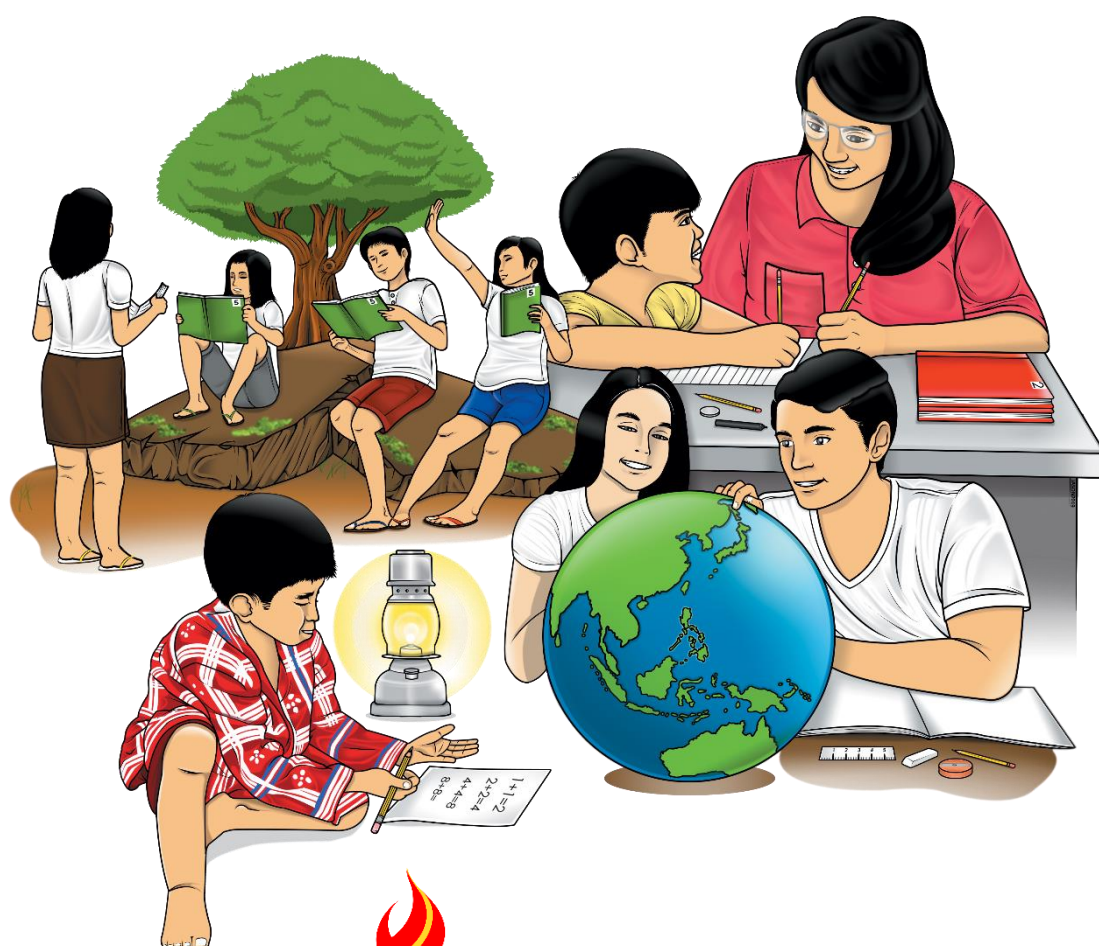


# Introduction to Philosophy of the Human Person Quarter 2 – Module 2: Intersubjectivity



**Introduction to the Philosophy of the Human Person**  
**Alternative Delivery Mode**  
**Quarter 2 – Module 2: Title**  
**First Edition, 2020**

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# **Introduction to the Philosophy of the Human Person**

## **Quarter 1 – Module 2: Intersubjectivity**

# Introductory Message

For the facilitator:

Welcome to the Introduction to the Philosophy of the Human Person, Alternative Delivery Mode (ADM) Module on Intersubjectivity!

This module was collaboratively designed, developed and reviewed by educators both from public and private institutions to assist you, the teacher or facilitator in helping the learners meet the standards set by the K to 12 Curriculum while overcoming their personal, social, and economic constraints in schooling.

