



INTRODUCTION

The spirit of modern philosophy is an outburst of discovery. Rationalism (17th century) and empiricism (18th century) both relied on human discoveries such as of the world, of thought, and of humanity in all sorts of conditions. Knowledge, however, was male-dominated. Mary Wollstonecraft envisioned an education for women. In her work, A Vindication of the Rights of Woman (1792), Wollstonecraft believed that women were to be more than just wives and caretakers; they were to educate children, and to act not as slaves to their husbands, but as companions (Rifkin 2009).

As technology enters the larger conversation of humanity, the senior high school students (young as they are). understand that ion is more than just simply browsing the Internet. Education also emphasizes the concept of progress, which asserts that human beings are capable of improving and perfecting their constantly changing environment.

In this vein, this book is one of the first steps toward a clearer and more effective analysis of the K-12 curriculum of the Philippine Education System. It underpins the dignity of the human person, the "burden" of being human and the meaning of life. In this age of globalization, this book promotes not just interaction and interdependence between actors and groups but a genuine dialog or conversation between them.

Also, the contents of this book will make clear that "philosophers" are not strange human beings, with interests and ambitions alien to the rest of humankind. Rather, they are lovers of wisdom who reflect and critically bring to light and examine the largest and widest implications of the life of all human beings.



HUMAN PERSONS ARE ORIENTED TOWARD THEIR IMPENDING DEATH



CONTENT STANDARD

The learner understands human beings as oriented towards their impending death



PERFORMANCE STANDARD

The learner writes a philosophical reflection on the meaning of his/her own life



MOST ESSENTIAL LEARNING COMPETENCY

- Recognize the meaning of his/her own life
- Enumerate the objectives he/she really wants to achieve and to define the projects he/she really wants to do in his/her life
- Explain the meaning of life (where will all these lead to)
- Reflect on the meaning of his/her own life



SPECIFIC LEARNING OUTCOMES

- To reflect on the meaning of one's life
- To explain the meaning of one's life
- To enumerate the projects or goals one wants to accomplish in life
- Value the importance of his/her own life by reflecting true life experiences
- Propose a timetable for himself/herself of all the things he/she wants to accomplish or do in his/her life with a strong conviction to commit to it





PRE-ASSESSMENT

Check Your Knowledge

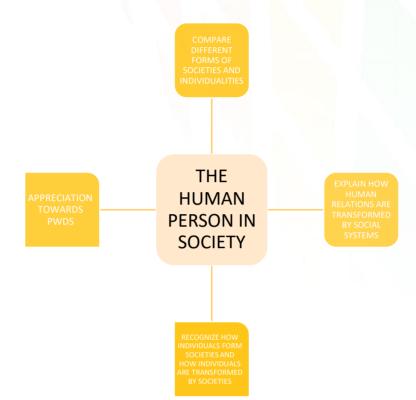
- 1. Who said that human person builds the road to the destiny of his/her choosing; he/she is the
- 2. Who among the philosophers discussed believes that existence means knowing God?
- 3. For Heidegger, which part of human existence does death belong to?
- 4. Who among the philosophers discussed said that one should reach one's loftiest goals and, thus, learn to live?
- 5. Who is the philosopher who adheres to practical knowledge as rightful living?
- 6. Who is the philosopher who believes in actuality and potentiality that constitute change in life?
- 7. Who among the philosophers discussed considers Will as being grounded in our life and has no purpose..
- 8. Who believed in the immortality of soul?
- 9. In a simple phrase, what is Jasper's belief regarding existence?
- 10. What is Marcel's method that looks at the world with openness?_







LESSON MAP





1. Finish these phrases and share your thoughts to the class.

I find life as

When it rains,

My goal is to

If someone gives me candy, I

https://flare.nemco.edu.ph





Death is

Class discussion:

2 How do you make life choices? Do you make them clearly and consciously, or do other people influence you?

3. Interactive work: Listen to Lady Gaga's "Born This Way" or songs such as "I Am What I Am" and "I Will Survive. How does the song emphasize individuality in defining one's life?

EXPLORE: LET'S TALK!

8.1 Recognize the Meaning of One's Life

Who am I? What is the meaning of life?

