

## UNDERSTANDING PHILIPPINE HISTORIOGRAPHY IN FRIEDRICH WILHELM NIETZSCHE'S PHILOSOPHY

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**Abstract:** *This study explains the Philippine historiography using hermeneutics in analyzing the elements of Philippine history in the light of the philosophical perspectives of Friedrich Wilhelm Nietzsche. Specifically, it attempts to identify the main elements of the Philippine history and to shed light on these historical accounts using Nietzsche's lens.*

*Philippine history primarily comprises pre-Spanish colonization, Spanish colonization, American occupation, Japanese occupation, World War II, Marcos regime, and People Power Revolution. These major events are catastrophic. The Filipinos during these periods have suffered and died because of their love for freedom. But, the value of freedom which they fight for has gradually been corrugated by the influence of colonizers.*

*In the light of Nietzsche's philosophy, the endurance and determination of the Filipinos to take their liberty and rights back from the claws of their oppressors speaks of their will to power. But, due to the influence of western cultures in the moral fiber of the Filipino's soul, the will to power and the will to life are so much corrupted and weakened that fighting for independence is just but futile. Thus, Nietzsche maintains trans-valuation of values as this can purify the decadence of Filipinos' mindset.*

**Keywords:** *Historiography and Philosophy*

### INTRODUCTION

Many people think of history merely as a collection of data from events or just a list of matter of fact. Yet, for Nietzsche, history being part of human consciousness is not divorced from the panorama of life. Indeed, it is identical with life or human existence, because to exist is to be in history and to be in history is to exist.

Likewise, when a man thinks and makes an event, he does not only lie content of knowing and doing an event as event, but he also seeks for the meaning and value of it. Thus, history and philosophy are not contradictory, but complementary to each other. If philosophy seeks for the ultimate causes and reasons of things, so does history. History brings man back to the very origin of things, to its first causes (Burns, 2000: pp. 1-2).

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However, based on the present observation, most of the study of history such as Philippine history is lacking of a philosophical explanation or framework. Many historians and teachers of history in the Philippines present and teach history merely as a chronology of events without regard for the principles and thought behind these events. In other words, they reduce the study of history into dates, places and biographies.

If history is devoid of philosophy, then there is a possibility for the reduction of history to mere chronology. This is a plausibility, which may undermine the role of philosophic thinking in the construction and re-construction of history. The question, hence, arises if history as taught and written in the country has a philosophical bent or persuasion.

### **THE THEORETICAL FRAMEWORK**

Studying history by mere facts or data collection is dry, boring, and meaningless. It does not provoke thought (Hollingdale, 1992: pp. 74-76). To clarify his point, he describes history in three different aspects: the unhistorical, the historical, and the supra historical. The unhistorical is described as the cattle grazing in the field. It is the animal that has no consciousness of the passing moments. The historical, on the other hand, pertains to man who has the awareness of time, the aspect of history which embodies forms and rationality. Lastly, the supra historical refers to the aspect of transcendence in history over facts and data collection into the world of meaning (Untimely Meditations, pp. 60-63).

Additionally, Nietzsche also classifies the genre of historical writings into three types: the monumental history, which is the study of past glories or achievements; the antiquarian history, which is the collection of past data; and the critical history, which is the study of the blunders of the past. Each of them has its own contribution to humanity. The monumental history brings benefit to man by inspiring him to continue the glory and grandeur started in the past that is, to promote progress. Antiquarian history helps man understand the movement of past to present. It also helps man to evolve through time to change for the better. Finally, the critical history favors man as it teaches him not to commit the same errors done in the past.

