

EDITOR'S NOTES

In this issue, we have nine compelling articles covering different fields and interests in philosophy, an insightful essay, and one book review. The articles cover a wide range of philosophical issues and topics in philosophy of science, social philosophy, philosophy of religion, morality and law, epistemology, philosophy of language, Greek philosophy, and Filipino philosophy.

In the first article, *Heidegger's View and Approach to Science and its Similarities and Differences Before and After the "Turn,"* Marián Ambrozy discusses Heidegger's view and approach to science and compares them before and after the so-called "turn" in Heidegger's philosophical career. By relying on Heidegger's published works and an original, unpublished version of his text, Ambrozy analyses the different interpretations of Heidegger's philosophy of science. He finds that despite numerous differences in his reflection on science before and after the "turn," there is substantial continuity of Heidegger's philosophy of science.

Emmanuel Ifeanyi Ani, in the article *Open Borders and Brain Drain: A Moral Dimension* tackles the issue of migration, specifically on open border scenario and brain drain. He implies that open borders in the context of the current severe global inequalities could lead to unprecedented losses of skill and losses to the democratic viability of the migrant source countries. Thus, he questions the moral propriety of prioritizing the interests of the individual migrant via open borders at the expense of the migrant's home country.

In the article, *Morality, Law and Practical Reason*, Enrique Benjamin R. Fernando III discusses the correlation of morality and law and argues that morality must sometimes depend on law as a supplementary source of practical reason. Such dependence can be explained in terms of three essential features of law: its institutional character, its claim to authority, and its status as a second-order exclusionary reason for action. He further argues that law, as also a normative system helps people achieve their moral aims and guides human behavior through a different logic and mode of operation from those of morality.

In the article, *Understanding the Freirian Dyadic Relations from the Frommian Framework of Social Character*, Ian Raymond B. Pacquing focuses on Freire's notion of dyadic relations and Fromm's framework of social character. Pacquing argues that every society has its own "libidinal drives" or social character that may or may not paralyze the capacity of individuals towards freedom. The dynamics of social character structure elude the oppressed conscious awareness and strengthen the domination and control of the oppressor by institutionalizing structural policies. By depending on the oppressors, the oppressed find fulfillment and satisfaction and thus fortify the dyadic-symbiotic relations.

Raymundo R. Pavo, in the article *A Philosophical Approach to Folk Catholicism: A Collingwoodian Exploration*,[‡] analyses folk Catholicism through Collingwood's principle of overlap of classes. The principle of overlap of classes

holds that when two entities interface, the effect is a blurring of boundaries between conceptual territories. By considering folk Catholicism as an instance of overlap of classes, the fallacies of precarious margins, identified coincidents, and false disjunction are avoided. When applied to folk Catholicism, such fallacies lead to illogical consequences because what it means to be folk necessitates the falsity of what it means to be Catholic and vice-versa. Pavo thus concludes that when recognized from the lens of the overlap, Folk Catholicism is construed as a term that evolves and is historically conditioned.

In the article, *Against Alvin Plantinga's Reformed Epistemology: The Sufficiency of Evidence for the Belief in God*, Alfie A. Polistico, OSJ critiques Alvin Plantinga's notion that belief in God is properly basic in light of Thomas Aquinas' religious epistemology. According to Polistico, Aquinas proves that while evidence is not a necessary condition for belief in God, there is sufficient evidence that justifies such belief. He argues that Plantinga's total rejection of evidence as a justification for belief in God renders such belief purely subjective. Following Aquinas, he considers Plantinga's justification as a negation of his claim that belief in God is properly basic because the justification-conferring conditions seem to function as evidence for belief in God. He concludes that evidence is not necessary for belief in God, and it is epistemically sufficient to justify such belief in God.

Kanit (Mitinunwong) Sirichan is the article *The Direct Reference Theory of Pejoratives in Hate Speech* tackles the use of language in hate speech by analyzing the nature of the meaning of pejoratives or slurs. According to Sirichan, pejoratives are puzzling since they can be used in two directions: offensive power preservation and offensive power destruction. She proposes that the direct reference theory of pejoratives can solve the puzzle. Pejoratives refer directly to the object of speech, and understanding a shared context is necessary for understanding the offensive message of pejoratives. Using Thai slurs, she shows how pejoratives have indexical content and context-sensitive; and that the indexical content of pejoratives is action-oriented, although its object of reference is empty.

In the article, *Platonic Methodological Alterations: Elenchus, Dialectics, and Diaeresis*, Abdolrasool Hasanifar and Seyedmohsen Alavipour discuss the methodological alterations employed in certain Platonic dialogues. According to them, some methodological alterations are recognizable in Platonic thought from the 1st book of *The Republic* to later dialogues such as *The Statesman* and *The Laws*. They explored the characteristics of the three different methods used in Plato's different dialogues, namely *elenchus*, *dialectics*, and *diaeresis*, to show that in the light of the methodological alteration, one might discover how Platonic understanding of the good society has changed from *The Republic* to *The Statesman* and *The Laws*.

Danilo S. Alterado and Aldrin S. Jaramilla, in the article, *Pamulinawen: A Hermeneutics of Ilokano Cultural Self-understanding*, analyze the Ilokano folk song *Pamulinawen* and show that it is essentially a work of art descriptive of Ilokano cultural self-understanding. By employing the *maiyanatup a panagripirip*, a hermeneutical approach, they explicate the Ilokano metaphysics, epistemology, and axiology. *Pamulinawen* embodies the individual and/or *Nakem*, the Ilokano collective identity. Hence, more than a popular song of courtship among the Ilokanos, the song

is a medium of increasing knowledge about Ilokano *kananakem* (cultural self-understanding) expressing “Ilokano-ness” (Ilokano beingness).

Jove Jim S. Aguas, in his essay *On Suffering, Finding Meaning, Divine Love and Eternal Life*, tackles the meaning of suffering, especially of the innocent, and relates this to man’s search for ultimate meaning. There is a meaning we can find even amid a desperate situation. He also relates the meaning of suffering to the salvific act of God manifested in the suffering of Christ.

Juan Rafael G. Macaranas reviews the book of Laura D’Olimpio entitled *Media and Moral Education: A Philosophy of Critical Engagement*. Macaranas agrees with the author’s thought on philosophy’s critical educational principles and their broad usefulness in pedagogy and how they affect the selection of teaching methods and heighten the role of the teacher as facilitator.

We hope that these articles, the essay, and the book review will be worth the time of our readers and will be a good source of insights and knowledge for them. Amid this pandemic, the Editorial Team of *Philosophia* hopes that we find consolation in engaging in philosophical discussions.

Jove Jim S. Aguas
Editor-in-Chief

~~ⁱThis is a revised version of a paper which I presented on January 21, 2019 in the 1st National Christian Philosophy Conference organized by the Societas Ethica Philosophia held at the Rogationist Seminary from January 21-23, 2019, Cebu City.~~