



Max Scheler's Sympathy (*Pannakipagrikna*) in the Context of Online Education

Joefrey M. Almazan ^{a,1}

^a Saint Louis University, Baguio City, Philippines

¹ jmalmazan@slu.edu.ph

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ABSTRACT:

This study examines the relevance of Max Scheler's concept of sympathy in the context of online education by situating it within the Ilocano cultural value of *pannakipagrikna*, which embodies empathy and emotional sensitivity. Employing a transcendental-phenomenological approach, the research integrates textual analysis of Scheler's works with semi-structured interviews among Ilocano learners. The findings reveal that *pannakipagrikna* is expressed through four key themes: *pannakaawat* (understanding), *naimpasnekan a panagdengngeg* (active listening), *panangtarabay* (guidance), and *pannakimaysa* (emotional unity). These insights highlight the importance of affective and value-based engagement in addressing emotional detachment in online learning. The teacher emerges not merely as a transmitter of knowledge but as a moral and empathetic guide fostering students' holistic development. The study concludes that contextualizing Scheler's philosophical anthropology through Ilocano values enriches value-centered pedagogy and broadens the scope of phenomenology beyond Western frameworks.

ABSTRAK:

Tulisan ini bertujuan untuk menelaah relevansi konsep simpati Max Scheler dalam konteks pendidikan daring dengan mengaitkannya pada nilai budaya Ilocano, *pannakipagrikna*, yang menekankan empati dan kepekaan emosional. Penelitian ini menggunakan pendekatan fenomenologi transendental dengan menggabungkan analisis tekstual atas karya-karya Scheler dan wawancara semi-terstruktur dengan pelajar Ilocano. Hasil penelitian menunjukkan bahwa *pannakipagrikna* termanifestasi dalam empat tema utama, yaitu *pannakaawat* (pemahaman), *naimpasnekan a panagdengngeg* (mendengarkan aktif), *panangtarabay* (bimbingan), dan *pannakimaysa* (kesatuan emosional). Temuan

ini menegaskan perlunya integrasi dimensi afektif dan nilai-nilai budaya dalam pembelajaran daring untuk mengatasi keterasingan emosional peserta didik. Guru, dalam perspektif ini, dipahami bukan hanya sebagai penyampai pengetahuan, melainkan sebagai pembimbing moral dan empatik yang berperan membentuk perkembangan holistik mahasiswa. Penelitian ini menyimpulkan bahwa penerapan konsep Scheler dan nilai Ilocano dapat memperkaya pendekatan pendidikan berbasis nilai dan memperluas wacana fenomenologi ke konteks budaya non-Barat.

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INTRODUCTION

In December 2019 several pneumonia cases of unknown origin emerged in Wuhan, China, and were later identified as COVID-19. While the pandemic primarily impacted physical health, it also disrupted educational systems worldwide, particularly the traditional modes of instruction. In higher education, the virus significantly limited face-to-face interactions

between teachers and students, prompting institutions to adopt alternative modalities such as flexible learning.

Flexible learning, as defined by the Commission on Higher Education, is a pedagogical approach that allows flexibility in time, place, and audience, not solely reliant on technology.¹ It encompasses high-, medium-, and low-level technological access, enabling education to remain accessible even during emergencies. However, despite its practicality, flexible learning presents challenges — especially in online modalities — such as poor internet connectivity, limited digital literacy, and reduced emotional engagement between educators and learners.² These challenges have exposed the limitations of purely cognitive and technical approaches to education, revealing the need for a more holistic and value-sensitive framework.

While existing literature has explored the technical and logistical barriers to online learning,³ there remains a significant gap in understanding the affective and value-based dimensions of education in virtual environments. Most studies focus on infrastructure, access, and digital pedagogy, but few examine how emotional sensitivity and cultural values shape the learning experience. This study addresses that gap by examining the Ilocano concept of *pannakipagrikna* — a culturally embedded expression of empathy and emotional sensitivity—and its relevance to online education. By contextualizing Max Scheler’s philosophical anthropology and notion of sympathy within this indigenous framework, the research offers a novel contribution to ongoing debates in phenomenology and educational philosophy.⁴

