

EDITOR'S NOTES

This issue of *Philosophia* is a product of the collaborative efforts of our new editorial team. The past two issues – June 2023 and January 2024 were some sort of transition from the previous team when we had our beloved colleague, the late Prof. Juan Rafael G. Macaranas as our Managing Editor. Our new and young members have already helped in those two previous issues. Now, they are eager to continue our tradition of publishing thought-provoking, insightful, and well-written articles, essays, and reviews. As we formally welcome the new members of our editorial team, we also offer you, our dear readers, these articles for your reading pleasure.

In the first article, *Manuel Piñon, O.P. on the Will as a Self-Reflexive Faculty*, Fr. Jannel N. Abogado, O.P. discusses how Fr. Piñon restores the Thomistic understanding of the concept of freedom by emphasizing the reflexive function of the will over its own act. According to Abogado, Piñon noted how some commentators of St. Thomas injected some ideas like ‘intrinsic active indifference’ and ‘capability for self-determination that obscure the thought of St. Thomas. Following the analysis of Piñon, Abogado clarified the nature of the will that acts self-reflexively. He also discussed the reasons of Piñon for expostulating that the will is a self-reflexive faculty, like the intellect. Then, he demonstrated the self-reflexive modality of the faculty of the will over its specific acts. For Piñon, freedom is concerned with the mode, not the content of action; one can retain freedom, even if the content or object of one’s choice is not oneself, but others. Abogado also noted that Piñon highlights the indispensable function of reason in producing free activities. The free activities of the human agent are products of the mutual interdependence of the faculty of reason and the faculty of volition.

In the article, *Inquiring into the Concept of Perpetual Land Trust using the Lens of Moral Extensionism: The Case of the Masungi Geopark Project*, Antonio P. Contreras inquired into the concept of perpetual land trust and moral extensionism. He noted that the constitutional and legal landscape for environmental protection in the country (Philippines), can be characterized as a form of anthropocentric extensionism, which considers stewardship over the environment and natural resources as conserving the environment to advance the rights of human beings, rather than a moral extensionism which considers stewardship as acting on behalf of the rights of the environment. He argued that perpetual land trust, as operationalized in the Masungi Geopark Project, looks at stewardship in the context of protecting the environment as a value in itself; thus, it is consistent with moral extensionism. He argued, however, that it does not violate the Constitution and the law.

Martinus Tukiran, in his article *How Management Science Obtains Empirical Truth: A Review of Karl Popper’s Critical Rationalism and the Criticism of Thomas Kuhn and Imre Lakatos*, showed how management science research meets the empirical truth criteria that Popper identified as the demarcation of science. However, his study also showed the limitations of Karl Popper's critical rationalism when applied to the field of management research through an analysis of Thomas Kuhn and Imre

Lakatos' critique of Popper's rationalist approach. He suggested that the Lakatos thinking model approach is the most appropriate for the current state of management science while noting the relevant elements of Popper and Kuhn's theories and how these elements can be used to strengthen the Lakatos model approach. Management science based on the Lakatos model can provide a stronger framework for evaluating management practices and theories that could result in a more effective and scientifically grounded decision-making process in management. The critique of Kuhn and Lakatos or Popper's rationalist approach can contribute to the development of management science.

In the article, *Cicero and Wang Chong: On Divination as an Ancient Science*, Mark Kevin S. Cabural discussed divination as articulated by Marcus Tullius Cicero and Wang Chong, the first theorists of divination in the ancient Greco-Roman and early Chinese traditions, respectively. He discussed divination as an ancient science, focusing on Cicero's artificial and natural divination, Wang Chong's interpretation of ziran and his critical attitude, and their similarities and differences between divination and modern science in terms of methodology, the place of humans in the world or universe, and the issue of inclusivity and exclusivity. From this, he highlighted the importance of recognizing the diverse sources and forms of knowledge, the position of humans in the world or universe, suggesting a sense of equality alongside other creatures, and, lastly, treating professional endeavors with moral significance.

In her article, *Finding the Place of Philosophy in the Philippine Education Curriculum*, Fleurdeliz R. Altez-Albela tackled the importance of giving a proper place to philosophical learning in the education curriculum. She analyzed and evaluated the planning and execution of the Teaching Profession (TP), a professional course offered to pre-service teachers that highlights the historical, legal, and philosophical aspects of teacher preparation in the context of national standards in the Philippine educational system. She argued that TP's philosophical content and its delivery must be improved so educators are properly exposed to theories that could be used for action research in education. This will open up a better and more productive discussion between Filipino philosophers and pedagogues and inspire academic scholarship so teachers will be trained not just to become knowledge-transmitters but also to be knowledge-builders who thrive in the spirit of free thinking. It will also enable the teachers to help develop the students' philosophical skills of critical, creative, and reflective thinking.