With regard to objectivity, Collins claims that there is none in history. Collins claims that there is no objectivity in history. He explains that what is said to be 'objective' is merely a certain standpoint of a historian who sees the procession of motive and consequence too clearly for it to have an effect on his own personality. A man can explain the past only by what is most powerful in the present. It is only by straining the noblest qualities of the past that which are noble and worth

knowing that the past can be greatly understood. Thus, a fine historian must have the power of coining the known into a thing never heard before (*The Use and Abuse of History*, 1964: pp. 37-38). Similarly, Nietzsche expresses subjectivism in the study of history. He says that everything is subjective, but that in itself is interpretation. It is human needs that interpret the world; human instincts and impulses for and against. Every instinct is a thirst for power; each has its points of view which would impose upon other instincts as their norms. To say that things have a nature in themselves is a dogmatic idea which must be absolutely rejected.

Thus, knowledge of history is a matter of imposing one's interpretation of the world out of the thirst for power. He who is filled with power takes the challenge of interpreting and reinterpreting history (Blackman, 1963: pp. 112- 113).

Kaufman (*Philosophical Classics: from Plato to Nietzsche*, p. 1007) states that the principle behind life and therefore of history is the "will to power", a force, drive, urge or passion that comes from nature itself which can be equated to the "will to life" of Arthur

Schopenhauer who is active and non-pessimistic. This principle is also comparable to Darwin's "will to live", "natural selection" or Herbert Spencer's "survival of the fittest" or Henri Bergson's *Elan Vital*. It is the principle of change, creation and destruction, and transcendence.

Perry (1991: pp. 236 – 237) explains Nietzsche's "will to power". According to him, the "will to power" is the most fearful and fundamental desire for power which is called freedom. This desire seeks for conquest and overcoming of what is weak. Since man has the innate desire for perfection and excellence, he has the will to power. Hence, history is viewed as a struggle towards perfection; it is conquering the weak and asserting the "will to power."

Meanwhile, the "will to power" is embodied in the superman (*Uebersmensch*). He is a man who has overcome himself. He is the destroyer and creator of the standard of the world. He faces the tragedy of life in utmost optimism. He does no hero worship, but lives dangerously. He initiates change, makes and wills history (Perry, 1991).

In *The Philosophy of Nietzsche*, Wolf (1994: pp. 98 – 99) presents the superman as the higher type of man who asserts his will, gives order to his chaotic passions, makes great demands on himself and lives life with a fierce joy. This superman aspires to self-perfection.

Without fear or guilt, he creates his own values and defines his own life. Indeed, he is the fullest possible realization of a complete self-reliant personality. He is the highest specimen of humanity.

Nietzsche (1994: pp. 111 – 113) adds that the primary duty of the superman is to overcome humanity that is, through the trans-valuation of values, he destroys the standards or the morality of his time which is characterized as the virtues of the herd (inferior or weak men) and replaces them with the standard of superior men who is the master morality. This type of morality does not rest on the principle of weakness such as pity, humility and others, but lies on the principles of strength, courage, pride, excellence which are the genuine noble virtues that great men must uphold. Hence, history consists of the trans-valuation of values, the overcoming of weak values with the values of the strong.

On the idea of Nietzsche on good and evil, Kaufman (1969: pp. 207 – 208) explains both means the same as “noble” and “contemptible.” The good or the noble are those who have the feeling of fullness, of power that wants to overflow, the happiness of high tension, and the consciousness of wealth. The noble or the good help the unfortunate, but not out of pity but out of the excess of power. On the contrary, the “bad” or the “contemptible” are those who feel cowardly; the anxious or the petty are those with intent on narrow utility. Also, the mistrustful are those who humble themselves; these are the doglike people who allow themselves to be maltreated. The begging flatterers are above all the liars.

In *The Philosophy of Nietzsche* written by Stanley V. Mac Daniel (1965: p. 73), the idea of eternal recurrence is emphasized. It is a theory that every person’s life recurs over and over again in exactly the same way each time. Since the universe is infinite in time and space, Nietzsche concludes that an infinite number of possibilities must have occurred an infinite number of times.

In *Nietzsche on Truth and Philosophy*, Clark (1990: pp. 285 – 286) argues that the affirmation of the thought of eternal recurrence excludes moral condemnation and judgment since it requires a man to affirm much of that which he might find abominable and abhorrent in the past. Additionally, eternal recurrence provides the form of universality only in the act of returning, whereas what is willed to return cannot be universalisable since there can be no good and evil which is universally valid for all.