Scheler’s reinterpretation of Husserl’s transcendental reduction moves away from solipsistic tendencies and toward a value-centered understanding of human experience.⁵ Husserl’s solipsism, while foundational in phenomenological inquiry, tends to isolate the subject from the intersubjective world. Scheler, however, emphasizes the primacy of values and emotional intuition in human relations, proposing that sympathy is not merely a moral sentiment but a fundamental epistemic mode of engaging

¹Commission on Higher Education, Guidelines on the Implementation of Flexible Learning, CMO No. 4, s. 2020, <https://ched.gov.ph/wp-content/uploads/CMO-No.-4-s.-2020-Guidelines-on-the-Implementation-of-Flexible-Learning.pdf>.

²Ronnie E. Baticulon et al., “Barriers to Online Learning in the Time of COVID-19: A National Survey of Medical Students in the Philippines,” *medRxiv*, July 18, 2020, <https://doi.org/10.1101/2020.07.16.20155747>.

³Asim Biswas et al., “Barriers to Online Learning in the Time of COVID-19,” *Crit Rev Microbiol*, April 13, 2020, <https://doi.org/10.1101/2020.07.16.20155747>.

⁴Max Scheler, *The Nature of Sympathy*, trans. Peter Heath (London: Routledge, 1979), 9–15.

⁵Edmund Husserl, “Erste Philosophie. Erste Teil: Kritische Ideengeschichte,” ed. R. Boehm, *Husserliana*, vol. 2 (The Hague: Nijhoff, 1956), 189.

with others.⁶ In the context of education, this shift reconciles traditional teacher-centered approaches with the democratic participation of learners, especially in online settings where emotional disconnection is prevalent.

The Ilocano notion of *pannakipagrikna* enriches Scheler’s concept of sympathy by grounding it in lived cultural experience. It is not simply a passive recognition of another’s suffering but an active, respectful engagement with the emotional world of others. In online education, where physical presence is absent and emotional cues are often muted, *pannakipagrikna* becomes a vital pedagogical tool. It enables teachers to respond to students’ needs not only cognitively but affectively, fostering a learning environment that values understanding (*pannakaawat*), active listening (*naimpasnekan a panagdengngeg*), guidance (*panangtarabay*), and emotional unity (*pannakimaysa*).

This study proposes that effective online education requires a reconfiguration of the teacher’s role—not merely as a transmitter of knowledge but as a moral and empathetic guide. Drawing from Scheler’s philosophical anthropology and the Ilocano value system, the research advocates for an educational model that integrates emotional intelligence, cultural sensitivity, and value-based engagement. Such a model not only addresses the immediate challenges of online learning but also contributes to the long-term development of students as holistic individuals.

In doing so, the study contributes to three key areas of scholarly discourse: (1) it expands the application of Scheler’s phenomenology beyond Western contexts by integrating indigenous Filipino values;⁷ (2) it offers a culturally grounded framework for understanding empathy in education; and (3) it responds to the urgent need for affective pedagogies in the digital age. By bridging philosophical theory and local cultural practice, the research underscores the importance of emotional and moral dimensions in shaping meaningful educational experiences.

METHOD

This study employed a transcendental-phenomenological approach to explore the lived experiences, beliefs, and emotional dispositions of young Ilocano learners regarding the concept of *pannakipagrikna*. This approach, rooted in Husserlian phenomenology, seeks to uncover the essence of phenomena as experienced by individuals, setting aside preconceived notions through epoché. Unlike hermeneutic phenomenology,

⁶Dan Zahavi, “Empathy and the Other-Directed Intentionality,” *Topoi: An International Review of Philosophy* 22, no. 1 (2014): 133.

⁷ Ching-yuen Cheung, *Person and Man in the Philosophical Anthropology of Max Scheler* (Master’s thesis, Chinese University of Hong Kong, 2000), 33.

which emphasizes interpretation, transcendental phenomenology focuses on the direct description of participants’ experiences.⁸

The choice of this method aligns with the study’s aim to understand how *pannakipagrikna*—a culturally embedded Ilocano value—manifests in the context of online education. By emphasizing the participants’ own narratives, the research captures the emotional and value-laden dimensions of their educational experiences during the pandemic.

