

**“MAIYANNATUP A PANAGRIPIRIP:”  
TOWARDS AN ILOKANO  
INDIGENOUS DOING OF PHILOSOPHY**

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*Philosophy is not all about parroting Western ideas and categorizations. There are esoteric philosophies, normally labelled as grassroot or indigenous, that are gaining recognition within formal academic circles. The Ilokano philosophy is alive at the margin, nonetheless implicit because its philosophical underpinnings are embedded in the way of life or cultural life (kannawidan) of the Ilokanos. But through Maiyannatup a Panagripirip, the tacit Ilokano philosophy becomes outspoken and proves itself to be a rich source of humanistic principles. Dynamically translated as “Appropriate Philosophizing” or “Philosophizing Cultural Life with Prudence”, Maiyannatup A Panagripirip is a methodological paradigm that employs suitable approaches and analyses to generate the Ilokano ontology, epistemology and ethics. It is this paradigm that ushers the Ilokanos to become wisdom-bearers and creators of value rather than mere passive consumers of culture. It unwraps as well the character of the Ilokano language and the discursive potentials of Ilokano philosophy at the arena of cultural pluralism.*

**BY WAY OF INTRODUCTION – THE FRAME OF REFERENCE**

Leonardo Mercado (1994) says, culture reflects the people’s experience and genius for living in their circumstances. In the view of Florentino Timbreza (1982), the life experiences of a people constitute their philosophy. F. Sionil Jose (1999) also muses that the Ilokano language is rich in philosophic nuances. It follows that the unique philosophy of a people is a spring of information and knowledge rather than mere objects of study. So that recognizing all cultural practices as sources of ideas is engaging in “alternative discourses.” Syed Alatas (2006) thinks that this paradigm frees “captive minds” who are in “mimesis.”<sup>1</sup> Hence, as Katrina De Guia (2005) attests, the “life texts” of people are resources rather than liabilities; they are fount of indigenous worldview, self-esteem and moral certainty.

“Alternative discourses” need different methodologies and approaches. Doing in

digenous research or study, for instance, as Virgilio Enriquez (1994) suggests, employs a “*pakapa-kapa*” approach or a localized sort of “suppositionless” approach characterized by groping, probing and searching into the non-thematized mass of social and cultural data to find meanings. Although he stands out to be one of the Western famous philosophers, Ludwig Wittgenstein (1993) in Remarks on Fraser’s “Golden Bough” does not look to find explanations when faced with primitive practices that are prima facie bewildering and confusing. For him, explanations cannot remedy the confusions. To explain is to engage in methodological holism and all the more philosophical problems are generated. Description alone must take its place. Therefore, the generation of indigenous knowledge does not flow from the stream of assumption and rationalization.

The Ilokanos<sup>2</sup> exemplify the contemporary community which navigates the labyrinths of its soul. Aurelio Agcaoili (2013) asserts that they (Ilokanos) demonstrate a persistent commitment of conveying to the center their “philosophy from the margin” which is not afraid to go novel and contemporary in these changing times. Danilo Alterado (2015) also says, their “decentered doing of philosophy” is a quest for cultural self-understanding, a challenge of articulating a distinct self-knowledge, and a recognition of their various efforts fitted to bring together in a creative whole the communicative, relational and receptive dimensions of their worldview. Rex-Belli Alejandro (2015) for his part, contends that this is making explicit the Ilokano philosophy and of doing philosophy in Ilokano with the Ilokanos in mind - reflecting on their own reality, humanity, and society. Doing philosophy in Ilokano, whether from the vantage-point of a non-Ilokano or at the instance of an Ilokano researcher, always deals with one constant approach or strategy – that is, by observation. When the more often-ignored Ilokano spices of ordinary thoughts, feelings, beliefs, convictions and other aspects of everydayness are made objects of observation, definitely they reveal a wellspring of intuitions and notions that have the same standing as the universally-acclaimed ones. Amador Foz’s (2001) *Palpaliw*<sup>3</sup> which is an Ilokano term for “observation,” incidentally comes in as “the Ilokano version of existential phenomenology.” Time and again, it is poetic literature that vivifies not only the paradigms, perennial values and systems of the Ilokano life but also their accompanying philosophical principles.

