

**Emerita Quito, Mary John Mananzan,
and Filipina Philosophy:
A Critical Comparison of the Thoughts
of the two Leading Female Philosophers
of the Philippines**

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ABSTRACT

Emerita Quito and Mary John Mananzan are two of the leading Filipina philosophers of contemporary times. By using the dialogical hermeneutics of Martin Heidegger and Hans-Georg Gadamer, this paper aims at a deeper understanding of their thoughts through a critical comparison. Such a critical comparison focuses on their respective: (1) places among the twelve discourses of Filipino philosophy, (2) methods of philosophizing, (3) reflections on Filipino philosophy, and (4) thoughts on the Philippine society. To attain these goals, this paper contains three substantive sections dealing with: (1) the philosophy of Quito, (2) the philosophy of Mananzan, and (3) the critical comparison of their philosophies.

Keywords: Filipino Philosophy, Philippine Society, Colonialism, Philippine Feminism

INTRODUCTION

In the 2014 article “Assessing the Developmental Potentials of some Twelve Discourses of Filipino Philosophy,” F. P. A. Demeterio presented a table containing the names of leading Filipino philosophers (193). Demeterio assembled this table by culling names from Alfredo Co’s 2009 essays “In the Beginning . . . a Personal Petit Historical Narrative of the History of Philosophy in the Philippines,” and “Doing Philosophy in the Philippines: Fifty Years Ago, Fifty Years from Now”; as well as from his email exchanges with Napoleon Mabaquiao, then Chair of the Philosophy Department of De La Salle University, Jeffrey Oca, Chair of the Philosophy

Department and Associate Dean of the College of Arts and Sciences of Silliman University, and Raymundo Pavo of the University of the Philippines, Mindanao. He counter-checked his initial list against some of the recurrent names in Rolando Gripaldo's 2000 book *Filipino Philosophy: A Critical Bibliography, 1774-1997* and 2004 book *Filipino Philosophy: A Critical Bibliography, 1998-2002*. His resultant list was trimmed down, with the help of Google Scholar, by excluding the names with less than five recorded titles, as well as the names with less than five recorded citations, as of 13 March 2013.

Table 1. Leading Filipino philosophers and writers/scholars of philosophy, with their corresponding institutional affiliation, and number of works and total number of citations as recorded in Google Scholar as of 13 March 2013

Filipino Philosopher and Writer/Scholar of Philosophy	Institutional Affiliation	Number of Works Recorded in Google Scholar	Total Citations in Google Scholar
Abulad, Romualdo	De La Salle University/ University of San Carlos	13	13
Babor, Eduardo	Holy Name University	5	13
Bonifacio, Armando	University of the Philippines Diliman	7	8
Bulatao, Jaime	Ateneo de Manila University	17	231
Canilao, Narcisa	University of the Philippines Baguio	5	7
De Castro, Leonardo	University of the Philippines Diliman	19	49
Demetrio, Francisco	Xavier University	20	91
Dy, Manuel	Ateneo de Manila University	20	15
Ferriols, Roque	Ateneo de Manila University	11	8
Gorospe, Vitaliano	Ateneo de Manila University	24	115
Gripaldo, Rolando	De La Salle University	27	43
Hornedo, Florentino	Ateneo de Manila University/ University of Santo Tomas	23	52
Ibana, Rainier	Ateneo de Manila University	13	7
Lee, Zosimo	University of the Philippines Diliman	13	12
Mananzan, Mary John	Saint Scholastica College	15	119
Mercado, Leonardo	(Society of the Divine Word)	17	160
Miranda, Dionisio	(Society of the Divine Word)/ University of San Carlos	5	14
Ocay, Jeffry	Silliman University	7	6
Palma-Angeles, Antonette	Ateneo de Manila University	5	12
Pascual, Ricardo	University of the Philippines Diliman	6	15
Pilaro, Daniel Franklin	Adamson University	8	14
Quito, Emerita	De La Salle University	24	38
Reyes, Benito	Far Eastern University	11	13
Reyes, Ramon	Ateneo de Manila University	10	6
Rodriguez, Agustin Martin	Ateneo de Manila University	18	17
Timbreza, Florentino	De La Salle University	17	18

Among the 26 names in Demeterio's list are four names of women thinkers: Narcisca Canilao of the University of the Philippines Baguio, Mary John Mananzan of Saint Scholastica College, Antonette Palma-Angeles of the Ateneo de Manila University, and Emerita Quito of De La Salle University. In the Philippines, the mention of the phrase "Filipina philosopher" to a philosophy professor or student would most probably trigger in his/her mind the name of Quito. But table 1 reveals that there is another Filipina philosopher who is even more widely cited than Quito: Mananzan. Table 1 attests that Quito and Mananzan are the leading Filipina philosophers in as far as the number of works and citations captured by Google Scholar are concerned.

The Two Leading Filipina Philosophers

Quito was born in 1929 in San Fernando, Pampanga. Thinking that she wanted to take up law, she enrolled in philosophy at the University of Santo Tomas and earned her bachelor's degree in 1949 (Jimenez, et al. 1). Falling in love with the discipline, she pursued graduate studies at the same university and earned her master's degree in 1956. She left the country in 1961, and worked for her doctor's degree at the Université de Fribourg, Switzerland, and earned the degree in 1965, with a dissertation on the thoughts of Louis Lavelle (1883-1951) (Evasco 3).

She came back to the country and taught at the University of Santo Tomas until 1967. Frustrated with the University of Santo Tomas's narrow adherence to Scholasticism and Thomism and its lack of research infrastructure for faculty and students, she tried teaching at Ateneo de Manila University, and Assumption College until the progressive Lasallian brother Andrew Gonzalez (1940-2006) invited her to transfer to De La Salle University. Consequently, in 1971, she became a full-time faculty member in DLSU (Gruenberg 198). She was able to get postdoctoral fellowships and grants in Universität Wien, Austria, in 1962, and in Universidad de Zaragoza, Spain, in 1964. She further trained in oriental philosophy and Sanskrit at the Université Paris-Sorbonne, France, in 1974. She retired from DLSU as a full professor and professor emeritus in 1993.

On the other hand, Mananzan was born as Guillermina Mananzan in 1937 in Dagupan, Pangasinan (Liwag 1). Mananzan pursued her college education, major in history, at the Saint Scholastica College and earned her bachelor's degree in 1957. After graduation, she decided to join the Order of Saint Benedict, the organization of the nuns who owned and managed her alma mater, and received her religious name "Mary John." She left the country and worked for a diploma in missiology at the Westfälische Wilhelms-Universität Münster, Germany, earned the degree in 1970,

worked for her doctor's degree at the Pontificia Università Gregoriana, Italy, and earned the degree in 1974, with a dissertation on the analysis of creedal statements using the philosophies of Ludwig Wittgenstein and John Austin (L'Huillier).

She came back to the country during the height of Martial Law, and tried teaching philosophy at the Ateneo de Manila University (L'Huillier). In that Jesuit institution she gravitated toward a group named Interfaith Theological Circle that aimed at constructing a Filipino theology. Together with the other members of this group she soon realized that Filipino theology cannot be pursued in the comfort of a library or a university. This compelled her to spend more time outside the convent to do evangelical work with the urban poor and workers of Metro Manila. After directly supporting the historic labor strike against La Tondeña Distillery, and after witnessing the plight of the lower classes under the hands of a neglectful government and cruel police and military forces, Mananzan became a proponent of liberation theology (L'Huillier).

