Φιλοσοφια
Volume 26, 3: 2025

EDITORS' NOTES

Every generation inherits both the triumphs and the crises of its educators. Ours inherits an educational world that knows *how* to teach more efficiently than ever before, yet often struggles to remember *why* we teach at all. Algorithms now guide classrooms; outcomes are measured, competencies quantified, and learners streamlined for productivity. But amid this dazzling precision, a more fundamental question quietly persists: What becomes of the human person when education forgets its philosophical soul?

We, people doing philosophy, answer such question in dread while having in mind that philosophy has been part of, led to, and should be heard in all of humanity's development. The earnest task of philosophy to educate is implicit in the birth and flourishing of every science and is what we, people doing philosophy, hope to continue at this time when sciences become too specialized to estrange their conceptual foundations. This reflective point is not an arrogant claim for relevance (that is nevertheless due), but a quest for some proper space to do our work in education, to share a truth or thought found, and usher a learner from ignorance to intellectual virtue. After all, both of these tasks are directed to form humans and shape experiences towards personal growth and social progress. Doing philosophy naturally drives one towards education. We find Plato in *The Republic* talking about the philosopher's moral obligation to return to the cave and share the light that shines outside (519b). While the enlightened life becomes a wiser choice than one's life back in the cave, the only reason to return inside is to share what lies beyond such walls and shadows. And this should be a courageous act because it might mean one's death; but it is nevertheless necessary because the ascent of more prisoners from the cave ensures the well-being of the State. Aquinas, in the *Summa Theologiae* (II-II Q. 188, A.6), speaks of the same through a very compelling command, *contemplata et contemplare aliis tradere* - to contemplate and to share the fruits of one's contemplation.

Inspired by the Angelic Doctor's admonition, this special issue of *Philosophia*, *"Philosophy and Education: Paideia, Theoria, Praxis"* is created to provide a space for thoughtful narratives and meaningful discourses on the meaning and direction of education. It gathers thinkers who stand at the fertile intersection where reflection meets formation, where *philosophia*, the love of wisdom, reaches out to *paideia*, the shaping of persons. Their essays are not merely about education; they are philosophical acts of teaching. Each author wrestles with the perennial tension between knowledge as power and knowledge as participation in truth, showing that pedagogy, at its deepest level, is a moral and spiritual event before it is a technical one. As editors, we envisioned this issue as a conversation between philosophy's contemplative depth and pedagogy's holistic formative task. The contributions that follow do not retreat into abstraction; rather, they press philosophy outward, as it always does, to the classroom, the curriculum, and the conscience of education itself. Together, they invite readers to rethink what it means *to know, to teach*, and *to learn as human beings.*

Our opening article, Martinus Tukiran's "*The Epistemic Failure in Higher Education: A Philosophical Critique of the Nonsense Method*," inaugurates the issue with a sober diagnosis of the intellectual malaise afflicting contemporary academe. Tukiran argues that higher education has succumbed to what he calls the "nonsense method", a disjunction between epistemic form and moral content. Knowledge, detached from the pursuit of truth, degenerates into performative verbiage and sterile formalism. His critique echoes both Socratic irony and Newman's warning against utilitarian intellectualism: that universities risk producing specialists without vision. By reasserting the teleological unity of knowledge and virtue, Tukiran lays the groundwork for the issue's guiding concern: philosophy's role in restoring meaning to education.

From epistemic integrity, the discussion moves to moral renewal. Bernardo N. Caslib, Jr., in "*Why Moral Education Still Matters: Challenges, Opportunities, and Renewed Perspectives,"* defends moral education as the enduring heart of pedagogy. Against the cultural backdrop of relativism and ethical fatigue, Caslib retrieves the classical and Christian insight that education without virtue formation is incomplete. He argues for a pedagogy that fosters moral discernment and empathy, habits that enable freedom to align with the good. As Caslib emphasized how Aristotle's ethics remains important and adaptable to the changing times, he presents the contextualization of moral education to character education, which can improve the implementation of holistic learning to every Filipino learner. His essay then situates moral education at the confluence of philosophical anthropology and social responsibility, reminding educators that intellectual excellence must be animated by ethical substance.

The theme of interior formation deepens in Paula Nicole C. Eugenio's *"Contemplative Practice and Practical Wisdom: Simone Weil and the Ethics of Learning by Doing."* Drawing on Weil's metaphysical realism and her notion of *attention* as moral receptivity, Eugenio bridges contemplation and action in the educational process. Learning, she contends, must be reimagined as an ascetic discipline of attentiveness, where doing becomes a mode of seeing. In this synthesis of praxis and contemplation, Eugenio reclaims the ancient *phronesis* (practical wisdom) as the soul of pedagogy, an ethics of presence that counters the distractions of instrumental learning.

