



FOREWORD

As the scourge of the COVID-19 pandemic continues to lash its curse upon us, we are humbled to survive on bended knees hoping, imploring, praying, even to the point of despair, that this will finally end. No one expected the dire consequences of the virus. Businesses that have thrived for generations closed, employment that has supported families for years obliterated, academic institutions that has educated and ceaselessly formed generation after generation of students terminated its operations, and even churches, the last bulwark of hope in a seemingly pointless world, can no longer exercise her divine mission to teach, admonish, and sanctify her congregation in spaces made holy by praise and adoration. Alas, we have been almost reduced into nothing by the virus. It is as if we are standing at the precipice of annihilation gazing towards the oblivion that is about to engulf us, or are we?

For so long, we have assumed the idea that “man is the master of creation” as bearing the stamp of an indubitable truth. Such idea has given birth to the notion that products of nature are our tools to utilize to make our lives more convenient and more efficient. But man’s greed recognizes no boundaries. That gentle balance between the concern for the welfare of the environment and the genuine needs of human existence was disturbed by man’s limitless desire to impose his lordship and dominance over everything and *every thing*. It has created a conundrum of illusions that we have failed to realize that we ourselves are part of created nature; that we are not really “masters of creation”. The COVID-19 pandemic only proves how an infinitesimal virus could easily wipe out human existence together with everything that humanity has ever built. Greatness indeed, as the Psalmist said, is only an illusion. (Psalm 62:9) It is nothing more but a mere narrative to bolster our claim for the created world so much so that we have created gods and idols of ourselves in an attempt to lord over this desolate and wretched land.

Such illusions have not prepared us for what it is to come. We have trusted that the world that we have created, that the system and order that we have imposed upon ourselves will be enough to deflect whatever tragedy may befall us. We thought that we have mastered the world, that there is no longer any necessity to question what it means to exist, and yet here we are grappling to understand and make sense of who we are and what we suppose in the face of mortality. The global pandemic has shaken the ground where we are standing only to see through the cracks and crevices that there is nothing beneath to support the great weight of meaningfulness. Despite of our rational nature, because of our complacency, we have developed a resistance to thought and a adverse disposition against thinking.

But then again, the hopelessness and despair that has ensued following this great tragedy forced us to once again find consolation in thinking and reflecting, in a nostalgia of what we have lost and in reminiscence of our idealisms that has propelled us to our future. Here we are reminded of Anicius Boethius, that Roman philosopher and brilliant statesman who was incarcerated for the principles he fought for, who found consolations in philosophy, who chanced upon solace in thinking. And of course, we will never forget how the horrors of concentration camps in Nazi Germany and the violence of the Second World War ushered a philosophical system that prioritizes freedom among many others. We are also reminded how crucial thought and thinking is when, in our struggle as a nation during the





Marcos regime, ideas pertaining to our human dignity, moral integrity, and cultural identity flourish. It is indeed in most trying times, in events that force us to confront questions that puts our existence on the line, that thinking becomes our refuge, our comfort, to find sense and meaning to what is happening.

Despite the changing landscape of scholarly research in academic institutions brought about by the effects of the global pandemic, San Beda University remains committed in the generation and dissemination of knowledge. The COVID-19 virus may have drastically disrupted and changed much of our university life, but then it has also intensified our drive to think, our determination to push the boundaries of human knowledge even further. For the September 2020 issue of *Scientia*, we are publishing a total of eight scholarly articles in the fields of Theology, Religious Studies, History and Historiography, Public Administration, Philosophy, and Literary Criticism.

In *Karl Gaspar's Transformative Spirituality: Rediscovering Pre-Colonial Philippine Spirituality and Its Challenges to Filipino Pentecostal Spiritualities* Saje explored the notion of pre-colonial spirituality as essentially transformative. Drawing extensively from the works of the Filipino theologian Karl Gaspar, Saje argues how pre-colonial spirituality could actually be a source to transform power structures so as to address the concerns of the poor and the marginalized in Philippine society. In the *Religion, Conflict and the Asian Theology of Harmony* Baybado discussed extensively that Interreligious dialogue plays a vital role in addressing conflicts in Asia. For him, in situations where there is an interweaving of religion and conflict, interreligious dialogue, as a peace-building mechanism, is fundamentally challenged by its very foundation, which is the notion of religion. He then explored the possibility of religious harmony by drawing into the Mindanao experiences in order to perform its peace-building task and to process ethno-religious identities to overcome their particularity and embrace theology of harmony.

In *The Banahaw Eruption of 1743: History and Memory* Lopez “attempts to use previously underutilized sources to reconstruct the eruption of Mt Banahaw in 1743 and its longer term consequences in the history of Sariaya. It discusses the land disputes between the pueblo's local elites (principales) that were partly caused by the lahar inundation of agricultural lands. It also reflects on the possibility of uncovering Filipino “lost histories” through the study of popular memory as supplemented by the use of extant textual sources.” In *Bridging the Discipline and Practice of Public Administration in Philippine Governance: Concerns and Prospects of the National College of Public Administration and Governance* dela Cruz argues that “while it is the aim of educational institutions to unveil ‘abstract’ elucidations pertaining to human existence it is also its duty to make the same man enjoy existence life without restraint, both ideologically and materially.” To be able to identify the relationship of theory and praxis in Public Administration, he examined “how the Science of Public Administration as manifested by researches produced for the past decades in an institution (NCPAG) that introduced it in the country had been carried-out vis a vis governance, leadership, and political issues that beset the Philippines at the time of the writing of these researches.” It is the objective of dela Cruz to bridge the yawning gap “between the academic research program and their aims on one hand and the manner the ivory tower bends its knees to maintain correspondence with reality on the other.”