The last chapter underscored the human person in society, particularly the evolution of technology. From simple agricultural life of the early society to the most complex and diverse impact of globalization, the present era is undoubtedly full of changes. Also, the precedent chapter emphasized the value of friendship as part of being a responsible individual.

This chapter shall evaluate the meaning of life and various perspectives of human limitations such as death. It is vital that the learners contribute in identifying their own goals and to be aware of the meaning of life. A. Socrates

Socrates, a great teacher in Athens around 469 BC, believes that

knowing oneself is a condition to solve the present problem (Berversluis

2000).

Socrates in Clouds is the head of the school; the work of the school comprises research and teaching. Socrates has two different ways of teaching. His expository method that answers the student's direct or implied questions, fills the void ignorance with information, proceeds by



analogy and illustration, or clears the ground for exposition by demonstrating that some of the beliefs hitherto held by the student are irreconcilable with other beliefs or assumptions. His "tutorial" or well-known Socratic method is: (1) to assess by questions the character of the student; and (2) to set him problems, exhort him to reduce each problem to its constituent elements, and criticize the solutions that he offers.

The first process is also called ironic process, a process that serves the learner to seek for knowledge by ridding the mind of prejudices and then by humbly accepting his ignorance. The second process is the maieutic process that is employed after the first process has cleared the mind of the learner of the ignorance, and then draws truth out of the learner's mind. This can be done by means of a dialog or a conversation. This method considers, examines, compares, and studies the similarities and dissimilarities of the idea being discussed, so that the clear and precise notion of the idea is achieved.

Happiness

For Socrates, for a person to be happy, he has to live a virtuous life. Virtue is not something to be taught or acquired through education, but rather it is merely an awakening of the seeds of good deeds that lay dormant in the mind and heart of a person. Knowing what is in the mind and heart of a human being is achieved through self-knowledge. Thus, knowledge does not mean only theoretical or speculative, but a practical one. Practical

knowledge means that one does not only know the rules of right living, but

one lives them. Hence, for Socrates, true knowledge means wisdom, which

in turn, means virtue.

Socrates'major ethical claims were: (1) happiness is impossible without moral virtue; and (2) unethical actions harm the person who performs them more than the people they victimize. Although it is not totally clear what Socrates meant by these notions, he seems to have believed that an unethical person is weak, even psychologically unhealthy. He apparently thought that we, today, would call that cognitive and non-cognitive capacities are harmed as the unethical person gives into his or her desires and ultimately becomes enslaved by them.



Someone in the grip of corruption can no longer be satisfied and endlessly seeks new pleasures. In addition, the individual's intellect and moral sense are impaired. Socrates, thus, saw someone steeped in vice as lacking the freedom, self-control, and intellectual clarity that are needed to live happily. The immoral person literally becomes a slave to his desires.

B. Plato

Contemplation in the mind of Plato means that the mind is in communion with the universal and eternal ideas. Contemplation is very important in the life of humanity because this is the only available means for a mortal human being to free himself from his space-time confinement to ascend to the heaven of ideas and there commune with the immortal, eternal, the infinite, and the divine truths. This contemplation does not mean passive thinking or speculation, or knowing and appreciating what is good; rather, it is doing good in life. Human beings, therefore, are in constant contemplation of the truth, since the things we see here on earth are merely shadows (or appearance) of the real truth (reality) in the world of Ideas; the good, since here on earth, the body is inclined to evil things; the beauty, since the things we see here on earth are not fair or foul to others. Hence, humanity should contemplate beauty that is absolute, simple, and everlasting.

Plato's Theory of Immortality

According to Plato, the body is the source of endless trouble to us by reason of the mere requirement of food, and is liable also to diseases, which overtake and impede us in the search after true being: it fills us full of love, lusts and fears, and fancies of all kinds, and endless foolishness. For example, when war comes, money has to be acquired by and for the sake of the body. The body, for Plato, causes us turmoil and confusion in our inquiries. Thus, to see the truth, we must quit the body-the soul in itself must behold things in themselves. Then, we shall attain the wisdom we desire. Knowledge, however, can be attained (if at all) after death: for if while in the company of the body, the soul cannot have pure knowledge.

C.

