

EDITOR'S NOTES

In this issue we have eight insightful articles and two thought-provoking book reviews. The articles cover a wide range of philosophical issues and topics – philosophy of education/philosophy for/with children, African philosophy, environmental ethics, critical theory, continental philosophy and religion.

The first two articles are on philosophy of education which tackle the relation and application of philosophy to education especially on the application of the principles of philosophy about reason, knowledge, truth, the ultimate, good and evil to issues about education like aims, curricula, and teaching methods, or the philosophic attitude of inquiry to classroom management and pedagogy, including the education of children. Peter M. Collins in his article *Herbert Spencer and the "Cardinal Principles of Secondary Education" (1918)* opines that one can approach philosophy of education from either of two viewpoints: 1) from the viewpoint of philosophy, like when one reads and study philosophy, and inquire into what educational consequences may follow; or 2) from the viewpoint of education, like when one observes educational practice and/or read the theory of education, and asks what philosophical positions justify these tenets. In the article he relates the aspects of Herbert Spencer's philosophy of education to pedagogical principles contained in the "Cardinal Principles of Secondary Education," a document of the National Education Association's Commission on the Reorganization of Secondary Education which was published in 1918. He analyzes the educational principles in the NEA report by clarifying Spencer's educational principles in relation to the report, and explains Spencer's philosophical principles and relates them to the CRSE document. He particularly notes the ideological proximity of the "spirit" of Spencer's evolutionary naturalism and empiricism (or positivism) to the Cardinal Principles of Secondary Education.

In the second article entitled *Resisting the "View from Nowhere": Positionality in philosophy for/with children research*, Peter Paul E. Elicor tackles a very current issue in philosophy of education, that is, philosophy for/with children (P4wC) specifically on the aspect of positionality in P4wC research/practice. Elicor admits that P4wC provides a better alternative to the usual 'banking' model of education, however, there are certain questions as to its applicability in non-western contexts. According to him some members of a Community of Inquiry (COI) may not be disposed to participate in the inquiry, because they are positioned inferiorly within the group thereby affecting their efforts to express their thought on topics that are meaningful to them. Hence, Elicor claims that it is important to integrate positionality in P4wC research/practice. Through this, a practitioner/researcher can be guided in choosing the appropriate method and materials

that match the unique contexts of children; it also increases one's awareness of the epistemic injustice that could leak in the COI and the other ways in which children are marginalized. Elicor concludes that a P4wC researcher/practitioner must have a higher degree of sensitivity towards her positionality as this inevitably gets entangled with the positionality of children.

In the article entitled *Afro-communitarianism and the question of individual freedom* Jonathan O. Chimakonam and Chukwuemeka I. Awugosi explore the possibility and the extent of individual freedom within the Afro-communitarian set up. According to them every community is made up of individuals whose association constitutes the community and therefore the idea of individual freedom is not only possible but necessary. Even if it is presupposed that the idea of communitarianism is based on the domination of communal values over individual endowments, individual freedom can be defended when the idea of the primordially of private liberty is taken into consideration. To argue their case, they used Michael Eze's 'realist perspectivism' as a reference point that defines the relationship between the individual and the community which balances private liberty with public authority. According to them since the freedom of the individual to function is necessary for the community to function, individual freedom is important as long as it does not conflict with public authority. Thus, the individual requires a minimum level of freedom in order to function fully in the community and that his full functioning determines the functioning of the community.

The article of Edwin Etieyibo entitled *Global warming, climate change and justice* tackles a very timely topic in environmental ethics – climate change. He specifically focuses on the international instrument on climate change, the United Nations Framework Convention on Climate Change (UNFCCC) which covers a general obligation to protect the climate system and certain specific obligations for developed countries. He discusses three of such obligations. First is the obligation to address the causes of climate change and to mitigate its adverse effects, next, the obligation to assist developing countries that are vulnerable to the adverse effects of climate change in meeting the costs of adaptation to those adverse effects, and the obligation to support other developing countries by providing them with appropriate resources in order for them to mitigate and adapt to the adverse effects of climate change. He shows how these obligations are framed in the treaty as obligations of beneficence and suggest that the first two can be expressed as obligations of justice. According to Etieyibo, one of the problems that confront the UNFCCC is the performance problem where developed countries have not been particularly good with regards to assistance to developing countries. This problem is linked to the egoistic problem. However, by expressing the three obligations as obligations of beneficence and justice the egoistic and performance problems are addressed since it introduces some incentives for taking the obligations seriously and the possibility for their realization.