## THE ILOKANO CULTURAL LIFE AS A TACIT PHILOSOPHY

### *Kannawidan: The Locus of Ilokano Philosophy*

Ilokano philosophy arises from *kannawidan* (culture). *Kannawidan* is a variant of the Ilokano word *tawid*, meaning heritage or inheritance. Others translate it as cultural practice or tradition or *kaugalian* or *kadawian*. In short, as Deogracia Victor Savellano (2009) affirms, *kannawidan* stands for the “Ilocano culture.” Being synonymous to culture, according to Mercado (1994), *kannawidan* is understood in a new perspective, where it includes not only folk traditions or traditional cultural activities and facets but also the entire spectrum of organized human activities ordinarily occurring in the context of social institutions. The dynamic Ilokano culture includes the

question of the performative, which means it encompasses the acting out, dramatization, narrativity, story-making, story-telling, truth-telling, history-making, recalling which are mediated by the Ilokano language. Hence, “*isu tay nakairuaman wenno nakasanayan nga ar-aramiden ti maysa a tao*” (they are those undertakings a person is inclined to doing or, simply, the Ilokano’s lived experiences) as explicated in traditions and practices, values and traits, language and literature, and in arts and symbols.

The significance of the expressions of culture is assigned by a community that uses them. This is what Mercado (1994) upholds when he declares that culture is the real treasure-house of a people, and from this, they have a contribution to make to the common heritage of human wisdom.

So, living his day by observing his culture is the Ilokano’s mode of existence. Ilokanos refer back to their culture resources to make sense of their lives, rather than just accept dominant ideologies or projects atypical to their spirit and circumstance. Although formal education and intercultural exchanges speeded up by social media have taught him concepts of personhood and life postulated by famous thinkers, the Ilokano nonetheless is free to struggle and reject any concept not germane to his own socio-cultural perspective. It is with this premise that the Ilokano views himself as a unique whole with a sense of distinct identity. Agcaoili (2015, 9) astutely argues that what makes the Ilokano distinctly unique rests in the mediation of its language.

In a nutshell, the Ilokano is one who philosophizes not through intellectual discourses but as a dynamic doer from the standpoint of his specific culture. In truth and in fact, he is philosophizing – yet in a tacit manner when contrasted to the Euro-Western explicit fashion.

## MAIYANNATUP A PANAGRIPIRIP

### *Maiyannatup a Panagripirip as a Methodology and a Method*

Without discounting and undermining the unparalleled contributions of aforesaid precursors, there is a need to toe their line from where they are found, and continue to search for more concrete, technical and practical ways of appropriately explicating tacit<sup>4</sup> Ilokano philosophy and of philosophizing it. This search settles with *Maiyannatup a Panagripirip*.

*Maiyannatup a Panagripirip*, which is “Appropriate<sup>5</sup> Philosophizing” by literal translation or “Philosophizing Cultural Life with Prudence”<sup>6</sup> through dynamic equivalence, is the Ilokano paradigm of doing philosophy. It is a sequel to Alejandro’s (2015) *Panagtagikua ken Panagparangarang: Contextual Panagmennamenna and Doing Philosophy in Ilokano*<sup>7</sup> which offers itself as a methodology and a method. The term “methodology,” in academic parlance, refers to a researcher’s “mindset” or “orientation” in dealing with the subject-matter or issue. Likewise, it is to be understood as consisting of an “approach and epistemology” as differentiated from “method” which simply involves the “enumeration of approaches and techniques.”

*Maiyannatup a Panagripirip* is an activity that tries to unveil the meanings of the Ilokano life by aptly commencing, recognizing and sustaining itself through “*palpaliiw*,” literally translated as “observation” and dynamically understood as “existential phenomenology.” *Palpaliiw* basically connotes a more profound curiosity of the Ilokanos’ thoughts, feelings, sensations, images, and memories - their stream of consciousness. *Palpaliiw* takes on the things ignored about the ordinary Ilokano life because these have become natural or mechanical, seeks for appropriate ways to comprehend and describe them. *Panagripirip*, therefore, is the Ilokano’s fitting way of phenomenologizing.