Her political engagement with the oppressed gradually focused on one of the most vulnerable sectors of the Philippine society, as well as of the Catholic hierarchy: the women (L'Huillier). This led her establish or cofound a number of feminist-oriented institutions and organizations. As a testament of her excellence in and dedication to the theory and praxis of theology, politics, and feminism, Mananzan garnered the following recognitions: the Dorothy Cadbury Fellowship at the University of Birmingham in 1994, the Henry Luce Fellowship at the Union Theological Seminary of New York in 1995, an Asian Public Intellectual Fellowship in 2002, the Outstanding Woman Leader Award from the City of Manila in 2009, and the citation as one of the 100 inspiring persons in world by the organization Women Deliver in 2011. At present, at the age of 79, Mananzan is still actively engaged with her philosophizing, theologizing, and praxiological advocacies.

Problematique

Although Quito is a dominant figure in the field of Filipino philosophy, table 1 shows that female Filipino thinkers are greatly outnumbered by their male counterparts. Filipino philosophy, therefore, is to a large extent a male discourse. This paper would like to invite the readers to acknowledge that there are such agents as Filipino women philosophers, and that and that aside from Quito there is another Filipino woman philosopher who can be as great as their male counterparts. This paper, therefore, is an initial effort toward the rectification of the gender imbalance in as far as the primary agents of Filipino philosophy are concerned. To

accomplish these goals, this paper would talk about the philosophical thoughts of Quito and Mananzan in a comparative way, focusing on their respective: (1) places among the 12 discourses of Filipino philosophy, (2) methods of philosophizing, (3) reflections on Filipino philosophy, and (4) thoughts on the Philippine society.

Methodology

Data Gathering: Quito wrote and published so many works. But in order not to be overwhelmed by the sheer volume of texts to be analyzed, this paper strategically sampled the publications that Quito herself thought to be the most important ones and the most representative ones of her works. Hence, this paper focused on some 33 publications that were republished in a festschrift, entitled *A Life of Philosophy: A Festschrift in Honor of Emerita S. Quito*, which the De La Salle University released in 1990. Table 2 lists the titles of these 33 publications.

Table 2. List of Quito's publications included in the analyses of this paper

Original Year of Publication	Title of Publication
1965-1970	A New Concept of Philosophy La Notion de la Liberte Participeedans la Philosophie de Louis Lavelle Herbert Marcuse and Contemporary Society The Philosophy of Henri Bergson The Symposium of Plato Existential Principles and Christian Morality The Phenomenology of Edmund Husserl The Theme of Absurdity in Albert Camus Should Communism be Taught in our Universities
1971-1980	Ang Pilosopiya sa Diwang Pilipino Ang Kasaysayan ng Pilosopiya Oriental Roots of Occidental Philosophy Four Essays in the Philosophy of History Lectures on Comparative Philosophy Structuralism: A General Introduction Reflections on the Death of God Robert Ardrey: Scientist or Philosopher The Historical Concept of Being and Truth The Philosophy of the Renaissance: Nicolas of Cusa Yoga and Christian Spirituality The Role of the University in Changing Women's Consciousness Ang Kayamanan ng Wikang Filipino Process Philosophy: An Introduction
1981-1988	Homage to Jean-Paul Sartre Three Women Philosophers Ang Pilosopiya: Batayan ng Pambansang Kultura An Existentialist Approach to Ecumenism Teaching and Research of Philosophy in the Philippines Values as a Factor in Social Action Structuralism and the Filipino Volksgeist ³⁰ Isang Teoriya ng Pagpapahalaga A Filipino Volksgeist in Vernacular Literature Philosophy of Education for Filipinos

Concerning the writings of Mananzan, on the other hand, the researchers were not able to identify any reliable comprehensive listing of her publications. But Mananzan has four books that compiled what for her were her most significant essays and speeches: (1) the 1987 *Essays on Women*; (2) the 1998 *Challenges to the Inner Room: Selected Essays and Speeches on Women*; (3) the 1998 *Woman and Religion*; and (4) the 2004 *Woman, Religion and Spirituality in Asia*. This paper would also strategically focus on some 39 essays and speeches of Mananzan that are contained in these four books, the specific titles of which are listed in Table 3.

Table 3. List of Mananzan's publications included in the analyses of this paper

Title of Book	Title of Article/Essay
<i>Essays on Women</i> (1987)	The Filipino Woman: Before and After the Spanish Conquest of the Philippines
	Sexual Exploitation of Women in a Third World Setting
	Emerging Spirituality of Women: The Asian Experience
<i>Challenges to the Inner Room</i> (1998)	Redefining Religious Commitment Today:
	Being a Woman Religious in a Third World Country
	Christ to A Contemporary Religious Woman
	Crisis as a Necessary Impetus to Spiritual Growth
	The Roots of Women's Oppression in Religion
	The Role of Women in Evangelization
	Benedictine Values and the Woman Question
	Jesus Meets the Weeping Women of Jerusalem:
	The Filipino Women See Their Vision through the Tears
	Theological Reflections on Violence Against Women
	Women of the Third World
	The Emerging Spirituality of Asian Women
	Feminist Theology in Asia: A Ten - Year Overview
	Religion, Culture, and Aging: An Asian Viewpoint
	The Jubilee Year from Asian Women's Perspective
	The Filipino Woman: Before and After the Spanish Era
	Feminine Socialization and Education to Feminism
	Women's Studies in the Philippines
	Prostitution in the Philippines
Filipino Migrant Workers in Spain	
Enhancing the Health of the Filipino Women	
The Paschal Mystery from a Philippine Perspective	
<i>Woman and Religion</i> (1998)	Woman and Religion
	The Religious Woman Today and Integral Evangelization
<i>Woman, Religion, and Spirituality in Asia</i> (2004)	Towards an Asian Feminist Theology
	Introduction: My Story, a Personal Perspective
	The Asian Feminist Theology of Liberation: A Historical Perspective
	Asian Women and Christianity: A Feminist Theological Perspective
	The Basics of Hinduism
	Women in Hinduism
	The Basic Teachings of Buddhism
	Women in Buddhism
	Basic Tenets of Islam
	Women in Islam
	Women in Confucianism
	Women in Indigenous Religions
	Women in New Religions of Japan: Tenrikyo
Women in Folk Religions	

Hermeneutic Processes: In order to accomplish its goals, this paper contains three substantive sections: (1) the first one talks about the philosophy of Quito, (2) the second one about the philosophy of Mananzan, and (3) the third one critically compares their philosophies. The first and second substantive sections were each structured with four subsections dealing with Quito and Mananzan’s respective places among the 12 discourses of Filipino philosophy, methods of philosophizing, reflections on Filipino philosophy, and thoughts on the Philippine society.

The first subsections, the ones dealing with the respective places of the two thinkers among the twelve discourses of Filipino philosophy, of the first two substantive sections were written by first thoroughly reading all of the 33 writings of Quito and 39 writings of Mananzan and followed by a nonexclusive classification of such texts in accordance with the discourses of Filipino philosophy that were identified and catalogued by Demeterio in his 2013 article “Status and Directions for ‘Filipino Philosophy’ in Zialcita, Timbreza, Quito, Abulad, Mabaquiao, Gripaldo, and Co.” Initially, Demeterio mentioned 16 discourses of Filipino philosophy, and these are shown in Figure 1 (208).

