

A PHENOMENOLOGY OF HUMAN RELATIONSHIP

A SCHELERIAN APPROACH

A Thesis

Presented to the

Graduate Faculty of the

Department of Philosophy

College of Arts and Sciences

University of San Carlos

Cebu City, Philippines

In Partial Fulfillment

Of the Requirements for the Degree

MASTER OF ARTS IN PHILOSOPHY

By

LOT T TABILID, JR

November 2006

227927
UNIVERSITY OF SAN CARLOS
LIBRARY

PROPERTY OF THE LIBRARY SYSTEM

APPROVAL SHEET

This Thesis entitled "A PHENOMENOLOGY OF HUMAN RELATIONSHIP A SCHELERIAN APPROACH" prepared and submitted by LOT TAPIA TABILID, JR in partial fulfillment of the requirements for the degree MASTER OF ARTS IN PHILOSOPHY has been examined and is recommended for acceptance and approval for Oral Examination

Thesis Committee

DR AMOSAL VELEZ

Adviser

RYAN C URBANO, M A

Member

FR HEINZ KULUKE, SVD

Member

ANTONIO P DILUVIO, M A

Chair

Panel of Examiners

Approved by the Committee on Oral Examination with a grade of PASSED

ANTONIO P DILUVIO, M A

Chair

FR HEINZ KULUKE, SVD

Member

RYAN C URBANO, M A

Member

DR AMOSAL VELEZ

Adviser

Accepted and approved in partial fulfillment of the requirements for the course **MASTER OF ARTS IN PHILOSOPHY**

Comprehensive Examination March 31-April 1, 2005

ELIZABETH M REMEDIO, Ph.D

Dean, College of Arts and Sciences

October 12, 2006

Date of Oral Examination

PROPERTY OF UEN LIEFFAFT ESTER

ACKNOWLEDGEMENT

In every step I made, I know there were persons behind me ready to extend their arms every time I need help. This study would not have been possible without them, and with all of these, I would like to express my earnest gratitude to the special persons who have aided me a lot of what I have wanted to accomplish.

To my parents, Lot M. Tabilid and Marife T. Tabilid. Your sacrifices and good advices were my constant inspiration. Words of thanks are not really enough to what is really deep inside. Still I would like to say "THANK YOU."

To my brothers Loi and Luke Tabilid and to my relatives- Thanks for the love and support.

To my adviser, Dr. Amosa L. Velez, who has reminded me always that the key to human success is to put one's heart in every work. In this case, even the so-called impossibilities will become possible. Thanks for the wisdom of love that you have been sharing all through the process of this study. Thanks for the gift of friendship as well.

To Mr. Antonio P. Diluvio, who has offered me the best recommendations to make this thesis of mine a product from the heart. I am also grateful of welcoming me as a teacher of the department of Philosophy family. Thank you very much, sir.

To the respective members of my thesis committee, Messrs. Antonio P. Diluvio, Ryan C. Urbano, and Fr. Heinz Kuluke, SVD, who have guided my research through their wisdom and experience on such work, thanks for everything.

To the Philosophy teachers: Mr. Ali Mandane, who in spite of his busy schedule, has offered me the best pen strokes that a friend could ever possibly suggest to make my thesis a scholarly exploration of the phenomenon. To Ryan C. Urbano, Dr. Alvin Galeon, Ruby Suazo, Atty. Franco Pagan, and Dr. Rosario Espina, who have offered me their insights for the betterment of my work. Through all these years, the values that you have inculcated in me are one of my greatest treasures. I salute you all for the love and dedication you have in your profession, for the efforts you have all exerted just to make me a better "Philosopher."

To my young colleagues- Greg, Ranie, Maje, Jerry, Bernard and Jaime who have helped me realize that things in life are meaningful when you have friends to enjoy it.

To all my special friends- Kurt, Lloyd, Mark, Carlson, Laila, Robert, Dexter, The Redemptorist and The Passionists (1999-2003), Hosanna, Khirby, Sheila, Virgil, Crescente, Michel, Jerome, Stevenson, Noel, Hurly, The Rose Boys, Mirasol, Miriam and Angelie. All of you are God's gift to me. Thanks for the good memories.

