

Editor's Note

The articles of this issue converge in the broad field of applied philosophy, especially that of social and political philosophy.

Velez's article offers a brief analysis on whether it is possible for us to apply the notion of justice to ourselves. Usually, our notion of justice or injustice supposes a relation between ourselves and others—it is rather odd if we would consider ourselves as other than who we are. Contrary to such view, Velez argues that self-justice or self-injustice is possible, and she has some ancient philosophers' views to back her up.

Maboloc's concern traverses the personal; this time, it is about human life in a democratic society. Do democratic institutions and procedures suffice for human development? Maboloc argues that "substantive freedoms" are necessary for democratic ideals to work. In other words, the aim for human dignity and development in a democratic society can be attained if humans were to truly choose for their own lives as dignified human entities.

A relevant social issue with regard to our choices as humans is their effects on the environment. Human choices seem to impact negatively on the environment. This becomes the issue between anthropocentrism and ecocentrism. De la Rosa's article attempts to reconcile the notion of anthropocentrism vis-à-vis ecocentrism by clarifying the meaning of anthropocentrism. In the end, he offers a "sound" ethics centered on environment.

On a different theme, but still belonging to social and political debate, Abellanosa articulates the thought of Joseph Ratzinger, *Benedict XVI*, on the role of religion in the society. Ratzinger views religion, according to Abellanosa, as performing a role in the society, especially now that the society is moving towards secularization with the aid of reason. Religion or faith acts as a sieve that separates the finer particles of reason.

If the preceding article focuses on religion, Albina's piece examines Kant's essay, especially "Moral Culture". His argument rests on the premise that a moral culture cultivated through obedience, sociableness, and truthfulness is the antidote to such

social problems in the Philippines as corruption, armed conflict, crimes, and so on.

Finally, Abunado revisits Sartre's notion of *Being-for-itself* as the human person. By contemplating the human person as absolute freedom, as *Being-for-itself*, Sartre, to Abunado's view, falls short but at the same time it has constructive view of the human person.

These articles insofar as they are published are now subject to philosophical scrutiny. We now leave it to the readers' to critically examine each contributors' arguments. After all, they are selling their thoughts in the "marketplace of ideas".

On an important note, we encourage the members of the association to publish their philosophical researches on this journal, a publication solely dedicated to philosophy.

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