Fr. Delfo C. Canceran, O.P., in his article, *Economy: Critically Historicizing Agamben's Divine Government*, analyzed and historicized the philosophical claims of Giorgio Agamben in his book, *The Kingdom and the Glory: For a Theological Genealogy of Economy and Government*, where in the chapter on "Mystery and the Economy," Agamben elucidates the meaning of economy and applied it to the Trinity. According to Canceran, theologically, the Fathers of the Church employed the economic model taken from Greek philosophy to understand the central profession of Christian faith in the Trinity. By employing the image of the Father as the King and the Son and the Holy Spirit as representatives, they were able to interpret the relationship between the sender and the sendee and God and the world. However, by historicizing it, the model Agamben employed remains wanting due to the incompatibility between the perfection of the Divine Kingdom and the imperfection

of the human kingdom. The history of the economy shows the limitation to capturing the equality of the Trinity in society. While the economy model in its conceptual form can provide explanatory support to the Trinity, it cannot account for its historical and social embodiment. Canceran argued that its applications become problematic to society and Trinity, since there is a gap between the model (economy) and the reality (history). However, as the social model of the economy in the Trinity is retained, Canceran called for the need to continually reflect on the implications or consequences of this economic model to society and the Trinity.

In the article, *Laborem Contemplativus: Work as Contemplation Amidst Economic Progression*, Blaise D. Ringor retrieved the meaning of the person in today's economy through labor. Rigor critiqued utilitarianism, Marxism, capitalism, and other philosophies that provide the basis for purely economic orientation of labor or work that reduces it to mere profit and productivity, and for self-interest and personal gratification. In order to fully appreciate its true meaning, work must be seen as labor serving temporal goods and as a pathway to contemplation. Ringor argued that this can be possible through a personalist economics that affirms the totality and dignity of the human person. Such personalist economics considers the person as composed of both body and soul—involved in work and economic activity. In personalist economics, mass movements are important as ways to resolve economic conflicts through solidarity. The media has an indispensable role of being in service to truth. Personalist economics is an economic principle solidly grounded in the dignity of labor and person.

In the article, *Locating the Struggle for Recognition in the Concept of the World Church*, Allan A. Basas focused on the emergence of the World Church (WC) as one of the significant developments in the Church in modern times. WC emerges from the dialectical tensions between a Church widely perceived as monocultural and a world that witnessed the ascendance and call for recognition of other cultures. The processes of confrontation and rectification have resulted in various expressions of the Church other than its European form - the Church in Asia, the Church in Africa, the Church in Latin America, and even the Church in the Philippines. Through Axel Honneth's theory of recognition, Basas explained how historical movements create tensions that have profound effects on institutions like the Church. The movements in the Church before and after the Second Vatican Council, which saw the emergence of the World Church, can be understood through Honneth's emphasis on anchorage in social realities, emancipation from slavery and social injustice, intersubjectivity, and recognition, which paved the way for a significant evolution of the Church's self-understanding. Finally, Basas contextualized this WC and recognition in the case of the local Church in the Philippines.

In the article, *The Significance of St. Augustine's Teachings on Marriage and Sexuality in Contemporary Marital Relationships*, Jherwin P. Hermosa discussed St. Augustine's perspectives on sexuality and marriage, with a key point of contention between Augustine and the Pelagians centered on the nature of concupiscence. He explained the nature of sexual pleasure, concupiscence, and conjugal chastity. He then highlighted the relevance of such teachings to contemporary society, where sexuality has been trivialized and stripped of its significance, and sexual relations can just be

casual, transient, and promiscuous and undermine marital relationships. Hermosa argued that St. Augustine's ethical philosophy provides some profound inspiration and insights. Through St. Augustine's teachings, specifically his perspectives on pleasure and concupiscence in marriage, we can discover moral solutions to contemporary societal dilemmas. Definitely, St. Augustine's teachings remain pertinent and essential for contemplating the philosophy of marriage in contemporary society.

In the essay, *Preliminary Reflections on the Functions of Literature Regarding Filipino Values and Identity*, Jove Jim S. Aguas discussed what he considered as the functions of literature in understanding the values and identity of Filipinos, namely, expressive, hermeneutic, and critical. By relating Filipino literature to Philippine history and Filipino values and identity, he showed how literature expresses not just the thoughts, feelings, and ideals of the Filipino author but also the values of the Filipinos. According to Aguas, literature interprets and generates meaning and values, and it also functions in society as a means of criticizing and affirming social, religious, cultural, and even political values. He concluded that for all its aesthetic and entertaining significance, Filipino literature, more importantly, enables Filipinos to know, understand, and appreciate themselves as Filipinos.

In the book review of *Steve Stakland. Exploring What is Lost in the Online Undergraduate Experience: A Philosophical Inquiry into the Meaning of Remote Learning* Noelle Leslie dela Cruz evaluated this timely and affecting book that tackled the increasing popularity of massive open online courses (MOOCs) and the rise of online learning management systems that have normalized what the author calls “non-face-to-face learning.” Dela Cruz engaged the author in what the author calls the losses associated with the erosion of the human visage in non-face-to-face learning - loss of personal interaction and conversation, the loss of embodiment, and the loss of the sense of wonder, by providing her own insights as an educator herself.

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

Jove Jim S. Aguas
Editor-in-Chief