To Mabelle Your presence reminds me of three things in life First, that *God plays a good matchmaker*, and I am happy that we are one of his favorites Second, that *life is indeed beautiful when you are around* Lastly, *God's heaven is seen in your eyes* Loving you is indeed a glimpse of what heaven could be There is eternity in love simply by loving you I know that this lifetime is not enough to tell you what is inside my heart and soul Let it remain a mystery, for God takes part in the unknown This mystery is as sacred as my love for you Thanks for loving me more than I love myself I love so much!

And lastly, I would like to extend my warmest gratitude of love to the "Unknown One" Thanks for the heartening inspiration I owe a lot of things from you

This thesis is dedicated also to the late

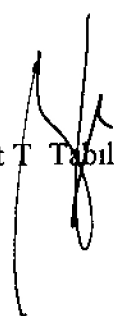
POPE JOHN PAUL II

NON ABBIATE PAURA! APRITE LE PORTE A CRISTO

This thesis is an invitation— an invitation to grow in love, and an invitation to live in love I know that this work is neither a masterpiece nor a *deep* philosophical attempt to fathom the idea of love This work is meant for sharing whether or not the ideas are recognized or denied However, I have always been open as to what the outcome of this study would be and my preparation deserves a merit to this responsibility— the responsibility to be *susceptible* whenever a task is to be taken, especially when it is a work of love This is what I could give most in the phenomenon

Leo Buscaglia's heart said it healthier than I, " this work is and was intended for sharing It is, in this sense, a work of love If the message is received or not, it has been worth the effort, for in the writing a book on love, I have intentionally exposed myself to praise and ridicule, acceptance or rejection, I have made myself totally vulnerable *Vulnerability is always at the heart of love* "

Lot T Tabild, Jr



RECEIVED
LIBRARY
UNIVERSITY OF
SOUTH ALABAMA

TABLE OF CONTENTS

	PAGE
TITLE PAGE	
APPROVAL SHEET	ii
ACKNOWLEDGEMENT	iii
TABLE OF CONTENTS	v
THESIS ABSTRACT	vii
CHAPTER	
1 INTRODUCTION	1
Rationale of the Study	1
Theoretical Background	5
Statement of the Problem	10
Significance of the Study	10
Research Methodology	11
Definition of Term	13
Organization of the Study	13
2 LOVE AND FELLOW-FEELING	15
<i>Man for-Others</i>	15
Man and the World	17
Shared Awareness	20
Levels of Feelings	23
Fellow feelings and Values	26
Scheler's Love	28
Love and the Person	30
The Essentials Elements of Love	32

Genuine Love	36
Righteousness in the Loving Person	38
Abridgement of Thoughts	39
3 A PHENOMENOLOGY OF HUMAN RELATIONSHIP	42
Human Relationship A Challenge	43
The Fallacies of Love	45
Love and Fellow-feeling The Reconciliation	51
Towards Human Relationship	53
Essential Qualities of Human Relationship	56
<i>Amare mundum in Deo</i>	64
Human Relationship Philippine Perspective	66
The Other End of the "Bridge"	70
4 SUMMMARY, CONCLUSION AND RECOMMENDATION	73
Summary	73
Conclusion	77
Recommendation	79
BIBLIOGRAPHY	81
CURRICULUM VITAE	92

THESIS ABSTRACT

The study aims to understand the relationship between love and fellow-feeling in Max Scheler's philosophy. The researcher finds it relevant to give an insight into how love and fellow-feeling enhance human relationship.

The research work examines Max Scheler's view of the elements of love and fellow-feeling through text interpretation and later forms a new insight into the phenomenon by sharing the same sentiments of the author. This encourages fusion of horizons through a phenomenological interpretation. The method used, which is *hermeneutic phenomenology*, thus captures a deeper meaning of the study.

At the outset, fellow-feeling is an act of "understanding" and "participating" with other's feelings. It is responding to a situation emotionally not only due to man's desires and interest but because it touches what is significant to human life. Love is not just a mere response to a particular person or situation but is a spontaneous movement from a lower value to a higher one. It involves intimacy and growth of the individuals.

Fellow-feeling is different from love. There are some characteristics in fellow-feeling that arise from the individual's desires or intentions only and not from the value of the other person. However, one's love can somehow be the basis of fellow-feeling making fellow-feeling an outgrowth of love.

The study concludes that love and fellow-feeling are intimately connected and related. Fellow-feeling must be founded in love, for it is not possible to be devoted to someone and not fellow-feel with him. In this manner, fellow-feeling implies a movement on the act of love as a foundation for a loving human relationship. It is love and fellow-feeling therefore that transcend all thoughts and words into concrete actions, to develop the quality of man's life.