But, Stambaugh (1972: pp. 29 – 30), in *Nietzsche’s Thought of Eternal Return*, provides another interpretation of the aforementioned theory. He says that though Nietzsche uses the expression ‘return’ and ‘recurrence’ interchangeably, their meaning is quite different. ‘Return’ implies going back and completion of a movement while ‘recurrence’ implies another occurrence or beginning of a movement. Recurrence is not to be understood in terms of content, but as a process since there is no static content, no substances in the traditional sense which can return.

The interaction of these various thoughts contribute to people's knowledge of the usefulness of philosophical lens in looking at history. In the light of Nietzsche's philosophy most importantly, the thought and meaning behind the historical events in the Philippine history can be unraveled and illuminated. Thus, leading to an innovative approach to science of history, this method can give a new perspective of studying Philippine history in the classroom.

## **THE PROBLEM**

This study aims to explain Philippine historiography using the philosophy of Friedrich Wilhelm Nietzsche as the framework.

This work will answer the following questions:

1. What is the philosophy of Friedrich Wilhelm Nietzsche?
2. How is Philippine History presented in history books?
3. How can the philosophy of Friedrich Wilhelm Nietzsche help understand Philippine historiography?

## **Significance of the Study**

The researcher sees his study as significant in a number of ways. At first, he hopes that this study will help the Filipino readers or students understand and appreciate the Philippine history. Second, it will help them understand themselves and find the meaning of their existence and co-existence with others. Third, it will help them build their nationalistic character as a real Filipino. Lastly, it will let them understand the need to articulate and discuss the philosophical assumptions/leanings of history-historians in the country.

## **Scope and Limitations**

This research is limited to analyzing the events of Philippine history as presented in Philippine History books (i.e. the Philippines prior to the Spanish colonization, the Spanish colonization, the American occupation, the Japanese occupation, the Philippines after World War II, the Marcos Regime, and the People Power Revolution) in the light of the principles of Friedrich Wilhelm Nietzsche specifically, the Will to Power, The Ubermensch (Superman), Trans-valuation of Values, and Eternal Recurrence.

## **METHODOLOGY**

### **Research Design**

The research design is qualitative using hermeneutics in analyzing the elements of Philippine history in the light of Friedrich Wilhelm Nietzsche's philosophy. As a method, it will critically analyze and interpret the meanings of historical events from the written texts with careful application of Nietzsche's philosophical framework (Whitney, 1960: 154).

### **Sources of Data**

The texts which are used for analysis and interpretation are obtained from the renowned historians and critics of Philippine history. There are 35 samples of written texts, and the authors are Isidro Abeto, Teodoro Agoncillo, Jose Arcilla, S.J., Ruben Canoy, Diosdado Capino, Renato Constantino, Rosario Cortes, Austine Cosata, Nicholas Cushner S.J., Bernadita R. Churchill, H. dela Costa, S.J., Amado Doronilla, Ventura Fernandez, Luis Francia, Mary Elizabeth Holt, Ricardo Jose, Jocano Landa, Cesar Majul, Alfred W. McCoy, Charles C. McDougald, Antonio M. Molina, E.P., Patanne, Juana J. Pelmoka, Manuel Pinon, O.P., Floro Quibueyen, Claro M. Recto, Elisio Rio, Angel V. Shaw, Richard Sheridan, Poch Suzara, Samuel Tan, Henri Turot, Manolo Vano, Gladys Zabalik, and Gregorio Zaide.

### **Trustworthiness of the Study**

This study observes the rudiments of establishing trustworthiness. Since this study is hermeneutics, the researcher sees that primary sources, secondary sources, general references, scholarly journals and monographs are carefully selected.

On ensuring transferability as the first principle, the researcher supports the discussion on the generalization of findings to supplementary texts, across different history textbooks, social science books, historiography materials and philosophy of history references. This study is enhanced by detailed descriptions aided by interdisciplinary approach or philosophical analysis that yield similar findings to increase transferability. (Marshall et. al., 1999: p. 54). In this study, this can be done through instruction, symposia, conferences, and textbook publication.

