

# Editorial

This issue presents a series of varied contributions conforming to the editorial line of the journal, which aims at promoting Latin American philosophical thought and strengthening debates around the theoretical assumptions bolstering democratic societies. A majority of the nine articles selected for this issue treat the topic of political philosophy from the point of view of the current Latin American context.

The first text, written by Father Franklin Buitrago Rojas, OP, “*Facientes veracitatem: Truthfulness and University Social Responsibility*”, is an interesting reflection based on the philosophical thought by Thomas Aquinas about the meaning of the concept of truthfulness and its relation to university social responsibility. According to the author’s account, although this concept involves fundamental social implications—especially in relation to university social responsibility—, traditionally it has been analyzed exclusively in its epistemic sense. The article may be a very useful reference for those interested in promoting university social responsibility on the basis of the intellectual virtues.

Authors Maximiliano Prada Dussán and Karol Nossa Caviades enrich this issue with an article entitled “The Impact of Testing and Teacher Training Policies in the Field of Philosophy Teaching in Colombia: 2014-2019”. This article presents a valuable research on how the teaching of philosophy has been affected by the reform acts enforced in the course of the last four years by the Colombian Ministry of National Education regarding bachelor of education programs and the *Saber 11* official test, which all high school seniors must take before graduating. After describing the reforms, the authors touch upon the reactions they aroused in several academic communities and, finally, conceptually express the challenges they pose to the teaching of philosophy.

In the article entitled “Negative Dialectics and Suffering in Theodor W. Adorno’s Moral Philosophy”, Tulia Almanza Loaiza shows how the current ascendancy of technique over nature has implications in the conformation of subjectivity; specifically, it causes suffering in the subject, which is reflected in the subject’s relation with objects and in the shaping of its morality. To understand this ascendancy, negative

dialectics analyze the tensions between myth and reason in order to reveal the subject's contradictions in its relation with society.

In his article, entitled “Alfonso Reyes and José Ortega y Gasset: A Reluctant Friendship, a Long Misunderstanding”, Juan Granados Valdéz presents several little-known aspects of the intellectual relationship of these two thinkers, who had a great influence on Spanish American literature and thought. This detailed and scholarly reconstruction of the academic relationship between Reyes and Ortega y Gasset is important to understand their philosophical perspectives and to analyze the intellectual context of a significant group of Latin American authors.

Diana Alejandra Díaz Guzmán's article, entitled “From the Ontological Turn to Relational and Political Ontology: A Review of Arturo Escobar's Proposal”, is a detailed reflection on the contributions of this author's relational and political ontology. The article allows us to assess the novelty of Escobar's ontological perspective in relation to other perspectives, particularly within the context of Latin American decolonial discourse.

Rafael Esteban Gutiérrez Lopera has contributed to this issue with an article entitled “Classical Origins of Contemporary Political Relativism”. This is an interesting reflection on the coincidences and parallels between some contemporary political perspectives and classic sophist models. Through this reflection, the author shows that the relativism developed by the sophist tradition holds a key and dominant place in the political culture of our time.

The article authored by Laura Patricia Bernal Ríos, entitled “Decolonizing the History of the Colombian Philosophical Tradition: The Need to Reassess Current Historiographic Postulates”, engages in an ongoing debate that is quite relevant to the history of philosophy in the country and, particularly, to the critical analysis of the historiographic perspectives on how the development of Colombian philosophical thought has been normalized and the ways in which the traditions of thought constituted in this field have been appraised. Bernal Ríos' contributions are now part of the academic dialogue held by various authors on the subject.

In her article, entitled “Places of Memory in Latin America”, Juliana Paola Díaz Quintero formulates possible courses to carry out a reconstruction of the memory

of the oppressed and resister Latin American subject on the basis of alternative sources to the official historical discourse. The article refers to various contexts of subjectivation as seen from the analysis of paintings, poems, literary texts, and popular narratives, with the purpose of upholding an understanding of the subject that has been historically marginalized.

The last contribution of this issue is the article “Justice, Historical Pluralism, and Cultural Difference”, in which Franklin Giovanni Púa Mora inquires how what is right can be define outside the Colombian hegemonic cultural context. This reflection is based on an analysis of an interesting case of the Nasa culture and on the analysis of the concepts of cultural difference, historical pluralism, and multiculturalism. Such analysis opens some paths to evaluate the types of situations previously alluded to, and to think about the meaning of the aforementioned concepts.

**Juan Carlos Moreno Ortiz, Ph. D.**  
**Editor**