

## EDITOR'S NOTES

The situation now is looking bright, and hopefully, we will be out of this dark tunnel of the global pandemic soon and return to our normal lives, albeit a new normal, as the experts call it. It is safe to say that we are slowly weathering the storm, and we, as scholars and academics, continue our research and publication to serve our academic communities and the larger human community. With that, we come up with this issue of *Philosophia*, which consists of seven insightful and thought-provoking articles, an essay highlighting the Philippine National Philosophical Research Society (PNPRS) engagement during the Philippine National Elections 2022, and two informative book reviews.

The first article, *Claro R. Ceniza on Conditionals, Probability, and Modality* by Jeremiah Joven B. Joaquin, tackles the philosophical contributions of Claro R. Ceniza, arguably one of the best philosophers that the Philippines has ever produced. However, according to Joaquin, it is quite unfortunate that some of Ceniza's important contributions are not that well-known. His article aims to rectify this by presenting an evaluation of Ceniza's original insights on three outstanding problems in philosophy, viz., the paradoxes of material implication, the nature of probability, and the metaphysics of modality. One reason for this lack of impact of Ceniza's work in the wider philosophical community is that the topics he worked on are technical in nature. The logic of conditionals, probability theory, and modal logic are among the more abstract fields of analytic philosophy. Nonetheless, Ceniza's works must be recognized as innovative and noteworthy contributions to philosophy.

The next article is *Radically Invested: Laclau's Discursive Ontology and the Universality of Hegemony* by Min Seong Kim, which provides a concise and systematic presentation of the discursive ontology of the social that underpins the thought of the Argentinian political theorist Ernesto Laclau. Kim traces the fundamental claims of discursive ontology by focusing on Laclau's theses regarding the limits of universality and the impossibility of "fullness." He then draws some critical implications of Laclau's elevation of "hegemony" as the universal form of the political for political thought and practice through Alain Badiou's approach to the conceptualization of social change. According to Kim, one conclusion that can be drawn from Laclau's position is that if hegemony is the universal form of the political, then the fading of its efficacy can only be a symptom of crisis - a historical interregnum during which "the old is dying, and the new cannot be born."

In the article *A Psycho-Social Reflection on the Patrimonial Culture in the Philippines*, Ian Raymond B. Pacquing reflects on the patrimonial character of Philippine political democracy. He stresses that the patrimonial culture is a social pathology described as patron-client democracy, cacique democracy, predatory oligarchic state, and bossism. Such a social malady highlights the coercive forms of control in the Philippine political arena and expands the oligarchic power relations over the people's interests through money and power. However, Pacquing argues that the persistence of patrimonial culture in the Philippines lies in what Freud calls the

introjected father image. Like the Oedipus rivalry, fear is a primordial element in the introjection of this authority figure prevalent during Spanish rule. The abuses and atrocities of the colonizers over the natives created a deep-seated traumatic experience and fortified the immanence of a patrimonial power structure in the Philippines. A psycho-social approach could uncover the 'events' that perpetuate a patrimonial culture in the country.

Ben Carlo N. Atim, in his article *Parrhesia and the Quasi-Political Role of Educators: An Arendtian-Foucauldian Reflection*, argues that the educators' vocation, in the Arendtian sense, is to prepare and cultivate in students the love for the world. Educators must introduce the world to students through conserving and preserving human tradition and the 'realm of the past.' This requires the practice of truth-telling or parrhesia. However, to make this parrhesiastic activity more explicit, Atim invokes Foucault's account of parrhesia to emphasize that Arendt's conservationist view of education presupposes the practice of truth-telling. Thus, Atim concludes that because of parrhesia or truth-telling, education and the educators as intellectuals have a quasi-political role in society.

In the article *On the Authority of Science Over Ideology in Louis Althusser: Towards Rancière's Rupture Epistémologique*, Jessie Joshua Z. Lino traces Althusser's theoretical foundations to clarify Althusser's political decision during May '68: a demand for an organization over spontaneous revolutionary activity based on the authority of theoretical practice over the ideological activities. This decision became the point of departure for Rancière's subversion of both mastery, and the structural inequality Althusserianism entails. According to Lino, Rancière's epistemological break with Althusser is directed at questioning science's theoretical superiority over ideology and the practical consequence of the devaluation and cancelation of the practices and experiences as being ideological of the ordinary people who are not equipped with theory. However, their experiences proved their magnificence in the revolutionary moments.

In the article, *The Concepts of Nausea and Absurdity Revisited During the Coronavirus Pandemic*, Ufuk Ozen Baykent presents parallelism between our suffering during the pandemic and the sufferings of Sisyphus and Roquentin. The pandemic compels us to revisit the major themes in existential philosophy discussed by Sartre in the *Nausea* and the philosophy of the absurd by Camus in *The Myth of Sisyphus*, *The Plague*, and *The Stranger*. The absurdity of life is brought to the fore by the pandemic, and we can imagine that Sisyphus's struggle can now be our struggle against a coronavirus. Baykent discusses the concepts of anxiety, suffering, freedom, self-deception, absurdity, and choices through the reality of the fatal virus that causes an odd sensation like what Roquentin felt in his experience of nausea. This bizarre feeling brought an initial rejection, a self-deception followed by suffering, and a reflection of one's freedom. Freedom leads us to certain decisions and choices as to how we can live amidst the pandemic.

In the article *Induction in human reasoning: Gautama's Syllogism and system K*, Miguel López-Astorga tackles the underlying relationship between different branches of Logic and what they may offer to shed light on the problem of inductive reasoning. Lopez-Astorga argues that there can be a connection between Gautama's Syllogism and

system K, albeit not in rigorous logical deductions but in describing how the human mind can work. They can refer to two different moments of inductive reasoning; the main intention is to look for a possible link to move from one to the other. Lopez-Astorga contends that the theory of mental models, as a cognitive framework, can be seen as a unifying approach to integrating the different efforts made in the history of thought.

In the essay *The Role of Philosophizing During Elections: The Philippine Perspective*, Juan Rafael G. Macaranas tackles the efforts of PNPRS to participate and contribute to improving public engagement as the Filipinos went to the poll during the May 2022 National Elections. Macaranas stresses that philosophizing is essential in everyday discourse, not just during elections season. When truth and our values are undermined, there is a need to engage in rational and meaningful discussions. Philosophers are challenged to be truth purveyors and ministers of knowledge and wisdom.

Anton Heinrich L. Rennesland reviews the book *Love and Friendship Across Cultures: Perspectives from East and West*, edited by Soraj Hongladarom and Jeremiah Joven Joaquin. Based on Rennesland's assessment, this book, with thirteen chapters, is a testament to how philosophy is thriving in Southeast Asia and also how diverse the authors' perspectives are concerning the broad theme of love and friendship across cultures. Bryle Louis T. Dayacap reviews the book *Phenomenology for Actors: Theatre-Making and the Question of Being*, edited by Daniel Johnston. Based on Dayacap's assessment, this puts forward a uniquely fresh idea of showing how philosophy can contribute to the creative process and theatre-making; thus, it is relevant to the literature of performance phenomenology and practical use for theatre-makers.

These contents will provide relevant knowledge and insights to our readers as we slowly and conscientiously return to our normal life, albeit in a new normal condition. We believe this issue will be a good reference for our readers' philosophical studies and research. *Philosophia* is freely accessible online on our website. Happy reading, everyone!

**Jove Jim S. Aguas**  
**Editor**