INTRODUCTION

Rationale of the Study

Many things in this world bring mankind farther from the relevant realities of life. People are more aware of the social progress and the development of the modern technologies. These latter have been developed to meet the demands of time and to bring about changes on a specific field of human knowledge. Yet, the needs of sharing one's horizon in life, to reach out and to participate in a universal goal—to establish a bond between men and fellowmen—have been disregarded. Because human beings live a fast-paced life, they fall short in creating loving relationship with other people.

Why is there a need to be-with others? This question seems to be irrelevant and not interesting but it does create an important message in human being's life. Human beings need to love and be loved. They need to acknowledge others—to care for them and love them, and in return, be loved by them.

Besides, it is not good for human beings to be alone.¹ "If they were meant to be alone, then there would have been no reason why they are gifted with the power to communicate their thoughts and feelings."² Human beings cannot go through the motions of life alone, for only when it is shared can it be called meaningful. Life becomes meaningful only when human beings become concerned with living with

¹ *Genesis* 2:18

² Emerita S. Quito, *Fundamentals of Ethics* (Manila: De La Salle University Press, 2003).

PERFECTION LITERATURE CENTER

others. Thus, it is evidently true that no matter what state of life man is, he cannot deny the fact that he is drawn towards others—to a possible loving relationship. Without it, “like the infant left alone, human beings would cease to grow, cease to develop, choose madness and even death.”³

But nowadays, rather than striving for a promising loving encounter, most human beings remain essentially strangers even to those people whom they deem to be their loved ones.⁴ Thus, they are constantly moving away from themselves and others.⁵

If human beings could be like the *Little Prince*, who has the ability to see the sheep inside the box, to look deeper into what looked to be a hat, and to put aside worldly things and concentrate more on the essential ones, then existence becomes meaningful. But human beings forget that there are more important things than “figures.” They are so absorbed in doing things they believe are “matters of consequence”⁶ that they lose their track to find the essentials in life. Such “matters of consequence” as food, drink, sex, money, power, good looks and popularity are

³ Leo Buscaglia, *Love* (New York: Fawcett Columbine, 1972), 55. Leo Buscaglia writes a lot of inspiring books about love, tenderness, compassion, caring, sharing and relating—the most vital of human behaviors. He contends that without all of these human lives would be empty. With his thoughts of life and love, Buscaglia decided to create a love class—the first teacher in the world who attempted to have a class like this at the University of Southern California. He calls it “Love 101.” Some of his insights will be visibly shared in this study to shed light on the said phenomenon.

⁴ *Ibid.*, 49.

⁵ *Ibid.*, 21.

⁶ Terms like “Figures” and “matters of consequence” are taken in the story of the *Little Prince* by Antoine de-Saint-Exupéry— one of the essential thinkers of this study. Antoine de Saint-Exupéry, *The Little Prince* (London: The Penguin Books, 1991).

things that eventually lose their gleam due to aging, boredom and satiety⁷ As a result, men struggle to find meaning in life and love

Where is the problem here? The problem resides in the way human beings institutionalize their lives Some shape their lives not by the way they feel but more by the way they think, and to that extent, they become bias and insensitive They influence the human mind with prejudices and emotional apathy Instead of looking into the unique identity that human beings have within themselves, they conform themselves more to the externals, which happen to be interested in nothing but material gratification

Some human beings are preoccupied with the non-essentials in life and the closer they are to these things, the more they become insignificant and meaningless As a result, they immerse themselves in the crowd to experience that sense of belongingness, or simply to be acquainted with things like drugs, sex and fad that led to superficial togetherness Paradoxically, they find themselves becoming that which they were escaping from, total strangers again— alone in the midst of others, insecure and unacknowledged Indeed, “almost all men, to some extent are enduring agonies of loneliness, frustration, emotional and spiritual starvation Somehow these pains are radically due to failures in love”⁸

Although the problem of being “alone” in a crowd or of being “lonely” at some point in time is basically a human experience It is an inevitable human condition wherein at times he is faced only with the man in the mirror—only with his

⁷ Quito, *Fundamentals*, 30

⁸ John Powell, S J, *Why Am I Afraid to Love?* (Texas Argus Communications, 1967), 25