Instruments and Data Collection

Two primary instruments were used in this study:

1. Textual Analysis

The first phase involved a qualitative textual analysis of Max Scheler’s philosophical works, particularly his writings on sympathy and value theory. Textual analysis, as defined by Arya, is a method that interprets the ideological and cultural assumptions embedded in texts.⁹ This method was employed to extract Scheler’s conceptual framework on sympathy, value-centeredness, and phenomenological anthropology, which were then compared with Ilocano cultural expressions.

2. Semi-Structured Interviews

The second phase involved semi-structured interviews with young Ilocano learners. This method allowed for open-ended responses guided by a flexible interview protocol.¹⁰ The interviews focused on how students perceive and experience *pannakipagrikna* in their interactions with teachers during online learning. Questions were designed to elicit reflections on emotional support, understanding, and guidance received from educators.

Participants were selected using purposive sampling, targeting individuals who had experienced online education during the COVID-19 pandemic and identified as Ilocano.¹¹ This sampling method ensured that the data collected were rich and relevant to the study’s cultural and educational focus.

⁸ Clark Moustakas, *Phenomenological Research Methods* (Thousand Oaks, CA: Sage Publications, 1994), 26–27.

⁹ Aneri Arya, “An Overview of Textual Analysis as a Research Method for Cultural Studies,” *International Journal for Innovative Research in Multidisciplinary Field* 6, no. 3 (March 2020): 2.

¹⁰ Ellen Hijmans and Marina Kuyper, “Het halfopen interview als onderzoeksmethode,” in *Kwalitatief onderzoek: Praktische methoden voor de medische praktijk* (Houten: Bohn Stafleu van Loghum, 2001), 43–51.

¹¹ Ted Palys, “Purposive Sampling,” in *The Sage Encyclopedia of Qualitative Research Methods*, vol. 2 (Los Angeles: Sage Publications, 2008), 697–698.

Data Analysis

Interview transcripts were analyzed using phenomenological reduction, identifying recurring themes and essences in the participants’ descriptions. These themes *panmakaawat* (understanding), *naimpasnekan a panagdengngeg* (active listening), *panangtarabay* (guidance), and *pannakimaysa* (emotional unity), were interpreted in light of Scheler’s theory of sympathy and the Ilocano value system.

The integration of textual and experiential data allowed for a culturally grounded reinterpretation of Scheler’s phenomenology, demonstrating how indigenous values like *pannakipagrikna* can enrich philosophical discourse and pedagogical practice.

DISCUSSION

Scheler’s Reinterpretation of Husserl’s Phenomenology

Edmund Husserl’s transcendental reduction, which culminates in the emergence of the pure ego, emphasizes the introspective nature of consciousness. This pure ego, understood as the *a priori* condition for knowing any phenomenon, is not the empirical subject but rather the foundational selfhood—akin to Leibniz’s concept of the monad.¹² In this framework, every phenomenon is given within consciousness, yet it raises a critical question: how can one encounter the presence of other egos if consciousness is fundamentally solipsistic?

This solipsistic inclination, while central to Husserl’s phenomenology, risks isolating the subject from the intersubjective world.¹³ Scheler challenges this by situating phenomenology within real-life tendencies, emphasizing the social and emotional dimensions of human experience.³ He argues that phenomenology must move beyond metaphysical abstraction to engage with the lifeworld, where the knowing subject relates not only to objects but also to other subjects.¹⁴

Scheler critiques Husserl’s methodological rigor, particularly the transcendental and eidetic reductions, as overly idealistic.¹⁵ Instead, he proposes an intuitive-based eidetic discipline, where essences possess autonomous realities independent of the subject.¹⁶ This marks a significant departure from Husserl’s view, suggesting that phenomenological

¹²Husserl, “Erste Philosophie. Erste Teil: Kritische Ideengeschichte”, ed. R. Boehm, *Husserliana*, vol. 2 (The Hague: Nijhoff, 1956), 189.

¹³Max Scheler, *The Nature of Sympathy*, 12.

¹⁴Herbert Meyer, “Max Scheler’s Understanding of the Phenomenological Method,” *International Studies in Philosophy* 19, no. 1 (1987): 21.

