

*Editor's Note*

This year *PHAVISMINDA* Journal offers its 10<sup>th</sup> volume—a milestone for the organization, *PHAVISMINDA* (Philosophical Association of the Visayas and Mindanao). More than ten years ago, our members contributed to a start up fund, out of their own pockets, to realize the dream of having a publication venue for philosophical researches. The vision has led to fruition, and now, in its tenth volume.

No small thanks to everyone, this volume has varied themes. In his paper, Krippner documents the influence of the postmodern thought in his scientific analysis on consciousness. The confluence of events, in his view, cannot neglect the postmodern narratives from seeping into the scientific study of consciousness. After all, “research studies...can be looked upon as an attempt to tell stories...”

The influence of postmodernism also provides Pavo an impulse for his article. The debate on the signification of Filipino Philosophy, he argues, can be clarified aptly by a social scientist-philosopher as he or she appropriately understands the Filipino cultural milieu and ably cognizes assumptions about the activities of a social scientist.

Paulsen focuses, in his article, on an indispensable facet of contemporary activities: work. He argues that estrangement characterizes work in a modern capitalist setting, especially when human knowledge largely constitutes work and renders physical labor unnecessary, if not inutile. Given the increased use of human consciousness, the alternative, Paulsen claims, is to reduce work in favor of an activity that is not “alienating” or compelling.

On his part, Suazo directs our attention to the undeniable social problem of “poverty and underdevelopment”. To address such issue, both the upper and lower rung of the social ladder, Suazo claims, must possess solicitude, which stimulates the moral life and unfolds the face of the “fragile other.” In turn, solicitude evokes sensitivity to the fragility of existence and solicits initiative and responsibility for the other.

Sensitivity for others might have influenced Babor in his paper where he pays attention to the oft-marginalized members of the society: the homosexuals. Initially, he presents, rather painstakingly, the phenomenon of homosexuality, especially how it was viewed by different societies in history. Later, he draws the notion of homosexuality based on the thoughts of Michel Foucault, a French thinker who is a homosexual himself. In the end, Babor suggests that the stigma of homosexuality may be removed

when homosexuals themselves exhibit a way of life that promotes certain “culture and ethics.”

Moreover, Mandane rejects the notion of technology that is *homocentric*. He insists that human beings have no “ontological priority” over technology as one cannot exist without the other. Hence, technology constructs the human beings, he argues, as the human beings construct technologies.

In the last article, Matalam traces the influences on Herbert Marcuse, who was regarded then as the father of the *New Left*, of Hegel and Marx. Marcuse, according to Matalam, re-imbues philosophical thinking with “revolutionary and emancipatory” character, and thus, philosophy embodies the objective of attaining “pacified existence.”

These articles complete this current volume of the *PHAVISMINDA Journal*. It would be very interesting for our readers to critically examine the claims of each article. In this sense, we would promote dialogical and critical analysis.

We thank our members who patronize continuously our publication and continue to encourage them generate philosophical knowledge in the region and publish their results in this journal. And, we also thank the reviewers who helped in producing this issue.

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