



The Concept of *Pavvurulun* towards a Filipino Act of Philosophizing

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ABSTRACT

This paper explores the significance of Pavvurulun as an identity among the Ibanags toward Filipino philosophy. By merely establishing a well-founded interpretation on our own language and relating to the Philippine setting in the modern situation, by uplifting the spirit of human relationship among other individuals would generally motivate one to reflect on his own consciousness. The method used in the paper is historico-analytic, phenomenological and metalinguistic similar to the approach of Dr. Leonardo Mercado, who is one of the pioneers of Filipino philosophy. Hence, this paper attempts to figure out the Ibanag's way of understanding the human practices in pavvurulun. In the most progressive aspect to bridge the gap among minoritized individual that would enable them to participate in a dialogue, the researchers used the perception of the Ibanags in their way of understanding "pavvurulun" as a tool for philosophical reflection. "Pavvurulun", synonymous to the Tagalog term, "pakikisama" or pakikipag-kapwa" and Ilokano term "pakikaddwa" or paki-geyem". It has its deeper meaning because it does not simply show concern, respect and care for the other person but more on philosophical identity of Oneness amongst Ibanags. This simply means that "Pavvurulun" connotes the intimacy of relationships which is being nurtured by two or more individual person who are both willing to sacrifice for their significant others and ready to surrender for their individuality for the sake of the other.

Keywords: Experience, Language, Participation, Self and the Other

Introduction

"Meaning is always contextual." According to Ludwig Wittgenstein. In one of the occasions celebrated by UNESCO, there is a need for a philosophical reflection because it serves as the basis of democracy, human rights, a just society, and most importantly it leads to culture. According to Dr. Danilo Alterado, "philosophical reflection is a solution for 'multiculturalism', because philosophy is at the neutral ground." The role of philosophical reflection deals with human conditions and the issue of indigeneity is very crucial nowadays. In the question of indigeneity, culture refers to 4 D's namely

the dance, diet, dialect, and dress. But what marks the significance on the issue of culture is the language per

se. Basically, language serves as qua communal resource, and not just a tool for communication but a way to conglomerate every individual person to be able to strengthen their being human.

By promoting openness and knowledge exchanges, such dialogue would contribute to integration and social cohesion, to alliances between groups, and to decreased conflict and misunderstanding. According to the Council of Europe, intercultural dialogue would in a sense be a way to address cultural pluri-belonging in a multicultural context. It would help strike a new balance by preventing any group from losing its roots. Several conditions would be required for such dialogue, namely respect for dignity, the rule of law and democratic foundations, and the rejection of ethnocultural and religious traditions that infringe on the rights and integrity of individuals. Intercultural dialogue calls for a reflective

approach, mutual respect and recognition, an impartial response by public authorities to requests, the promotion of common standards and the rejection of moral relativism.¹

In a contemporary situation, there is a vast progression and succession in the life of a human person as reflected in the changing concept of reality. Some live a lifestyle of trends following their own cultural existence while others are living their lives in accordance to the pacing of the changing world. People in the society, whether individual or group, may come and go. What remains are the values and practices they have acquired during their human existence. Life really changes because of the influence of abrupt effect of technology. Sadly, these human interactions are taken for granted. Language plays a great role in a day-to-day communication. But what happens now a day, communication is manifested in just a pinch of the fingers through high-tech gadgets and the rest. Inventions of sciences are far beyond the reach of ordinary people especially to the uncivilized places and to the places that doesn't appreciate the abrupt changes of the world and society. Of all symbols, language is the most important because man uses it to represent the contents of his imaginary world. Through it he can easily convey his own thoughts and feelings to another person.² In the mainstream however, there is a difficulty in the argument as to prove whether there is a Filipino philosophy but since this paper only focuses on the Ibanag context of *pavvurulun*³ and how it contributes to the realm of Filipino philosophy lays its own scope and delimitation. Philosophy is born with man; it is an existential characteristic of man given with the mere fact of existence and perhaps it is powerless with regard to the problematique of life.⁴

Statement of the Problem

As the human person goes on his life, he cannot but compete and dispense his knowledge to the multi-cultural world. This paper will attempt to explore the concept of *pavvurulun* towards a Filipino

act of philosophizing based on the following questions:

1. What is the concept of *pavvurulun*?
2. How does the *pavvurulun* bring the ideas and insights into cultural consciousness?
3. How does it contribute to the development and progress of the Filipino philosophy?