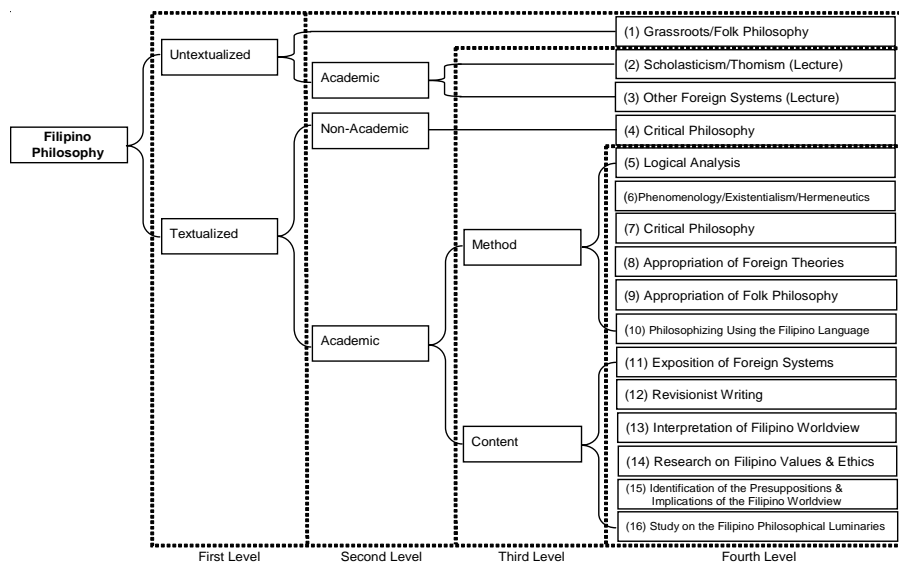


Figure 1. Demeterio’s identification of some 16 discourses of Filipino philosophy.

Since this paper is concerned about textualized philosophies, in the sense that this paper studied the philosophies of these two thinkers based on their published works and since this paper is concerned about academic philosophies, in the sense that both Quito and Mananzan were and are connected with tertiary educational institutions, the discourses 1, 2, 3, and 4 in figure 1 had to be set aside, as these discourses are either nontextualized or nonacademic. This left the paper with 12 textualized and academic philosophies, and these are discourses 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, and 16. It was into these 12 remaining textualized and academic discourses of Filipino philosophy that the selected texts of Quito and Mananzan were nonexclusively classified. The result of these classifications showed the discursive fortes and blind spots of the two Filipina thinkers.

The second subsections, the ones dealing with the philosophical methods of the two thinkers, of the first two substantive sections were written by discerning how these two thinkers philosophize in each of their discursive fortes. The result of these analyses showed the overall methods of philosophizing of the two philosophers. The third subsections, the ones dealing with the reflections of the two thinkers on Filipino philosophy, of the first two substantive sections, described how the two thinkers viewed the past, present, and future of Filipino philosophy.

The fourth subsections, the ones dealing with the thoughts of the two thinkers on Philippine society, of the first two substantive sections, were constructed by first identifying the Philippine social themes that recurred in their publications, followed by a streamlining of the list by limiting it to the ones that were shared by the same thinkers, and then by a thorough discussion of these themes. The common recurrent Philippine social themes from the texts of the two philosophers are: (1) colonization, (2) politics, (3) religion, (4) the Filipina, and (5) education. The results of these discussions provide another sample of the contents of the philosophies of the two Filipinas.

The third substantive section of this paper was written using the hermeneutical theory of Martin Heidegger (1889-1976) and Hans-Georg Gadamer (1900-2002) as interpretive framework. The hermeneutical theory of these two philosophers emphasized that although two individuals, or texts, are indeed radically different from each other, using one of them as a perspective in understanding the other, and vice versa, would actually yield some deeper and richer grasp of their radical individualities. Hence, by reading Quito side by side with Mananzan, this paper did not just comprehend Quito and Mananzan, but comprehended them relationally and more fully.

QUITO'S PHILOSOPHY

Place among the Twelve Discourses of Filipino Philosophy

Leslie Anne Liwanag, in her 2016 article "Ang Pilosopiya ni Emerita Quito," came up with the following radar chart that shows the discursive fortes and blind spots of Quito (67):

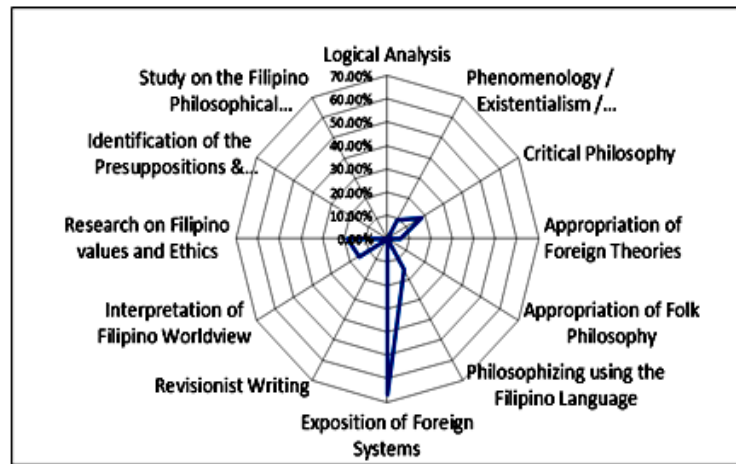


Figure 2. Radar chart of the fortes and blind spots of Quito in as far as the 12 discourses of Filipino philosophy are concerned.

According to Liwanag (fig. 2), Quito's discursive fortes are: exposition of foreign systems (66.7%); critical philosophy (18.2%); research on Filipino values and ethics (18.2%); philosophizing using the Filipino language (15.2%); and interpretation of Filipino worldview (15.2%). Her discursive blind spots, on the other hand, are: the use of logical analysis (0.0%); appropriation of folk philosophy (0.0%); revisionist writing (0.0%); identification of the presuppositions and implications of the Filipino worldview (0.0%); and the study on the Filipino philosophical luminaries (0.0%).

Method of Philosophizing

Exposition of Foreign Systems: Some of the foreign philosophers that served as the subject of Quito's expository publications are Lavelle, Herbert Marcuse (1898-1979), Henri Bergson (1859-1941), Plato (circa 428-circa 348 BCE), Edmund Husserl

(1859-1938), Albert Camus (1913-1960), and Jean-Paul Sartre (1905-1980). Some of the foreign philosophical systems that also served as her subjects are existentialism, structuralism, process philosophy, and yoga. Archival and library research are her primary methods for gathering information on these individuals and systems, and she took full advantage of her knowledge in European languages to access publications that are otherwise inaccessible to most Filipino scholars of philosophy. The works that belong to Quito's expositions of foreign systems are most probably introductory lecture materials that she developed into articles or books. They are, therefore, not problem-based.