In *The Philosophical Heritage of bell hooks' Radical Feminism and Cultural Criticism*, Biana highlighted bell hooks' view that "puts into question the works of reformist feminists who happens to be mostly white, privileged women. She insists that these reformists do not address the plight of other oppressed women who were subjugated not only by their sex alone but by other factors such as race and class. Consequently, she proposes a cultural criticism that investigates the systems of domination in place through a disruption and deconstruction of cultural productions." Biana aims to critically evaluate hooks' radical feminism and cultural criticism, and show its philosophical heritage through an engagement with the key ideas of critical theory and postmodernism. The shifting ethos from tragedy to comedy in Nietzsche's works is another study worth reading. In *Who is Nietzsche's Jester? Or Birthing Comedy in Cave Shadows* Kahambing delves into Nietzsche's understanding of the jester in *Thus Spoke Zarathustra*. He argued that the jester in the societal context exhibits the figure of fictionalism that redirects reality into a detour of comic interplays. As such, the jester embodies fictional overcoming from the modern backdrop." Kahambing then made a reading of *On the Genealogy of Morals* "to explain further four principles that aid in taking into effect the birth of the jester. Nietzsche's critique of morality attacks such principles as *ressentiment*, guilt and bad conscience taken together, free will, and ascetic ideal." He later then "present a way of going into the shadows as a manner of confronting the jester and overcoming it."

In *Adorno Contra Transcendental Idealism: A Critique of Husserl's Notion of Objectivity*, Miranda "intends to reconstruct Theodor Adorno's critique of Edmund Husserl's transcendental idealism. Husserl's phenomenology was to continue the Cartesian project of attaining certitude, and in the process, dismantle the alleged arbitrary division between subject and object. Despite sharing the latter's goal of effecting a radical turn against traditional epistemology, Adorno, however, criticizes Husserl's idealist position. Miranda demonstrated "how the abstract and dominating nature of Husserl's philosophy fashions objectivity as its necessary instrument. Objectivity for Husserl only occurs once the transcendental subject exhausts the horizons of meaning of an object thereby implying the necessity of the subject's participation in the creation of meaning for an object." In his study of Heidegger (*The "Last God" in Heidegger's Contributions to Philosophy*, Angeles emphasized how the German thinker proposed that the "deconstruction" and "destruction" of intellectual traditions. That it should proceed from a re-examination of the original Greek interpretation of Being, which had been misunderstood completely and utterly trivialized. The meaning of Being lies in occurrence, that is, that the gods are not extant characters, but rather figures of remembrance and expectation. Only in *dasein's* moment of existential longing can god be really empty of any claim and intention. This opens us to the "Last God" of the *Contributions*.

The eight articles that we are publishing now is a concrete expression that thought and thinking remains, and will always be, man's response to the ambiguities and perplexities of human life. We may have revolted against it, but in the end, when faced with questions that ultimately affect the core of his being, thought and thinking will always be man's most basic and fundamental response. Needless to say, these articles represent a careful scrutiny of problems, a presentation of viable hypotheses, and a conscientious argumentation of their proposed conclusion. All of these are done to excite the reader to argue, criticize, discourse, and in the process, generate new knowledge.





Once again, the Editorial Board wishes to express its most profound gratefulness to the **Benedictine monks of the Abbey of Our Lady of Monserrat**, most especially to the **Very Rev. Fr. Aloysius Ma. Maranan, OSB**, Rector-President of San Beda University, for their unwavering support, both moral and financial, in the research efforts of the College of Arts and Sciences. Despite the financial strains brought about by the COVID-19 pandemic to San Beda University, her educational mission of Academic Excellence grounded in *Scientia, Fides, Virtus* and imbued with the Benedictine core values of *Ora et Labora*, remains to be a top priority.

We also express our sincerest gratitude to **Prof. Dr. Marc de Kesel**, Internal and External Director, and **Prof. Dr. Iñigo Böcken**, Academic Director, of the Titus Brandsma Institute, Radboud University, Nijmegen, The Netherlands, for meeting and discussing with us research collaborations and partnerships between their institute and our journal. As a premier research institution in The Netherlands and in Europe, *Scientia* will be introduced to their pool of researchers and explore research partnerships with our own faculty-researchers and avid contributors from the College of Arts of Sciences. We also welcome **Prof. Dr. Sayan Dey**, lecturer at the Yonphula Centenary College - Royal University of Bhutan and Senior Advisor, Quality Education Program, Center for Regional Research and Sustainability Studies, in *Scientia's* roster of experts and scholars in our International Advisory Board. His expertise on Decolonization and Urban Sustainability will undeniably be a great resource in the research endeavors of the journal.

We also thank **Prof. Dr. Christian Bryan S. Bustamante**, Dean of the College of Arts and Sciences, for his support in the journal and, most especially, his commitment to drive the faculty members of the college to generate new knowledge and do research. And last but certainly not the least, we also express our warmest gratitude and appreciation to all our reviewers, advisers, and contributors for their contributions in the publication of *Scientia*.

Moses Aaron T. Angeles, Ph.D.

Editor-in-Chief

