for those who considered solidarity as difficult or a negation to endorse the aspect of contradiction. Non-involvement is a repudiation of participation. It is an indifference to the common good. It signifies that the person declines to gain fulfillment at himself through acting with others.

Carol Wojtyla's philosophy seeped in clearly to the understanding of Ordinary women farm workers as they can relate to it authentically. Clearly, Critical thinking could assist ordinary farm workers risk even to become healthier in their socioeconomic status alleviating and making individuals less vulnerable. It helps them improve their social relation. The positional value of education, with reference to the competence to value well to others and to collaboratively attained through education, even here conceived in its more general form rather than the specific topics attended in school.

informed people have more probability to choose valuable objectives in life, such as having stable access to food for their household, etc. Even on the argument that there is a gender factor mothers demonstrated to assign a higher value to the well-being of their children, allocating more resources to food, health and nutrition. Therefore, community life is pivotal in the lives of Women Farm Workers.

CONCLUSIONS

Wojtyla's viewpoint is the actualization that the person possessed the capacity of participating in the communal life. He is not merely existing and acting together with others, but more fundamentally, he comprises the competence of participating in the humanness of every human being. The interhuman constitutes a profound essentiality to Wojtyla because it is in the interhuman, in the I-You engagement that we constitutes the capacity to participate in the humanness of the other. i.e., all sorts of participation in the community is grounded and it is here that it receives its personal meaning.

Wojtyla accorded participation as constituting in contributing to the humanness of every human being and this capacity to contribute in the humanness of others is the very center of all participation and the circumstances of the personalistic essentiality of all existing and acting together with others. The mutual contribution of self becomes the very core of Wojtyla's context of love.

The aspect of participation has in itself an indirectly normative indispensability. It alludes to how the person fulfills himself in acting and how it actualizes the personalistic relevance of the action. Indirectly, it refers to certain accountability of the person as a result of his participation. Everyone must value for that sort of participation that influences everyone to actualize the personalistic essentiality of the act and fulfill himself

RECOMMENDATION

1. Carol Wojtyla's notion of community is pivotal not only to the lives of ordinary women farm workers but also to all human beings. It is relevant to our irrational, traumatic, and convulsive age than the shallow, fatuous, and simplistic system building of our postmodern Christians and rational secularists.
2. *Practical Liturgical Praxis* is a term I adopted and defended in my dissertation last March 1, 2000 when I refer to the need to require surrendering our

speech, thoughts, intentions, actions and deeds to God, practical, concrete and narrative with the liturgy as the very core. Living a truthful life requires more than simply correlating words and reality, matching our words against what we consider to be the facts. It requires, in addition, a judgment concerning the fittingness, appropriateness or fidelity of our actual discourse to the situation at hand. In short, telling the truth is coextensive with moral discernment and both demand a life of integrity and ethical wholeness.

3. *Reflection* - The appropriation of our effort to exist and our desire to be, through the works, which bear witness to that effort and desire. The ultimate root of our problem lies in this primitive connection between the act of existing and the signs we deploy in our works; reflection must become interpretation because I cannot grasp the act of existing except in signs scattered in the world. That is why a reflective philosophy must include the results, methods, and presuppositions of all the sciences that try to decipher and interpret the signs of man.
4. *Testimony* refers to "words, works, actions, and to the lives which attest to an intention, an inspiration, an idea at the heart of experience and history which nonetheless transcend experience and history that is, "to an original affirmation of the absolute. Giving life testimony is an authentic obedience to the will of God.
5. *Participation* - corresponds to the person's transcendence and integration in the action because it allows the person, when he acts together with others, to realize thereby and at once the authentically personalistic value: the performance of the action and the fulfillment of himself in the action.
6. A common basis and compromise must be engendered so as to ensure the continuity of the role of ordinary women farm workers as stewards of the environment.
7. The ordinary women farm workers community must unfold their rights to be respected and the natural environment must be protected. This calls for continual dissemination of information or continuously educating the ordinary women farm workers on human rights and feasible livelihood projects. Also important is investigating the psychological and sociological causes of this phenomenon to find a proper remedy.
8. Some ordinary women farm workers do not trust Government institutions especially those who are not recipients of 4'P's. The challenge is how to enable this local community to continually engage the Government and or the dominant sector of society. Resistance is actually expected.
9. The necessity to continually explore sustaining collaborative management. Their community must have their own ground to what is definitive in owning or managing. The competence of their community to enforce their local rules and effectively manage their production in consideration.
10. The government and non-government organizations must foster programs concerning livelihood projects for the ordinary women farm workers.

11. The community must empower the ordinary women farm workers so they will not think that they are minorities and that they will persevere harnessing their potentials.

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