

## FOREWORD

In the *Phaedo*, it was reported to us that the last days of Socrates proved that it is always better to suffer wrong than to inflict it. No wonder the Roman Statesman Cicero regarded the philosopher Socrates as “the wisest and most upright of men” and why, many centuries later, the Indian philosopher and activist Mahatma Gandhi considered him a personal role model calling him “a Soldier for Truth”. It cannot be overemphasized that the heroic virtue displayed by Socrates is his method of leading his fellow citizens to a higher and more noble vision of themselves and their society by living and breathing it. Sad to say, this singular act of exercising the virtues of a philosopher cost him his life. Socrates was unjustly accused of crimes against the gods and society, was found guilty, and eventually sentenced to death.

It was at this point when Socrates’ disciple Plato took things a step further. For him, sentencing Socrates to death is more than just an unjust act of the government of Athens. It is an indubitable proof that human institutions and contraptions were flawed by their very nature. Even if their concerns deal with justice and democracy, these institutions can be corrupted since they are all founded on opinions and mere illusions. The fate of Socrates made Plato realize that true knowledge lay permanently beyond the reach of the masses. In the Myth of the Cave, Plato implied that the masses are instinctively violent and hostile against those who freed themselves from ignorance. For Plato, Truth is reserved for a tiny minority. Those individuals who are disposed and trained in the rigors of critical thinking and dialectics and who are at the same time prepared to execute the arduous climb out of the cave which Socrates did, will discover for themselves how to lead a virtuous life and show others how to do the same. To be able to achieve this, Plato established the Academy in Athens and there composed his famous Dialogues to serve as the basic texts of his students. In those works, his teacher Socrates comes alive transforming his insights into a systematic theory of politics (*The Republic and Georgias*), of ethics (*Philebus*), of love and friendship (*the Symposium*), and of language (*the Phaedrus*).

Continuing the strong tradition of western intellectual history, San Beda University remains committed in the publication and dissemination of researches in the liberal arts. Critical analyses of theories, methods, social phenomena, and the dialectics of the self are

at the forefront of knowledge generation. For this issue of *Scientia*, we are publishing a total of nine (9) scholarly articles with topics on Environmental Ethics, Modern and Postmodern Philosophy, History, Languages, and Education.

The articles of Agustin Martin Rodriguez and Napoleon Mabaquiao in particular echo the research thrust of San Beda University for the Academic Year 2018-2019 namely “Stewardship Towards God’s Creation”. In his essay “*Ang Persona ng Kalikasan*”, Rodriguez “traces the root of our present environmental crisis in the modern turn of Western humanity and in its imposition of its reductionist paradigms for engaging what come to presence on the global community. It articulates the challenge for humanity to rediscover nature as a presencing that invites the human being to let nature presence as a presencing other. It inquires into the necessity and possibility of being presented to. It also poses the possibility that this presencing signifies the presencing of a transcendent other who is the personhood of nature. Only in recognizing nature as the presencing of a personal other can we recover the respect ecological dwelling calls for.” Mabaquiao on the other hand in his essay entitled “*Kapaligiran, Etika, at Negosyo*” relays that “the causes of the environmental crisis are many and diverse, and so are the possible ways to handle and eventually resolve this crisis. (His) essay advances one of such possible ways which results from relating the following two considerations. On the one hand, a fundamental kind of cause attributed to this crisis, on a theoretical level, concerns the perspectives used to determine or weigh the value of nature for humans. The analysis of these perspectives is the primary task of environmental ethics. On the other hand, on a practical level, the usual causes of the environmental damages of great magnitude are the business acts of corporations. Corporations, for instance, are the ones extracting enormous resources from nature and likewise the ones dumping wastes into it on a large scale. These considerations give rise to the question of which theory in environmental ethics will appropriately serve as a moral guide for corporations in their dealings with the natural environment. In accordance with the type of ethical standing that can be attributed to corporations, this essay endorses a rationalist ethical perspective in the Kantian form to address the said question.”

In the next essay, Christian Bryan Bustamante in his work entitled “Rizal’s Marxist Critique of Spanish Colonization and

Religion “analysed the themes of Jose Rizal’s critique of the Spanish colonization and religion. It works on the propositions that Rizal’s writings were intended to emancipate the Filipinos from the fetters of the Spanish colonization; as such, he provides an analysis on the effects of the Spanish colonial strategies and policies to the Filipino psyche, and exposes the illnesses that these caused the Filipino nation. His analysis of the nineteenth century Philippine society and its social, economic and political situations under the Spanish colonial rule is similar to the ideas of Karl Marx on religion and the human person. Though it was never acknowledge in his writings that he read Marx’s works, Rizal’s criticisms of religion, education, and government showed resemblances with Marx’s ideas.”

Focusing now on the issue of religion and postmodernity, Hadje Sadjé in his article entitled “The Fatal Embrace?: A Critical Reflection on Carl Raschke’s Proposal, Why Conservative Evangelicals must Embrace Postmodernity” argued that “at the turn of the millennium, recent debates within evangelical Christian circles on ‘appropriating’ postmodern thinking into evangelical Christian theology raised a number of issues on whether postmodern thinking can provide a suitable standpoint that offers a philosophical critique on modern dualistic thinking, for some, that is imbedded in modern evangelical Christian theology. Carl Raschke, an evangelical scholar, critically contends that evangelical Christian scholars must embrace postmodernity (postmodernism) as a new form of Reformation. At first glance, Raschke ask whether evangelical Christians have such reason to embrace postmodern thinking, eventually, he critically presented why evangelical Christians do have good a reason for ‘appropriating’ postmodern thinking.”

