

EDITOR'S NOTES

Artificial Intelligence is becoming a focal point in academic writing. There are varied opinions about the use of computer-generated systems that can perform tasks that normally require human intelligence, such as visual perception, speech recognition, decision-making, and translation between languages. Some people, even scholars, researchers, and scientists, have praised its development and outstanding speed in generating information and performing complex tasks, like writing scholarly papers and even composing music. Still, while not dismissing the use of AI, others are concerned about its implications in our daily lives, especially in our academic lives. There is reason to worry about its negative effect on our innate ability to think independently and reflect on our behaviors and actions. While others have claimed that AI can replace this human capacity to think, the American philosopher John Searle, in 1981, presented the "Chinese Room" argument against "strong artificial intelligence," the view that mental states are and can be explained by programs running on the brain, by claiming that programs will give you at best the syntax or structure of thoughts, but not their semantics, their intentionality. Introspection and intentionality are innately human capacities, and no artificial intelligence can duplicate them through computer programs or other means. At best, AIs are tools; as humans, we determine how we will employ them. As tools, they are morally neutral; in their ethical and proper use or improper and unethical use, they become ethical and moral or unethical and immoral. Philosophy articles or writings express man's innate capacity for reflection and critical thinking, and they must be protected from the unethical and improper use of AI. *Philosophia* supports AI's proper and ethical use in academic endeavors as it continues to provide avenues for scholars to publish their scholarly works and provide readers with worth-reading and insightful articles.

Thus, in this issue, we present yet another insightful and thought-provoking set of articles. This issue contains seven interesting and captivating articles, a critical essay, and two intuitive book reviews, all representing different disciplines and traditions in philosophy.

In the article, *Freedom and Responsibility in Jean-Paul Sartre's Existentialist Philosophy: A Christian Personalist Critique*, Michal Valčo and Jana Bírová focus on the relationship between freedom and responsibility in Sartre's existentialism, which they critique from the vantage point of Christian Personalism. This counter-perspective also serves as a platform for dialogue, elucidating points of convergence and divergence between existentialist and personalist philosophies. They stress that such dialogue between existentialism and personalism represents a theoretical exchange and a fertile ground for resolving pressing moral and social issues. They conclude that by recognizing both the individual's quest for authentic existence and the inalienable value of interpersonal relationships, this dialogue forges a path toward a comprehensive understanding of personhood.

In the article, *The Challenge that War Poses to Levinas's Thought*, Benda Hofmeyr takes on Levinas's ethics that stresses the ethical relation of a self that is responsible for an Other, and the challenge that wars pose on such ethics. Echoing Levinas, she asks if war does not render ethics ineffective, as it does not just oppose but suspends this ethical relation. If it does suspend morality, what normative basis can justify the idea of a just war? She argues that a simple, either/or binary scheme cannot resolve the tension between such dichotomy - war/peace; politics/ethics) that pervade Levinas's thought. They have to be seen as related in a Derridean double-bind of both/and that sees the ethical aspect of humanity as an ongoing struggle to combat the inhumanity associated with totality, war, politics, and even "justice."

Alfie A. Polistico, OSJ, in his article *The Filipino Language in the Flourishing of Filipino Philosophy: The Point of Convergence and Divergence Between Roque Ferriols and Leonardo Mercado* discusses the vitality of local languages (Filipino language) in Filipino philosophizing. While Mercado and Ferriols converge in their focus on the Filipino language, they diverge because Ferriols' trajectory is centrifugal while Mercado's is centripetal. Ferriols sees it as a way to express a worldview, while Mercado sees it as a way to investigate a worldview. Polistico then concludes that a synthesis of the thoughts of these influential Filipino priest-philosophers contributes to the ongoing study on the development of Filipino philosophy.