*Maiyannatup a Panagripirip* likewise employs another indigenous approach or tool to unpack the rich meanings and derivative of Ilokano words. This is the “*Agcaoilon Punget a Ramut a balikas*” (root stem word) or simply “Agcaoilon PAR.”<sup>8</sup> By and through this approach, we endeavor to dig deeper meaning of its text and its derivatives to shape up a character that speaks of the Ilokano. The conceptual movement from the “*punget-a-ramut a balikas*” (PAR) are meant to show other possibilities of understanding that could largely speak of the Ilokano substantively.

Inasmuch as the Ilokano lived experience is exhibited in language and literature, in values and traits, and in arts and symbols, the indispensable role of hermeneutics or semiotics or semantics or syntactics or their blending cannot be discounted in articulating Ilokano themes and paradigms. Hence, *Maiyannatup a Panagripirip* continues to appreciate any available source that may help explicate the subject-experience. This even includes the corroborating tasks of theories and methods of the West.

And *Maiyannatup a Panagripirip* espouses free reflection and intuition to decry what reifies the Ilokano philosophy. The use of systems in a modern society is important and inescapable, and indeed to a degree necessary and highly beneficial. However, some of what are believed to be scientific and objective systems do not obviously match up to the everyday experience of real people. There are systems which undermine the essentials that shape culture and consciousness. Some systems are counter-intuitive and pervert good intentions by becoming insensitive to the values of the indigenous lifeworld. Others have developed their own logic and ceased to be simply a means to an end. It is in these context that *maiyanatup a panagripirip* is called for.

### ***Maiyannatup a Panagripirip* and the Controlling Ilokano Philosophical Paradigms**

*Maiyannatup a Panagripirip*, both as a methodology and a method, intimates that the most appropriate and prudent way of doing Ilokano philosophy is to intone it with the meta-theoretical analysis of ontology, epistemology and ethics as interwoven in the Ilokano concept of *nakem*. Likewise, *Maiyannatup a Panagripirip* philosophizes Ilokano way of life by the aid of its own language (*pagsasao*).

## **THE ALL-INCLUSIVE NAKEM**

### ***Nakem* – The Ilokano Ontology of the Self (*kinatao*)**

*Nakem*, for the Ilokano, is not just one of his common faculties. Agcaoili (2016)

makes it clear that *nakem* is not exclusively about the mind or thinking. He describes *nakem* as the Ilokano's totality (*kinatao*). Alterado (2012, 314) uses the concept of "cosmic *nakem*" to capture and embody the Ilokano sense of being, his interiority, the core and worth of his personhood. The intellectual, volitional, psychological, emotional, ethical, spiritual as well as social aspects are interconnected and altogether operate in *nakem*. There is no contradiction of faculties in the *nakem* prototype. Rather, the Ilokano epitomizes in his *nakem* the "harmonic assimilation of opposites," to borrow from De Guia (2005, 233).

By inference, *nakem* bespeaks of the Ilokano ontology or philosophy of being. So that any attempt to understand the Ilokano ontology of the self cannot escape to ruminate on *nakem*. Hence, the Ilokano has an ontology of self which is engendered from his culture because *nakem* is one culture resource that makes sense of the Ilokano life.

**Tao and Pada a Tao Mutuality (The Ilokano Ontology vis-a-vis Ethics)**

The Ilokano ontology pictures a "shared identity" (*kapada*, literally "fellow") out of the *tao* (human being, person, self, "I") and *pada a tao* (fellow human being, another person, other, "You"). This is the Ilokano mode of self-consciousness: The Self is in the Other, as the Other is in the Self. A syntactic analysis of the Iloko terms "self," "individual," "person," "people," "friend," "guest" and "stranger" in the Contemporary English-Ilokano Dictionary of Agcaoili (2011) cannot be ignored.