Critical Philosophy: Figure 1 shows that the use of critical philosophy in analyzing Philippine realities is in itself a methodic discourse. Some of the phenomena that served as the subject of Quito's critical publications are communism, Philippine education, the Filipina, the Philippine language problem, Philippine culture and nationalism, and the status of Filipino philosophy. These phenomena were analyzed and problematized using the frameworks of Marxism, feminism, nationalism, and postcolonialism. The works that belong to Quito's critical philosophizing are problem-based.

Research on Filipino Values and Ethics: As a professor of philosophy, ethics, and axiology, and as an intellectual, Quito was aware of the wide gap between Western ethics and axiology on one side and Philippine ethics and axiology on the other side. She used philosophy in order to tackle this gap and laid down the possibility of articulating Philippine ethics and axiology that would eventually remedy the shortcomings of the Filipinos in as far as social morality and justice are concerned. The following strategies were used by Quito in order to jumpstart this rather big project: comparative studies, structuralism, social criticism and nationalism. Her works that belong to this discourse of Filipino philosophy are also problem-based.

Philosophizing Using the Filipino Language: Figure 1 also shows that the use of the Filipino language in philosophizing is in itself a methodic discourse. Quito was convinced that the use of the Filipino language is an important strategy in order to make philosophizing more relevant to more Filipinos, to pull philosophizing closer to the Filipino spirit, and to layout a greater possibility for the emergence of a more distinctively Filipino philosophy. However, her publications in Filipino language overlapped with the other discourses of Filipino philosophy. Hence, these publications naturally employed various methods of philosophizing. Consequently, her works that belong to this discourse of Filipino philosophy are either problem-based or not problem-based.

Interpretation of the Filipino Worldview: As a philosophy professor, Quito joined the discourse that was initiated by one of her students, Leonardo Mercado (born: 1935), who attempted to philosophically describe the Filipino identity. The following strategies were used by Quito in order to contribute to this project: comparative studies, structuralism, social criticism, nationalism, and postcolonialism. Her publications that belong to this discourse are, therefore, problem-based.

Reflections on Filipino Philosophy

Quito made a distinction between academic and formal philosophy on one hand, and grassroots philosophy, or folk philosophy, on the other hand (“Teaching and Research of Philosophy in the Philippines” 702). She believed that whereas academic and formal philosophy may not be present in the Philippines since the bulk of its philosophical activities are limited to the exposition of foreign philosophical theories, the Filipinos have a rich reservoir of grassroots philosophy, or folk philosophy, which remained unexplored by the Western-oriented academicians. She was convinced that understanding this level and sense of philosophy would not only provide the Filipinos with a deeper understanding of their own national and cultural identity, but would also endow Filipino philosophy with concepts, languages, and systems of thought that it could use to build and develop itself into a more significant and powerful discourse (“Teaching and Research of Philosophy in the Philippines” 703).

Then she trained her attention on the question why the academic and formal philosophy in the Philippines remained underdeveloped and subsequently presented ten diagnostic reasons: (1) the country’s lack of freedom of thought brought about by colonization and authoritarianism; (2) philosophy’s pejorative connotation in the country; (3) the academic career as being a not lucrative prospect in the country; (4) the heavy teaching load carried by Filipino academics; (5) the lack of research infrastructures in Philippine colleges and universities; (6) the lack of professional pressures and incentive systems in these same colleges and universities; (7) the high cost of pursuing graduate studies abroad, where philosophical research is more properly taught; (8) the inbreeding in the local centers of graduate studies, where nonresearching professors are taking care of the academic training of the students; (9) the shortcoming of the Filipino philosophy professors and students in terms of knowing international languages aside from English; and (10) the shortcoming of these same professors and students in terms of having a national language (“Teaching and Research of Philosophy in the Philippines” 705-13).

Thoughts on the Philippine Society

On Philippine Colonization: Quito framed her analysis on the Filipinos' colonial mentality in terms of this people's psychological development as a people. She mentioned that their experiences from the political and cultural subjugation under the Spaniards and Americans had wrecked their soul. Through more than three hundred years of subservience, they ended up denigrating their own culture and selves while valorizing the culture and selves of our foreign masters ("Philosophy of Education for Filipinos" 762). But worse than this self-chastisement is the Filipinos' almost schizophrenic love/hatred and attraction/contempt for the westerners. Colonial mentality did not only give the Filipinos inferiority complex, but also this almost schizophrenic mind set. Quito believed that the Filipino intellectuals have the duty of pulling the rest of the Filipinos out from the mental malady of colonization by freeing them from the shackles their past and by bringing them to a nationalistic future that is free from all traces of this colonial baggage ("Philosophy of Education for Filipinos" 763). The project of addressing the problem of Filipino colonial mentality, for Quito, is intimately connected with her critique of the Philippine education, which is discussed in more detail under the sub-subsection on Philippine education.

On Philippine Politics: Quito is now remembered as a great humanist and orientalist thinker and mentor, but there was a stage in her life as a young professor, where political criticism was a pronounced aspect of her philosophizing (Evasco 3). It is unfortunate that this political preoccupation gradually waned with the waxing of the authoritarianism of President Ferdinand Marcos (1917-1989). However, in her essay "Should Communism Be Taught in Our Universities," Quito expressed her negative sentiments against both the repressive academic policies of the Marcos regime and the looming threat of a communist takeover. Quito believed that once communism was thoroughly studied by the Filipinos, they would be repelled by the prospects of living in a communist regime. On the contrary, by making communism a taboo in the Philippine academic setting, the government only stoked the curiosity of the youth toward this ideology. Quito derided the Marcos regime for claiming to be a democratic government while curtailing the democratic and free discussions of all ideas and possibilities for the Philippines.

On Philippine Religion: As a devout Roman Catholic, Quito spared the Philippine religion/s from her critical musings. On the contrary, she affirmed that Christianity and Roman Catholicism had become part in the formation of the current Philippine

culture and identity (“Ang Pilosopiya: Batayan ng Pambansang Kultura” 687). She is convinced, for instance, that one of the central elements of Filipino metaphysics is the belief that the human race was created by God and will eventually return to God. Hence, she argued that it would be difficult for a Filipino to achieve happiness and fulfillment if God is taken out of the picture (“Ang Pilosopiya: Batayan ng Pambansang Kultura” 687). Despite her congenial attitude toward Christianity and Roman Catholicism, Quito is dissatisfied with how Thomism and Scholasticism, the philosophical systems favored by Roman Catholicism, had dominated Filipino philosophy.

On the Filipina: Quito made a cursory look at the diachronic image of the Filipina starting from the creation myth of Malakas and Maganda that symbolizes the pre-Hispanic gender equality among the Filipinos (“The Role of the University in Changing Women’s Consciousness” 590). This equality is corroborated by the early Filipinos’ customs on property and inheritance as well as their kinship structures that reckon descent both matrilineally and patrilineally. She noted how the Spanish period subdued this gender egalitarianism with the propagation of the European patriarchalism. But the native tradition of equality between sexes proved to be something that is difficult to eradicate (“The Role of the University in Changing Women’s Consciousness” 591).

The Spanish suppression of this deeply ingrained tradition was reversed with the coming of the Americans. They did not only open the universities to women but also to other opportunities that previously were possible only for the men. Quito was especially thankful for the technological innovations brought by the Americans that freed the Filipinas from the drudgery of domestic toils and gave her enough time to devote to the public sphere.