In place of dependability as the second principle, the researcher employs the concept of reliability in philosophical research paradigms. This study gathers evidence to support the claim in similar findings obtained, if the study is repeated. Indeed, even if the study is repeated in the same text with the same reference, it would become a "novel" study, given the ever-changing social world and perceptual shifts, including historical events that may change ones thinking (*ibid.*). Moreover, the researcher uses some common qualitative strategies such as audit

trails, thick-rich description, in establishing the study's trustworthiness.

To ensure confirmability as the third principle, the researcher uses the objectivity in using references and the control of bias. This study employs self-reflection in order to recognize openly the different themes that bring different historical accounts into enterprise (ibid). The researcher uses several sources of data such as, primary sources, secondary sources, general references, and text books written by local writers. For corroboration, the texts obtained from these sources are examined and cross-checked.

To assure the credibility as the fourth principle, the researcher refers to the believability of the findings and enhanced evidence such as confirming evaluation, conclusions by philosophy of history professors, Philippine history professors, convergence of multiple sources of reference, investigation of unsolicited textbook publications, and philosophical soundness. The study uses the maximum reliance in the believability of conclusions which comes from support provided by philosophy of history professors, philosophical analysis of multiple sources reference, and appropriation based on relevant historiographies (i.e., appropriated writings matches an actual account) (ibid). Moreover, the source acknowledges the information in the texts in support to his analysis of the data which are classified or clustered according to themes.

### **Role of the Researcher**

The study was conducted by a researcher whose credibility in the field of Philosophy and Social Sciences is beyond question for a number of reasons. Firstly, during his stint in the University, he has read 40 books in Philippine history and use the information in his discussion of philosophy subjects. Secondly, his intellectual discussion on issues pertaining to unsolicited publications of Philippine History textbooks has ignited his interest in history and quest for truth behind the major historical events in the light of philosophy.

The researcher will perform the following roles in the conduct of this study. At first, he will play the role of readers who will do a close reading of written texts taken from 35 books and references in Philippine history. Then, as critical readers, he will make reflective notes in the texts. Next, he will outline his notes in parallel with philosophical validation. Finally, he will develop the outline in a full written discourse using the IMRAD format.

### **Data Analysis**

The data are taken from the books and references in Philippine history for analysis, interpreting and explaining with in text citation of sources. These are present base on the outline to ascertain unity, coherence, and emphasis.

## RESULTS AND DISCUSSIONS

Tragedy, according to Nietzsche, is a description that speaks of life as suffering. In the Greek drama, Dionysius and Oedipus did not only suffer, but also struggled and endured until they transcended and surpassed it. Thus, Nietzsche draws out the principles of the 'will to power' and the 'will to live'.

The will to power is the principle of tragedy, flux, change, transcendence, overcoming, domination, nourishment, life, growth, development and all. An energy, force or power drives everything into motion, change, overcoming and domination. It is not only present in animate things but also in nature. So, men have the will to power, but most of them do not assert it. By asserting the will to power; one rises above the rest and becomes superior, dominant and transcendent.

The Uebermensch who is the superman is Nietzsche's ideal man. He is the embodiment of the will to power. He is a man of excellence, power, and domination. He is also a hero unto himself who does not want inferiority or mediocrity; he always wants to transcend or go beyond standards. He goes beyond what is common and becomes extraordinary. He lives without fear and lives a life of danger, goes beyond worldly standards and makes his own standards. So, everybody is a potential superman, if only he would assert the will to power.

Nihilism is a state or condition of nothingness, lack or absence of denial, weakness and darkness. It is a time where there is an absence of strength and power. It is a time where there is a need of the will to power. This period is needed and becomes the breeding ground for the superman. It is only in absence and nothingness that being can exist, thus the state of nihilism is a state where the superman will rise to great power.