The Platonic tradition receives a luminous treatment in Alexis Deodato S. Itao's "*From the Religious to the Mystical: The Complementarity of Methexis and Dialektikē in Platonic Philosophic Education."* Itao revisits Plato's account of *paideia* to show how genuine education moves from dialectical questioning to participatory communion in truth. His analysis discloses the pedagogical import of *methexis*, participation, as a metaphysical and pedagogical act that unites teacher and learner in the ascent toward wisdom. He affirms that the highest reaches of rational inquiry need not lead to skepticism but to a transformative vision in which contemplation itself becomes the truest form of pious action. Itao's essay offers a timely reminder that education, at its root, is not transmission but transformation.

This vision finds resonance in Francisco S. Pantaleon's *"The Humanities as Paideia in Julián Marías."* Pantaleon situates Marías within the personalist and existential lineage of Ortega y Gasset, arguing that the humanities embody a form of

moral and civic education indispensable to human flourishing. He presents *paideia* as the cultivation of interiority, an education of the person who, through culture, learns to live humanly. Against the reduction of learning to technical skill, Pantaleon stresses that the justification for the humanities is *paideia*, and in doing so we can arrive at a refined view of human reality, gradually approximating the truths of the human condition. His reflections reaffirm that the humanities is the conscience of the university.

From the personal to the political, LJ Zaphan Lamboloto's *"Althusser's Ideological State Apparatus and Freire's Banking Model: A Critique of Outcome-Based Education"* evaluates William Spady's Outcomes-Based Education which emphasizes the need to meet the demands of the labor market, and so structures pedagogy to train learners who are skilled and employable but one-dimensional thinkers. Using the lens of Althusser and Freire, Lamboloto describes how outcomes-based systems reproduce domination under the guise of efficiency; by becoming an apparatus of the state in putting forward its socio-economic targets, and an enabler of the banking method which patronizes the ideals of the oppressive class. While OBE pedagogically addresses the need for education to adapt to technology, deliver education in a much more extensive scope, and contribute productive and competitive workers, it has limitations in making critically conscious individuals who can create new ideas and meaningful solutions.

The ethical dimension returns in Jim Lester P. Beleno's *"Towards an Ethical Education: Addressing Ethical Bankruptcy in Economic Prosperity."* Beleno used Paul Ricoeur's hermeneutic model of the threefold mimesis (prefiguration, configuration and refiguration) which when paralleled to education describes an author as a teacher that demonstrates an idea and posits a world in the text which provokes a reader as a learner to critically and creatively decipher new possibilities to transform such world. In this Ricoeurian hermeneutic of the pedagogical process, Beleno put stress the precedence of ethical progress and human flourishing over economic progress. Education, he insists, must form agents capable of moral judgment amid the seductions of consumer culture, a thesis that reaffirms pedagogy as a site of moral regeneration.

The social horizon of education expands in the work of Marella Ada V. Mancenido-Bolaños, as she directed her concern to children, who are the most direct and controlled stakeholders of education. In her work**,** *"Locating Children's Time in Early Childhood Education Policies in select Asian countries,"* she presented how children's development is always presumed through the lens of adult visualizations. Her study illuminates the tension between developmental efficiency and the lived temporality of childhood, and cautions that ECE policies must be guided by a philosophical respect for the child's lived time as formative of personhood. As she puts this point forward, she presented how Asian countries Hong Kong, Taiwan, Korea and the Philippines implement government-mandated ECE policies without considering children's time, through curricula that ignore the children's readiness for tasks.

Mark Steven A. Pandan and Reynaldo B. Inocian in *"What makes Contextualization of Teaching Models Possible? Insight and Erfahrung"* interestingly presented how cultural practices (*kumbira, gitara*, and *lantugi*) hermeneutically

translate as a pedagogical tool and an opportunity for a localized understanding of meaning. They proposed the use of Creative Isomorphic Alignment (CIA) as an epistemic and ethical criterion in the incorporation of local cultural practices to pedagogy. By using Bernard Lonergan's notion of insight which abstracts the pedagogical essence of the cultural experience and Hans-Georg Gadamer's *Erharung* which tests consistency with practice and traditions, teaching and learning is placed at the core of human experience which strives to know things and what they mean in historical and cultural setting. In CIA, authors also point out the meticulous requirement of a scientific process (documentation and validation), as learning about teaching is a both a laboratory and hermeneutic experience. This is in consonance with their note that teaching is at once interpretive, ethical and political; thereby exemplifying this issue's spirit: philosophical reflection as the generative core of pedagogical innovation.