The next two articles are about issues in Critical Theory. In the article *Problem in identity, postmodern, and Erich Fromm*, Ian Raymond B. Pacquing tackles the problematic individual in postmodern society through Fromm's notion of relatedness and rootedness. He points out that identity is the locus of emotional and social

phenomena of an individual who becomes problematic in postmodern society. Pacquing explains that the postmodern society entails a socio-cultural and epistemological revolution which permeates the core of our social existence. Together with the immensity and massive effects of the market industry, postmodern culture affects our lives through the dissolutions of boundaries, geographies, and our ethnicities. Thus, our sense of personal and social identity is thrown into perpetual disintegration, struggles and contradictions. The so-called "inner" and "outer" community are dissolved and our sense of "I-am" which is an existential human need becomes rooted in commodity fixations and no longer in communal relationships. Therefore, there is a need to redeem identity not only as a psychological base but more of an existential human need, and Pacquing argues that Fromm's notion of relatedness and rootedness are necessary elements in identity formation because they serve as the existential psychic cores that lead towards being truly at home amidst a fragmented social world.

In the article *Permanent revolution: A schizoanalytic philosophy of therapeutic and revolutionary transformation*, Raniel S.M. Reyes presents a critical exposition of and engagement with Gilles Deleuze and Felix Guattari's schizoanalysis, and its therapeutic and revolutionary powers. He discusses the formulation of schizoanalysis in relation to the French people's desire for voluntary servitude to what the French people refer to as 'state philosophy,' and desire's social investment, syntheses, and paralogisms. He further elucidates schizoanalysis' goal of achieving freedom from all kinds of oedipalizations (totalizations) and capitalist exploitations in the family and the society. Following Deleuze and Guattari, Reyes argues that schizophrenia which is capable of subverting all forms of oppressions or totalizations fabricated by Oedipus and capitalism. The aim of schizoanalysis is to reinstate desire's revolutionary potentialities toward a revolution fueled by "schizophrenia as a process," which Deleuze and Guattari call as 'permanent revolution.' According to Reyes, by familiarizing ourselves with the other expressions of revolution-to-come we can have a holistic understanding of Deleuze and Guattari's philosophy whose principal thrust is the creation of new concepts and relations that can critically diagnose oppressive systems and principles in the present time.

In the article *Nonphenomenality and the im/possibility of God: Implications of Jacques Derrida's "Violence and Metaphysics"* Mark Joseph T. Calano argues that philosophy's involvement with nonphenomenality necessarily leads to a discussion of the im/possibility of God. Since the nonphenomenal is proper to God, then the theological trap becomes explicit in the study of philosophy. Through Jacques Derrida's deconstruction of Levinas's notion of the other and a reading of Derrida's "Violence and Metaphysics," Calano argues three points: First is the theological trap implicit in Levinas and the language that he engages. The limitations of this theological language and the negativity involved in the discussion of the other leads us to consider difference as nonphenomenal. The second is the violence that language entails in Derrida's understanding of Levinas's Husserl and Heidegger. The third is the limitations of this language and its implications to any understanding of God as the effect of the trace. Calano stresses that this constant reference where one refers to the other can only be

traces—traces of both the other and being. In this trace-structure, God is not reducible to either being or other; God is the effect of the trace—that is constantly under erasure.

The last article, *Religious pluralism and religious belief in Vietnam today* by Nguyen Thi Minh Ngoc is about the practice of religion and religious belief in Vietnam. In her article, Nguyen clarifies certain issues about the practice of religion and how it is tolerated in a communist country like Vietnam. She claims that Vietnam and other communist countries have evolved from a strictly atheistic position to a tolerance for religious practices. She shows that religious pluralism is tolerated, even accepted, in communist Vietnam and that there is a vibrant religious amalgamation in Vietnam and that Vietnamese communism and religious pluralism can coexist with each other. In her paper she highlights the characteristics of religious pluralism in Vietnam and the religious beliefs of Vietnamese based on religious pluralism.

The first book review is that of Noelle Leslie dela Cruz review of Adam Knowles's *Heidegger's fascist affinities: A politics of silence*. Knowles analyzes Heidegger's controversial silence during the Nazi regime in Germany regarding the Jewish question, which possibly the most sustained study of Heidegger's silence in light of his own philosophical thinking about silence. The second book review is that of Roland Theuas DS Pada of Jovito Cariño's *Muni: Paglalayag sa pamimilosopiyang Filipino*. The book is a collection of essays exploring the author's philosophical thoughts on contemporary Filipino issues. According to Pada the essays contain convergent themes that resonate philosophical issues in the Philippines. The author's approach is dialectical, and attempts to look at issues using the lenses of philosophy and also interrogates philosophy through the perspective of a Filipino.

We hope that these articles and reviews will excite our readers' philosophic inquisitiveness and will enjoy reading them.

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