

## ABSTRACT

This paper primarily exposes Albert Camus' philosophical suicide, a concept based on his philosophy of Absurdism, as an interpretative framework in elucidating the manifestations of Filipino folk Catholicism's characteristics and practices that exemplifies philosophical suicide. The implications of Albert Camus' philosophy of Absurdism to explain the manifestations of philosophical suicide in the prevailing Filipino folk Catholicism were extracted through an explanatory approach. This was done by examining credible references on the manifestations of philosophical suicide in Filipino folk Catholicism in the light of Albert Camus' *The Myth of Sisyphus* (1955), Rolando Gripaldo's *Roman Catholicism And the Filipino Culture* (2009), Felipe Landa Jocano's *Filipino Catholicism: A Case Study in Religious Change* (1967), and Antoine Vergote's *Folk Catholicism: Its Significance, Value and Ambiguities* (1982). To identify the manifestations of philosophical suicide with Filipino folk Catholicism, this research adhered to its indicators which include: extreme admiration for sacred objects which is what constitutes idolatry, extreme displays of religious devotion; uncritical zeal; obsessive enthusiasm, and; superstitious expression of folk Catholicism which reflects religious fanaticism, Through the aforementioned indicators, it was concluded that Filipino folk Catholicism strongly manifests philosophical suicide. Turning into the supernatural, abandoning reason to cope with the absurdity of life emanates that Filipinos choose to commit philosophical suicide rather than to confront the hardships that come with life. The endeavour of studying the characteristics and practices that manifests philosophical suicide within Filipino folk Catholicism can provide an aid to the enrichment of future researches especially to the theoretical corpus of Philippine studies.