Discussion

Each time we expand our horizons and make an effort to become familiar with others, we also learn about ourselves. In fact, we can only come to know ourselves through the type of interaction that is at the heart of collective life (i.e., the interaction between the 'Self' and others viewed as the 'non-Self'). Contemporary societies are often preoccupied by concerns about what immigration means today and questions about their own identity.⁵

Ibanag's concept of Pavvurulun

Every person has its own philosophy which is concerned with the group's worldview and the reason behind people's way of thinking (Gorospe:1972 p. 22). The Ibanag language is spoken by more than 500,000 speakers in Cagayan Province in Northeast Luzon, Philippines. They are one of the minority groups in the country. The term "Ibanag" was derived from the root word *bannag* which means "river."

As cited by Fr. Leonardo Mercado, in his book *Elements of Filipino Philosophy*, "The Ibanags of Northern Luzon have a term, *ikararua* (soul), which means a companion of the body.⁶ Thus, in the case of shock (*makararuanan*), the soul is said to leave the body while the body remains alive. So the ritual (*mangagaggakao*) of inviting the soul to return to the body implies this conviction. The soul gives "direction and wholeness to the man" and therefore complements the body.⁷ If the rudder gives direction to a ship, so the soul does to man. The Ibanags also think that the soul has corporeal qualities. It can have color, and souls of

¹ Francine Saillant, "Diversity, Dialogue, and Sharing", <http://www.unesco.org/open-access/terms-use-ccbysa-en> p.22

² Manuel B. Garcia, *Sociology Basic Concepts and Perspectives*, Manila: National Book Store, 1992., 94.

³ It is important to note that while other cultural minorities have their own interpretation of oneness or *pavvurulun* in Ibanag, we must consider the Heidegger's development of understanding interpretation. "In interpretation understanding appropriates what it has understood in an understanding way. In interpretation understanding does not become something different, but rather itself. Interpretation is existentially based in understanding, and not the other way around. Interpretation is not the

acknowledgement of what has been understood, but rather the development of possibilities projected in understanding." Martin Heidegger, *Being and Time*, trans. Joan Stambaugh (Albany: State University of New York Press, 1996), 139.

⁴ Danilo Alterado et.al. *Francis Gevers Missionary and Philosopher of our times*, (Baguio:Saint Louis University Printing Press, 2012),p. 18.

⁵ Saillant, "Diversity, Dialogue, and Sharing", 17.

⁶ See Marino Gatan, *Ibanag Indigenous Religious Beliefs* (Manila: Centro Escolar University Research and Development Center, 1981), pp. 123-24.

⁷ *Ibid.*,p. 124.

dead babies and children are “supposed to reach full maturity or adulthood.”⁸

One of the important characters to label them is their unique possession of their own thought by means of language in their *pabirida* (communication). When the Ibanag engaged in *pabirida* (communication), there is a *pakipavvurulun* (a contextual meaning for commitment, harmony, oneness) that what the participants mean attached to it is his/her sincerity. This however is expressed by the Ibanag in such a way that for other group of minorities Ibanags are sometimes labelled as the most exaggerated in expressing their thoughts.

Identity simultaneously includes and excludes. To define one's self as a part of a group is to distance one's self from those who are outside it. That means that in finding out one's identity is to recognize where he comes from. The researchers would like to argue from this point that the use the Ibanag concept of *pavvurulun* as philosophical reflection on this paper necessarily bound towards what we coined as “Filipino philosophy.” It may not be a well-founded with as compared to other philosophical claims but it has its own uniqueness and dynamism and allows a continuous quest for philosophical endeavor hence possesses the true character and nature of philosophy. Because “man is always a beginner when it comes to living truly as man.”⁹ But like in many other countries, Philippines is culturally diverse. One of the real challenges lies on the identity of what we call Filipino philosophy. It is not easy to affirm a Filipino identity as Dr. Emerita Quito observed, “Filipinos do not have time to philosophize because they are too busy earning for a living.”¹⁰ Seldom would write about the origin of one's culture. Not until it becomes an academic requirement in a particular course. Thus, there is a need to revive our own unique way of doing philosophy. But nevertheless, philosophy can be viewed from an academic perspective and from a cultural perspective.¹¹ Though Quito does not deny the possibility of coming up with a formal and academically legitimate form of Filipino Philosophy, she also emphasizes the fact that it has to come from a ‘grassroot’ level to which the discourse is elevated to an academically suitable degree. At this subtle point, the trend towards the search of Filipino philosophy has become divided in how the idea of a “grassroot” philosophy ought to be understood.¹² The Ibanag's