¹⁵Max Scheler, *Formalism in Ethics and Non-Formal Ethics of Values*, trans. Manfred S. Frings and Roger L. Funk (Evanston: Northwestern University Press, 1973), 45.

¹⁶Ingrid Vendrell-Ferran, *Die Emotionen. Gefühle in der realistischen Phänomenologie* (Berlin: Akademie Verlag, 2008), 88.

experience is not confined to pure consciousness but is mediated through value-laden interactions.

In educational contexts, Husserl’s solipsism presents a challenge, especially in the digital age where online learning can exacerbate isolation. Scheler’s emphasis on value-centeredness offers a corrective by advocating for democratic participation and emotional engagement.¹⁷ As one essayist poignantly observes, “all this brave new individualism and self-expression ... has deteriorated into the joyless and anomic self-indulgence of the Me Generation ... and the loneliness ... of never once having loved something more than yourself.”¹⁸ This critique underscores the urgency of fostering environments where students and teachers engage meaningfully with one another.

Scheler’s reinterpretation of phenomenology thus calls for an educational model that prioritizes intersubjectivity and emotional resonance.¹⁹ By recognizing the human person as a value-centered agent, education becomes a shared endeavor, where teachers and students co-create meaning and understanding. This approach aligns with Scheler’s broader philosophical anthropology, which views the person not merely as a rational being but as a spiritual entity capable of sense-intuition and valuation.²⁰

In response to this question, it is an important reminder to create an environment that fosters democratic participation of the students to move forward through this solipsistic tendency of online education. This democratic participation is a vital aspect that engages students in the school curriculum. It also supports the need of students to give their special contribution to the interest of the wider group (*i.e., leading in the student body*).²¹ This consequently applies Scheler’s interpretation of eidetic reduction which largely perceive education as experiencing others. This democratic participation also provides students with opportunities to see the world clearly by immersing them in the community and society at large. And yet, how about counteracting those teachers who were heavily neglected by the school administrators in serving their best for the materialization of the learning process, especially to assimilate this spirit of ‘no child must be left behind’?

¹⁷ Ecclesiastes Papong, “The Influence of John Dewey’s Educational Thought on Philippine Education,” *Bulgarian Journal of Science and Education Policy* (BJSEP), 2014, <http://bjsep.org/getfile.php?id=156>.

¹⁸ Geoff Johnson, “Let Children Get a Grasp of Actual Reality,” *Times Colonist*, October 16, 2020, <https://www.timescolonist.com/opinion/geoff-johnson-let-children-get-a-grasp-of-actual-reality-4684838>.

¹⁹ Chien Fu-Lin, *Love in Education: A Philosophical Examination with Special Reference to the Phenomenology of Max Scheler* (PhD diss., University of London, 1997), 290.

²⁰ Ching-yuen Cheung, *Person and Man in the Philosophical Anthropology of Max Scheler* (Master’s thesis, Chinese University of Hong Kong, 2000), 33.

²¹ Ecclesiastes Papong, “The Influence of John Dewey’s Educational Thought on Philippine Education” <http://bjsep.org/getfile.php?id=156>

To provide a further account of this section, this will drive us to the discussion on the human person as a value-centered agent to take into consideration the rights of teachers in this online setup of the educational system in the COVID-19 pandemic.

Human Person as a Value-agent

The term person was first viewed in the Latin term *persona*, meaning masks or faces.²² This etymological character of a person is deeply entrenched with the Greeks for their involvement in theatrical plays where they employed the use of a mask to portray their role. In such fashion, how can Scheler distinguish himself from this ancient conception of a person?

To offer a more distinctive position to that of Scheler, he has pointed out that a person is not restrained to being a rational being. Meaning, the person is not posited of transcendental properties outside the agent.²³ He is an immediate co-experienced agent of experiencing a phenomenon.²⁴ In that case, this moves the person as a spiritual being (*geist*). Spiritual being, as it suggests, allows him to have an immediate interaction with the world by opening himself to experience pain, laughter, and so forth. As embossed in this line, this warrants the person as capable of sense-intuition and valuation.²⁵ This makes sensational feelings important in his philosophical analysis.