Aristotle

Realizing Your Potential



Aristotle's account of change calls upon actuality and potentiality (Hare et al. 1991). For Aristotle, everything in nature seeks to realize itself to develop its potentialities and finally realize its actualities. All things have strived toward their "end!" A child strives to be an adult; a seed strives to be a tree. It is the potentiality to be changing. Aristotle called this process entelectly, a Greek word for "to become its essence." Aristotle has much more to say about change. Change takes place in time and space. Since space and time are infinitely indivisible, Aristotle analyzed the notion of infinity.

Ma Entelechy means that nothing happens by chance. Nature not only has a built-in pattern, but also different levels of being. Some creatures, such as humans, have more actuality than potentiality and some, such as bees, have more potentiality than actuality. However, for the world of potential things to exist at all, there must first be something actual (form) at a level above potential or perishing things (matter).

Aristotle divided everything in the natural world into two main categories: nonliving things and living things (Price 2000). Nonliving things such as rock, water, and earth have no potentiality for change. They can change only by some external influence. Water changes into ice, for instance, when the external temperature reaches freezing. However, living things do have the potentiality for change.

At the top of the scale is the Unmoved Mover (God); pure actuality without any potentiality. All things in the world are potentially in motion and continuously changing. Therefore, said Aristotle, there must be something that is actual motion and which is moved by nothing external. He called this entity the Unmoved Mover.

For Aristotle, all things are destructible but the Unmoved Mover is eternal, immaterial, with pure actuality or perfection, and with no potentiality. Being eternal, it is the reason for and the principle of motion to everything else. Because motion is eternal, there never was a time when the world was not. The Unmoved Mover has neither physical body nor emotional desires. Its main activity consists of pure thought (Nous). As such, it is a mind that is perfect and its object of thought can only be itself.

Striving to realize themselves, objects and human beings move toward their divine origin and perfection. Our highest faculty is the reason, which finds its perfection in contemplating the Unmoved Mover. Aristotle explained how an Unmoved Mover could cause motion of the world and everything in it by comparing it to a beloved who "moves" its lover by the power of



attraction. The object of love is the cause of a change in the lover, without itself being changed. Similarly, God is the object of the aspirations of other substances but is not Himself susceptible to change or motion (Hare et al. 1991).

As the "form" adult is in the child directing it toward its natural end, the Unmoved Mover is the form of the world moving it toward its divine end. The highest human activity resembles the activity of the Unmoved Mover. Just as the Unmoved Mover thinks only of perfection, we can think about perfection. However, because we are imperfect we cannot think of perfection itself. According to Aristotle, the most pleasant activity for any living creature is realizing its nature; therefore, the happiest life for humans is thinking about the Unmoved Mover (Price 2000). 8.2 Enumerate the Objectives One Really Wants to Achieve and to Define the

Project One Wants to Do in Life

Finding Your Purpose These two activities are designed for self-examination that will bring more understanding about you and project/s you may want to accomplish.

A. Know thyself. Write your strengths and weaknesses.

There are four aspects. Leave the part of the unknown (for life has many mysteries). The side where others know about you or perceive you, ask the help of your peers, teachers, parents, or relatives. Their contributions will support or make clearer how you can achieve your future plans. You must be open to accept how others might perceive you. Always be open for suggestions. Be generous in giving feedback to your classmates as well. Focus on the positive.

You will assess your own negative and affirmative sides. There are some of your characteristics that only yourself knows: you should include this in an honest self-evaluation. There is also the part of you that is public or obvious to others. You should also consider them. (For example, even if you are shy, you sing well in front of your family.)



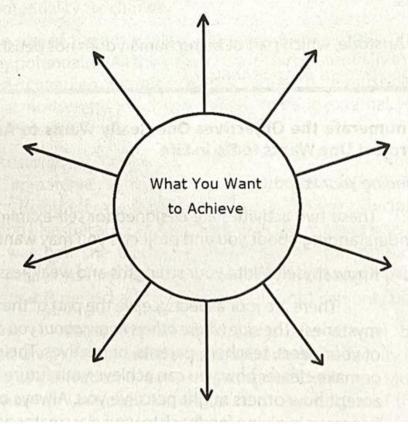
Negative side (Hidden self or public self)

(Hidden self or public self)

The unknown side

The side others know about you but you are not aware of yourself (Public self)

Before you itemize what you want to achieve, first, ask questions regarding B. what you want to achieve.



