

In this Issue of KRITIKE: An Online Journal of Philosophy

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2011 is an important year for KRITIKE: An Online Journal of Philosophy. This year marks the transition of the journal from a purely independent professional open access journal of philosophy to being the official academic journal of the Department of Philosophy of the University of Santo Tomas. This transition prompted a process of streamlining our editorial procedures and the invitation of new members to the editorial board. We welcome these developments for they are signs of the journal's maturity. Along with this maturity are the recent recognition by Humanities International Complete™ (EBSCO Publishing) and the Modern Languages Association Directory of Periodicals, wherein KRITIKE is now abstracted and indexed. This ninth issue features papers that deal with Filipino philosophy, philosophical anthropology, issues about time and consciousness, political philosophy, hermeneutics, and aesthetics. A book review of a book about religion in the public sphere is also included.

The first two essays are written in Filipino, which is the way the authors attempt to articulate, or create, what they think is Filipino Philosophy. For his part, F.P.A. Demeterio offers a recount of the respective hermeneutics of Friedrich Schleiermacher and Wilhelm Dilthey, two foundational theorists in the hermeneutical tradition, in a paper called "Ang Hermenyutika nina Friedrich Schleiermacher at Wilhelm Dilthey bilang Batayang Teoretikal sa Araling Pilipino." The purpose of Demeterio's recount is the attempt to contextualize the study, and use, of the hermeneutical methods of Schleiermacher and Dilthey within the broader scope of Philippine Studies, but more specifically, in the study of local texts and culture. Meanwhile, "Kaisipang Sosyalismo sa mga Akda ni Amado V. Hernandez" by Ferdinand Tablan explores the socialistic content of the writings of the Filipino labor leader Amado Vera Hernandez. Tablan focuses on the short stories and poems of Hernandez as they tackle social issues in the Philippines during the 1950s to the 1970s. Through a semi-historical narrative and exegesis of Hernandez's writings, Tablan is able to offer a systematic reconstruction of the philosophical, deeply socialistic, bent of Hernandez's thought.

The next three papers could be classified, in broad terms, under philosophical anthropology. First is Fleurdeliz Altez-Albela's "Corporeal Epiphanies of the Good in Emmanuel Levinas' Ethics," an articulation of Levinasian ethics through a reading of the biblical *Anawim* ("the poor of Yahweh"). Altez-Albela explores the mechanism of altruism with the

presupposition that the poor is more privileged because the poor provides the ontological space for one's "responsibility for the Other." Through this recognition of responsibility, the "I" is able to transcend itself and enrich its own existence. In "The Capable Human Being and the Role of Language in Paul Ricoeur's Hermeneutical-Philosophical Anthropology," Peter Emmanuel Mara elaborates on the profoundly Socratic approach of Paul Ricoeur with regard to the self-examination of an individual's life. Mara's discussion centers around two interrelated themes in Ricoeur's thought: the capable human being and role of language. Mara notes that, for Ricoeur, a deep self-examination that culminates in the capable human being presupposes a narrative of the self, which Ricoeur specifically associates with a hermeneutical approach to literature and acts of language. The third paper under philosophical anthropology relates profoundly, yet in a more or less second order manner, to Mara's account of the narrative of the self. Jonathan Ray Villacorta, in, "*Metanoia* as a Response to Philosophy's Death: From Injustice to Conversion," narrates the process of self-examination of the Japanese philosopher, Hajime Tanabe, who, according to Villacorta, "took the road less traveled and confronted the issue of flawed scientific philosophical position head-on." What Tanabe had to reckon with was the Japanese intellectuals, like him, who feigned innocence at the face of Japan's involvement in the Second World War by sanitizing their works. Villacorta maintains, "Tanabe becomes the leading intellectual that calls out to his people, but more so to himself, for a repentance, for a philosophical remorse that leads to *metanoia* or *zange*." What Villacorta's paper wishes to demonstrate is the possibility of a deeply philosophical approach to overcoming intellectual arrogance at the face of the wrong state of things.