Nietzsche believes that time is an eternity that moves in an endless cycle. Thus, events will be repeated through and through as the superman will rise repeatedly. This reality is narrowed in the history of the Philippines. During the Pre-Hispanic period, when the early ancestors such as the Malays, Indonesians and other people settled in the Philippines in search for greener pastures, they had their own costumes, traditions, rituals, arts and language.

However, in the coming of the Spaniards their lives did not become their own for they had to strictly follow Spanish rules, obey their commands, even their faith, practices and way of life in order not to be punished or be executed. Consequently, the Filipinos fought for freedom, liberty, independence and justice. During this period, many Filipinos were made heroes in the name of freedom.

In 19<sup>th</sup> century, a group of intellectuals organized themselves into reform movement whose aim was to promote a better welfare for the people through information and education as well as to protest against the injustices of the Spanish



government to the Filipinos by way of propaganda. Among the greatest reformist was the Philippine national hero Jose Protacio Rizal, who died in the name of excellence, education, freedom and independence.

After the reform movement, the Philippine revolution took place to overthrow the Spanish colonial government. However, due largely to inferiority of weapons, the Katipunan was defeated having its leader Emilio Aguinaldo exiled to Hong Kong.

Not long after the revolution, Spain and America went to war. During this war, the Filipinos helped the Americans in defeating the Spaniards. The Filipinos thought that they would get back their independence. However, America decided to take Philippines as its colony through Treaty of Paris, a treaty between America and Spain to end the war. So, the Filipinos tried to fight for freedom again against American, but they were defeated due to inferiority in weapons and firepower.

The Americans stayed in the Philippines for about fifty years, and towards the end of their rule, they prepared the Philippines for independence. Thus, rose of the Commonwealth government, a transitory government in preparation of the Philippines' full independence from

America. However, before independence was given, the Second World War broke out. In Asia, Japan invaded its neighboring countries, including the Philippines and this led to an intense battle between the Filipino and American troops against the invading Japanese troops in defense of the country. The Philippines lost in the battle, for they were caught unprepared by the Japanese. This led to the Japanese occupation of the country. The Japanese occupied the country for about four years until it was liberated by the Americans and the allied.

After the war, the Filipinos faced a new problem. This problem sprung from poverty, which instigated some groups of Filipino communist known as the Hukbalahap to fight for the possession of lands and for the change of government. All presidents of the country starting with Manuel Roxas to Ramon Magsaysay tried their best to solve this problem. Finally, it was solved when Ramon Magsaysay successfully captured the leaders of the said group.

When Ferdinand Marcos became president, he ruled the country under corruption and terror. He became a dictator by declaring Martial law in order to keep himself in power and to be able to control the country's economy. However, Marcos was ousted from office and from the country by a people power revolution in EDSA, organized by the masses hurling Corazon Aquino as new president. Marcos fled to Hawaii for exile.

In the light of Nietzsche's philosophy, Philippine history is indeed tragic, meaning filled with sufferings and struggles toward liberation. The early ancestors

of the Filipinos such as the Malays and Indonesians suffered on their journey to the Philippines. When the Spaniards came, the Filipinos suffered from slavery. They fought for independence in the revolts, the reform movement and the revolution. By the time the Americans occupied the archipelago, they also fought for independence, lost the Filipino-American war and lived under the rule of America.

During the Second World War, the Philippines were heavily devastated by the Japanese, and millions of Filipinos died. The country was ruled for four years under the cruelty of Japanese military government. By the end of the Second World War, the Philippines had its own problem such as corruption, the Hukbalahap problem, the clash between the rich and the poor over the wealth of the country and its political power. By 1960, communism permeated causing chaos throughout the archipelago. Then Marcos became president and declared martial law causing great human right violations on the part of the masses. During his term, he looted the Philippines. Until now, the president, the government officials as well as the people are struggling to fight poverty, graft and corruption, chaos and rebellion as the country's economy is declining.

The will to power is the principle understanding as to why the early settlers endured the difficulties on their journey to the Philippines. This is why the Spaniards invaded the Philippines, subdued the Filipinos and placed them under the slavery of Spain.