8.3 Meaning of Life (Where Will This Lead To?) A. Friedrich Nietzsche Nietzsche's first book, The Birth of Tragedy, analyzed the art of Athenian tragedy as the product of the Greeks' deep and non-evasive thinking about the meaning of life in the face of extreme vulnerability. Tragedy, according to Nietzsche, grew from his unflinching recognition and the beautification, even the idealization, of the inevitability of human suffering Uohnston 2010). The brilliance of Athenian



tragedy, according to Nietzsche, was its simultaneous awakening of both perspectives in the observer. Although ostensibly reminding its audience of the senseless horrors of human existence, tragedy also provided the means to deal with them. Greek tragedy provided an experiential reinforcement of insights from Greek religion-that we can nonetheless marvel at beauty within life, and that our true existence is not our individual lives but our participation in the drama of life and history. Referring to the Greeks, Nietzsche fantasized, "They knew how to live!" Insofar as "morality," it was based on healthy self-assertion, not self-abasement and the renunciation of the instincts. For Nietzsche, more than any other philosopher, the new physics of energy enters into thinking, not only in his spectacularly energetic writing style but also in his very notion of human nature. Realizing one's "higher self" therefore means fulfilling one's loftiest vision, noblest ideal. On his way to the goal of self-fulfillment, Nietzsche encounters perilous difficulties. The individual has to liberate himself from environmental influences that are false to one's essential beings, for the "unfree man" is "a disgrace to nature. However, emancipation is not enough. The free human being still has to draw a sharp conflict between the higher self and the lower self, between the ideal aspired to and the contemptibly imperfect present.

B. Arthur Schopenhauer

The essay of Schopenhauer begins with the predicament of the self with its struggles and its destiny: What am I? What shall I do with my life? We have to be responsible for our own existence. Each of us knows that he is a unique person, but few have the energy, courage, or insight to throw off the husks of convention and achieve a sincere realization of their potentialities, and no one can do that for us. However, unless we do "become ourselves," life is meaningless. Schopenhauer, as an admirer of Kant, utilized Kant's distinction between the noumenal and the phenomenal realms to explain the source of human ignorance. As part of the natural world, we are motivated by our inclinations. We see ourselves as part of a causal system in which things causally related to us, and so we busy ourselves in a multitude of practical projects, plans, and desires.

The phenomenal world, however, is a world of illusion, according to Schopenhauer. Insofar as we consider ourselves part of the world, we ignore the profound reality that underlies it, the noumenal reality, the thing-in-itself. So far, this account remains fairly close to Kant (however, Kant will not agree that the phenomenal world is "illusory"). There is the world of experience and inclination, and then there is the world-in-itself, which is Will. For Kant, the Will is essentially rational and presupposes freedom.

As noumenal, however, it can neither be experienced nor known. Schopenhauer departs from Kant both in denying the rationality of the Will and in claiming that we can have experience of the thing-in-itself as Will (Garvey 2006). For Schopenhauer, the Will is neither peculiar to human



agents, nor does each agent have his or her own Will. There is but One Will, and it underlies everything. Every being in the phenomenal world manifests the Will in its own way: as a natural force, as instinct or, in our case, as intellectually enlightened willing. In each case, the same inner reality is expressed, and in every case, there can be no satisfaction. Schopenhauer's Will is ultimately without purpose, and therefore it cannot be satisfied. An animal is born, it struggles to survive; it mates, reproduces, and dies. Its offspring do the same, and the cycle repeats itself generation after generation.

Schopenhauer, thus, sees the willful nature of reality-a reality that has no point and cannot be satisfied, as the grounds for his well-known pessimism (Solomon & Higgins 1996). Following the Four Noble Truths of Buddhism, Schopenhauer contends that all of life is suffering. Suffering is caused by desire, and we can alleviate suffering, as the Buddhists taught, by "putting an end to desire. For Schopenhauer, our egoism produces the illusion that other people are separate and opposed beings, in competition for the satisfactions we crave.

In fact, they are manifestations of the same fundamental reality that we are We only imagine that they are detached from us, and therefore we imagine that we can further the aims of our own will at their expense. The result is that our desires lead us to harm each other. Ultimately, this amounts to harming ourselves. The person who wickedly exerts his will against others suffers too (Solomon & Higgins 1996). Nevertheless, so long as we are limited to the phenomenological perspective, all of us will continue to assert our will against others, adding to the overall suffering of human experience.