Ivan Brian Inductivo on the other hand explores the dynamics of Schopenhauer’s Moral Philosophy. In his article entitled “Schopenhauer’s Ethics: A Metaphysics in Action”, he emphasized that “disputations whether Arthur Schopenhauer assent to a certain normative system of Ethics in his philosophy has been an interminable topic. Despite his dispiriting claim that philosophy can never ‘guide conduct’ as well as the determinability of character raises the question of how there exists a moral dimension in his works. Indeed, he states explicitly that his views on morality are entirely in the spirit of Christianity, as well as being consistent with the doctrines and ethical precepts of the sacred books of India. Through this, by way of synoptic assessment, many works on Schopenhauer

focused on compassion as the basis of his ethics. The study will then seek to underscore a different vantage point on the grounding of his ethics, i.e., one which is emerging from metaphysics and achieves its embodiment in action. Hence, the principal intent is to ascertain a possible normative exposition of Schopenhauer's moral philosophy. This entails an elucidation on whether there is a framework of Ethics embedded in his metaphysics and a critical analysis on the plausibility of this moral philosophy."

James Loreto Piscos in his article *Poststructuralist Reading of Popular Religion in the Devotion to the Black Nazarene of Quiapo* articulates that "Popular religiosity is considered the religious expression of the 'ordinary' believers in the margins relation to the official hierarchical Church. Poststructuralist interpretation shows how power operates like a thread network where those in the periphery can own their faith: this is described as discourse, an expression of the devotees' faith and practices. Discourse can be either discursive or non-discursive. When it is discursive, it shows the structures, the faith expressions, organizations and observable elements. When it is non-discursive, it reveals the resistance, the underlying structures, undercurrent faith beliefs and practices, worldviews and hidden interactions. An examination of the models leads to uncover how the movements of popular religiosity from below find its way towards faith empowerment, life's meaning and even survival."

Ian Mark Nibalvos in his research *"Pagpapahalagang Pilipino sa mga Piling Siday ng San Julian, Silangang Samar"* articulates on the possibility to "identify Filipino values in selected *siday* (or Lineyte-Samarnon poems) written by "*paragsiday*" (or poets) in the town of San Julian, Eastern Samar. It utilizes three theories on values in analyzing the poems: the classification of Filipino values developed by Timbreza in 2003; the taxonomy of values developed by Bulatao, Gorospe, Cordero, Paterno and Crisol; and Schwartz's *Theory of Basic Human Values* in 1992. Intertextual Analysis was also used to help evaluate the Filipino values that are contained in the poems. Twenty-two values were determined from the ten Lineyte-Samarnon poems. Nineteen of these are classified as *Recurring Filipino Values* or values typically possessed by Filipinos or San Juliananons, while three values were not included in any classification or theory. These values are: listening to advise, giving importance to the elderly, and concern for the youth. These are the *Emerging Filipino Values* or values unique to San Juliananons as Filipinos or to the Filipinos."

Marvin Reyes on the other hand in his essay entitled "*Ang Konsepto ng Covering at Ilang mga Awitin noong 2008-2009*" explores the dynamics of music and translation in his research. For Reyes: "Music, belonging to the entertainment industry, can be appreciated by listening to it. Since the 1940's, the appreciation of music has been greatly influenced by what is called "covering." Covering is the translation of lyrics into Filipino; at times, the translation also changes the melody and the beat. This paper analyses selected songs that dominated the Philippine airwaves between the years 2008-09. Songs were chosen not only because of the translated lyrics but also on the attempt to simply be communicative. Covering in this sense refers to, on the first hand, the translation process involving certain popular music and, on the other hand, the re-interpretation being made in the context of today's generation."

Lastly, Noel Asiones in his paper entitled "A Critical Review of Eight Highly-Rated Books on Moral Theology: Finding a Common Ground for an Ethics Education Program" "reviews eight highly-rated books on Moral Theology to find a common ground for an ethics education program for undergraduate students. Using James Rest's four domains of moral functioning as its frame of reference, it examined the substantive contents and determined the extent of their alignment with identified learning outcomes for an undergraduate ethics course. Although they differed in the elements of approach and method, it is evident that in terms of their overall substantive content, the eight books adequately covered what is widely considered as the foundation stones of Catholic morality. Nonetheless, it is clear that their usefulness as "tool, tutor, and guide" for ethics education would largely have to depend on the professional competence, intended outcomes, pedagogical skills/strategies, and personal qualities of the facilitator."

Needless to say, these articles represent a careful scrutiny of problems, a presentation of viable hypotheses, and a well-argued proposed conclusion to the questions raised. All of these are done to excite the reader to argue, to criticize, to discourse, and in the process, to generate new ideas.

Once again, the Editorial Board wishes to express its most profound gratitude to the Benedictine Fathers of the Abbey of Our Lady of Monserrat headed by the Rt. Rev. Abbot Austin P. Cadiz, OSB, to Rev. Fr. Aloysius Ma. A. Maranan, OSB, Rector-President of San Beda University, and Prof. Dr. Christian Bryan S. Bustamante, Dean of the College of Arts and Sciences for making this Liberal Arts Issue of *Scientia* possible.

We would like to also express our sincerest appreciation to all our reviewers who helped us assess and deliberate on the scholarship of all articles submitted.

Moses Aaron T. Angeles, Ph.D.  
Editor-in-Chief