The coming of the Americans was also a burst of the will to power to show its power to the world by waging war against Spain to take the Philippines as its colony, to fight the Filipinos in the Filipino-American war and to defeat the natives in battle.

The Second World War broke out when Japan asserted its will to power to rule Asia, to drive away the Western colonizers of Asia, and to fight the mighty America. It was the will to power that propelled Filipino civilians to fight in guerilla warfare against the well-armed and well trained Japanese soldiers of the Second World War that brought presidents to their office that impelled the peasants to fight for land against the elite Filipinos thus resulting to the Hukbalahap problem, that made people in government offices to become corrupt, to acquire more wealth and then power and that drove communism to challenge Philippine democracy. Also, it was the will to power that made the Muslims brave enough to fight for autonomy and independence from the Philippine government that pushed President Marcos to declare martial law and discipline the people. Hence, the continuing struggle for power in Philippine politics is due to the rise and fall of the will to power.

Great men called Uebermensch/supermen made Philippine history. The bravery and courage of the leaders of Malays, Indonesians and Muslims, for instance, enabled them to survive in the difficult journey to the Philippines. The Spanish colonization would not have been possible without the power, authority, influence and inspiration of King Philip II of Spain to send Legaspi and others to conquer the Philippines. The exceptional courage and will of Lapu-Lapu to resist fight and defeat Magellan in his conquest of the Philippines as well as the revolts, the reform movement and the revolution of heroes like Dagohoy and others would have not been made if they did not rise against Spaniards.

The Muslim leaders of the Moro-wars who fought with great will and courage had lived a life of danger, and had inspired others to fight for their cause against Spaniards, Americans and Japanese.

Douglas McArthur who, not only because of his greatness as general and supreme commander of the American forces in the Pacific, but also of his personality and character filled with the will to power, inspired his men as well as Filipinos to continue to fight the Japanese even when the country fell into Japanese hands.

Ramon Magsaysay, who fought the Hukbalahap with great courage and tactics that put the rebellion to an end, brought his presidency closer to the masses and thus became an inspiration to them.

Benigno "Ninoy" Aquino, who lived a life of danger and a life of overflowing courage, for heavily criticized Marcos and his administration, campaigned for the cessation of Marcos' rule and fought even at the expense of his life.

On the other hand, Philippine history can be characterized with series of nihilism. The absence of power and nothingness of the Filipinos before the Spaniards was the reason why they were subjugated under the Spanish rule. This period of denial, decline and decadence enabled the Filipino culture to get declined and corrupted by the Spanish culture. As a result, the Filipinos who were once leaders and owners of the land became slaves. They were denied of freedom, justice and the rights to happiness made the Filipino heroes seek for power to fight the Spaniards.

When Americans came, Filipino culture was all the more declining as the Americans imposed on the Filipinos their own customs. In the absence of great power the Philippines fell into the hands of the Americans. Likewise, in this absence of power, the Filipinos also fought the Japanese in guerilla warfare.

After the warring period, another stage of nihilism followed. This was the period of economic decline in the country when corruption rose to its height, and the clash of classes began. Communism rose to power and tried to subdue democracy.

When Marcos became president and declared Martial law, the people experienced the denial of their freedom and human rights, and felt massive corruption. Meanwhile, in Philippine history there are many instances in which God and Christ were denied. When the Spaniards came to the Philippines, many friars who were supposed to be models of Christ and God exploited their power, their wealth and made them their slaves. It was this inhumane and cruel attitude of many friars and the Spanish officials that prevented the Filipinos to see the real essence of Christianity and Catholicism, the true person of Christ and God. They did not live the life of Christ but acted contrary to it.

Also during the time of the Japanese occupation there was great destruction of lives, churches; there was murder, chaos and unrest. By the end of the war, another catastrophe came, the cold war, the rise of communism, which was against religion and the church.