self	<i>kinatao</i>
individual	<i>ti maysa wenno particular a tao</i>
person	<i>tao, pinarsua, bisita</i>
people	<i>tattao; umili; makipagili; kameng ti komunidad</i>
friend	<i>(tao nga) ipatpateg; gayyem; pagayam</i>
guest	<i>(tao a) kasangsangpet manipud sabali a lugar; bisita</i>
stranger	<i>(tao nga) agbambanniaga; (tao a) kasangsangpet iti di-familiar (kenkuana) a lugar; gangannaet; estranghero</i>
Common "essential" element: <i>tao</i>	

In Ilokano philosophy, syntactics identifies the commonality of the concepts "self," "individual," "person," "guest," "friend" and "stranger" based on the essential element inherent in their meanings.<sup>10</sup> Each is a *tao*. All are *tattao* or *umili* in the plural sense. When the Ilokano says, "*Adda tao*," by implication he considers the other or recognizes the other (the individual, guest or stranger) a *gayyem/pagayam* (friend); *makipagili; kameng ti komunidad* (part/member of the community); and a *tao a maipateg* (a person to be valued).

The *tao-pada a tao* ontological union bespeaks of the ethical tenet of sensing or knowing the self in the other (roughly translated as *panangammo ti bagi iti sabali a bagi* or, by dynamic equivalence, *panangamiris ti bukod a kinatao iti pada a tao*).

It is actually *pateg* (worth or value) that defines Ilokano self in and with the Ilokano other. More concretely, *panangipateg iti bagi* (valuing one's being) necessarily includes *panangipateg iti sabali* (valuing a fellow being) and vice-versa. Along this assertion, it must be noted that "the Ilokano Other" is not necessarily "another Ilokano". It is "any other". Whence, *pateg* explains in many ways why the Ilokano has a very genuine wanting to connect with people. Ilokano thoughts and actions cast in vivid metaphorical language open up the heart-doors of the "I" (*tao*) to include the "You" (*pada a tao*): *Pada a tao ... kasingin ti kinatao* (The Other Self ... the twin of one's Self.); *Dimto mananam ti ramen ti kinataom no dimo bigbigen daytoy iti padam a tao* (You can never obtain the worth of yourself unless you recognize it in the worth of the other self.).

The above knit of Ilokano ontology and ethics further institutes the Ilokano's "consciousness of inclusion," an epistemological character of *kinatao*. At the very first encounter, through the musing of *pateg* (worth), the Ilokano self immediately thinks of someone as "an Ilokano other" by addressing him "kabsat," "bagis," "kailian," "pagayam," "gayem."

### ***Sanut in the Nakem (The Ilokano Epistemology vis-à-vis Ontology)***

Knowledge in Ilokano is knowledge captured in *sanut*, or in its synonym, *saliwetwet*.<sup>11</sup> The Ilokano conception of knowledge, Agcaoili (2016) describes, is circumspect about the dividing line between the formal and informal in knowledge-acquisition. He unveils that the Ilokano's formal act of acquiring knowledge is channeled through educational institutions, whereas it is in the context of *nakem* through which the Ilokano assumes informal knowledge.

As *nakem* is the embodiment of the Ilokano sense of being, it goes without saying that the *sanut* or *saliwetwet* that works within the intertwining character of *nakem* is not simply knowledge but wisdom. Thus, *nakem* as the Ilokano's mode of consciousness, is described as an all-embracing knowledge or consciousness.

### ***Adal and Sursuro: The Cognition-Action Coordination for a Mature Nakem (Ilokano Epistemology vis-à-vis Ethics)***

The Ilokano's axiology of thought is wrapped up by the ideal congruence of *adal* and *sursuro*. The expression *Adda adalna ngem awan sursuro na* (He has formal education but he does not have the capability to discern, or to know, or to learn) vivifies the dichotomy between *adal* and *sursuro*. Agcaoili (2016, 12) elaborates:

*'Adal'* is acquired, passed on, having an external form, something attached to the skin as in a vestment. *'Adal'*, literally translated, is education, or more specifically, formal training. Or better yet, a formal education... *'Sursuro'* is internal as it points to the inner workings of one's person, the human within, the person that is unseen but felt, experienced, judged, related to. *'Sursuro'*

is ‘*uridaw*’ (temperament or character), ‘*kinatao*’ (one’s person), ‘*galad*’ (behavior), ‘*ugali*’ (attitude).