context of *pavvurulun* emanates from its own character as it also became a prestige celebration in Tuguegarao City, Cagayan. It simply shows the fact that when we deal with identifying our own philosophical thought it is embodied within culture. Ordinary people begin their philosophical inquiry from their collective psychological need to have a reason for being and staying together, they need to have a common mission to construct their reality that leads to a common vision of who they could be.¹³

August is a month of merriment for Tuguegarao as it commemorates the feast of its Patron – St. Hyacinth of Poland. Dubbed as “Pavvurulun AFI Festival,” the celebration is not just a form of thanksgiving for all the blessings and abundance the city has received, but it also features core values of unity and camaraderie among Tuguegaraoños.

The celebration is made more festive with the Trade Fair. The event is a much-awaited activity not only by the locals but also among the tourists and visitors who visit the city during the celebration.

The activity brings together various industries and businesses that showcase their unique products. Residents of the city as well as tourists are provided opportunities to see diverse products that highlight the economic side of Tuguegarao City. This shows the government's support in the attainment of the objectives of the business sector. Year in and out, there is a high participation of exhibitors as the LGU provides free stalls to everyone who wish to display their products. The Local Government of Tuguegarao values the importance of each businessman in the economic growth of the city. Meanwhile, the highlight of the activity is the conceptualization of FIRE as the main element which pushes its people to work hard for a bountiful crop and the fiery awakening of the community in realizing individual and community goals. Such concepts are captured in a choreographed dance frenzy of thousands of students with torches capturing the origin of the town. It portrays the historic past of the city as it pushes to the present and future.

The Pavvurulun AFI Festival also showcases the culture of the Ybanags through the different competitions and activities that are lined up. The academic community is given the spotlight for these events.

The Pavvurulun AFI Festival has always been a memorable episode where all local residents,

⁸ Leonardo Mercado, The Filipino Mind Philippine Philosophical Studies II, Cultural Heritage and Contemporary Change Series III, Asia, Volume 8, <<https://www.crvp.org/publications/Series-III/III-8.pdf>>

⁹ Alterado (2012), p. 15.

¹⁰ Emerita Quito, The State of Philosophy in the Philippines Manila: De La Salle University Research Center, 1983., 9.

¹¹ Emmanuel D. Batoon, “Tracing Mercado's Anthropological Perspective (First of Two Parts)” <http://www.kritike.org/journal/issue_14/batoon_june2014.pdf>

¹² Roland Theuas DS. Pada, The Methodological Problems of Filipino Philosophy, KRITIKE VOLUME EIGHT NUMBER ONE (JUNE 2014) 24-44, p. 26.

¹³ Ibid, 3.

tourists and visitors bask in gaiety as Tuguegarao celebrates **PAVVURULUNAN (Oneness)**
<http://tuguegarao.city.gov.ph/pavvurulun-afi-festival/>

Pavvurulun as an Identity of the Self and Consciousness

The Ibanag's way of showing the value of pavvurulun are manifested in their manner of asking the question "*Sitaw y angyanam mu?*" (Where are you going?) and attached to it "*Sinni y kavvulun mu?*" (Who is your companion?). The traditional way of asking the following questions embodied a long way of experiences passing from generations to generations. Hence, it pictures a deep sense of consciousness, care, harmony and love to one's self and to the others. Heidegger's (1962) conception of the self as Dasein which is based on the ontological perspective of the development of the self (Malhotra, 1987).