Further, Scheler does not mean that all sensational feelings were equally accepted. “The agent experiencing the first level—sensitive feelings—disregards intentionality. This was considered unacceptable because appreciation of pure feeling was limited to overt expression.”²⁶ While the vital feelings and psychic values carry so much weight for the agent, since there was already a comprehensive intentional experience being mediated by the agent.²⁷

As observed by this idea of value-qualities, a person has been deemed to be a propagator of values in place of the previous contention that resides in rationality. In the case of the educational system that disdains the teacher’s side, it has failed to inject the value-qualities of the members of the school in Teachers, students, and the administrators are by no means interpreted to be co-actors to promote a better learning environment that is brought by the pandemic. In the lines of Fu-Lin in interpreting Scheler’s value-qualities, there includes a “capacity to see oneself and others as distinctively

²² Ching-yuen. *Person and Man in the Philosophical Anthropology of Max Scheler*, 33.

²³ Zahavi. *Max Scheler. In The History of Continental Philosophy*, 176.

²⁴ Scheler. *Formalism in Ethics and Non-formal Ethics of Values*, 65.

²⁵ Scheler. *Formalism in Ethics and Non-formal Ethics of Values*, 65.

²⁶ Jenefer Robinson, *Deeper Than Reason: Emotion and Its Role in Literature, Music, and Art* (Oxford: Oxford University Press, 2005), 9.

²⁷ Scheler. *Formalism in Ethics and Non-formal Ethics of Values*, 475.

separate persons.”²⁸ This understanding yields to emulate one another in the level of maturity. If, for instance, it only allows the dominance of the students in online learning, then it will result in a fragmented and disordered teacher-student relationship.

"If the author's assertion is reiterated, the inherent implications within the teacher-pupil dynamic suggest that a school cannot be understood merely as a physical manifestation of a person-community."²⁹ The transformation leads to the holistic formation of one another facing the difficulties generated by online learning. Hence, it is not the independent task of the teacher to educate the students, but the administration considerably supports the needs of the teachers, be it in the materials, strategies, and techniques used to implement a more feasible virtual classroom. If not, then it only traps the school in the first level of Scheler's value-qualities, which only appreciates the current situation. It does not entail the possibility to act out for some inadequacies that is mediated in the school. Thus, to completely achieve this value-quality of the members of the education, this gives familiarity to Scheler's concept of sympathy as a universal grammar of human relations.

Sympathy as a Universal Grammar of Human Relations

Scheler defends the conception of sympathy as the natural inclination of man to experience others' minds.³⁰ To continue his position about sympathy, he interprets it as a primitive phenomenon that bridges the gap that surfaces in the sphere of the *thou*.³¹ Thus, it is an erroneous stance to jump to a conclusion that if another is suffering, you can integrate sympathy.

As sympathy indicates, you need a clearer comprehension of another's suffering. This comprehensive attitude neither encourages you to imitate another's suffering or switch yourself in the position of another who is suffering.³² This can immediately indicate that there is no slightest need to have an essential experiential resemblance to that of another to say that you commiserate with him. Scheler similarly affirms "the other person has -like ourselves- a sphere of absolute personal privacy which can never be given to us."³³ Sympathy is being present to another's suffering, but it does not compel you to be intimately one with another.

²⁸ Chien Fu-Lin. *Love in Education, A Philosophical Examination with Special Reference to the Phenomenology of Max Scheler*. London: University of London, 1997, 290.

²⁹ Chien. *Love in Education, A Philosophical Examination with Special Reference to the Phenomenology of Max Scheler*, 291

³⁰Zahavi. *Empathy and the other-directed Intentionality*, 133.

³¹ Ernst Cassirer. *The philosophy of symbolic forms III*. (New Haven: Yale University Press, 1957), 87

³² Scheler. *The Nature of Sympathy*, 9-13.

³³ Scheler. *The Nature of Sympathy*, 10.

This also disproves the sympathizer to be infected involuntarily by that of another, causing him to be in a similar situation.³⁴ Sympathy does not operatively claim that you should be afflicted by someone's suffering, even in such cases that such feelings create a triggered atmosphere. This can be shown on Lipp's theory of imitation where we can apprehend animal's experience, but we cannot imitate their experience.³⁵ This clearly explains that sympathy offers a distance between the sympathizer and the sympathized for the sympathized has a limited conception of another's experiential possibility. Moreover, it does not necessarily evoke the sympathizer to completely know the expressive gestures of another.