He (2016,17) continues:

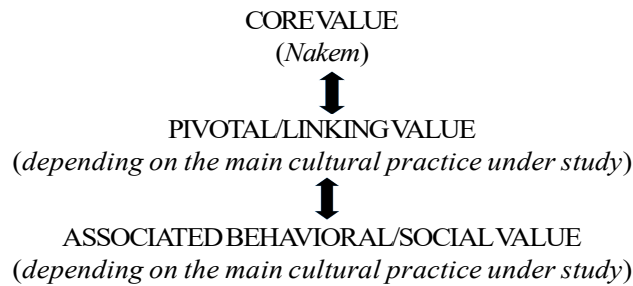
Ideally, the Ilokano should resonate a combination of having ‘*adal*’ and ‘*sursuro*’.... A person with the *sursuro* does not need to have graduated with a diploma and a certificate to be regarded as a human being. A person with an *adal* and a *sursuro* would be an ideal Ilokano, the *adal* reinforcing the *sursuro*, and the *sursuro* giving clarity to the utilization of the *adal*.

*Adal*, the Ilokano power of cognition, needs to act in equation and unison with that thing in the soul, in the heart, in the other, in nature. Thinking correctly (knowing the truth) and thinking rightly (doing the truth) is at the core of the *adal-sursuro* congruence. *Tay tao nga adda adal ngem awan met sursuro na ket nalawag nga awan wenno kurang ti panagnaknakem na.* (The person who is educated but have no character is somebody who lacks authentic Ilokano personhood.)

***Nakem* - Core Value in the Ilokano Hierarchy of Values**

The Ilokano hierarchy of values or the General Structure of the Ilokano Personhood does not always operate in a determinate way. *Maiyannatup a Panagripirip* elucidates that an Ilokano cultural practice may either have its corresponding value structure of personality or, in certain cases, operate hand-in-hand with the general structure of the Ilokano personhood. To illustrate:

**Value Structure of Ilokano Personality<sup>12</sup>**



The more common Ilokano pivotal or linking values of *kinaanus* (patience), *kinaandur* (endurance), *kinagaget* (industriousness), *kinarelihiyoso* (religiosity), *kinasalimetmet* (thriftiness), are not the same pivotal or linking values in a *kannawidan* like the *panagsangaili* (hospitality) because the appropriate ones in *panagsangaili* are *kinamagdayaw* (respectfulness), *kinamanagrikna* (sympathy), *kinaimbag* (goodness). *Kinaanus* and *kinasalimetmet* may still be embedded as values or traits in *panagsangaili*,

but this time as associated behavioral or social values. *Kinapudno/kinatakng* (truthfulness), *tagnawa* (cooperative labor or communal helpfulness), *kinamanangaasi* (kindness/merciful), *kinamannakigayyem* (friendliness) are the other associated behavioral values in *panagsangaili*.

*Nakem* constantly stands as the core value of every Ilokano cultural practice, regardless of its pivotal or linking values and associated behavioral values.

### **Language (*pagsasao*): An Instrument and Consequence of Ilokano Philosophy**

Agcaoili (2013, xviii) takes pride of the role of Ilokano language:

*No ti lenguahe ti maysa a tao ket saan a mabalin a maisingay kenkuana – a saan a mabalin a maisina ti aginaldaw a panagbiagna – saan koma a nagbanag ti kastoy a pagsasao nga Ilokano iti unos ti uppat a siglo ... (since language can't be divorced from the one who speaks it, and from his everyday life ... is the very reason why the Ilokano language have lived on through time...)*

Agcaoili (2015, 9) emphasizes that the many ways of plumbing into the depths of the indigenous knowledge of the Ilokanos is mediated by the people's language. He drives home poignantly that

... we do not own language, in a philosophical sense. Instead, language claims us – owns us. It is through language that we are known – collectively identified: we are Ilokano precisely because the Ilokano language mediates us. It is a marker – and the first marker. And this first marker is for life. We cannot run away from this mark however much we try.

