

## EDITOR'S NOTE

Our current issue begins with Glenn Varona's "Social Education and Meaningful Participatory Governance: Towards Building Democracy as a Public Philosophy." Varona argues that education can be a liberative activity that breaks the barriers of institutions. Through education, people can gain competence that is necessary for them to actively participate in forming policies and in shaping the future of the community. In this regard, philosophers can lead the people toward a democratic community.

The succeeding articles seem to heed Varona's call for philosophers to assume active role in the society. Eddie Babor's article brings in the "postmodern challenge." In his article, he uses postmodernism as a framework for issuing a challenge to "Christian Philosophy." Typical of his metaphorical language, Babor argues that the waves that kiss the beach have caused the erosion of the Scholastic shore. In other words, the so-called "Christian Philosophy" has to erode—perhaps to adjust to the postmodernism—in order to face squarely the "challenge of postmodernity."

Ranie Villaver's *Wuwei in the Daodejing: Understanding Taoist Ethics* reinterprets the notion of *Wuwei* in Laozi's work. Villaver agrees to the traditional interpretation that *Wuwei* is not a passive principle. He argues, however, that *Wuwei* can be an "effective principle of leadership." And, it promotes virtue ethics.

In "Heidegger and St. Thomas: Transcendence as a Signpost to the Debate on Language and the Question of Being," Christopher Ryan Maboloc compares the position of the two thinkers with regard to language. Maboloc tends to favor St. Thomas's position since Heidegger's notion of language confines human beings to their finitude. More importantly, Maboloc faults Heidegger for downplaying the question: "Why is there something rather than nothing?"

Orlando Ali Mandane Jr.'s article explains Albert Borgmann's philosophy of technology dwelling on the concepts: device paradigm and focal thing. Using Borgmann's framework, Mandane questions some of the technological practices and discloses the possibility of altering the course of technology before it's too late.

The second part of this volume presents two book reviews: Ruby Suazo examines the book *Ricouer as Another: The Ethics of Subjectivity*, while Mandane analyzes *Democratizing Technology: Andrew Feenberg's Critical Theory of Technology*.

I hope that this present collection of articles will help further our interest in philosophy, and it will encourage us to advance our researches in philosophy. With that note, the journal welcomes research articles from everyone.

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Editor