- C. Martin Heidegger In Heidegger's analysis, human existence is exhibited in care. Care is understood in terms of finite temporality, which reaches with death. Death is a possibility that happens; all possibilities are evaluated in this light, when one lives with a resoluteness, which brings unity and wholeness to the scattered self. Eternity does not enter the picture, for wholeness is attainable within humanity's finite temporality (Falikowski 2004). Care has a threefold structure:
- a. Possibility. Humanity gets projected ahead of itself. Entities that are encountered are transformed merely as ready-to-hand for serviceability and out of them. Humanity constructs the instrumental world on the basis of the persons' concerns.
- b. Facticity. A person is not pure possibility but factical possibility: possibilities open to him at any time conditioned and limited by circumstances (e.g., historical situation, race, and natural endowments). Heidegger speaks of "throwness," that is, a person is thrown into a world and exists in his/her situation. A person's situation as a finite entity is thrown into a world where he/she must project his/her possibilities not disclosed by theoretical ADA 100 K understanding but by moods.



c. Fallenness. Humanity flees from the disclosure of anxiety to C. lose oneself in absorption with the instrumental world, or to bury oneself in the anonymous impersonal existence of the o mass, where no one is responsible. Humanity has fallen away from one's authentic possibility into an authentic existence of irresponsibility and illusory security. Inauthentic existence, thus, is scattered and fragmented.

Heidegger claims that only by living through the nothingness of death in anticipation do one attain authentic existence. Death is non-transferable. An individual must die himself alone (being-unto-death). Heidegger A believes that death is not accidental, nor should be analyzed. It belongs to humanity's facticity (limitations).

Anyone who experienced death of a loved one seems to be robbed of the possibility of understanding and analyzing it. One has ceased to be disclosed to one's self, there is no possibility of understanding what one's death has been. Jean-Paul Sartre disagrees with Heidegger. For Sartre, death is not a possibility but the cancellation of possibility (Landsburg 2009).

D. Jean paul Sartre D. Sartre

Jean paul Sartre D. Sartre's philosophy is considered to be a representative of (atheistic) existentialism (Falikowski 2004). For Sartre, the human person desires to be God; the desire to exist as a being that has its sufficient ground in itself (en sui causa). This means that for an atheist, since God does not exist, the human person must face the consequences of this. The human person is entirely responsible for his/her own existence.

There are no guideposts along the road of life. The human person builds the road to the destiny of his/her choosing; he/she is the creator (Landsburg 2009). The human person is in the midst of a world that silently stares at him/her.

Sartre is famous for his dualism:

a. en-soi (in-itself) - signifies the permeable and dense, silent and a. dead. From them comes no meaning, they only are. The en-soi is absurd, it only finds meaning only through the human person, the one and only pour-soi.

b. pour-soi (for-itself) - the world only has meaning according to what the person gives to it. Compared with the en-soi, a person has no fixed nature. To put it in a radox: the human person is not what he/she is.

Sartre's existentialism stems from this principle: existence precedes essence. The person, first of all exists, encounters himself, surges up in the world, and defines himself afterward. The person is nothing else but that what he makes of himself. The person is provided with a



supreme opportunity to give meaning to one's life. In the course of giving meaning to one's life, one fills the world with meaning. Freedom is therefore the very core and the door to authentic existence. Authentic existence is realized only in deeds that are committed alone, in absolute freedom and responsibility, and which therefore is the character of true creation.

The person is what one has done and is doing, not what he/ she dreams, hopes, and expects. On the other hand, the human person who tries to escape obligations and strives to be en-soi, (e.g., excuses such as "I was born this way" or "I grew up in a bad environment") is acting on bad faith (mauvais foi). In his essay, No Exit, Sartre alleges, "Hell is other people." Sartre reflects that when someone looks at other people, they become objects. For Sartre, there is no way of coming to terms with the other that does not end in frustration. This explains why we experience failure to resolve social problems arising from hatred, conflict, and strife.