Nono/ Bagi or the Self

In every sense of participation of man, it involves the self as the center in order to achieve oneness or harmony with the others. The Ibanags are identified through his family or *pattataman* and through his kinship group or *karaga* and this clan or *ginafuanan* identifies themselves with him too. His family and his kinship are the immediate extension of his "self." His life has evolved out of the constant shaping behind the presence of these personalities. The "I" extends to others therefore "I-thou" relationship is built and established. Gabriel Marcel rejects this notion of solipsism and idealism for it destroys the essence of the human person as subject which is his means of participation. He affirms it so well that in participation it has to "discover how a subject, in his actual capacity as subject, is related to a reality which cannot in this context be regarded as objective, yet which is persistently required and recognized as real."¹⁴ The human person can never attain his very self until he freely and generously enters into the tension of participation with the other which ceases to treat the other as object but accepts the other as subject. This has been the point of Marcel reacting on Descartes' "I think therefore I am", because for Marcel thinking is not only confined with the self or "cogito" but with the "I" and "You" who think. Gabriel Marcel insisted that, "I have no right to treat myself as prior to, or more

indisputably real than others; I only exist within a certain fullness to experience, which is not private, but trans-subjective"¹⁵

Experience as Source of Consciousness

An Ibanag's experience of the other allows him or her to understand the value of *pavvurulun*. It mirrors a sense of being one with the other. This is manifested when Timbreza said:

"Kung ang pilosopiya ay nag-uumpisa at nag-uugat sa karanasan at nagtatapos din ito sa karanasan, nangangahulugan na mayroong pilosopiyang Pilipino, sapagkat maroon din namang karanasang Pilipino"
(Timbreza:1982 pp. xvii-xviii).

Timbreza here argues that the cultural products of Filipinos are enough sign that Filipinos are capable of doing philosophy, though this translates in the similar vein that philosophy is understood in a cultural context as much as Eastern philosophy is regarded as a legitimate philosophy in a Western context.¹⁶

Knowing the meaning of one's life and experience or how one is to respond to a particular call is not a matter of recording the past and re-opening it in order to give a response. Experience is a continuous unfolding. It is the very source of wisdom wherein others would even mark it as the greatest teacher, but only if it becomes a meaningful and useful experience. According to Dr. Jeffrey M. Centeno, "Experiences are ways toward a deeper knowledge of ourselves. Experiences therefore bring us to a heightened sense of self-awareness."¹⁷

Timbreza further argues that it is through the unique perspectives and cultural inclinations that Filipinos have an experience of what is Filipino.¹⁸

It brings us on Descartes thinking that the world is hypothetical in nature. Before we could trust anything, it must be doubted first because a person must not be misled by the judgement accorded to him by his own senses. He says, "I discover that thought is an attribute that really does belong to me. This alone cannot be detached from me. I am; I exist; this is certain."¹⁹ Of all the qualities and characteristics of men, it is experience that is indispensable.

It pictures a reality that one's experience cannot be passed to other self. And on this sense experience becomes relative. Man creates his

¹⁴ Gabriel Marcel, *Philosophy of Existentialism*, (New York: Carol Publishing House, 1995), p. 127.

¹⁵ Gabriel Marcel, *Mystery of Being Volume II: Faith and Reality*, (Chicago: Henry Regnery Company, 1960), p. 8.

¹⁶ Roland Theuas DS. Pada, *The Methodological Problems of Filipino Philosophy*, p.33.

¹⁷ Dr. Jeffrey M. Centeno, "*Ethics of Thinking in A Rapidly Changing Society*."

¹⁸ Pada, p. 33.

¹⁹ Rene Descartes, *Meditation on First Philosophy*, Trans.by Gary Hatfield, (New York:Routledge, 2002), 134.

own experience and that particular experience can make or unmake him attain what is a good life. Experience makes man strong against everything. When one is aware of his or her experience, he or she becomes conscious before taking any other action. Thus, making him more conscious and careful of who he really is.

