EDITOR'S NOTE

This issue of *Philosophia: International Journal of Philosophy* marks a change in the publication of the second issue of this journal. Previously, the first issue is published in January, the start of the year, while the second issue is published in May. The reason for the publication of the second issue in May instead of June which is normally the case with other journals is that, in the Philippines the academic year start in June and ends in March giving the editorial team enough time to work on the journal in April and release the issue in May. However, because of the change in the academic calendar of most universities and colleges in the Philippines, where all members of editorial team are affiliated - the start of the academic year was changed from June to August and the end from March to May - the editorial team can hardly work on the second issue. Hence we decided to publish the second issue in June. From here on, all second issues of the *Philosophia* will be published in June.

In this issue we have six insightful articles covering a wide area of interests in philosophy, one book review and a book note.

In the article "Theology-philosophy of Catholic education: An example from "Dutch catechism," Peter M. Collins discusses the structure and substance of a theology-philosophy of Catholic education using the "Dutch catechism" as an example. According to Collins the most prevalent modes of philosophy, educational theory, and philosophy of education today depart from the fundamental patterns of the Greek-Jewish-Christian tradition. One notable characteristic of this trend is a tendency toward the denial of, or an indifference regarding, the existence of a Transcendent Being. This feature resulted in a radical departure from the scholarly traditions which dealt with the relationships between theology and philosophy. Against this trend Collins presents a theology-philosophy of Catholic education based on the curriculum of Dutch catechism. According to Collins the theological-philosophical dimension of Catholic education is represented by a developmental process which entails three stages of progression: from human love through an awareness of the "God of the philosophers" to the belief in Christ. Furthermore, the theological and philosophical elements of this developmental process bear upon the importance of early childhood religious education and Catholic education in a broader sense.

In the article "Two roadblocks of computationalism," Napoleon M. Mabaquiao, Jr. discusses the computational theory of mind or computationalism focusing on the growing complexity and sophistication of the arguments used to promote or reject the theory. According to Mabaquiao, with the powerful technology of computer, computationalism which considers the mind as computational system has been widely hailed as the most promising theory that will explain the workings of the mind in purely scientific terms.

However, while there are those who promote it there are also those who reject it and it has become rather difficult to assess which side of the dispute is winning the agument. Mabaquiao claims that the difficulty arises for two reasons. The first is about the ambiguity of the theory's intended scope of application: whether it is limited to the mind's cognitive features only or it also includes the mind's phenomenal features. The second is about the vagueness of how the so-called computer modelling of human cognitive processes is able to duplicate such processes. These are two roadblocks to the entire project of computationalism.

In the article "Justice, education, and democracy: A criticism of neoliberalism," Raşit Çelik discusses John Rawls's political liberalism and Amartya Sen's capabilities approach which have been among the most influential theories in political philosophy. According to Çelik the theoretical and practical implications of their theories are also relevant in the discussion in the field of philosophy of education. Çelik focuses on the concepts justice, education, and equality from the perspectives of political liberalism and the capabilities approach. He examines the impacts of neoliberal economic theory over education policies and argues that democratic societies need to consider the egalitarian policies in education. Çelik concludes that no society can be considered as a just society if it cannot provide each individual with necessary educational opportunities so that all citizens can develop and realize some essential capabilities to become fully participatory members of the society, responsible for the self and others, sensitive to other beings and the nature, and inclusive and cooperative persons.

In the article "Standing up for science against postmodernism and relativism," Gabriel Andrade deals on the attack of postmodernism against science. According to Andrade the postmodernist have departed from the doctrine of relativism and have instead claimed that science does not deserve any priority over pseudoscientific or even anti-scientific approaches. Andrade critiques some 20th philosophers who he claims were part of this trend of undermining science, namely: Claude Levi Strauss with his views on rationality and irrationality, Ludwig Wittgenstein with his notion of "language games," Paul Feyerabend with his epistemological anarchism, and Thomas Kuhn with his theories about paradigms and their incommensurability. On the other hand Andrade defends some of Karl Popper's views on the philosophy of science, and addresses the way some postmodernists have erroneously used Popper's philosophy to advance their own views. According to Andrade the postmodernists may have good intentions in their criticisms of science for the welfare of the marginalized peoples. But they fail to recognize that the welfare of those marginalized people depends on the full development of science. The full development of the scientific mindset is incompatible with relativist anthropological views. To solve our problems, we must assume that there is truth and that some hypotheses are closer to truth than others and that in science there is progress.

In the article "Classical mechanics and the contemporary fundamental physical research," Marián Ambrozy, Miloš Lokajíček and Michal Valčo tackle the scientific and technological progress of today's scientific systems. The authors traced back the contemporary scientific and technological progress built on classical mechanics from

the 19th century to the causal ontological approach proposed by Plato and further developed by Aristotle. The 19th and 20th century positivist philosophers like Mach, Avenarius, Schlick and Carnap, attempted to change this approach to unify scientific knowledge in accordance with an ideological, i.e. positivist outlook on reality. According to the authors, today there are three different theories that are applied to physical reality: classical mechanics in the standard macroscopic realm, Copenhagen quantum mechanics in the microscopic realm, and special theory of reality in both realms in the case of systems of objects with higher velocity values. However, the authors claim that there is no explanation about the transitions between different realms and theories. In their paper they describe the corresponding evolution in the modern period and what they claim to be the underlying false philosophical assumptions and statements in today's scientific systems. Furthermore, they demonstrate the possibility of a common theory for all realms of reality.

Jove Jim S. Aguas in the paper "The challenge of secularization to the Christian belief in God," tackles the phenomenon of secularization as a challenge to the Christian belief in God. Aguas stresses that although secularization is a contemporary phenomenon its philosophical roots can be traced back to the modern times when some Renaissance and Enlightenment thinkers challenged the theocentric discourse of medieval thinkers about reality. The rationalistic worldview of the modern philosophy provided a counter discourse to the medieval belief in God. Out of this modern rationalistic thinking about God emerged two distinct attitudes towards the question of God – the attitude of the philosophers who although did not totally dismiss the notion of God but nevertheless reduced God to a mere idea or a product of human imagination, and on the other hand the attitude of the believers who continue to believe in the living God. Aguas argues that although one can counter the position of the non-believing philosophers and counter the position of secularism, one appropriate response is self-criticism, that is, for the believers to examine themselves and see if God and religion are still relevant in their personal and social life.

Beverly A. Sarza reviews the book *On Taste: Aesthetic Exchanges* which was edited by Lars Aagaard-Mogensen, Jane Forsey (eds.) According to Sarza this book stands both as a demonstration and representation of the nature and scope of aesthetics; it presents the various ways in which the field problematizes art, beauty, taste, and other related concepts, while teasing the readers to challenge their own fundamental beliefs on said issues.

In his book note of the Paolo Virno's *Essay on Negation: towards a linguistic anthropology* (translated by Lorenzo Chies), Wilfried Vanhoutte stresses that the essential idea behind the essay's concept of negation is that negation, as a logical-linguistic phenomenon, has important anthropological, ethical, and political implications. To say that something is not the case or to deny or negate something implies detaching oneself from a propositional content, and from its associated emotion.

We hope our readers will enjoy reading all these papers and gain insights from them.

Jove Jim S. Aguas
Editor