But even with the gains of the Filipina, Quito was not satisfied. She invited the attention of those who are interested in further increasing and utilizing such gains to the fact that the Philippine universities are predominated by women (“The Role of the University in Changing Women’s Consciousness” 595). She saw the tremendous potential of these universities as vortices of transforming the Filipinas into agents of development and change. For Quito the continuous liberation and empowerment of the Filipina is nothing if these are not harnessed for the cultural, economic, and total development of our country. She was fully aware, however, that these possible feminist vortices of transformation, is also the gloomy reality that a huge number of Filipinas remained excluded from these universities because

of economic and rural marginalization (“The Role of the University in Changing Women’s Consciousness” 595).

On Philippine Education: Quito considered education as a very potent weapon in her war against colonial mentality. But education in the Philippine, as it is, needs a thorough critique in order for it to become a functional weapon. Her first move was to debunk the universalist definition of education as “the education (from the Latin *educere*) of potentialities out of a person” because such universalism could only veneer the ugly reality that Philippine education so far only preserved and propagated colonialism that made the totality of its educational system dysfunctional amidst the problems and concerns of the present (“Philosophy of Education for Filipinos” 766). Thus, instead of supporting the country’s current universalist philosophy of education, she called for the construction of nationalistic, contextualized and relevant, transformational, and ethical education.

Nationalist philosophy of education for Quito meant an education that assures that Filipinos know their culture and history and instill in their minds and hearts the pride of their being Filipinos. She lauded the contributions of Renato Constantino (1919-1999) that sought to rewrite the history of the country from the point of view of Filipinos. Quito invited the Filipinos to thoroughly critique their history and cleanse it from its Hispano/American-centrism. Quito definitely did not mean that a nationalistic education should close its doors to the knowledge and theories that proliferate in the world. A nationalist education should, in fact, keep track of these intellectual developments and make itself abreast with the international pace of knowledge production. But a nationalist education should cease to do the current practice of Filipino academics of fishing out bits and pieces of information from the global scene and dishing them to their students. Instead, Quito argued that recent intellectual developments should be appropriated, contextualized, and tested by the Filipino academicians if they are effective in their own conditions (“Philosophy of Education for Filipinos” 764).

MANANZAN'S PHILOSOPHY

Place among the Twelve Discourses of Filipino Philosophy

Liwanag, in her 2015 article "Ang Pilosopiya ni Sr. Mary John Mananzan, OSB," came up with the following radar chart that shows the discursive fortes and blind spots of Mananzan (62):

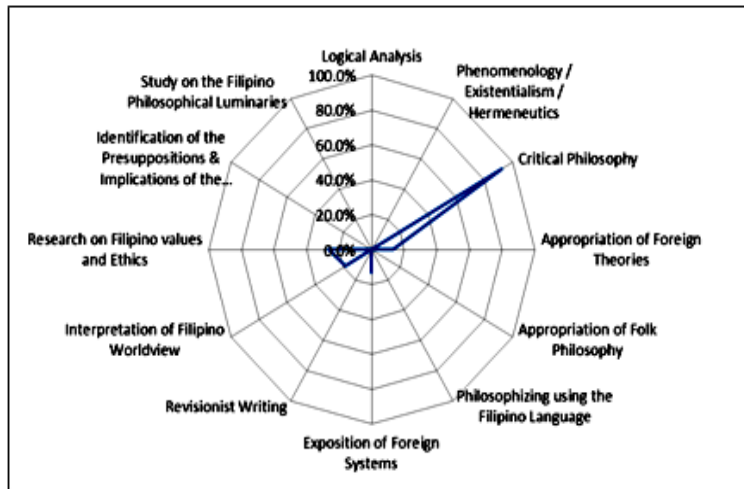


Figure 3. Radar chart of the fortes and blind spots of Mananzan in as far as the 12 discourses of Filipino philosophy are concerned.

According to Liwanag, as shown in figure 3, Mananzan's discursive fortes are: critical philosophy (92.1%); research on Filipino values and ethics (26.3%); interpretation of Filipino worldview (18.4%); appropriation of foreign theories (13.2%); and exposition of foreign systems (13.2%). Her discursive blind spots on the other hand are: the use of logical analysis (0.0%); use of phenomenology/existentialism/hermeneutics (0.0%); appropriation of folk philosophy (0.0%); philosophizing using the Filipino language (0.0%); revisionist writing (0.0%); identification of the presupposition and implications of the Filipino worldview (0.0%); and study on the Filipino philosophical luminaries (0.0%).

Method of Philosophizing

Critical Philosophy: Figure 1 shows that the use of critical philosophy in analyzing Philippine realities is in itself a methodic discourse. Mananzan's publications in critical philosophy are intimately tied to her feminist agenda as well as to her

adherence to liberation theology. The data on the phenomena that she critiqued came from her own researches as well as from her actual praxis as an activist and political organizer. She used feminism, Marxist theology, and comparative analyses as her frameworks in accomplishing her critical philosophizing. The works that belong to her critical philosophizing are problem-based.

Research on Filipino Values and Ethics: Mananzan's publications on Filipino values and ethics are still intimately tied to her feminist agenda as well as to her adherence to liberation theology. She used feminism, Marxist theology and postcolonial theories in order to contextualize the otherwise patriarchal and Western discourses on values and ethics to the everyday realities of women and Filipinos. Her works that belong to the discourse of Filipino philosophy as research on Filipino values and ethics are likewise problem-based.

Interpretation of Filipino Worldview: Mananzan's involvement with the discourse of Filipino philosophy as interpretation of the Filipino worldview cannot be characterized as a direct joining of such discourse as initiated by Mercado. It is more like a preliminary work for her more consuming concern of describing the totality of the Filipina, and to some extent the Asian woman, in order to be able to contextualize deeper the predominantly western discourses of feminism and liberation theology. Mananzan's works that belong to discourse of Filipino philosophy as interpretation of the Filipino worldview are therefore problem-based.

Appropriation of Foreign Systems: Figure 1 also shows that the appropriation of foreign systems is in itself a methodic discourse. Some of the foreign systems that Mananzan appropriated were the teachings of Jesus of Nazareth (circa 4 BCE-30 CE), the principles of Benedict of Nursia (480-543 CE), and some Judeo-Catholic practices. Her works that belong to the discourse of Filipino philosophy as appropriation of foreign systems are also problem-based.

Exposition of Foreign Systems: The foreign systems that served as the subject of Mananzan's expository publications are actually the philosophical contents and core of a number of Asian religions, such as Hinduism, Buddhism, and Islam. Archival and library research are definitely her primary methods in gathering information on these religious systems. The works that belong to Mananzan's expositions of foreign systems are introductory and exploratory materials that may prove useful for her subsequent appropriations. As they are, they are not problem-based.

Reflections on Filipino Philosophy

Mananzan did not directly reflect on the status of Filipino philosophy. But her shift from the theoretical and speculative notion of philosophizing to a critical and praxiological mode suggests a lot about her idea of what philosophy in the Philippines should be. This shift happened as soon as she arrived back from Germany and Rome, and started to settle as an analytic and linguistic philosophy professor at the Ateneo De Manila University (“Redefining Religious Commitment Today: Being a Religious in a Third World Country” 4-5). But the chaos and hardships brought about by the dictatorial regime of Marcos, as well as her interactions with some advocates of liberation theology in that same university convinced her of the senselessness of the purely theoretical and speculative mode of philosophizing (“Redefining Religious Commitment Today: Being a Religious in a Third World Country” 4-5). Filipino philosophy for her eventually became a reflective engagement with the women and the poor.

