

Four Filiations in Philippine Psychological Thought

Filipino psychology has a vibrant and dynamic past that is deeply rooted in the history and diverse cultures of Filipino experiences. These experiences helped imbued and developed the line of Philippine psychological thought. Like psychoanalytic therapy, for one to know the explanation behind the existing behavior and its manifestations, it is necessary to investigate the underlying traumatic experience of that pre-existing behavior in its past events. These events that have had occurred in the past are irrefutable and indispensable facts because it holds a certain degree of factual information that is necessary for the said psychotherapy. On the one hand, it is said in the article that the line of Philippine psychological thought descended from four aspects namely: *sikolohiyang akadamiko-pilosopikal* (Academic-philosophical psychology), *sikolohiyang akadamiko-siyentipiko: kanluraning tradisyon* (Western tradition of academic-scientific psychology), *sikolohiyang katutubo* (Ethnic psychology), and *sikomedikal na relihiyon ang ginagamit bilang elementong nag-uugnay at nagpapaliwanag* (Medico-religious psychology). These four filiations must be integrated into sikolohiyang Pilipino with a Filipino orientation in order for a layperson to clearly understand the concepts and aspects of Philippine psychological thought. Looking back through our own history, the Philippines have been colonized by different nationalities for centuries and from them they have inculturated and handed down to our forefathers with their own orientation of thought. It can be said that from the line of Spanish colonization, the academic-philosophical psychology emerged through the establishment of a system of higher education in University of Santo Tomas, but it is considered to be the poorest tradition among the four filiations. Contrast to this, the advent of western tradition of academic-scientific psychology was promulgated during the American colonization in the Philippines. The academic-scientific psychology is probably the most well-known and was considered as the only valid form of psychology worth of the scientist's attention. However, the ethnic psychology of "indigenous psychology" is probably the richest of all traditions the fact that it is where the origins and foundations of thought of our forefathers lies. Lastly, the medico-religious psychology earned the respect of being the ancient tradition among the filiations of Philippine psychological thought since during this time the orientations and line of belief of our ancestors were left untouched by foreign invaders thus for me, it can be considered as the primordial psychological thought of the Filipinos.

The article also touched the history and subsistence of our ancient medico-religious system. It interesting to note the different ideologies of the ancient *baylans* or *katalonans* to modern faith healers. For the *katalonan-babaylan's* ideology, they believed that any diseases that have had transpired to a sick person was due to the involvement of ancient spirits that inhabited the body of the sick. The *katalonan-babaylan* acts as a medium that bridges the physical world to the spirit world. Today, these native medical practitioners are known to be *herbolarios*, who are known to cure diseases in which the medical doctors cannot heal. The *katalonan-babaylan's* also believed that there is a dual soul that resides in our corporeal body with which the individual possesses two spiritual parts namely the soul (commonly known in Tagalog as the *kaluluwa*) which in life is the essence of his intellectual and moral powers; and the other one is the human being's life force which was most probably known amongst most Filipino as *ginhawa* or *kabuhi* in Hiligaynon. For them the *kaluluwa* is said to be in the head part of our anatomy and the *ginhawa* is said to be in the xiphoid process of the person. On the one hand, modern faith healers devised a psychic treatment known as "magnetic adjustment" in which the healer puts back or replenishes the lost "energy" of the soul giving it more vitality and vigor. More so, it was also observed in some of the faith healers that they are also practicing a method which they coined "psychic-surgery", the operation is done using the psychic force of the faith healer; meaning they can remove degenerated tissues and tumors without lacerating the superficial skin of the patient. What's more to this psychic treatment is that it can be observed that there's blood cascading from the part of the patient's body in which the operation was actually performed. There is more to the "psychic phenomenon" than meets the eye, it doubled the rise of the tourism in the Philippines but it also invited interested critics as well as scientists to elucidate this paranormal phenomenon. For the pure medical science point of view, the works of these faith healers are considered to be a bogus phenomenon and a mockery to science itself. But of course all lines of thought have its own bases and foundations in history; in my own understanding, the relative journey of medico-religious psychology in the road of Filipino experiences and orientation, have gone a long way and it was carefully developed and nurtured as it traversed to the modernization of thought. These four filiations of the Philippine psychological thought acts on the grounds of Filipino experiences and in the unfathomable depths of universal psychology, but a deeper basis is anchored in the moors of Philippine history.