### ***Pagsasao-Kinatao (kinasiasino) Parallelism***

To talk about the Ilokano language is no less than to speak of the Ilokano culture, because the Ilokano language can never be cut off from the umbilical cord of the Ilokano *kinatao*. History itself is a living attestation that the language of the Ilokano is intertwined with the ontology of the Ilokano self. Ilokanos refer to themselves as *Samtoy*. Leopoldo Yabes (1936, 5) puts it, “Samtoy” was the original name of the people and is used by many writers in place of “Iloko.” In *Samtoy* (1999, 3):

*Ti Samtoy naadaw iti sangasarita a “saomi toy” a “bukod a pagsasao” ti kayatna a saoen (Samtoy is coined from the root-word or a contraction from the Ilokano phrase “saomi toy” which means our language here or our own language).*

The Ilokano wants to envisage himself, and for others to know his *kinatao*, through his language and literature. Alterado (2015, 126) explicates, there is a wealth of resource



in the Ilokano language and literature that needs to be unpacked to enunciate the richness and possibilities of Ilokano self-knowledge. In Yabes (1936, 5-7), the Ilokano is “essentially a utility man,” “a man of action”, one who “works and drudges” but “reserved and orthodox”, someone who “hides his emotions; represses his feelings.” Therefore, whenever he has the pleasure to engage into oral or written exchange about his real experiences, it cannot be doubted that he wants both language and literature to be treated with practical usefulness by serving both as a medium to express and interpret his philosophy. In both verbal and non-verbal ways, he explicates rather than explains the hidden structures of human experience. They are indeed self-effacing means through which the Ilokano universalizes the personal and communally human in him.

In other words, the creation and recreation as well as the examination and reexamination of the *kinatao* is achieved through the instrumentality of language. This, as Alterado reiterates, would necessitate a mastery of the Ilokano language. In her work “The Ilocos Heritage,” Visitacion dela Torre (2006, 27) has this to share:

Ilocanos romanticize or idealize their own experiences, thoughts and surroundings. In various literary forms, and through the centuries, Ilocano writers have unveiled a vibrant spirit and an equally rigorous, indomitable nationality.

Cles Rambaud (Samtoy, 2006), following the thoughts of Sibayan, adds that everything written by the Ilokano in Iluko projects the true vision and spirit of the Ilokanos. He further emphasizes the need for literature to be communicated so as to be truly literature. Accordingly, writing in a simple way does not necessarily imply conveying simple thoughts – for the writer views his works as an extension of his own self; hence, a writer writes in order to be understood.

Alejandro (2015, 106) asserts, “language is borne out of a people’s unique experience of their world”, yet simultaneously language is the instrument that inspires people to interpret their unique experience in the lifeworld. Thus ultimately, the Ilokano life and his experience in language are indeed identical. The Ilokano language can never be divorced from the Ilokano philosophy. Agcaoili (2013), in his *Gramatika ti Kontemporaneo Nga Ilokano*, authenticates that the grammar of a certain language is itself the grammar of one’s personhood. One is limited by the language used to express one’s feelings and ideas.

### ***Ilokano Language Puncturing Diversities – Indicative of a Radical Ilokano Philosophy***

It is important to incorporate at this juncture the general characteristic of the Ilokano language. Most of Ilokano words, especially the nouns, are not sexualized - remaining grammatically ungendered, and thus providing spaces for the act of naming to move across sexualities and genders and rigid identities of all kinds, their kinds interminably undetermined even if, for some quick reference, they can be obviously pictured as male or female based on some biological endowments. As Agcaoili (2016, 19) continues to relate: “For the Castilian mind, mother is woman, female. Earth is mother,

too. For the Ilokano, this is not the case: earth is Apo, a divinity, a creator, a supreme being – *Apo Daga*.”