In Mindanao, Christians and Muslims have been fighting over religious differences resulting in many casualties on both sides, and each party blamed one another as anti-God. When Marcos declared martial law, the Church and the people considered him inhumane and antichristian because he violated human rights and freedom. Being a dictator, he was considered as an evil man.

Moreover, continued graft and corruption in the Philippines today is an anti-Christian and anti-God culture, and these challenge the Church and the Filipino people.

The trans-valuation of values runs in the stream of Philippine history. When the Spaniards came, the values of the early ancestors, their tradition and religion were continuously deteriorating because of the influence of the Spanish culture. Many Filipino arts and customs were replaced by those of the Spaniards.

When the Americans came, they too introduced their value systems, customs and culture which influenced the Filipino mentality. Thus, the Americans caused the decline of the Asian culture in every Filipino. After the World War II, new values came and replaced the old values of the Filipinos.

Eternal Recurrence is indeed the pattern of Philippine history in which pain and suffering is repeated in cycle occurs in different periods of Philippine history. Heroes and brave men are also made in the different periods of Philippine history. The trans-valuation of values, nihilism and the denial of God are likewise repeated. Thus, Philippine history moves in an eternal recurrence.

However, the pain, suffering and agony teach the Filipinos that life is indeed tragic, and that suffering is inevitable. Hence, they face suffering, take it as a challenge for survival, a footstep towards growth and perfection just like the heroes of tragedy Prometheus, Oedipus and Dionysius who became stronger as

they faced their daily struggles. Yet, there are also some Filipinos who evade agony by entertainment and leisure. They drink with their barkadas or go to “sing along” bars as their means of evasion. So, they become non-productive. Others also accept defeat in suffering as a consequence of fate and destiny. Thus, attitude of some Filipinos towards pain is a passive kind of nihilism, a pessimistic surrender.

The will to power is present in Philippine history and in every Filipino. However, only a few have asserted their will to power. Nietzsche’s philosophy teaches the Filipino to assert his or her will to power, to go beyond the ordinary and the norm. Therefore, it is a lesson in history that one should exert the will to power in order to live, grow and propagate. The Filipinos must have the will to choose wise and virtuous leaders in politics who are not cowed by money and by the goons of inferior politicians. They must not be mesmerized by the beauty and fame of actors and actresses.

The will to life has to be asserted. Filipinos have to will to preserve their environment so that they shall be saved from the destruction of nature in the future; they have to fight illegal logging, illegal fishing and other means of destruction of the Philippine environment. It will also encourage beggars to work rather than ask for daily bread in streets or for out of school youth to study and avoid being lured by drugs and prostitution.

There must also be the will to knowledge in every Filipino, the desire to know more to learn for the development of life and of human being. Just as Rizal and reformist exerted their will to knowledge so are the Filipinos of today and the future are enjoined to do the same. For so long a time majority of students study not for excellence and development of the human person but merely to pass, get a diploma and get a job and have money. This is one thing that has to be corrected in the attitude of students.

The superman has existed in the past. Nietzsche wants the superman to live once again in the present and the future. Hence, Nietzsche desires that all will to be supermen that every Filipino must work hard to save the country rather complain to the politicians and wait what the politicians can do for the people. Instead, one should rise and act, work and think what one can do for the country.

By being supermen, Filipinos will think of themselves as heroes and superior men and will never become colonial minded by bowing to the Americans or to any movie hero.

Since Philippine history is eternally recurring, it is a challenge to the Filipinos to improve their lives and make them better, in order that the next time it will reoccur, life will be best.

After having presented a philosophical interpretation of Philippine

historiography using the philosophy of Nietzsche, the researcher would like to give certain recommendations.

First, students of philosophy should continue to provide philosophical interpretations and analysis on certain phenomena and events in society so as to identify the causes of these events. This is helpful in solving the problems of society be it political, religious, academic and cultural.

Second, future researchers should bring philosophy and other sciences or disciplines into dialogue by pursuing interdisciplinary studies and researches. This is not only to broaden the knowledge of researchers but it will help them discover means on how philosophy can be applied to enlighten and clarify certain issues and problems of other disciplines. For example, a philosophical analysis or evaluation is made on economic and political issues.

