

Editorial

In this Issue of KRITIKE: An Online Journal of Philosophy

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Despite the delay of this issue, we welcome the readers to a wide selection of philosophical topics that extend themselves through age and genre. This issue marks the success of KRITIKE in its second year—and, so far so good! We owe this success to our contributors and readers, and we are deeply grateful to them. The growing number of essays we are receiving is testament to the rhizomatic growth of the journal—the varieties of topics collected in this issue also speak of the continuous growth of the journal. We are happy to present fourteen philosophical pieces from different theoretical persuasions, ranging from ancient Greek philosophy, social and critical theory, philosophical anthropology, psychoanalysis, analytic philosophy, and phenomenology.

We open the issue with our Featured Essay. The Editorial Board is once more thankful to Fr. Ranhilio Callangan Aquino for granting us permission to feature his essay entitled “The Dialectics of Power, Rights, and Responsibility.” In this essay, Fr. Aquino discusses the importance of rights in the context of entitlement by drawing on Paul Ricoeur and Jürgen Habermas. Fr. Aquino begins his discussion of rights as a form of entitlement towards a “good life,” this entitlement is conditioned by the social dimension within which man is situated, man who lives in a life that is lacking by itself. It is only through others that man is able to recognize this entitlement, and with that we understand that right becomes a power that may either be beneficial or detrimental to the “good life” with Other(s). Thus, power must be delegated to someone who is solicitous and sympathetic to the needs of the Other, while at the same time be able to deal with the plurality that characterizes the differences among individuals. A just institution, then, is characterized by having this power to unite the people, despite the differences in perspectives with regard to the goal of living a good life; this is made possible through the thorough negotiations, made possible through an open flow of information and communication.

The first article is written by Jeffrey V. Ocaj entitled “Eroticizing Marx, Revolutionizing Freud: Marcuse’s Psychoanalytic Turn.” Ocaj offers a critical perspective on Marcuse’s take on Marx’s notion of capitalism. Freud points out that *eros* is closely related to *thanatos*, and in this relationship one sees that there is a need to suppress desires in order to preserve life. *Ananke*, or scarcity, holds the key in the suppression of these desires through sublimation. With

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the dawn of capitalism, work has been seen as an unpleasant necessity, to which desires are held back in order to be satisfied later through consumption. Ocaj points out that through Marcuse, one is able to justify the Marxist critique of capitalism with repressive desublimation, when work becomes a pleasant expression of the Id's desire, society can move away from a repressive and alienated form of labor.

Robert Montaña's essay entitled "The Gewirthian Principle of Generic Consistency as a Foundation for Human Fulfillment: Unveiling a Rational Path for Moral and Political Hope," aims at exploring the possibility of political harmony through the use of Gewirth's "Principle of Generic Consistency" (PGC), as a way of resolving political conflicts amidst a pluralism. Montaña's reading of Gewirth opens up the possibility of moving beyond the Kantian categorical imperative by tracing the actions committed by rational agents and finding the level of consistency seen in its acceptance or rejection from society. Through the PGC, Gewirth is able to derive the structure and nature of human agents and is able to educe a moral principle that is based on generic rights that are agreed and acted upon by its agents. Montaña opts that through this, a supreme moral principle can be educed which would promote human fulfillment and political harmony.

In contradistinction to the concreteness of the normative life of human beings—emphasized by Aquino, Ocaj, and Montaña—Jove Jim S. Aguas, in his essay "The Notions of the Human Person and Human Dignity in Aquinas and Wojtyła," assumes that the human person is not simply a being created by society. Aguas draws on the Christian- and Thomistic tradition in order to explain the essentialist notion of personhood embedded in Wojtyła's phenomenology. Personhood, according to this essentialist view, is first rooted in its metaphysical hylemorphic essence as a being with substance and form that is innately rational and free. Ultimately, human dignity is afforded not only through the divine nature embedded in man's supposed resemblance to god. Through this, man as an agent of his own free will and reason or *sui juris*, man's own intrinsic rational faculty for decision making is able to lead an existence that is closer to the *Imago Dei*. Aguas further asserts human dignity on the side of Wojtyła's phenomenology—man is elevated to a higher valuation based on the assumption that man is an *alteri incommunicabilis*, a unique being of singularity that is prior to society which is why he also argues that societies must never treat the individual as a means towards an end, but rather as the very purpose for any society's existence.

