

EDITOR'S NOTES

If there is anything positive about the pandemic is that it afforded us more time to read, research, write and publish. This is shown in the number of submissions we received over the past year. In order to give space to these submissions, we have selected twelve insightful, thought-provoking, and engaging articles. One essay and a book review complete this issue of *Philosophia*, which by far has the most number of articles in one issue.

The first article is *Rolando Gripaldo and Filipino Philosophy During His Lasallian Period* by Feorillo P.A. Demeterio III, which analyzes the works of Rolando Gripaldo – the founder and first Editor-in-Chief of *Philosophia*. Gripaldo's publications during his Lasallian years form part of his intellectual biography. Demeterio identifies four clusters of themes that recur in Gripaldo's writings during his tenure at the De La Salle University: 1) his reflective thoughts on Filipino philosophy, 2) his studies of Filipino philosophical luminaries, 3) his critical Filipino philosophy, and 3) his efforts towards revisionist writing. For Demeterio, Gripaldo's critique on Filipino philosophy as an interpretation of the Filipino worldview and identity constitutes a powerful guideline that could strengthen the agenda of young scholars.

The next article is *On Cirilo Bautista's Ontology of the Poem* by Noelle Leslie dela Cruz, which critically analyses Bautista's theory of poem. Dela Cruz discusses the three key aspects of Bautista's ontology of the poem, namely, 1) how the imagination interacts with reality, as symbolized by the "Rubber Tower"; 2) the central role of culture and history in the construction of the (Filipino) poem; and 3) the superiority of the aural over the visual, or the epic over the lyric mode. She concludes that Bautista is a philosopher both through his critical manifesto in *Words and Battlefields* and through his poetic works, which embody his ontological theory.

The next article is by Onyeukaziri Justin Nnaemeka entitled *The Platonic Influence on Early Christian Anthropology: Its Implication on the Theology of the Resurrection of the Dead*. Nnaemeka investigates the philosophical anthropology that underpins the anthropology of the Early Christians. He asserts that there is a dichotomy between theological coherency and the actual Christian practice on the Christian conception of the human person with regards to the doctrine of the resurrection of the dead. He argues that the Platonic influence on the philosophical anthropology of the Early Christian was a deliberate act to give a more rational foundation to the theological problem on the resurrection of the dead and the resurrected body.

The article *Trinitarian Natural Theology and the Argument from True Love* by Borut Pohar discusses the Trinitarian approach to natural theology and relates it with what he refers to as the argument from true love. Pohar observes that Christian apologetics has been on the losing side during the reign of positivism; however, it has gained some ground because of the rise of postpositivism, which introduced new insights into the field of epistemology. In his paper, he argues that there is a resonance between

scientific discoveries and Christian doctrine. Our observations and experiences of the phenomenon of true love fit in with the Christian Trinitarian doctrine, which shows the Christian faith's credibility.

In the article *The Buddhist Turn in Contemporary Philosophy of Mind*, Napoleon M. Mabaquiao, Jr. takes on the project of contemporary philosophy of mind to naturalize the mind. Proponents of contemporary philosophy of mind explore ways to explain the workings of the mind in purely scientific terms, and one perspective widely explored today is Buddhist thought because of the centrality of the mind in Buddhism. Mabaquiao examines the plausibility of this strategy and evaluates whether Buddhist thought provides the needed insights to overcome the challenges of the naturalization project. He concludes that the Buddhist turn in cognitive science will not help cognitive science overcome the challenges of its naturalization project. However, it can offer cognitive science a framework by which cognitive science can evaluate its goals and motivations.

In the article *Where God is: Kant's Idea of God in his Developing Metaphysical Thought*, Julius M. Galarosa, MMHC, explores the idea of Kant about God in his metaphysical thought. Galarosa says that the initial idea of God reflects Kant's rationalist convictions based on the Leibniz-Wolffian school. However, his desire to put metaphysics on a solid ground resulted in more doubt of its certainty, thus affecting his ideas of God, freedom, and immortality, which he believes can no longer be supported with transcendent metaphysics. This led Kant to concede that in the realm of pure reason, the idea of God cannot be satisfactorily justified. Instead, he found in practical reason a grounding for the idea of God. Galarosa then concludes that God was not removed but was properly placed in the Kantian metaphysical system, where God is more of a goal of our free actions to achieve the highest good.

In the article, *An Analysis of Kierkegaard's and Wittgenstein's Notions of Faith*, Fernando M. Lopena, Jr. takes on the subjective and objective notions of faith based on the thoughts of Kierkegaard and Wittgenstein. He examines Kierkegaard's thought that faith can be irrational at times, as portrayed in the story of Abraham; he also examines Wittgenstein's thought that one should approach faith by using reason as an honest religious thinker would do. He argues that faith is not irrational because God has given us a reason to help us understand our faith. Reason is part of our intellectual integrity, but it is just a small part of dealing with spiritual matters. In spiritual matters, there is more truth in the passion of the infinite.

