



FOREWORD

To those who are saying that academics have lost their utility for they have settled in the ivory towers of their universities: detached from reality; chained in the paralysis of inaction; and empty of purpose: Behold, I say to you: a nation that has no thinkers is like a man without a soul; action without an epistemological grounding is like a flower devoid of fragrance! Let them be reminded that all actions start as ideas; explicated, criticized, and crystallized through discourses of man. In the same manner, let them be refreshed that even the most fundamental rights that they enjoy; rights that serve as springboards of their very actions towards ‘social emancipation’, are founded on abstract and general nuances like conceptions of justice, equality, freedom, and harmony.

Indeed, it is today, more than ever; when the very notion of ‘truth’ is questioned and the possibility of dialogue belittled; when values and ideas have been subordinated to material considerations, scholars are called to take a stand. This stand takes the form of clarifying nuances, expressing concepts, and opening possible avenues for genuine dialogue. As Jose Rizal aptly stated in *Filipinas dentro de Cien Anos* (The Philippines A Century Hence) referring to the significance of scholars in liberating the nation from the bondages of colonialism: “This class whose number is increasing progressively is in constant communication with the rest of the island, and if today it constitutes the brain of the country (cerebro del pais), within a few years it will constitute its entire nervous system and demonstrate its existence in all its acts.”

This issue of *Scientia* is a manifestation, albeit modestly, if not a profound display, of Rizal’s assumptions in 1889-1890 that the cerebro del pais, the brain of the country, will eventually and gradually be transformed as the “entire nervous system” of the nation. Little by little, the brain penetrated the nerves; nerves, the blood; until it finally reached the very capillaries of the body, and subsequently it becomes a system that runs through its own. In the same light, this issue is an illustration of San Beda University’s fidelity to its mission of forming a community committed to the principles of fides, scientia, and virtus. It is a demonstration that the University opens avenues to improve man’s capacity to think, to reason out, and to give meaning to existence. These indeed comprise the development of individuals who are ‘fully human’ for where-else if not in the propensity to ‘reason’ that humanity displays its purpose.

This very propensity to capture reality is then intertwined with language; existence appropriated with meanings, reality lived in consciousness. It is but interesting that this issue of *Scientia*, through the first of eight (8) articles, talks about fundamental issues of Being and existence culled from the works of a ‘continental philosopher’; specifically works on language. Rev. Fr. Ranhilio C. Aquino offered, in his philosophical paper, a revisiting of some of the fundamental issues raised by Martin Heidegger in his writings. The paper suggests that careful reading of Heidegger’s works leads to the view that *die kehre* (the turn), which is usually attributed to his later philosophy, is an exaggeration. In the end, Fr. Aquino hopes that revisiting Heidegger would usher “more nuanced appreciation” of his philosophy.

Also embedded in the pages of this issue are concepts pertaining to culture and sensibilities, though these might be oversimplification. The former had been explored in the light of faith-culture dialogue,





public administration, and genuine communicative action while the latter viewed within the lens of ethics of care, penance and mercy, gender, and quantum understanding, among other things.

The recognition of institutions and its eventual openness to cultural heterogeneity have been the main contention of some of the featured articles in this volume. Allan A. Basas, in his analysis on the relevance of Church's teachings in the midst of cultural diversity, concludes that a healthy balance between the long-standing tradition of the Universal Church to the contextual dimensions of the faithful; being connected as it were by the idea of 'dynamic equivalence', is necessary to realize genuine faith-culture dialogue. In the same purview, Luisito V. Dela Cruz, in examining the theoretical foundations of researches in the National College of Public Administration and Governance of the University of the Philippines, Diliman, claims that leadership without clear epistemological 'grounding' stemming from the culture of the governed characterized leadership without identity hence leading to miscommunication between the governors and the people. Peacemaking, as explored by Noel Asiones in his content analysis of Orlando Cardinal Quevedo's statements, has also been manifested as an activity that must be viewed within a specific context. In the end, the author explicated practical issues and thereby offering some insights in resolving the persistent problems brought about by the Mindanao conflict.

Sensibility towards man's capacity to interact with kapwa has also been attributed with core significance in this issue. Rica delos Reyes-Ancheta calls for 'collective caring' in her philosophical and theological examination of Pope Francis' *Laudato Si'*. "Pope Francis' call for 'social love' can be interpreted as call for 'collective caring'", he contends. With the same stance and informed by some basic principles of quantum physics and through the use of Psiantropology, Noel Santander also called for better understanding of our kapwa by understanding human aura in his article about 'auric sensitivity'. Robert A. Montaña, on his part, conducted a historical understanding of the evolution of the country's sensibility on narrowing the gender gap. In so doing he was able to show how the aim of bridging the gender gap in the Philippines had been gradually, though not totally, put in place. Marked by a lucid genealogy of the Church's practice of the Sacrament of Penance, Jan Gresil S. Kahambing propounded the nuances of 'mercy' as the underlying value of the said sacrament. Analyzing the birth of the use of 'confessional box' in performing confessions, he was profound in stating: "within the dark corners of the box, there is a God who lightens the way".

Expressions of gratitude is once more extended by the Editorial Board to Fr. Aloysius Maranan, OSB, Rector-President and Dr. Christian Bryan Bustamante, Dean of the College of Arts and Sciences, for their unwavering support in the research program of the faculty members of CAS. The same message of thanks is given to our reviewers for your suggestions, criticisms, and encouragement. Furthermore, the publication of this journal would have been impossible if not to our colleagues who painstakingly heeded the call of arete (excellence). And finally, the editorial team wishes to extend, in a most special way, its most profound gratitude to the Filipino philosopher, a Kantian scholar, and an incisive academic - our Associate Editor Bro. Romualdo E. Abulad, SVD, Ph.D. who passed away last December. His invaluable insights, suggestions, reviews, and most especially his encouragement to the entire team will never be forgotten. Bro. Romy will always be an inspiration for the editorial team to persevere towards scholarly and academic excellence. Maraming salamat po Bro. Romy. Paalam po.





From humble beginnings, this journal has grown to be at the forefront of knowledge generation and knowledge dissemination: attracting scholars from different academic institutions, exposing perspectives and points of view that are yet to be explored, and elucidating a multiplicity of specificities of various disciplines. As I mentioned above, this journal has become an epitome that the brain of the nation is vibrant and ever-alive; it endures and it has indeed been transformed as its entire nervous system.

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