

Editorial

In this Issue of KRITIKE: An Online Journal of Philosophy

The Editor

The release of the maiden issue has drawn the attention, as well as gained the support, of readers and contributors from all over the world—an indication of its success. As a follow-up to this success, KRITIKE expands its frontiers by welcoming contributions from authors from different parts of the world. As a result, the range of topics has become more diverse, thereby adding more dynamism and openness to philosophical interaction. Thus, it is with pride that we present to you the second issue of KRITIKE: An Online Journal of Philosophy.

We are excited to announce that a new section of the journal we call “Featured Essays” has been added in order to feature solicited papers from well-known scholars and mentors. In this issue, we are very lucky to have been gifted with two excellently written papers by two of our mentors. Hans-Georg Moeller, comparative philosophy expert from Brock University in Canada, starts off the first section with his paper “Knowledge as Addiction: A Comparative Analysis.” In this paper, Moeller examines knowledge from a post-humanist perspective, in particular the Daoist perspective, in contrast to the Western discourse on knowledge which praises humans for having a natural propensity for knowledge. Moeller points out that from a Daoist standpoint “the striving for knowledge was equated with incessant bodily desires—and could thus appear as a kind of addiction.” He then relates this addiction to contemporary developments in mass media, further claiming that the Daoist stance, when combined with Niklas Luhmann’s critique of contemporary mass media, can criticize the tendency of mass media to create a cycle of addiction through the information/non-information code. Meanwhile, the second featured essay by Romualdo E. Abulad revisits the origin of “hermeneutics” as a word and as a concept. In his exposition of the meaning of the word and concept “hermeneutics,” Abulad offers us an informative, rich, and imaginative survey of how the art of interpretation has been variedly appropriated in intellectual history. Hermeneutics is traced back to the Greek name “Hermes,” commonly known as the messenger of the gods, then some key figures in the history of Western philosophy are treated individually: St. Augustine, Friedrich Schleiermacher, Hans-Georg Gadamer, and Jacques Derrida.

Xiaofei Tu, Senior Lecturer in Religion from West Virginia University in the United States, begins the second section with his paper “Dare to

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Compare: The Comparative Philosophy of Mou Zongsan.” Tu sets out to discuss the Neo-Confucian philosopher Mou Zongsan within the purview of Kantian ontology. The first part of the paper discusses in detail what Tu calls Mou’s post-Kantian Confucian metaphysics, while in the second part Tu lays out a defense of the significance of comparative philosophy. Paul D’Ambrosio, for his part, offers us another paper that focuses on Eastern thought. D’Ambrosio takes the issue of education via the Daoist text the *Zhuangzi* and argues that there is a “paradoxical disconnection between what the educational system is and what it pretends to be.” D’Ambrosio proposes that students should replace the is/ought dichotomy prevalent in the Western conception of education with the Daoist conception of “what is” and “what is not.”

In “Indirect Perception of Distance: Interpretive Complexities in Berkeley’s Theory of Vision,” Michael James Braund tackles the question on whether perception, particularly the perception of distance, is direct or if it depends on some additional preconditions set by the subject’s cognitive faculty. The paper is a direct treatment of George Berkeley’s *Essay towards a New Theory of Vision*, a work where the architectonic of perception is problematized and discussed. Braund concludes—at the same time drawing a comparison between Descartes, Berkeley, and Helmholtz—that the perception of distance is indirect because it “is a cognitive process . . . mediated by retinal sensations.”

A couple of essays on the German philosopher Martin Heidegger appear in this issue. Virgilio Aquino Rivas in “The ‘Turn’ to Time and the Miscarriage of Being” first presents a comparison between Immanuel Kant and Heidegger regarding the critique of Western metaphysics, as well as highlighting the point of continuation between the two philosophers. Rivas maintains that Heidegger continues Kant’s interrogation of the bases of our judgments in order for our judgments to come to terms with reality. Moreover, Rivas notes that the primordially of time is the key in understanding that the question of being is not for the subject to resolve but for Being to perpetuate, that is to say, that Dasein should constitute self-forgetfulness—the forgetfulness of thrownness or absurdity—in order to experience reality via the aesthetic turn, wherein the role of imagination is crucial. Meanwhile, Kristina Lebedeva provides an analysis of Heidegger’s notion of *techné* in relation to the distinction made between authenticity and inauthenticity. Lebedeva distinguishes between two kinds of things in the world entrenched in *techné*: tools (which are linked to inauthenticity) and works of art (which are linked to authenticity). Lebedeva furthers her discussion by examining some parts of *Being and Time* as well as Bernard Stiegler’s book *Technics and Time I* in order to complicate the double sidedness of temporality which she deems to be the essential bond between Dasein and *techné*.

In the article “The Philippine Church, State, and People on the Problem of Population” by F. P. A. Demeterio, the sociological approach is combined with philosophic critique in examining the problem of population in the Philippines. Demeterio exposes the perspectival tensions that exist

between the Philippine Church, State, and people. He maintains that while the Philippine government, on the one hand, is keenly aware of the problems involved in a fast growing population, on the other hand, the powerful Catholic Church consistently pressures the government to refrain from framing up an effective fertility reduction program. Meanwhile, there is a growing concern among the Philippine populace and more and more citizens want the government to take action by framing an effective fertility reduction program. Toward the end of the paper, Demeterio invokes the encyclical *Deus Caritas Est* by Pope Benedict XVI as an alternative paradigm in making sense, or perhaps fixing, the power relations in the country.

Moses Aaron T. Angeles entitled his piece “Metaphysics after Aquinas” wherein he tackles the development of metaphysical discourse following the demise of the Italian Dominican priest and philosopher St. Thomas Aquinas. Following the lead of Joseph Owens, Angeles contends that metaphysical reasoning does not end with Aquinas and that Thomistic metaphysics should be open to succeeding generations of interpreters. This is done when Thomistic philosophy accommodates the language of various existing forms of science, to enter into a dialogue with them so that it may continue to keep abreast with progressive changes and development.

Finally, this issue comes to a close with Allan Cacho’s study of symbolisms in the light of Paul Ricoeur’s hermeneutics. According to Cacho, man’s experience of the sacred, otherwise known as faith, is expressed through the use of symbols. Ricoeur’s semantic/non-semantic distinction provides a solid ground in allowing the meaning of symbols to emerge and be understood. A third Ricouerian category, the metaphorical, makes it possible to explore the ambiguity of symbolisms and the re-description of the complex reality of religious experience.

Let me end this editorial by welcoming Prof. Hans-Georg Moeller (Department of Philosophy, Brock University, Canada) to the advisory board of KRITIKE. I would also like to express my sincere appreciation to some colleagues from the Department of Philosophy of Macquarie University, Australia, for offering their support, namely, Cynthia Townley, Catriona Mackenzie, and Wilson Cooper. Many thanks also to the various reviewers whose names must remain anonymous.