This learning resource hopes to engage the learners into guided and independent learning activities at their own pace and time. Furthermore, this also aims to help learners acquire the needed 21st century skills while taking into consideration their needs and circumstances.

In addition to the material in the main text, you will also see this box in the body of the module:

## ***Notes to the Teacher***

This contains helpful tips or strategies that will help you in guiding the learners.

As a facilitator you are expected to orient the learners on how to use this module. You also need to keep track of the learners' progress while allowing them to manage their own learning. Furthermore, you are expected to encourage and assist the learners as they do the tasks included in the module.

For the learner:

Welcome to the Introduction to the Philosophy of the Human Person (Mathematics 7) Alternative Delivery Mode (ADM) Module on Intersubjectivity!

The hand is one of the most symbolized part of the human body. It is often used to depict skill, action and purpose. Through our hands we may learn, create and accomplish. Hence, the hand in this learning resource signifies that you as a learner is capable and empowered to successfully achieve the relevant competencies and skills at your own pace and time. Your academic success lies in your own hands!

This module was designed to provide you with fun and meaningful opportunities for guided and independent learning at your own pace and time. You will be enabled to process the contents of the learning resource while being an active learner.

This module has the following parts and corresponding icons:



***What I Need to Know***

This will give you an idea of the skills or competencies you are expected to learn in the module.



***What I Know***

This part includes an activity that aims to check what you already know about the lesson to take. If you get all the answers correct (100%), you may decide to skip this module.



***What's In***

This is a brief drill or review to help you link the current lesson with the previous one.



***What's New***

In this portion, the new lesson will be introduced to you in various ways such as a story, a song, a poem, a problem opener, an activity or a situation.



***What is It***

This section provides a brief discussion of the lesson. This aims to help you discover and understand new concepts and skills.



***What's More***

This comprises activities for independent practice to solidify your understanding and skills of the topic. You may check the answers to the exercises using the Answer Key at the end of the module.



***What I Have Learned***

This includes questions or blank sentence/paragraph to be filled in to process what you learned from the lesson.



***What I Can Do***

This section provides an activity which will help you transfer your new knowledge or skill into real life situations or concerns.



### **Assessment**

This is a task which aims to evaluate your level of mastery in achieving the learning competency.



### **Additional Activities**

In this portion, another activity will be given to you to enrich your knowledge or skill of the lesson learned. This also tends retention of learned concepts.



### **Answer Key**

This contains answers to all activities in the module.

At the end of this module you will also find:

### **References**

This is a list of all sources used in developing this module.

The following are some reminders in using this module:

1. Use the module with care. Do not put unnecessary mark/s on any part of the module. Use a separate sheet of paper in answering the exercises.
2. Don't forget to answer *What I Know* before moving on to the other activities included in the module.
3. Read the instruction carefully before doing each task.
4. Observe honesty and integrity in doing the tasks and checking your answers.
5. Finish the task at hand before proceeding to the next.
6. Return this module to your teacher/facilitator once you are through with it.

If you encounter any difficulty in answering the tasks in this module, do not hesitate to consult your teacher or facilitator. Always bear in mind that you are not alone.

We hope that through this material, you will experience meaningful learning and gain deep understanding of the relevant competencies. You can do it!



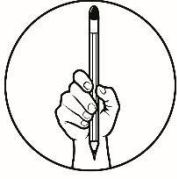
## ***What I Need to Know***

We usually hear the saying, “No man is an island.” There is no doubt that an average person understands this quotation but despite the universal understanding we have about it, we still express in various ways our belief on “being with others.” We have varying degrees of affection and regard towards others and to ourselves as well which may come from our unique experiencing of social reality.

In fact, questions may be raised about the motivation of human beings in maintaining social relations. Do we only establish and keep relationship with others in order to avoid chaos in the world? Or are we only driven by benevolence? These are some queries on the issue of intersubjectivity which this lesson will shed light on.

After going through this module, you are expected to:

1. define intersubjectivity;
2. identify the similarities and differences of intersubjective concepts of the three philosophers, namely Confucius, Martin Buber, and Karol Wojtyla;
3. explore your intersubjective experiences and;
4. enhance your relations with people from all walks of life, especially the underprivileged and people with disability.



## ***What I Know***

Answer the questions briefly after reading the passage from the Bible.