Thoughts on the Philippine Society

On Philippine Colonization: Mananzan’s critique of the Spanish and American colonization was done under her feminist project. She pointed out that before the Spanish conquest the Filipinas were highly respected persons (“Challenges to the Inner Room: Selected Essays and Speeches on Women” 149). But during the Spanish colonization the cultural model of the patriarchally dominated and domesticated Iberian woman was imposed by the Spaniards on the *mujerindigena* (“Challenges to the Inner Room: Selected Essays and Speeches on Women” 156). The Filipinas were herded out from the public sphere and into the homes or convents, and were indoctrinated that the model of femininity is the meek and docile Virgin Mary (“Challenges to the Inner Room: Selected Essays and Speeches on Women” 166). When the American colonizers arrived, they reinforced the model of Iberian femininity with their own version of the patriarchally constructed image of the nineteenth century American woman. Mananzan, however, is convinced that the cultural image of the powerful *mujerindigena* was not totally obliterated by both the Spanish and American colonization. She noted that the Filipino people managed to retain a “collective memory” of such woman which for her is useful for the feminist project of retrieving the eroded status of the Filipina (Claussen 62; Mananzan, “Woman and Religion” 42; Mananzan, “Jesus Meets the Weeping Women of Jerusalem” 66-67; Mananzan, “Women in Folk Religion” 229-36).

On Philippine Politics: Mananzan's critique of Philippine politics was done under her liberation theology project, and this focused on the country's tendency to depend on other foreign economies. The most obvious manifestation of this dependence is the country's pattern of borrowing money from the International Monetary Fund (IMF) to defray the deficit of its annual budget without clear repayment plans and without seriously considering that IMF will impose conditions on its economic planning and system ("The Jubilee Year from Asian Women's Perspective" 142-43). Another manifestation of this dependence is the country's reliance on transnational companies to provide jobs to Filipinos with the hope of catalyzing capital growth and facilitating technology transfer. But contrary to such expectations, such reliance only allowed such companies to take advantage of the country's labor market without spurring any significant economic growth or transferring substantial skills and know-how to the Filipinos ("Sexual Exploitation of Women in a Third World Setting" 98-99).

A further manifestation of this dependence is the country's policy on labor exportation that sent millions of Filipinos abroad to take jobs that are generally disliked by the citizens of the host countries, regardless of this policy's impact on these migrant Filipino workers themselves as well as on their families and children. Another manifestation of this dependence was the 1947 Military Bases Agreement with the United States of America that enabled this ally country to operate military bases, particularly the Clark Field Air Base in Pampanga and the Subic Bay Naval Base in Zambales, in exchange for some rent and the American symbolic protection. Writing in the middle of the 1970s, Mananzan looked at these military installations as "an affront to Philippine sovereignty," an occasion "for possible US military intervention in the country," a cause for the country to become "a target for nuclear attack" from American enemies, and a "factor backing up American economic imperialism in the Philippines" ("Sexual Exploitation of Women in the Third World" 100).

The pattern of dependency uncovered by Mananzan suggests that the Philippines did not only distort its political economy by allowing foreigners to meddle with its planning and goal-setting, but more so that the country opted to tread on the easier road of relying on foreign economies instead of pursuing the tougher decisions on actually managing its own resources and setting concrete and lasting developmental milestones, or of directly addressing the fundamental problems of its political economy, which according to Mananzan are the: "1) unequal distribution of the sources of production, land, and capital, and 2) foreign control of (its) economy by US and Japanese transnational corporations" ("Sexual Exploitation of Women in the Third World" 209).

On Philippine Religion: Mananzan's critique of Philippine religion, specifically Christianity and Roman Catholicism, reverted back to her feminist project. Mananzan followed the findings of archaeologists and historians about primacy of goddesses over gods in prehistoric times. She then argued: "the male god image, which is taken for granted in Judeo-Christian culture, evolved in a certain period of history during the establishment of patriarchal monotheism, and is therefore not true of all times and of all cultures" ("Woman and Religion" 5-6). For her, Judaism is a very patriarchal religion, where God is imagined as a patriarch. Quite expectedly, this religion empowered its male followers to dominate and control its female members just as the patriarch was expected to own his women and regulate their lives.

Mananzan, then, pursued the insights of the Romanian-American lay theologian, Elisabeth Schüssler Fiorenza (born: 1938) concerning the gender revolution initiated by Jesus as he started a religious movement that set aside racial, religious, social, or gender discrimination (Mananzan, "Woman and Religion" 6-7). Whereas, the racial, religious, and social revolutions of Jesus were sustained by his followers after his death and resurrection, his gender revolution was swallowed back by the strong patriarchal culture of the Greeks and Romans. This was what Fiorenza called "ecclesiastical patriarchalization" that "led to the exclusion of women from church offices" (Mananzan, "Woman and Religion" 7).

The patriarchy inherited by Christianity from the Jews, Greeks, and Romans, and nurtured by its Fathers, Doctors, and theologians resulted in the cloistering of the religious women and the domestication of the lay women. The public sphere became the sole domain of men. Mananzan suspected that the Protestant Revolution even weakened the women further as it robbed them of their safety valve when it suppressed the cult of Mary ("Woman and Religion" 9). At present the Roman Catholic Church continued with its dominating stance on women.

On the Filipina: Mananzan noted that aside from the colonial and religious forces that disempowered the Filipina, the overarching patriarchal culture has inflicted both subtle and glaring violence on the Filipina. Mananzan argued: "Even if both husband and wife work eight hours outside the house, the wife still does all the household chores or is the one responsible for these if there are maids" ("Women of the Third World" 81). It becomes even worse in the rural setting, where peasant women have the triple burden of working in the fields, doing the household chores, and selling their agricultural produce. At urban workplaces, these Filipinas experience gender discrimination in terms of salary and promotion ("Women in the Third World: Beyond the Patriarchal Age" 81). Furthermore, many of the female

workers had to suffer work-related hazards that impact on their health and reproductive system. In addition to these, there will always be the sexist jokes, sexual harassment, and seduction that prevail in the workplace (“Women in the Third World: Beyond the Patriarchal Age” 82).

Going back to the married life, because of the cult of virginity and the myth that women are primarily responsible in keeping their families intact, a double standard morality exists that is too rigid and harsh on women but too loose and lax on men (“Women in the Third World: Beyond the Patriarchal Age” 81). The subtle violence of patriarchy on women would continue even in old age. As women grow older they will feel the sharp impact of the mentality etched on their minds since childhood that they have to be beautiful and attractive. The discrimination that they endured with regards to salary and promotion in their working age would now result into lower pension. Their role as the primary caregiver to their children would become even more complicated as they are expected to be caregivers to their grandchildren and even to their own husbands.