Similarly, Scheler dismisses the possibility of identifying with another's experience of suffering and thereby losing oneself inside the other (heteropathic identification) or inside oneself (idiopathic identification). Here, it presents that there is a true sense of emotional unity or sympathy if there is already a complete engrossment of oneself in that of another or what is inside oneself.³⁶ It is for this reason that Scheler reinterpreted this very condition of identification, which presupposes no ecstatic union between the sympathizer and the sympathized, for the sympathizer can engage in commiseration without the furtherance of emotional sharing with another. In less highfalutin terms, sympathy is not a form of mutual sharing of experience through which the sympathizer relates it to his former experience and to the experience of others to assist the sympathized individual to move forward.

Relating further to the previous contention on value-centered characteristic, sympathy was never restricted to the context of morality, which acts for the sake of easing the painful experience of another. Sympathy involves an epistemic role that makes the teacher the sole important member of the educational sphere to rationalize the appropriate intervention concerning the difficulties of the students. But, if it is further intensified to the account of Buber and other authors, the mother or the educator should play or actually plays the unique role of 'double agent', that is to say, the mother or the educator 'stands at both ends of the shared situation, "the child acts not only on behalf of herself but also represents the interests of her child."³⁷ This speaks about the teacher having a moral feature and, at the same time, helping the students to be moral beings. Meaning, being the sole authority of the educational system, he expanded

³⁴ Scheler. *The Nature of Sympathy*, 15.

³⁵ Scheler. *The Nature of Sympathy*, 11.

³⁶ Scheler. *The Nature of Sympathy*, 18.

³⁷ Chien. *Love in Education, A Philosophical Examination with Special Reference to the Phenomenology of Max Scheler*. 311.

the child’s mind in the fullest possible sense, especially to online learning, which is somehow labeled as an opponent to authentic learning.

***Pannakipagrikna* as an Expression of Kinanakem in Online Education**

Before proceeding to the main discussion of *pannakipagrikna*, one should take into the foundational basis of this Ilocano value; that is, to go back to the notion of *nakem* in a form of metalinguistic analysis.

Ilocanos with similar characteristics to those of the Tagalogs have a bigger concern for what is inside (*nakem*). That is, *nakem* has so much to do with the notion of selfhood³⁸. To visualize it in the Ilocano practice, *iti sugat ket nalaka nga umimbag, ngem iti nasasakit nga sao ket narigat nga maawan* (The wounds can heal easily but hurtful words cannot disappear gradually). This is similar to the statement stated by Ilocanos as *nasakit iti nakem ko*, which pertains to the reckless action about the feeling of another. So, an Ilocano cannot depart from his feelings and emotions. It is because he is very sensitive to how others treat him. He wishes to be treated with respect.

Nakem, in a greater context, can also be characterized as holistic and interior³⁹. As holistic, the Ilocano has an overall thinking that is not compartmentalized. It only implies that an Ilocano possesses this thinking that emotions affect the intellect, or ‘it is only the heart that one can see rightly’⁴⁰. In other words, emotions in one way or another are a basis for our actions.

Though it has already been previously mentioned that *nakem* is strongly attached to one’s interiority. This can be expanded even more as to how we ascribed man as naturally good. Meaning, when an Ilocano met a helpless person, it is implicit to display *asi* (mercy, compassion, or charity)⁴¹. This shows a deeper consciousness among Ilocanos to help someone they know or do not know. Hence, to expressively show one’s interiority (*kinanakem*) is to put it in sociality.

This social character of *nakem* leads somebody to the concept of *pannakipagrikna*. It is formed out of two prefixes and one root word. The Ilocano prefix *pannaki-* signifies a respectful way of asking another (e.g., saying please in English), *pag-* expresses a state, attitude, feeling, or quality, and *rikna* implies feeling or emotion. If these are combined, *pannakipagrikna* is a state of being respectful to the feelings of another. However, this feeling is an active sensing of the feeling of another. It is looking into the possible ways to reduce

³⁸ Leonardo N. Mercado, *Elements of Filipino Philosophy* (Tacloban City: Divine Word University Publications, 1993), 65.