In the article by Prasasti Pandit entitled *The Transition Within Virtue Ethics on the Context of Benevolence*, she explores the value of benevolence as a cardinal virtue by analyzing the evolving history of virtue ethics from ancient Greek tradition to emotivism and contemporary thoughts. In the Greek tradition, virtue is recognized as the quality of moral character. Christianity recognizes unconditional love as the essence of its theology. She also analyzes the transition of virtue ethics in the Christian era through the eighteenth century, as the thinkers are inspired by the Christian notion of love as universal benevolence and as a cardinal virtue. Hume, for his part, established benevolence as the natural virtue of human beings. According to Pandit, this shows that ethics is not only for one's self-enlightenment or moral excellence, but ethics is primarily other-regarding.

In his article entitled, *The Progress of Asymmetries in Axel Honneth's Recognition Theory*, Roland Theuas DS. Pada develops a consolidated model of Honneth's recognition theory by investigating the relationship of asymmetries of identities and social struggles as a progressive recognition process in Honneth's works. First, he provides a consolidated outlook on Honneth's recognition theory based on his *Struggle for Recognition* and *Freedom's Right*. Then he discusses the relationship between social struggles, social solidarity, and their effects on regenerating the necessary normative resources for individual self-actualization. Lastly, he discusses Honneth's recognition theory in the form of understanding social pathologies in the context of investigating deficits of normative resources for self-actualization. Pada concludes that Honneth's critical theory offers a robust and sustainable analysis of understanding social asymmetries as a possibility for enriching normative practices and expectations.

In the article entitled *The Enlightenment on Stage: A Celebration of Two Critiques*, Anton Rennesland, reexamines the Enlightenment by bringing together Kant's *Critique of Pure Reason* and Sloterdijk's *Critique of Cynical Reason*. He discusses the *Critique of Pure Reason* in light of Kant's Enlightenment essay to underscore reason's ill-fate as found in the public sphere and then introduces Sloterdijk's *Critique of Cynical Reason* and his general philosophy and the cynical state of reason's public presence. Through a "theatrical" presentation, Rennesland draws affinities between the two Critiques to form a dialogue in the presentation of both philosophers to understand the concept on stage: the Enlightenment. According to Rennesland, the theater reminds us of the movement of the Enlightenment from a focus on the everyday to forgetfulness of everyday life, but the direction it currently points to us is a recourse precisely of this everyday life. When the theater act is finished, enlightenment has just begun.

In the article *Musikang Bayan (People's Music) and the Militant-Materialist-Progressive-Nationalist Music*, Noe M. Santillan critiques popular music in the Philippines vis-à-vis cultural hegemony by looking into the albums of *Musikang Bayan* (People's Music). He evaluates the Philippine socio-politico-economic condition. According to Santillan, the country's socio-cultural atmosphere in the mainstream music industry is "not so" critical because social institutions are part of the relations of class domination. He argues that if music is oriented with the people's struggle, it will become scientific and carry forward emancipatory politics that transforms society.

In the article *Rawlsian Distributive Justice and the Philippine Ayuda Program During the Pandemic*, Ivan Efreaim A. Gozum and Jove Jim S. Aguas discuss Rawls' notion of distributive justice and how it can be a guide in the implementation of the *ayuda* or assistance program of the Philippines government during the pandemic. They stress that following Rawls' principles of distributive justice, the Philippine government must prioritize the least advantaged in the distribution of benefits or *ayudas*.

Finally, we have an essay and a book review to complete this issue. In the essay entitled, *Appreciating the Lecture Method*, Juan Rafael G. Macaranas discusses how

the lecture method can be made creative, interactive, and engaging in the classroom, thus making it a pedagogical method that is valuable to both students and teachers. Noelle Leslie dela Cruz reviews Sara Ahmed's *Complaint!* Dela Cruz assesses the book as providing a groundbreaking phenomenological analysis of how institutions work and how feminist politics can be brought to bear on their transformation.

We hope that these articles, essay, and review inspire our readers amidst the uncertainty and precariousness of the pandemic and find this issue a good reference for their philosophical studies and research. On the business aspect of managing this journal, due to the financial difficulty that we are experiencing because of the pandemic, we have temporarily suspended the printing of the journal. If and when our financial standing improves, we will resume printing the journal. In the meantime, *Philosophia* is freely accessible online on our website. Happy reading, everyone!

Jove Jim S. Aguas
Editor