In the article *"Anselm's Principle" in Hartshorne's Modal Argument*, Kevin Kimble discusses the objection posed against the central premise in Hartshorne's reconstruction of Anselm's ontological argument. According to Kimble, the proponents of the "logical leap" objections claim that owing to the logical status of terms such as "exists" or "necessary existence," no legitimate inference can be made from Anselm's Principle to the actual existence of a Perfect Being. He points out that a common flaw in these objections is that they beg the very question that the ontological argument purports to prove, that is, whether or not any existential propositions are necessary in a broadly logical sense. Kimble does not argue for the soundness of Hartshorne's formulation of the proof; rather, the standard refutations of its major premise-- "Anselm's Principle"-- fail to invalidate it.

The Meaning of Logical Connectives and Prior's Tonk Argument Jeremiah Joven B. Joaquin takes on Arthur Prior's tonk argument as a case against the inferential role view of logical connectives according to which the meaning of a given logical connective is completely determined by its roles in deductively valid arguments. By re-examining the salient literature surrounding Prior's tonk argument, he draws some insights into what it aims to prove. He then argues that by combining Prior's later thoughts and other posthumous works, the tonk argument suggests a metaphysical-cum-epistemic rather than just a purely (meta) logical view of the nature of logical connectives.

In the article, *The 'Natural' in Methodological Naturalism*, Ian Anthony B. Davatos deals with the validity of methodological naturalism in light of the various ways by which the term 'natural' can be understood - as material, as physical, and as created by God. According to him, methodological naturalism has currently taken center stage because it is used to criticize the scientific legitimacy of the Intelligent Design theory, a new research program in science, especially in biology, supposed to provide a rival view to the theory of evolution. ID theory is supposed to show that there

are facts in biology in which the mechanisms of evolution are inadequate as an explanation. By exploring the three meanings of "natural" in accord with methodological naturalism, Davatos claims to have shown that regarding ID theory as unscientific is unsuccessful or unpersuasive.

In the article, *Real Relations and Contingency in God: A Critique of the Basic Statements of Whitehead's Dipolar Theism*, Cyril Chibuzo Ezeani and Charles C. Nweke discuss Whitehead's dipolar theism focusing on real relations and contingency in God. This dipolar theism considers that God, whose nature is both primordial and consequential-superject, and the world are in some sense infinite and, in another, finite, thus characterizing God by contingency. This position opposes the Thomistic-classical theodicy, which denies any real relation between God and creatures from the standpoint of God. Ezeani and Nweke problematize this God-world relationship and evaluate this from the standpoints of Whitehead and classical philosophies focusing on freedom, creativity, and determinism. In the end, they propose that the classical system and process system must be brought into dialogue for a more realistic and formidable account of the relationship between God and the world.

In my essay *On Dignity, Poverty, and Charity: Addressing Poverty Through Charity*, I discuss poverty as a depersonalization that undermines the dignity of the human person, especially the poor. To counter poverty, we need to practice charity and justice that is translated into an authentic development geared towards an integral improvement of the quality of life in society, an authentic development that would integrate the economic, social, political, cultural, and religious aspects of human life.

Roshan Uttamchandani reviews the book *Philosophies of Appropriated Religions: Perspectives from Southeast Asia*, edited by Soraj Hongladarom, Jeremiah Joven Joaquin, and Frank J. Hoffman. According to Uttamchandani, the book is a high-quality and ambitious collection of essays that will likely inspire much discussion within the philosophy of religion. Moreover, it opens up new questions about the phenomenon of religious assimilation, which could become the source of fascinating new debates in the field. Every essay in the collection is worth reading, and the book represents an excellent springboard for more fruitful and dynamic discussions within the philosophy of religion.

Jianjiang Wang reviews *Practices of Truth in Philosophy: Historical and Comparative Perspectives*, edited by Pietro Gori and Lorenzo Serini. According to Wang, this book is the response to today's illusions about the philosophy of truth that sketches a different picture of the practice of truth in philosophy. Its main argument is that truth should be seen as a matter of practice rather than theory. The book is an excellent work for contemporary philosophers to construct thoughts based on practicing truth to improve human conditions rather than merely theoretical compulsions. This is the best work so far to demonstrate practices of truth in philosophy from historical and comparative perspectives.

Happy reading, and we hope these articles, essay, and book reviews will be worth our readers' time and will be good sources of insights and knowledge for them.

Jove Jim S. Aguas
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