³⁹ Mercado, *Elements of Filipino Philosophy*, 66.

⁴⁰ Antoine de Saint-Exupéry, *The Little Prince*. New York: Harcourt, 2004 .

⁴¹ Mercado, *Elements of Filipino Philosophy*, 67.

the suffering of others. As a feeling-subject, he should exhibit a high level of *pannakipagrikna* given that this will produce an appropriate response to the sufferer and decrease the pain of another.

To further understand *pannakipagrikna* in the realm of online education, interviews were utilized to look into the different ways of encapsulating the meaning of the term. Several themes were collated from the participants’ responses. These themes include *pannakaawat*, *naimpasnekan a panagdengngeg*, *panangtarabay*, and *pannakimaysa*.

Pannakipagrikna as Pannakaawat (Understanding)

This section clearly shows learners’ appeal for the emotive interpretation of their situation. If it is related to the response of an interviewed participant: “*Ti pannakipagrikna iti mamaestra babaen ti online education ket panangikonsidera iti kasasaad mi nga agipasa iti aktibidades mi iti naduma-duma nga klasklase mi* (The sympathy demonstrated by teachers in online education is evident in their consideration of students’ feelings and sentiments as they submit their assignments across various classes).” This appeal of the students paves the way for the teachers, *pannakaawat*, to address their students’ difficulties. As an educational authority who is more equipped with wisdom, he has the fullest responsibility to be sensitive and patient in guiding the students’ transformation in instruction as well as in value integration. Considering the challenging conditions faced by the child, the Ilocano teacher has the moral obligation to promote opportunities for students to practice a modular setup of learning if they have an unstable internet connection, as well as in applying adjustive measures that extend the passing of their activities if they cannot make it on the set deadline.

Naimpasnekan a Panagdengngeg (Active Listening)

Naimpasnekan nga panagdengngeg alludes to the teacher’s affirmative stance of listening attentively to the learner’s side with balanced compassion and understanding. This further complements the Ilocano value of *panakaawat* as an instrumental model to reach out to the students. It can be observed by the participants stating that: “*Importante gamin nga iti mamaestra ket ammo da nga kumustaen iti esestudyante da kasi haan nga ammo nu anya ti maranranasan na* (It is important to the teacher to inquire the student’s feelings since we do not know if what they are facing as of the moment).” Meaning, as a professional educational authority, a teacher should always be an active listener to the academic needs of the learner. It is of great need to inquire the students whether in the google classroom and group chat if they can follow the instructions, materials, and content of the discussion. This plays a similar role to inculcate a positive approach in students when they fall short of following the corresponding instructions of the given activities. If it is related to an additional response of another participant,

“*mabuteng iti estudyante nga agdamag nu maminsan ta gamin mas lalo nga maibaba ti marikrikna da lalallo pay ta awan encouragement dagdiay sabali nga mamaestra* (Some students are afraid to inquire to their teachers since it can reduce even more the feeling of the students, especially that these teachers lack encouragement in inquiring to these students).” That is why it is vital to instill this *naimpasnekan a panagdenggeg* to respond to these problems mentioned earlier.

Panangtarabay (Guidance)

Panangtarabay in the teaching profession is accompanied by one’s role in shaping the personality and character of the students. Since Ilocano teachers alone have the authority to reach out to the learners through constant conversation, this paves the way for the students to open up with regard to their sentiments and feelings that remain concealed in the teaching-learning process. But, as of today, this is somewhat unaccounted for in the lens of online learning. This can be reflected to the participant’s response saying that: “*Ti kuma teacher’s ma’am ket makaya na kuma nga magun-od iti kabaelan na nga kas teacher nga haan laeng nga agsardeng iti academics ngem maipanekekan na pay iti values nga makunkunana* (Teachers should imbibe his/her role not only in academics but also in value-formation of the students).” This response has pointed out the idea of *panangumusta*, which was mentioned earlier, since in this process, you will be familiar with their progress or regress in their online journey, so that proper guiding principles will be given by the teacher. As per observation, most of the learners have mentioned that they have no problem at all in their modules and virtual lectures, but based on their actions, it shows that they need guidance from the teachers.