But how does one get to know himself? We shall investigate who we are and where we come from by using a scientific viewpoint. From this viewpoint, the researchers would like to emphasize that we are just our body. It can be very freeing to realize that our lives are very insignificant. In a way, we are really nobody. We are just small fries in the overall schema of the universe. Our lives are insignificant and short. When trying to find the purpose of life, we want to understand a global perspective that can reawaken our consciousness of our ecology. For the fact that “Worlds drifting in the wake of information so fast and distances so dispersed as to liquefy the rhizomatic tendrils of human consciousness.”²⁰

Since science says that this feeling of “I” is a perception that our brain creates, it is implied that when our brain dies, this feeling of “I” also dies without our body. Indeed, we know that our existence is a very rare and unique event; yet we still ask what should be the purpose of our life? If we do not discover that and renew the way we look at oneself, then we will waste our time by not knowing.

Language as the House of Being

The origin and the primitive form of the language game is a reaction; only from this can more complicated forms develop. Language – I want to say – is a refinement, ‘in the beginning was the deed’²¹

According to Heidegger, being comes to man’s awareness because man belongs to language. Heidegger says that language, as “the house of Being,” is the dwelling place of man.²² Language becomes a medium in every barrier that divides man. Language is the mode of social existence. It is the fundamental relation to others that makes life a meaningful one. For him *Dasien* or “there-being” is the Authenticity or the fullness of human existence. It is the dynamic interpretation of human person.

However, this *Dasein* can never be complete because we are always a “becoming”. One cannot really know the identity of a person unless he knows his past life, his present situation and of his future possibilities. To be fully human then is to become authentic, to achieve one’s true self. To be authentic, in turn, is to respond to the call of Being. And here, the response on the question of Being is language. Thus, language is respondent to being’s invitation. As a response language becomes an articulation that makes us question the unseen things and others. It brings into a higher understanding and awareness on the ecological issues.

For Heidegger, he recognizes that language is the articulation. Language is discourse, a dialogue. This means that language as ontological that is a concern for Being. Any sort of speaking about Being presupposes a listening to the beckoning of Being.

The language of *Dasein* for Heidegger is Care. It is the authenticity or a meaningful existence. It speaks about the “core” of existence. Thus, becomes an attunement, a balance and relationship of integrity, a concern with the world where man is living. This refers to the truth of who we are. Example, it is by listening that we can speak well. But we can only speak if it really concerns us and ecological issues are what make us more concern. Humans are capable of many tasks, with language being among the most complex. Language allows us to communicate abstract thoughts through an infinite combination of words and meanings.²³ It is in language that we lived, dwell, and emphasized the house of Being. “Henceforth, it is language that makes the world a world for man, a world where his possibilities are realized.”²⁴ The fact that our language has such words standing ready for duty ought to make us wonder whether we are all that far removed from the savages. And when we take the trouble to examine our language, we will find many other examples. Our potential to develop these abilities is an endowment of nature; the actualization of that potential is ensured by nurture, and furthered by culture. This potential given to humans will find no actualization outside the context of a human community: ‘to imagine a language means to imagine a form of life’²⁵. A form of life; that is: living organisms engaged in a complex web of activities and practices. Ibanag (also known as Ybanag, Ibanak) is a native to

²⁰ Charles Lemert, *The Structural Lie Small Clues to Global Things* (United States: Paradigm Publishers, 2011), p. 16.

²¹ G.H. von Wright, *Culture and Value* (ed) in collaboration with H. Nyman. Trans. P. Winch. Amended 2nd edn. Oxford, Blackwell, 1980. p.31.

²² Christopher Ryan B. Maboloc, *Philosophy of Man: The Existential Drama Fundamental Topics and Thinkers* (Manila: Rex Books Store, 2013), p. 16.

²³ Siobhan Chapman & Christopher Routledge, *Key Ideas in Linguistics and the Philosophy of Language*, 2009, 15.

²⁴ Ibid.

²⁵ Wittgenstein, Ludwig, *Philosophical Investigations*. Trans. G.E.M. Anscombe. 2nd edn. Oxford: Blackwell, 1997. p. 19.