Meanwhile, Wendy C. Hamblet and Adam Barkman present a retrospective look at ancient philosophies. Hamblet's "Order: Divine Principle of Excellence or Perfect Death for Living Beings" gives us an account of the possible consequences of logos as a principle and structure of order and balance in Ancient Greece. Through Georges Bataille, Hamblet opines that the over-abundance or the deprivation of logos can lead to two social systems, the *monocephalic* state and the *acephalic* state, the former represents the abundance of logos while the latter represents the lack of logos. Despite the preference of Western civilizations to live in a *monocephalic* state, Hamblet

points out that this divine desire for perfection has often led to undesirable consequences (i.e. fascism), and thus one should always try to find the right balance between the two. In his essay “Negative Happiness,” Barkman compares two philosophical traditions that are peculiarly known for their negative conceptions of happiness. Buddhism and Epicurianism share a common perspective on happiness in so far as both philosophies conceive happiness in the sense that happiness is only made possible through the denial of sources of pain and suffering. Barkman points out that both philosophical perspectives are incapable of giving a satisfactory account of happiness since they deny that substantiality is a positive factor; both perspectives also deny that happiness has an intrinsic value.

Included in this issue are two interesting accounts on the philosophical problem of love, one from the perspective of Freudian psychoanalysis and the other draws on Plato’s dialogues. Amo Sulaiman’s “Plato: White and Non-white Love” provides us a comprehensive understanding of the states of love in Plato’s dialogues. In this essay, Sulaiman distinguishes two important differences in the state of love, specifically that of being in love and falling in love. In this distinction, Sulaiman refers to Socrates’ allusion to the black and white horses; on one hand, the white horse signifies the state of being out of love, it is the state wherein one is able to transcend the feeling of love to the point where one admires the beauty of the beloved and in turn represses one’s desire for carnal reciprocation. On the other hand, the dark horse symbolizes the erotic passion that the lover feels in the state of loving, like this dark horse, the lover is unable to control its emotions towards its object of affection. The horse no longer heeds the call of the whip and continues to pursue the satisfaction of its desire as if it were a child fighting off an itch in its new tooth. Sulaiman later on points out that these varying states of love will give us an inkling of how love is transcended in the dialogues of Plato, thereby addressing certain criticisms against Plato’s view on love. Meanwhile, from a different perspective, Kathleen O’Dwyer’s “Was Freud, at Heart, a Realistic Romantic?” explores Freud’s reflection on the ambiguous topic of love. Love, according to Freud, is a necessity for civilization—its lost, deficiency, distortion, and experience lead either to neuroses or to the well being of one’s psyche. Freud’s study of love through psychoanalysis compels us to question certain common presuppositions about its positive and negative effects on the human subject, who is actually seen as an ambivalent, imperfect, and erratic being whose emptiness continues to long for the satiation offered by love.

Both James Magrini- and Vigilio Rivas’ essays discuss an important aspect of Nietzschean scholarship: Martin Heidegger’s famous reading of Nietzsche. On the one hand, Magrini’s “Truth, Art, and the “New Sensuousness”: Understanding Heidegger’s Metaphysical Reading of Nietzsche” takes a critical look into Heidegger’s reading of Nietzschean metaphysics in the context of art and finds certain discrepancies in Heidegger’s texts. Heidegger’s claim is that Nietzsche has had some difficulty in discussing the problem of truth, being, and becoming in terms of how the Western tradition of philosophy has understood it. In the context of art, Magrini re-