Pannakimaysa (Emotional Unity)

This *pannakimaysa* (emotional unity) resonates the feeling of togetherness and cohesiveness to the emotional disruptions of the learners. As an Ilocano teacher, she has the emotive disposition to relate and be present in her students’ life. This can be supplemented by a participant, “*Iti words of encouragement iti teachers ket ado maitulong na lalalalo diay panagubra mi iti activities* (The words of encouragement matter to students since it helps them a lot, especially in doing our activities).” Along this line, students who have been relentlessly poured out by words of encouragement can develop a sense of confidence and perseverance to pass their quizzes, activities, and exams on time. Not only that, this will offer bigger responsibilities for average learners to excel also in the online class, since the learning atmosphere was transformed into an engaging one. Years after graduation, this will also influence the learner’s propensity to achieve her future goals effortlessly. However, once this was dismissed by the teacher, then it is plausible to say that she is deemed to be an ineffective and academically challenged teacher.

She is an epistemically challenged teacher because *pannakimaysa* was never initially considered.

CONCLUSION

The discourse on Scheler’s phenomenology is formally grounded on the disclosure of the essences that are found in the intended experience of another. This includes the symbolic encounter of the sympathizer with the sympathized without a barrier of experiential absorption of the other’s mind, which is very distinguishable from Husserl’s logical explanation of the transcendental reduction and solipsistic tendencies. However, Husserl’s transcendental reduction and solipsistic attitude are a miraculous event to embrace the paradigm shift into a democratic form of education, which necessitates immersion of students in the social sphere.

It is also clear that this experience of other minds through the essences can be strongly attached to the value qualities (e.g., sorrow, joy, dread, hopelessness) as *a priori* structures of the human consciousness. That is, there is already a primitive recognition of the experience of another, even without the experience of another’s selfhood. In connection with education, this produces the idea of the knowing-subject to see separately the unique qualities of every member of the learning environment. Particularly, the engagement of the administration in addressing the academic needs of the teachers and learners on the online platform.

Consequently, the phenomenological grounds of Scheler lead him to sympathy. This sympathy projects an intuitive and rationalized understanding of another’s experience. By this very nature of sympathy, it confines the learner’s capabilities towards enrichment and development of his academic formation. Building on Buber’s philosophy of relational dialogue, the role of the teacher in online learning can be viewed as embodying a dual responsibility—both as an individual educator and as a mediator within a virtual community. As someone who imbibed this characterization, he is more fortified with knowledge and wisdom that can increase the learner’s development in a holistic form. Meaning to say, he has the commanding power towards the delivery of information as well as in the induction of proper values needed in the learner’s academic endeavors.

In the case of Ilocano’s conception of *pannakipagrikna* to education, it expresses different thoughts from those of Scheler in employing an emotive and practical basis for the student’s difficulties in online learning. This can be emulated through the specified themes of *pannakipagrikna* as *pannakaawat*, *naimpasnekan* a *panagdengngeg*, *panangtarabay*, and *pannakimaysa*. Even in such cases where rationalized sympathy is needed, sympathy also entails a sense of community. This is being completely immersed in activity to alleviate the suffering conditions of the online learner. If it is reflected in the spirit of an Ilocano

teacher, she takes hold of this practical enabler characterization in place of being just a cognitive necessity. Meaning, she prefers actions to say that she is genuinely engaging in *pannakipagrikna* in online education. This also investigates that an effective educator involves combining the cognitive and emotional aspects of students’ growth in online education.

As a personal account, there is also a need to reinterpret *pannakipagrikna*. This is not to ignore the common understanding of *pannakipagrikna* in the context of online education; there is a need to enhance and contextualize its point in the present time. Firstly, the practice of sound judgment in comprehending, analyzing, and understanding the suffering learner should be taken into consideration. There are things that the feeling-subject believes might reduce the pain of the learner, but in reality, it may discredit his suffering. It is vital to be in the right disposition to suggest an appropriate response to the learner’s situation. Lastly, to express *pannakipagrikna* to another does not compel the teacher to have an experiential resemblance to that of the learner. It was never attested by transposing oneself to indicate that the teacher is intimately concerned with the learner. The teacher can still advise the learner without having a similar experience that matches that of the learner.

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