Though Ilokano philosophy is said to be anchored on cultural life, it cannot however be conjectured that it is by nature orthodox or conventional or traditional or restricted philosophy. The Ilokano’s way of crossing over sexualities and identities, or sustaining a mystical connection with nature in and through language bespeaks of an attitude which is indicative of a radical philosophy. This being so, to spell out a philosophy from a specific cultural life is to do it with a certain degree of prudence. In other words, the exercise of “care,” “sensitivity” and “justice” necessitates any engagement with Ilokano philosophy – a function of *Maiyannatup a Panagripirip*.

## CONCLUSION

Where is the Ilokano philosophy? How can it be philosophized?

Through *Maiyannatup a Panagripirip*, the Ilokano philosophy is (1) in what Ilokanos can share if they are listened to or if their everyday life is taken as a subject or phenomenon to be observed; (2) in the essential meanings Ilokanos manifest through their values and traits, artifacts and symbols; and (3) in the principles and thoughts Ilokanos express in their literatures and language.

*Maiyannatup a Panagripirip* - both as methodology and method - offers an alternative, if not a more appropriate way, of doing Ilokano philosophy. It aims at helping Ilokano philosophy to become what it ought to be, by way of appropriately philosophizing Ilokano experiences according to the categories and terms offered by their specific lifeworld. Hence, its authority and reliability to institute the Ilokano philosophy cannot be underestimated.

So, *Maiyannatup a Panagripirip* is not primarily bringing philosophy into the lifeworld (such as translating philosophical tenets and principles in language understandable to the people) but it is bringing out or articulating the very philosophy of a people and how they philosophize on it. Bringing out the philosophy of a people and how they philosophize on it is all about making use of the most appropriate methodology (approach/orientation) and method (technique/instrument). It calls for an attitude that goes beyond the conceptual; an attitude that does away with hegemony or absolutism or grand narratives. It is an invitation to a mind that has interest on lived experiences, language, literatures, artifacts and symbols. Therefore, *Maiyannatup a Panagripirip* is not only an Ilokano paradigm of doing philosophy but it can also be – an Ilokano philosophy.

But how many are the Ilokano philosophies? *Maiyannatup a Panagripirip* answers: As many as there are *Amianan* peoples. There is something to unearth along this lane - the *fact of heterogeneity even within* what appears as *a particular genus or homogenous group*. The *Amianan* peoples stand up for heterogenous cultures. To say that all Ilokanos are one and the same Ilokano is reduction of a culture to the collective phenomenon. Such is a kind of essentialism or totalitarianism that excludes the individual completely from examination and sufficient understanding. *Maiyannatup a Panagripirip* distinguishes between plural and individual perspectives. It takes out a particular Ilokano

culture from the pluralistic *Amianan* circle, because a major culture like that of the Ilokano contains a multiplicity of traditions, often at odds with each other. So that various traditions of background understanding are often mixed within one and the same Ilokano.

Finally, *maiyyannatup a panagripirip* with audacity continue to plumb into the depth of the resource of the Ilokano lifeworld for the birthing of new ideas and philosophies faithful to rational discourse and writing a body of literature.

## NOTES

1. Alatas is speaking here of the social scientists outside of the Euro-American cultural area who have consistently adopted the Eurocentric claims uncritically or aped the Western social science models, and have settled for lack of creativity or the inability to generate new theories and methods.