Having formed and conditioned the minds of Filipinas to be subordinate to the Filipinos, and the minds of the Filipinos to subjugate Filipinas, the everyday culture of patriarchy can erupt into more violent practices against Filipinas. Wife battering happens not only because of the superior strength of men, but more so because women accept it, because they are trapped in a feeling of financial and emotional dependence on their husbands or partners, and because they feel obliged to keep their families intact no matter what happens. Rape and incest happen because the patriarchal order reverberates with the older and sinister logic that allows the patriarch to do as he pleases with women because he owns them just like how he owns his lands and animals. Whereas the economically and socially powerful Filipinos impose this older and sinister logic on Filipinas in more subtle ways, some powerless, frustrated, and insecure Filipinos impose this same logic on Filipinas through the more violent manifestations of rape and incest (“Women in the Third World: Beyond the Patriarchal Age” 80).

On Philippine Education: Mananzan does not have a cohesive and sustained philosophy of education. But she proffered two theoretico-praxiological systems that can enrich the present system of Philippine education, and these are, of course, women’s studies and liberation theology. Mananzan believed that the Filipinas might be the victims of patriarchal culture, but by uncritically accepting the same patriarchal culture they too would actually be one of the perpetrators of their own victimization. But instead of blaming these Filipinas, she banked her hopes on

women studies as a way of making these same Filipinas see their victimization and empower them to counteract such victimization (“Feminine Socialization and Education to Feminism” 175). Mananzan thought of women’s studies as a course, or training program, for female college students and out of school Filipinas that would 1) “make the students (or trainees) aware of the present status of women—their role in society, their problem in the context of economic, political, and socio-cultural conditions;” 2) “develop historico-critical and analytical skills in the study of women;” and 3) identify personal and social values as well as structures that need to be transformed or enhanced for a more human and more egalitarian society” (“Women’s Studies in the Philippines” 190).

Liberation theology, on the other hand, is Mananzan intellectual and educational weapon against the distortions of the Philippine political economy. She made a resolution very early in her career to pursue a kind of evangelization among the Filipino people that is not just focused on saving souls from sin, death, and hell, but more so on saving the whole human being from everything that dehumanizes him or her, specially oppression, exploitation, injustice, and poverty (“The Religious Woman Today and Integral Salvation 43”). As a good nun, Mananzan adhered to her mission of spreading God’s love. But as a liberation theologian, she is aware that love cannot spread when the society is barricaded by numerous social and structural injustices.

CRITICAL COMPARISSON ON QUITO AND MANANZAN

On their Lives as Philosophers

Quito and Mananzan are similar in the sense that they are both Filipina academics who are devout Roman Catholics, who came from provinces north of Manila, who studied in Catholic schools in Manila, who took graduate studies in philosophy abroad, who are multilingual, and who introduced intellectual reforms when they returned to the country. But Quito, the university professor, had all the time and resources to craft her articles and books; while Mananzan, the activist, political organizer, and school administrator, can only scribble her talks and short essays and polish them later to become her publications. As a university professor, Quito proved to be very vulnerable to the harassment of the agents of the Marcos Regime, and opted to tone down her political philosophizing; while Mananzan, the activist nun, was in many ways sheltered by her religious organization from the same harassment (Demeterio 2002). If Quito’s political philosophizing was curbed by the

Marcos regime, Mananzan’s was primed and triggered by the same. While Quito decided to totally retire from philosophizing as soon as she reached retirement age, Mananzan is still very much active with her theory and praxis way beyond her retirement age.

ON THEIR PLACES AMONG THE TWELVE DISCOURSES OF FILIPINO PHILOSOPHY

The following radar chart compares the respective discursive fortes and blind spots of Quito (thick gray line) and Mananzan (thin black line):

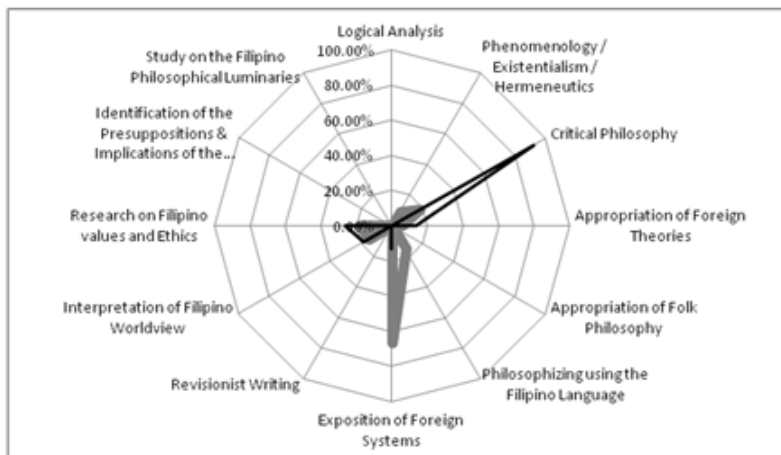


Figure 4. Radar chart of the respective fortes and blind spots of Quito (thick gray line) and Mananzan (thin black line) in as far as the 12 discourses of Filipino philosophy are concerned.

Figure 4 shows that Quito and Mananzan are similar in the sense that both of them did not engage in the use of logical analysis, in the appropriation of folk philosophies, in revisionist writing, in the identification of the presuppositions and implications of the Filipino worldview, and in the study of Filipino philosophical luminaries. It shows as well that the two are similar in the sense that both of them engaged in critical philosophy, in the appropriation of foreign theories, in the exposition of foreign theories, in the interpretation of the Filipino worldview, and in research on Filipino values and ethics.

On the other hand, Figure 4 shows that Quito and Mananzan are different in the sense that only the former engaged in the use of phenomenology/existentialism/hermeneutics, and philosophized using the Filipino language. It also shows that the

two are different in the sense that the former's primary focus was the exposition of foreign system, while the latter's was critical philosophizing. This difference hinted at the difference of two Filipina's mode of being philosophers: Quito was the teacher who was preoccupied telling her students about a number of philosophical systems other than Thomism and Scholasticism; while Mananzan was a public intellectual and activist who was preoccupied critiquing patriarchy and the Philippine political economy. Figure 4 further shows that the two are different in the sense that Quito spread her concerns on more discourses of Filipino philosophy than Mananzan did. In other words, Mananzan had been more focused as a Filipino philosopher compared to Quito.

On their Methods of Philosophizing

In this subsection of the paper, the comparison between Quito and Mananzan's methods of philosophizing shall be limited only to their shared discursive fortes in Filipino philosophy, namely: the exposition of foreign systems, critical philosophy, research on Filipino values and ethics, and the interpretation of the Filipino worldview. Furthermore, the comparison of the last two shared fortes shall be combined as their separate discussions are too parallel to each other.

On their Expositions of the Foreign Systems: Quito and Mananzan's ways of exposing foreign philosophical systems varied from each other. Quito's very academic expositions were intended to erode the dominance of Thomism and Scholasticism; while Mananzan's expositions were merely intended as groundwork for her more consuming preoccupation with feminism and liberation theology. Consequently, Quito covered a wider array of foreign philosophers and systems than Mananzan. Furthermore, Quito took advantage of her multilingual skills, including the Filipino language, in making these expositions; while Mananzan appeared to have depended only on the English language.

On their Critical Philosophizings: Quito and Mananzan's ways of critical philosophizing also varied from each other. Quito's subjects and frameworks were diverse compared to the more focused subjects and frameworks of Mananzan. Quito's data came from archival and library research; while Mananzan's came from archival and library research as well as from her direct reflections from her actual engagements with the real world as an activist and political organizer.