### **The Parable of the Good Samaritan**

Luke 10:25-37 (New International Version)

(25) On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

(26) “What is written in the Law?” he replied. “How do you read it?”

(27) He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’ [a]; and, ‘Love your neighbor as yourself.’[b]”

(28) “You have answered correctly,” Jesus replied. “Do this and you will live.”

(29) But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

(30) In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. (31) A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. (32) So too, a Levite, when he came to the place and saw him, passed by on the other side. (33) But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. (34) He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. (35) The next day he took out two denarii[c] and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

(36) “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”

(37) The expert in the law replied, “The one who had mercy on him.”

Jesus told him, “Go and do likewise.”



**Questions:**

1. What virtue(s) does the parable show? Give the instance/s where you see those virtue/s.

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2. What do you think is the reason why the Good Samaritan helped the stranger despite their social differences?

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3. If you are the Samaritan, would you do the same? Justify your answer.

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## Lesson

# 1

## Intersubjectivity



### *What's In*

In the parable, it is hard to imagine that a Samaritan would help a Jew since he is considered by the Jewish society as an outcast. But what happened was the other way around – he helped the Jew despite of their differences and the unfair treatment to him. This story clearly explains how man can go beyond cultural considerations and how one can overcome grudges to performing an ethical act towards a needy person.

It may be considered as unusual phenomenon in the present social realm but the story tells us it is never impossible. Like the Good Samaritan, you may have encounter strangers who need help. If there is/are any incident/s you helped somebody unknown to you, please narrate your experience/s below. Tell how you overcame your fear of strangers and what made you decide to help the person/s. But if you don't have any experience, tell us what you would do if you encounter one and why would you help them.

### **MY GOOD SAMARITAN EXPERIENCE**

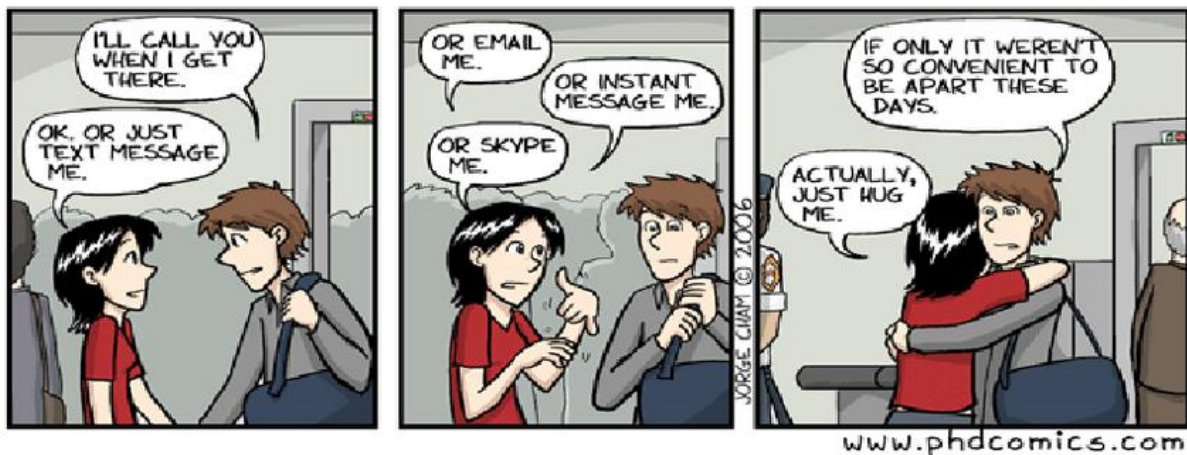


## ***What's New***

### **Intersubjectivity in General**

Philosophy, unlike Theology, does not use primarily biblical texts in its pursuit, though some religious texts are morally worthy to be examples in explaining philosophical ideas like the previous reading we had. The Parable of the Good Samaritan clearly explains the phenomenon of intersubjectivity in the human world. Though it focuses on the Kingdom of God, it still validates the importance of intersubjective relations of man.