Fionn Murtagh, author of "Not Finitude but Countability: Implications of Imagination Posing Countability in Time," discusses the relationship between time and imagination. Murtagh demonstrates how the imagination is able to elicit a model of time and how this model normatively conditions the mind in terms of finite and infinite cycles. Towards the end of the paper, the author explores the implications of this relationship in terms of collective intelligence, machine learning, and science; what is highlighted, however, is our capacity to handle information in creative and imaginative ways. Meanwhile, the Cartesian problematization of human consciousness is tackled by Ståle Gundersen in the essay "Is Consciousness a Non-spatial Phenomenon?" Gundersen revisits the classical notion of the mind-body dualism through the arguments of Colin McGinn. Gundersen basically reconstructs McGinn's arguments followed by counterarguments, wherein the former contends that the non-perceptibility of consciousness does not necessarily entail non-spatiality.

William Drischler, for his part, presents an examination of the recently published *Fruebe Schriften zur Naturrecht* (2003) of Gottfried Wilhelm Leibniz. In particular, Drischler shows how Leibniz engaged with Thomas Hobbes' "indivisible sovereignty idea" and how the former reverses the latter's idea of happiness. To be more specific, the Hobbesian idea of happiness is reversed,

Drischler notes, through Leibniz's monadic notion of happiness, construed as a "plurality of happiness." Drischler writes, "The plurality of happiness possibilities in various polities . . . is conceptualized by Leibniz as proof of degrees of state quality and (ultimately) sovereignty, degrees of sovereignty constituting Hobbes' *bête noire*."

The next essay, "Shattering Tradition: Rorty on Edification and Hermeneutics," written by Tracy Ann P. Llanera, is an attempt to read Richard Rorty's notion of edification within the context of the hermeneutical tradition. Llanera recounts Rorty's reevaluation of the philosophical tradition, identifying two basic philosophical approaches: philosophy is either an attempt "to get to the bottom of things, to mirror nature and achieve certainty" or provokes "us to be more creative, even experimental, in our interpretations of our life-situations." The hermeneutical character of philosophy, therefore, is at the center stage of Llanera's piece. Philosophy is presented—akin to Nietzsche, Heidegger, Adorno, Ricouer, and Deleuze—as a counterculture to hypostatization, a gesture of "shattering tradition" in order to create possibilities, in order to edify.

Ryan Johnson offers the last essay under the Articles section. In "An Accord in/on Kantian Aesthetics (or the *Sensus Communis*: Attunement in a Community of Diverse Sites of Purposiveness)," Johnson experiments with Kant's *Critique of Judgment* by focusing on the concepts of "purposiveness without purpose" and "*sensus communis*." The author contends that three forms of purposiveness without purpose can be elicited from aesthetic judgments, namely, object, subject, and pleasure. Moreover, Johnson contends that it is a great mistake to ignore the import of the notion of *sensus communis* as the universality and necessity of aesthetic judgments are gleaned from this normative/ontological condition.

Finally, Lukas Kaelin contributes his review of *The Power of Religion in the Public Sphere* (New York: Columbia University Press, 2011). The book is edited by Eduardo Mendieta and Jonathan Vanantwerpen and is presented as a debate-cum-dialogue between leading philosophers, such as, Judith Butler, Jürgen Habermas, Charles Taylor, and Cornel West. Kaelin notes the importance of debating on the role of religion amidst the social and political crises we are facing and highlights the important contributions of the philosophers participating in the debate-cum-dialogue. He, however, remarks that, while "different perspectives are provided . . . conceptual clarity is missed." The book, the reviewer notes, is nonetheless a stimulating introduction to an important philosophical issue of the role of religion in the public/political sphere.

At this juncture, in profound gratitude, I would like to mention the names of our peers who contributed to the completion of this edition: Our colleagues from De La Salle University-Taft—Dr. F.P.A. Demeterio, Dr. Jose Rhommel B. Hernandez, and Dr. Jeremiah Joven Joaquin; Mr. Renato Manaloto of the University of the Philippines-Diliman; and Dr. Robert Montaña of the University of Santo Tomas. Special thanks to the journal's

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