On their Researches on Filipino Values and Ethics, and Interpretations of the Filipino Worldview: Quito and Mananzan's ways of dealing with Filipino axiology

and identity also varied from each other. Quito's nationalistic discourses had been methodic, rigorous, and sustained. They were intended to produce works that can stand on their own as discourses of Filipino philosophy. Mananzan's discourses, on the other hand, still bound to her consuming preoccupation with feminism and liberation theology, had been cursory and obviously preliminary. They were not intended to stand on their own as discourses of Filipino philosophy. Instead, they were intended to contextualize deeper into the Philippine realities and worldview the otherwise foreign strands of feminism and liberation theology.

On their Reflections on Filipino Philosophy

Quito and Mananzan's reflections on Filipino philosophy are similar in the sense that both of them had been dissatisfied with Filipino philosophy as it is. These are further similar in the sense that both Filipina thinkers tried to philosophize above the current status of Filipino philosophy so as not to be swallowed back by its otherwise pathetic state. Specifically, Quito tried to erode the dominance of Thomism and Scholasticism, and anticipated the emergence of Filipino philosophy that is built on the language, concepts, and theories of the Filipinos; while Mananzan skirted the profound but apolitical way of philosophizing and insisted on the potent combination of theorizing and praxis. The gaps that they saw on Filipino philosophy could be the factors that goaded them to continually philosophize and devote their lives to this discipline. But the two reflections are also different in the sense that Quito proved to have more time in analyzing and probing the ailments of philosophy; while Mananzan was in a hurry to move away from the problematic status of Filipino philosophy and towards what she thought was a more promising mode of doing Filipino philosophy. These reflections are further different in the sense that Mananzan proposed the dimension of praxis as a saving factor of Filipino philosophy while Quito opted to remain in the realm of speculation and theorizing.

On their Thoughts on the Philippine Society

On Philippine Colonization: The schematization of this paper was not able to capture the parallelism between Quito and Mananzan's critiques of colonization. But Quito's discussion on colonial mentality is, in fact, very close to Mananzan's discussion on the ethos of dependence that characterized the Philippine political economy, under the latter's critique of Philippine politics. Quito's idea on the Filipino's schizophrenic love/hate attitude toward the western powers can be a very effective

concept in grounding deeper Mananzan's idea of dependence. Hence, Quito's suggestion of addressing first this psychological foundation colonial mentality can be a prelude for Mananzan's remedial proposals for the Philippine political economy. On the other hand, Mananzan's discussion on the effects of colonization on the Filipina is also very close to Quito's discussion, under the latter's critique of the Filipina. This will be elaborated on further under this subsection's comparison of their thoughts on the Filipina.

On Philippine Politics: Although Quito's critique of colonization dovetailed with Mananzan's critique of Philippine politics, the former's engagement with political philosophizing is clearly too cautious compared to the latter's. Yet Quito's lone political critique, written in 1970, on whether communism should be discussed or not in Philippine colleges and universities, had the potential of piercing through the heart of Marcos's ploy in using communism as his scapegoat for the declaration of the Martial Law in 1972. Had Filipinos read Quito's critique and followed her positive recommendation, communism could have lost its appeal and specter. In this sense, Quito fought Martial Law at least two years before it was actually spawned by Marcos. Nevertheless it is also true that Quito was politically silenced by Martial Law. Mananzan, on the other hand, struggled against the Marcos regime not so much using philosophy than praxis as an activist and political organizer. Mananzan's political philosophy is not focused on Martial Law but on the deeper, more widespread and festering ailments of the Philippine political economy.

On Philippine Religion: While Quito and Mananzan are both devout Roman Catholics, the former would appear to be more devout and respectful to Christianity and Roman Catholicism than the latter who ironically is a dedicated nun. This is in the sense that Quito "spared" Philippine religion from her critical investigations. Aside from her disentangling of Roman Catholicism from Thomism and Scholasticism, and her open fight against the two hegemonic philosophical systems, she has a more affirmative attitude toward Philippine religion. She looks at it as an important feature of Philippine reality. She once mentioned during a conference at the University of Santo Tomas in 2000 that whenever she enters a church she leaves at the doorway her identity as a philosopher. Mananzan, on the other hand, as an insider to Roman Catholicism, did not spare the institution from her feminist and Marxist critiques. She wanted to purify it to become more just and true to its commitment of bringing all the people to the love of God. At a deeper reflection, one cannot actually question her devotion to the Roman Catholic Church. She who had clearly seen the male chauvinism and imperfections of such institutions and yet remained within its fold as a dedicated nun is certainly a very devout Roman Catholic.

On the Filipina: As mentioned already, Quito's critique of the Filipina runs parallel with Mananzan's critique of Philippine colonization in as far as the schematization of this paper is concerned. Both Filipina thinkers assumed that the pre-Hispanic Philippine society had been gender egalitarian. Both also blamed Spanish colonization as the bearer of Western patriarchy. Both stressed that feminist critique should be an ongoing project. But the two Filipina thinkers disagreed on how they perceived the American colonization: for Quito this was a liberating process from Spanish patriarchy while for Mananzan this was a reinforcement of the said patriarchy. Furthermore, Quito mentioned that the technological innovations brought by American modernity in a way liberated the Filipina from the otherwise tedious housework. Although Mananzan did not mention this development, she would not agree with Quito as these supposedly women-friendly gadgets only legitimized the still prevalent unjust division of housework between the male and the female family members. As an avowed feminist, Mananzan's critique of the Filipina is naturally more comprehensive and extensive than Quito's.

On Philippine Education: Quito's critique of Philippine education stems from her critique of the Philippine colonization; while Mananzan's critique of Philippine education stems from her critiques of the Philippine colonization, politics and the Filipina. Quito was able to propose a holistic philosophy of education for the Filipinos while Mananzan was only able to proffer thought systems to supplement the existing Philippine educational system. However, Quito's grander proposal required greater machinery and commitment in order for it to be implemented while Mananzan's piecemeal approach is easier to implement. In fact, in as far as women's studies is concerned, the latter was able to fully integrate this in her home institution, the Saint Scholastica College, and is gaining support and popularity in many other Philippine tertiary educational institutions. It must be noted that Quito's and Mananzan's thoughts on Philippine education can be complimentary to each other.

CONCLUSION

This paper presented the philosophies of the two leading Filipino women philosophers, Quito and Mananzan, by showing their respective places among the twelve discourses of Filipino philosophy, their methods of philosophizing, their reflections on Filipino philosophy, and their thoughts on Philippine society. This paper does not claim to have tackled the totality of their respective philosophies. On the contrary it only attempted to draw representative aspects of their respective philosophies. By making a point by point comparison this paper was able to

understand more deeply the shapes and directions of Quito and Mananzan's thoughts, as well as appreciate their individualities as Filipino women philosophers. Although Filipino philosophy as an intellectual field has been dominated by male thinkers this paper hopefully pave a pathway towards the rectification of such gender imbalance by proffering at least two Filipina thinkers that can be as profound and tenacious as, if not more profound and tenacious than, their male counterparts. This paper did not only challenge the male dominance in Filipino philosophy, it more so offered a window for everyone to have peek on the female side of Filipino philosophy.

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