Third, future historians should not write or teach Philippine history and history as a whole focusing on the chronology of dates, but to include philosophical insights and themes that may have influenced the emergence of events. This makes history more theoretical and meaningful because history is not just knowing when, what, and who, but is knowing more of the why's and how's of events.

The researcher encourages future researchers to use the philosophy of Georg Wilhelm Friedrich Hegel, Karl Heinrich Marx and other philosophers to interpret and provide meaning to Philippine historiography or even world history in general.

### **Ethical Reflections in Writing Philosophical Hermeneutics on Philippine Historiography**

The researcher is highly interested to uncover the requisites when one attempts to engage in a conversation with texts or with an author's position. This research also discusses in detail the Philippine Historiography using Hermeneutics in order to uncover the nature of human understanding. More specifically, it dealt with two main sections: First, the approaches used in the Humanities and Philosophy were patterned or modeled from the perspective of the Natural Sciences. Second, the notion that textual interpretation essentially aims at the identification and recovery of the author's original intention.

For the first section, the methods used in philosophy are distinct from the method used in natural sciences. This difference is fundamentally based on the disciplines' unique objects of investigation. While the natural sciences focus on how physical functions and operates, philosophy inquires on the meaning of the assumptions, frameworks and processes involved in the production of knowledge. Furthermore, what philosophy deals with are not tangible or perceptible entities.

Given this difference in philosophy's concerns, the researcher proposes that it is inappropriate to force philosophy to adopt the methods of the sciences.

For the second section, the assumption which states that an author has an original intention and that the reader's task is to uncover it is erroneous and not even possible. If one is able to accept the wrong assumption without question, one is actually forcing himself to believe that in reading a book/article, one can uncover and find the essential intention of the author. If this assumption is unchecked, it is giving to the reader the similarly impossible task of mining gold or searching for a precious ore.

For instance, if one wants to understand a novel of Nietzsche, he should strive to know the very intention that ran through the mind of Nietzsche when he wrote the novel. This task is mistaken, while the idea of an original intention and essence can be confusing, one is reminded that the reader does not only depend on the book. The reader also participates and contributes something in the construction of meanings. In other words, truth and meaning are not merely defined by the author's point of view. The one, who reads the novel of Nietzsche, is using his concepts in understanding what the novel is telling. The reader, by the way, contributes ideas/insights to the work of Nietzsche.

The researcher proposes that understanding is embedded in history and culture. This means that when one interprets a text, the scholar's point of view is colored by the values that he has acquired while being part of a community. The researcher holds that our notions of what is good or bad are conditioned by the communal values which form a significant part of our prejudices – biases, intellectual disposition or inclination. It is the nature of this personal bias in which the researcher wants to explore.

The researcher maintains, a historian understands because of his own prejudices. This is because a prejudice for him does not only refer to a subjective preference. It also stands for individual's level of knowledge and comprehension.

The researcher hopes that the historian is now made aware of what he is writing in the text. The introspection of personal biases can be likened to the tilling of the soil in the mind. Such that when the mind is properly tilled or cultivated, it can become more aware of its strengths and limitations, and it can gain a special kind of sensitivity to the ideas that it encounters in the course of a conversation/discussion.

Thus, one can say that the heart of philosophy is a notion of an individual and community where each person is enthusiastic to fuse with and learn from the thinking horizons of others.

## CONCLUSIONS

The major events in Philippine history as presented in Philippine history books highlighted the colonizers' oppression and exploitation of the Filipinos who, in turn, had fought for independence or freedom. But, due to the influence of their colonizers during their rule over them, their sense of value on freedom was corrupted. According to Nietzsche, the will to power of the Filipinos allows them to move and resort to arm revolution. But, due to the influence of western cultures in the moral fiber of the Filipino's mind, the will to power and the will to life turn out nihilistic or meaningless. For this, Nietzsche firmly suggests trans-valuation of values as this can purify the decadence of Filipinos' mindset.

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