Intersubjectivity is a coined word from the prefix “inter” which connotes “among and between” and the philosophical term “subject” that is equivalent to a conscious being. Thus, intersubjectivity would mean in the general sense as “sharing of subjective states by two or more individuals.” (Scheff 2006). It is the organic union of the subjective reality and the objective reality of beings. Meaning to say, as a person, we have a personal regard to self but we cannot deny the fact (objective – fact of reality we all share) that we live with others so we also regard them as part of ourselves. We tend to place ourselves in others’ shoes and relate to them in good ways as possible like what is shown in the comic strip below:



[https://www.researchgate.net/figure/An-Illustration-of-Technological-Intersubjectivity\\_fig2\\_228683281](https://www.researchgate.net/figure/An-Illustration-of-Technological-Intersubjectivity_fig2_228683281)



## ***What is It***

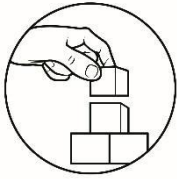
### **What Philosophers Say About Intersubjectivity**

Intersubjectivity is universal. It exists when and where humans exist. It is an undeniable reality which thinkers could not help but discuss. Here are some philosophers who took philosophical inquiry on intersubjectivity:

**1. Confucius (551-479 B.C.E.)** – one of the main ideas of Confucianism is Ren or “human-heartedness.” It is a virtue central to man that can be found in his sociality or intersubjectivity. In his philosophy, Confucius stresses order and harmony in the world. His aims can be achieved through practical, concrete, particular, and perceptual ways. This means Confucian thinking on intersubjectivity is practical humanism. There is an emphasis on human actions in sociality. He calls every man to love the other through actions, not through thoughts.

**2. Martin Buber (1878-1965)** – is a Jewish philosopher who introduced the “I-Thou” and “I-It” relationships to embody his philosophy of intersubjectivity. For Buber, we have to treat another person as a subject (a being different from things or objects). Persons are not inanimate objects to be used. They have their own mind and free will, thus, we have to respect others as we respect ourselves. “I” refers to the self and “Thou” or “You” refers to others. This “I-Thou” relationship is the most meaningful relationship in the realm of humanity. The “I” is the same with the “Thou” and there should be mutual relationship between them. We can only recognize the self in the context of the other. This is a “person-to-person” relationship, “subject-to-subject” relation. We need to accept, respect, be sincere, and have dialogue with the other.

**3. Karol Wojtyla (1920-2005)** – He is also St. John Paul II but as a philosopher, we use his real name. For Wojtyla, human action is the foundation of our being. But human reality is also about being with others, so our actions are also directed towards others. This form of action is now called “Participation.” In the theory of participation, man has the capacity to share himself to others. This affirms the reality that man acts and exists with others. He is a member of the community of persons, a community of “I-You” or “We.” Since man is a member of this community, his experience with others gives him meaning and allows him to create meaning with others.



## ***What's More***

**Activity: DIFFERENTIATION.** State the distinct ideas of the three philosophers. Write them in the separate columns. Also, write the ideas where all three philosophers agree using the space provided for.

<b>CONFUCIUS</b>	<b>MARTIN BUBER</b>	<b>KAROL WOJTLA</b>
Distinct Ideas:	Distinct Ideas:	Distinct Ideas:
Shared ideas of the three Philosophers:		



## ***What I Have Learned***

To verify the knowledge you gained in this lesson, let us situate the idea of intersubjectivity in your own personal experiences and let us check whether its relevance in our lives.

Answer the following questions thoroughly. 3-5 sentences are enough.

1. Are there instances in your life when you feel you are treated as an object? Share some experiences. How does it feel? Would you do the same treatment to others? Why?

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2. Give some personal experiences when you feel you are treated as a subject. How do you feel when you are treated in that way? Is it lawful to do the same to others? Why?

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3. What do you think is the reason why people treat others as objects?

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4. What do you have in mind when you treat others as subjects?

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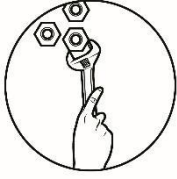
5. Do you think that we can make a better world if we prioritize intersubjective relationships over economic progress? Defend your answer.

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## ***What I Can Do***

In our present society, we can notice all kinds of differences of people in the world that may result to inequality, injustice, and all sorts of abuses. In order to create a better world, we have to be sensitive about these things and respond in kind manner. Below are societal problems which need solutions from intersubjective point of view. Understand each statement and give concrete solutions. Use the ideas on intersubjectivity elaborated by the philosophers we discussed. 3-5 sentences are enough.

1. Instead of showing mercy, many people make fun of persons with disabilities.

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2. Regarding rape issue, women are blamed because of the type of clothes they wear.