In Anton Heinrich L. Rennesland's *"The Challenge of Non-Western Discourse in Education: A Polemic on Alternative Discourses,"* the question turns global and decolonial. Rennesland explores both the challenges and promises in the current strife of the non-Western discourses to decolonize, rebuild and impart knowledge, which also happens in the Philippines. He examines how the persistence of Western modernity constrains educational discourse in postcolonial contexts, by tracing the intellectual genealogy of modernity from Descartes to Kant, and its colonial afterlives in Asia. Then he challenges educators to recover indigenous epistemologies and languages as authentic sources of pedagogy. As his essay calls for a philosophy of education that listens to the plurality of human experience beyond the West, Rennesland ends his work by opening the possibility for future discussions that would not merely start and end with one intellectual, but would rather make a new one.

The retrieval of perennial wisdom continues in Lesther M. Mangaliman's *"The Fragmentation of Education: Retrieving the Perennial Relevance of General Education (Ethics) to the Moral Formation of Filipino Learners."* Mangaliman contends that the decline of general education mirrors a deeper loss of moral coherence in national education. Through a philosophical defense of ethics as the integrative discipline of the curriculum, he demonstrates how general education can heal fragmentation and restore the moral telos of learning in the Filipino context. He concludes that education requires a systematic approach to cultivating intellectual virtues in the classroom, fostering responsible and morally discerning citizens, rather than merely functional machines for market preferences.

Cross-cultural dialogue finds an illuminating exemplar in Phan Lữ Trí Minh's *"Benjamin Franklin's Educational Viewpoints and Implications for Contemporary Vietnamese Education."* Minh reinterprets Franklin's philosophy of education as a proto-pragmatic and civic humanist project that harmonizes autonomy with public responsibility. By drawing lessons for contemporary Vietnamese reforms, Minh shows how the Enlightenment's practical wisdom can inspire an education anchored in community, utility, and virtue, an East–West encounter in the service of human development. He shows that a vision of community-based education, like that of Franklin can provide a robust conceptual foundation for advancing the development of a learning society, like in Vietnam. Hopefully, these insights provide valuable

philosophical guidance for ongoing efforts to develop an inclusive, adaptable, and forward-looking educational system not only in Vietnam.

The issue concludes with Carmelo P. Marollano and Adelino S. Manching, Jr.'s *"A Re-Appraisal of CHED's Revised General Education Curriculum from the Lenses of Knowledge Economy and Economy of Knowledge."* Their study returns the discussion to the policy level, distinguishing two paradigms of learning: education as economic capital and education as an intrinsic good. Defending the latter, the authors argue that philosophy must remain the heart of general education, for it safeguards the formative value of knowledge itself. They strongly note that the main goal of any worthwhile education and curriculum should be based on a model that imparts knowledge for its own sake and assimilates timeless values worthy of a human being. Their appeal, philosophy in defense of education's soul, summarizes the collective thrust of this volume.

By bringing together these diverse yet convergent perspectives, this special issue of *Philosophia* affirms that philosophy, education, and pedagogy are not distant disciplines, but rather reciprocal acts of formation. Each article, in its own way, discloses how philosophy can reach out, critically, contemplatively, and creatively, to heal the wounds of separation made by contemporary systems of education. As editors, we invite readers to engage these works not merely as theoretical contributions but as philosophical exercises in the art of teaching and learning: acts of intellectual charity that renew our shared vocation to form minds and hearts in truth and social justice.

The editors of this special issue and of *Philosophia (Philippines)* fervently wish that more spaces and opportunities for conversations on *paideia, theoria* and *praxis* – philosophy, teaching and learning, will open and be sustained after this special issue. Now, more than ever, at a time when there is an irony in promoting integral development and critical thinking while giving less and less space to philosophy courses and teaching philosophically in basic education and tertiary-level curricula, the discussions must be heard and resound. Intellectual voices must blare loud enough to oppose educational schemes that will reduce learners and teachers as cogs to the wheel of commerce and material economy, and promote those that will uphold them as persons worthy of dignity and enlightenment.

We sincerely appreciate the efforts and hard work of the authors, reviewers, and editorial staff. To our readers, happy reading! We hope these articles are worth their time and are good sources of insights and knowledge.

Jove Jim S. Aguas
Fleurdeliz R. Altez-Albela
Blaise D. Ringor
Editors