traces the path that Heidegger took in understanding Nietzsche's notion of nihilism and finds that Heidegger's reading of Nietzsche is actually an attempt to elevate the latter as a timely philosophical force whose thought moves away from the rote and dogmatic tradition of Western philosophy. Magrini is also able to point out that Heidegger's reading moves through the usual rational and structured philosophy via a sensuous use of metaphors that is much closer to life, which is a noticeable change in the writing style of Heidegger from his *Nachlass* lectures and his posthumous work the *Beiträge zur Philosophie*. Despite some misgivings, Magrini lauds Heidegger's work as a strict close reading of Nietzsche that brings out the best of the thinker's radical thoughts. On the other hand, Rivas' reading of Nietzsche and Heidegger in "The Death of God and Philosophy's Untimely Gospel," takes a rather interesting view of the similarities and differences of the two philosophers from the standpoint of their critique of nihilism. Rivas takes us to the world of Nietzsche's Zarathustra and Heidegger's Da-sein in their discovery and revelation of the godless and nihilistic trappings of their own time only to assert that in the end the untimeliness of their thoughts could serve to reveal a new philosophical sensibility.

The Articles section comes to a close with Melanie Rosen- and Ulysses T. Araña's essays on epistemology and analytic philosophy. Rosen's "A Pragmatic Justification of Deduction" tackles the issue of the problem of deduction and induction in Hans Reichenbach's justification of induction. Deduction according to Rosen is as necessary induction in the context of everyday life. Rosen criticizes Carroll and Haack's argument that deduction is in need of justification in as much as induction needs to prove the stability of its relationship with the principle of uniformity of nature. Rosen further argues that we can also find induction just as problematic as deduction; however, we can find that with deduction, truth is preserved better when it utilizes induction as its basis for vindication. Araña's piece "Yes to Realism! No to Non-naturalism!" offers a critique of Russ Shafer-Landau, a noted non-naturalist. The essay is an attempt to square off the naturalist arguments of Frank Jackson to that of the non-naturalist claims of Shafer-Landau. This is done by an evaluation of the metaphysical plausibility of the non-naturalist view of moral properties. Araña claims that naturalists, like Jackson, are at a better position to be more consistent with the logical platitude referred to as "supervenience."

The last two pieces included in this issue, by Frederic Will and F.P.A. Demeterio respectively, are categorized under the *Denkbilder* section. The term *Denkbild* ("thinking image," "image of reflection," or "thought-image") was used by the German cultural critique Walter Benjamin to refer to a style of writing that defies the traditional systematic prose of philosophical writing. A *Denkbild* illustrates the material world and its objects in short, yet emphatic and deeply aesthetic, prose, akin to the brushwork of a painter. The *Denkbild* is a textual performance that eludes linguistic representation, yet could be the source of critical insight. We, therefore, use the *Denkbild* metaphor to describe contributions which elude the formal style of most academic essays (e.g., philosophical aphorisms, poems, and short philosophical novels). Will's

“Reading and Accounts” is an interestingly unconventional reflection on the act of reading and how well we understand the act of reading to be able for us to give an “account” of what reading is exactly. Will intimates that when we are asked “How do you read?,” we often answer the question by describing our ontic actions or gestures, but take it for granted that the “how” pertains to what actually occurs in the act of reading. Is it possible to give an account of reading, that is, to understand the very act of reading apart from the very experience of reading itself? This seems to be Will’s formidable question. The essay naturally is open-ended. Finally, in the philosophical novel “Dreaming with a Hammer: On Critical Theory in the Philippines,” Demeterio chronicles, in semi-flashback fashion, the life experiences of Peter Mirano, an unsung college instructor but who is deeply respected by some of his students. Mirano’s choice of using critical theory as a pedagogical device in his literature classes, a practice that worries the school’s administrators, is shaped by his increasing sensitivity to the social and political realities in the Philippines as a former student activist, as a victim of political violence, and as a perpetual social deviant on account of his sexuality. Demeterio offers us a political manifesto—in the spirit of Camus, Sartre, and Sionil Jose—that captures some of the basic concerns of contemporary critical theory (e.g., the critique of the socio-political sphere and gender/queer sensitivity) via powerful imageries that remain true to the Filipino *Weltanschauung*.

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