Philippines and belongs to Language family of Austronesian Malayo-Polynesian Philippine Northern Luzon Cagayan Valley. The Ibanag Official status is that it is an Official language in regional language in the Philippines regulated by Komisyon sa Wikang Filipino. Its Language codes in ISO 639-3 ibg, Glottolog iban1267, and Linguasphere 31-CCB-a. (https://en.wikipedia.org/wiki/Ibanag_language).

As cited by Atty. Michael Tamayao, "Language as a methodology, presupposes that language mirrors the world view of a particular culture. Hence, through the world views extracted from the language of the Filipinos, Filipino thought is drawn out. The thoughts and values of the speaking group are encoded in the language."²⁶

Fortunately, the Ibanag's context of *pavvurulun* is also the language of being. It goes beyond the dimension of coming together of it features a very unique character of oneness and harmony among the Ibanags.

Pattaradday or Participation

The importance of *pattaradday* for the Ibanags are revealed in the fact that whatever they do in their lives it must be with the conformity of their family, kinship group and clan. *Pattaradday* is not that obvious for the Ibanags but then an exclusive term for the Ibanags. It can only be realized if there is a foundation of love established within them.

*The Filipino believes in "pakikisama" or "smooth interpersonal relationships." "Pakikisama" which literally means "to live well with others" is a spirit of camaraderie pushed to an extreme....Hence, the Filipino, as a general rule, does not "rock the boat", he is willing to go along with the rest to preserve peace and assure smooth, interpersonal relationships.*²⁷

In *pavvurulun*, innate to it is *pattaradday* where both of these words are bounded with relationship, hence there are participation being done. Human consciousness of existence in the world does not end up as a self-enclosed world. This points Gabriel Marcel's understanding the way to the existence of others is through human relation. *Pavvurulun* is a unique experience among the Ibanags. It uplifts the sense of *kavvulun* or the other. The Ibanags perspective of *pattaradday* is clearly shown that it is through the participation of the other that a human

person realizes himself. "Esse always means co-esse, to be is to participate"²⁸. This is the undertone of Gabriel Marcel's theory of Participation. However, there is no participation without existence. Existence is the "way in which I am in the world"²⁹ or it is the altitude of immediate participation to the world through the body. Because in every human situation it is not "I am" but rather "We are" and because the foundation of this participation is love. The notion of Marcel on Non-Objectifiable participation is greatly emphasized in a manner of faith, hope and love that manifest in communion and the I-thou relationship. It is a defense against solipsism and idealism. Solipsism is "nothing but a blinding, and a blinding which is at least to some extent voluntary."³⁰ We cannot deny the significant role of the others in all human activities, existence is essentially co-existence and the same is through with the Ibanag context of *pavvurulun*. The participation grounding the "I-thou" relations implies an interpretation of beings and a togetherness of realities. *Pavvurulun* is not abstract but a concrete global act of the whole person encompassing his body, intellect, well and feeling. It involves his freedom in an act of decision whereby man chooses to enter into communion or not. "As man continually seek for truth and able to grasp something on it, it is the person responsibility to share it."³¹ When we encounter the other, we become more responsible of our actions.

Kavvulun or the Other

The life of every Ibanag is instilled largely on communal orientations. In relevance to the idea of Gabriel Marcel on the I-thou relationship, the Ibanag accepts the others as a unique, free and conscious person the same as his categories. This shows the person-to-person relationship. And another reference to this is the intersubjective relationship where in Marcel points the significance of "togetherness" with other person.

Mercado developed this methodology by using the analogy of the family resemblance. This analogy tells that each member is unique in his own right but, at the same time, shares a common feature with the members of the family. Applying this to the analysis, some characteristics of Filipino philosophy can be uncovered by getting some hints from neighboring nations. As a popular saying

²⁶ Michael Tamayao, Mercado's Approach in Leading us to a Filipino Philosophy, <<https://tamayaosbc.wordpress.com/2005/02/15/filipino-philosophy/>>

²⁷ Quito (1983), p.11.

²⁸ Adams, Pedro "Marcel: Metaphysician or Moralist", Philosophy Today, Vol. X, No. 3/4, Fall, 1966, p. 188.

²⁹ Pax, Clyde. "Marcel's Way of Creative Fidelity", Philosophy Today, Vol. XIX, and No. 4 /4, spring, 1975, p. 16.