E. Karl Jaspers

As one of the very few Christian intellectuals in Germany, Jaspers (1883 1968) resolutely opposed Nazism. He was the first German to address the question of guilt: of Germans, of humanity implicated by the cruelty of the Holocaust. He concluded that caution must be exercised in assigning collective responsibility since this notion has no sense from either the judicial, moral, or metaphysical point of view (Falikowski 2004)

Jasper's philosophy places the person's temporal existence in the face of the transcendent God, an absolute imperative. Transcendence relates to us through limit-situation (Grenzsituation). In the face of sickness, unemployment, guilt or death, we are at the end of our line. At the limit, one comes to grief and becomes aware of the phenomenon of one's existence.

Once involved in limit-situations, a lonely individual has "to go through these alone." Meaning, the decision that one makes as how to face these situations are his/her own and only his/her own. One possibility is to guide a person to the limits of what scientific thinking can do and then let him/her confront the darkness stretching out from there

To live an authentic existence always requires a leap of faith. There was once a 35-year-old man asking for a "rose" as a sign from St. Therese of Lisieux if he will pass the bar exams for lawyers. Once this man's prayer was granted, he promised to spread the devotion of praying 24 Glory be's for 9 days. Just like St. Paul and St. Augustine, the man narrates how he was forced



to accept the graces in the time of his desperation to pass the bar. Going through the experience, with answered prayers and all, he was reminded, through the simplicity of St. Therese's soul, how little and insignificant humanity is in the greater scheme of things. God:

Authentic existence (existenz) is freedom and God:

Freedom alone opens the door to humanity's being; what he decides to be rather than being what circumstances choose to make him. In freedom, the person becomes aware of God as never before. Freedom reveals itself as a gift from somewhere beyond itself. Freedom without God only leads to a person's searching for a substitute to God closer to oneself. Usually, he himself tries to be God.

Jaspers asked that human beings be loyal to their own faiths without impugning the faith of others. If openness of communication is to preserve, then we must become concerned with the historically different without becoming untrue to our own historicity.

F.

For Marcel, philosophy has the tension (the essence of drama) and the harmony (that is the essence of music). Philosophy's starting point is a metaphysical "disease." The search for a home in the wilderness, a harmony in disharmony, takes place through a reflective process that Marcel calls secondary reflection.

Marcel's Phenomenological Method

- a. Primary Reflection. This method looks at the world or at any object as a problem, detached from the self and fragment. This is the foundation of scientific knowledge. Subject does not enter into the object investigated. The data of primary reflection lie in the public domain and are equally available to any qualified observer.
- b. Secondary Reflection. Secondary reflection is concrete, individual, heuristic, and open. This reflection is concerned not with object but with presences. It recaptures the unity of original experience. It does not go against the date of primary reflection but goes beyond it by refusing to accept the data of primary reflection as final. This reflection is the area of the mysterious because we enter into the realm of the personal. What is needed in secondary reflection is an ingathering, a recollection, a pulling together of the scattered fragments of our experience.



The question "What am I?" cannot be fully answered on human level. The question that proved unanswerable on the human level turns into an appeal. Beyond one's experience, beyond the circle of fellow human beings, one turns to the Absolute Thou, the unobjectifiable Transcendent Thou. When a person loves and experiences the inevitable deficiencies of human love, he or she sees the glimpse of an absolute relationship between the totality of one's being. Thus, in this sense, philosophy leads to adoration.

EXPLAIN

LET'S DO THIS!

Why do you think Marcel believes that the question, "What am I?" cannot be fully answered
on a human level?
For Aristotle, which part of being human does not perish? Explain.
Cite Socrates and Plato's contribution/s in understanding the meaning of life.





TOPIC SUMMARY

The attitudes or outlooks in life of the philosophers discussed in this lesson are not from a formal system. Rather, understanding the meaning of life is not just based on pure rationality. An emphasis on individual experience and use of various literary forms and other unorthodox methods may lead to discovering the meaning of life. Existence, freedom of choice, individuality and subjective experience, possibility and contingency, authenticity, negation, and personal responsibility are their main areas of concern tackled in this lesson.

This lesson will bring to a close with your own quote about the meaning of life. You can also draw a simple cartoon of yourself with your quote.

REFERENCES

o Pp. 162-180, Ramos, C. PhD, Introduction to the Philosophy of the Human Person. REX Book Store, Manila, Philippines