2. *Ilokanos*. Traditionally, they are referred to as the descendants of Austronesian-speaking people from southern China via Taiwan whose native domain was the narrow northwestern coast of Luzon directly facing the South China Sea. They were originally called “*Iloko*,” a word derived from the prefix “I” - meaning “people of” and “*lokong*” referring to the low-lying terrain. The Iloko, therefore, are “people who dwell in the lowland,” as opposed to the “*Igolot*” who are people of the “*gulot*” or mountains, specifically the Cordillera mountain range (Alvarez, 1969, 143,149). Other sources state that the term Ilokano originates from I (“from”), and *looc* (“cove or bay”), thus “people of the bay”. Ilokanos also refer to themselves as *Samtoy*, a contraction from the Ilokano phrase “*sao mi ditoy*”, (our language here). Today, the “*Iloko*” as original name of the inhabitants is now used to refer to the language (sometimes spelled “*Iluko*”) while “*Ilokano*” refers to the people or the ethnicity of the people who speak the Iloko language. Ilocano is the hispanized adaptation of the original name “*Iloko*” or “*Ilokano*.” Writers use “*Ilocano*” and “*Ilokano*” interchangeably. In this paper, however, “*Ilokano*” refers to the person who speaks the *Ilokano* or *Iloko* of the northern region, spoken as a secondary language by more than two million people who are native speakers of Pangasinan, La Union, Ilocos Sur, Ilocos Norte, Abra, Benguet, Cagayan, Isabela, Nueva Vizcaya and others in Northern Luzon. These Iloko-speaking people are sometimes referred to as the *Amianan* peoples. The new meaning and extent of “*Amianan* peoples” includes the Ilokano-speaking people in the other Ilokanoized provinces of the Philippines such as Zambales and Mindoro and elsewhere in the Central and Southern Philippines where there are Ilokanos. Needless to include here are those in the *diaspora*.

3. Fr. Foz in 2001 published a book which he entitled “*Palpaliw*.” The title aptly embodies the very methodology he employed to describe the rich lived experience of the Ilokanos.

4. In this undertaking, “*tacit*” is synonymous with “*implicit*”, “*silent*”, “*unspoken*” yet “*inferred*” or “*understood*.” “*Tacit*” or “*practical*” knowledge, or know-how seems to be an ideal conceptual replacement for the space created by post-foundationalist efforts to “*de-centre*” subjectivity from universalizing philosophical and social/political theories.

5. The term appropriate in this paper is operationally understood as “proper,” “suitable,” “fitting,” “adaptable,” “relevant,” “able to function on a contextual or case-to-case basis.”

6. This study uses the term “prudence” to emphasize that the exercise of “care,” “sensitivity” and “justice” necessitates any engagement with philosophy of culture.

7. In his paper, Alejandro quoted Agcaoili’s translation via transliteration of the term philosophy: *Filosopia* “... *sanga ti adal ti tao a maseknan kadagiti sungbat a nakaangkla iti maudi unay nga ‘apay’*” (a branch of human knowledge that relates to the answers anchored on the ultimate ‘why’). Inasmuch “there is no exact term to translate the term philosophy into Ilokano” in Agcaoili’s lexicographic work of appropriation via transliteration, Alejandro proposes the term “*panagmennamenna*”.

8. “Agcaoilon PAR” is a coined word by these authors to refer to Aurelio Solver Agcaoili’s lexicographic methodology in his study of Ilokano language thus “Agcaoilon”, and PAR stands for “*Punget-A-Ramut a balikas*” (root-stem word).

9. See also Danilo S. Alterado. (2015). *Nakem ken ulimek: A hermeneutics of silence in the Ilokano cosmic self*. In *Aro ken sirmata: Language, culture, education, and the pursuit of diversity*. Edited by Aurelio Solver Agcaoili and Elizabeth A. Calinawagan. Philippines: Nakem Conferences Philippines and Undertow Books, and also in Danilo S. Alterado. (2012). *Aquinas and discoursing on the Ilocano cosmic nakem*. *ACTA, Proceedings of the Quadricentennial International Philosophy Congress*. Editors. Alfredo P. Co, Paolo A. Bolanos. Espana, Manila, Philippines: UST Publishing House.

10. In the Euro-Western academic discipline, the concepts “self,” “individual” and “person” have very different meanings. More often they are defined on the basis of their facultative, operative or functional disposition.

11. Aurelio S. Agcaoili, (2016). *Sanut ken wayawaya: The case for an Amianan people’s philosophy of knowledge, freedom, and the good life*, p. 1; p. 12. A Keynote Address at the 2016 Philosophical Association of Northern Luzon Conference at Mariano Marcos State University, Batac City, Ilocos Norte, February 12-13, 2016.

12. The authors patterned the structure below from De Guia’s (2005:27) *Value Structure of the Filipino Personhood*, which she earlier adopted from the *Value System of the Asian Personality* by the Filipino social psychologist Virgilio Enriquez.

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