³⁰ Gabriel Marcel, Mystery of Being Volume II: Faith and Reality, (Chicago: Henry Regnery Company, 1960), p. 20.

³¹ Alterado (2012), p.279.

goes, "tell me who your friends are and I'll tell you who you are."³²

As long as the Ibanag recognizes the presence of the others, he may perceive that he is no longer alone in the world. Because the concept of the "I am" will be changed into "I have," and the I-thou relationship will always lead into conversation. A conversation between the two unique individuals is a manner of self-giving, openness and sharing. *Pavvurulun* is a sense of sharing for the Ibanags especially during "fiesta" celebrations. According to Espiritu (1986), no aspect of Philippine culture does more to promote interpersonal communication beyond community boundary than the fiesta. Fiesta becomes an avenue to go back to traditional practice of cultures religious rituals.

The magico-religious and ritual practice is in no way an attempt to accomplish something based on the rules of nature, nor to explore some kind of speculation or theory about those same rules, but simply to express an emotion or stance on the human condition.³³ "Pakkipag-kapwa" which is termed in the Ibanags in their vernacular as "Pakipavvurulun" has its deeper meaning because it does not simply show concern, respect and love for the other person but to put your individuality in the person of the other. This simply means that "*Pavvurulun*" connotes the intimacy of relationships which is being nurtured by two individual persons who are both willing to sacrifice for their significant others and ready to surrender for their individuality for the sake of the other.

Habermas would say that in our way of understanding is to address about something i.e., for religious ritual practices, requires a performative attitude and commit himself or herself to certain presuppositions. By the simple act of performing a ritual requires a depth of expression and attitude in order to achieve such goal. In seeking to reach an understanding, natural-language users must assume, among other things that the participants pursue their illocutionary goals without reservations, that they tie their agreement to the intersubjective recognition of criticisable validity claims, and that they are ready to take on the obligations resulting from consensus.

Self-consciousness is what distinguishes us from other mental beings, such as cats and rabbits, and from everything else. This is confirmed when we reflect on how much of what matters in our mental life

and social interactions presupposes the self-consciousness of ourselves and others. For example, we value our own autobiographical memories and our own future plans. This would be impossible if we were not self-conscious. Or again, we praise and blame other people because we take them to be self-consciously aware of their own responsibilities. If other people were not self-conscious, the rationale for most of our attitudes to others would simply be lost. (Garret,1998:5) The researchers would highly suggest that if educators and scholars who are on the side of whether establishing or re-establishing Filipino philosophy must start to dig up from a deeper ground of intellectual discourses and claims of being a Filipino because doing philosophy is a never-ending process whether we are Filipinos or not as long as the word philosophy exist wisdom must never be hidden and stop.

Conclusion

Ultimately, *pavvurulun* is the means of establishing human relationships, oneness, and harmony with others. The validity basis of language is also the basis of interpersonal relationship. Hence, being one and harmony with others leads to self-reflection and understanding of our selves. And in the communication, language plays a great role on its functionality. Furthermore, if we say something, we must also do something. *Pavvurulun* is an act of acceptance, sharing, forgiving, and thanksgiving. *Pavvurulun* reveals its unique characteristics among the Ibanags through a deep appreciation to *kavvulun* or the other. It becomes a celebration of life where everyone is open for self-reflection. Using our own language indeed allows us to express more of our philosophical thought. The researchers would agree that commitment on what we utter is a motivational tool for action when we enter in communion with others. Thus, for Ibanags the *kavvulun* plays a significant role in the community. The interpretation and analysis of *pavvurulun* can pave the way for understanding the Ibanags and their native language and ultimately serve as a clearing house of ideas towards realizing and showcasing philosophical ideology towards Filipino philosophy. If in every claim for new knowledge is posted then the search must begin. That is the way of doing philosophy.

³² See Michael Tamayao, Mercado's Approach in Leading us to a Filipino Philosophy.

³³ Felicia DeSmith ,(2005) "Frazer, Wittgenstein and the Interpretation of ritual Practice," *Macalester Journal of Philosophy*: Vol 14: Iss.1, Article 6, p.64.

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Authors Bio Note

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