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3. Many say that poor people are poor because of their mentality.

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4. Indigenous people have their own culture others do not understand but some people make fun of them.

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5. Nowadays, some people think that psychological problems are just excuses people do to justify their weaknesses.

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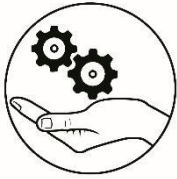


## **Assessment**

Multiple Choice. Choose the letter of the best answer. Write the chosen letter on a separate sheet of paper.

1. Among the statements below, what best describes intersubjectivity?
  - a. Intersubjectivity is about how humans treat plants.
  - b. It is a state of sharing of subjective states by two or more individuals.
  - c. It is about how we judge other persons.
  - d. We treat others as objects in intersubjective relationships.
2. Which statement is incorrect about intersubjectivity?
  - a. Love is an important aspect in intersubjective relationships.
  - b. We can put ourselves in the shoes of others.
  - c. I can disregard others as much as I want.
  - d. We cannot help but be sensitive with the existence of the other.
3. Who among the discussed philosophers focus on the concept of human-heartedness in his philosophy of intersubjectivity?
  - a. Karol Wojtyla
  - b. Martin Buber
  - c. Confucius
  - d. Martin Heidegger
4. Who is the Jewish philosopher who introduced the “I-Thou” and “I-It” relationships?
  - a. Karol Wojtyla
  - b. Martin Buber
  - c. Confucius
  - d. Martin Heidegger
5. What is the main focus of Karol Wojtyla’s philosophy of intersubjectivity?
  - a. Intellect
  - b. Feelings
  - c. Participation
  - d. Contribution





## ***Additional Activities***

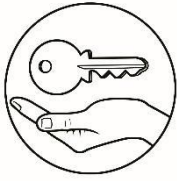
**SONG ANALYSIS:** Intersubjective relationship is one of the favorite themes of Filipino songs. Think of a Filipino song which is about intersubjectivity. Write down the lyrics of the song and analyze how intersubjectivity is explored by the song. Give also the implication of the song to relationships you have with others.

**SONG:**

**ANALYSIS:**

## RUBRICS FOR THE ACTIVITY

Performance Areas	Outstanding 4	Very Satisfactory 3	Satisfactory 2	Needs Improvement 1
<b>Ideas</b>	This paper is clear and focused. It holds the reader's attention. Relevant details and quotes enrich the central theme.	This paper is mostly focused and has some good details and quotes.	The writer is beginning to define the topic, even though development is still basic or general.	The topic is not well-defined and/or there are too many topics.
<b>Organization</b>	The organization enhances and showcases the central idea or theme. The order, structure of information is compelling and moves the reader through the text.	Paper (and paragraphs) are mostly organized, in order, and makes sense to the reader.	The organizational structure is strong enough to move the reader through the text without too much confusion.	Sentences within paragraphs make sense, but the order of paragraphs does not.
<b>Sentence Fluency</b>	The writing has an easy flow, rhythm, and cadence. Sentences are well built, with a strong and varied structure that invites expressive oral reading.	The writing mostly flows and usually invites oral reading.	The text hums along with a steady beat but tends to be more business-like than musical, more mechanical than fluid.	The text seems choppy and is not easy to read orally.
<b>Conventions</b>	The writer demonstrates a good grasp of standard writing conventions (e.g., spelling, punctuation, capitalization, grammar, usage, paragraphing) and uses conventions effectively to enhance readability.	The writer understands good writing conventions and usually uses them correctly. Paper is easily read and errors are rare; minor touch-ups would get this piece ready to publish.	The writer shows reasonable control over a limited range of standard writing conventions. Conventions are sometimes handled well and enhance readability; at other times, errors are distracting and impair readability.	The writer seems to have made little effort to use conventions: spelling, punctuation, capitalization, usage, grammar, and/or paragraphing have multiple errors.
<b>Presentation</b>	The form and presentation of the text enhance the ability of the reader to understand and connect with the message. It is pleasing to the eye.	The format only has a few mistakes and is generally easy to read and pleasing to the eye.	The writer's message is understandable in this format.	The writer's message is only understandable occasionally, and the paper is messily written.



## ***Answer Key***

<b>Assessment</b>
B
C
C
C
B
C

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