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Editorial: Encountering Shared Grounds for Humanization

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EDITORIAL

Encountering Shared Grounds for Humanization

How to think about the common good and find shared grounds of connections under conditions of societal fragmentation? What does it take to do good for public ends? Are political means and citizens' actions the only path to building the common good and finding a common ground?

The notion of the common good traverses Western political philosophy, dating back to the ethical writings of ancient Greece through the European Enlightenment. From such a vantage, the common good arises requiring active state and citizen relations. Such a viewpoint, however, suggests a singular instrumentalist precondition by which the common good can be secured. The idea of a single common good has since evolved toward the recognition of variable other acts and projects in constructing relations that care for everyone, ranging from serving the public interest to emphasizing the value of individual freedom.

To further explore the human condition and capacity to find points of relations, it is worth asking, "How has the common good been shaped under situations of crisis, dispossession, and the direst of circumstances?" How else are desires in finding shared grounds for building the common good practiced and shaped in varying

geographies, socialites, and settings? How do we care for others, how do we understand others, how do we navigate and connect in times of isolation, and how do we create new practices of care?

For the common good to be forged, people had to first encounter each other within the context of their experience, the structures of their societies, and the forests of cultural cues. On these grounds, people may understand the other and the value of reviewing presuppositions in the course of meaningful encounters. Mutually knowing the other and the possibilities of personal and societal conversion can serve as starting points for finding common ground and establishing shared acts of caring.

Submissions in this issue evaluate the value of caring for the person in three varying settings of social encounters. Using the lens of grounded forms of cosmopolitanism, Maria Arceño follows how ordinary folk encounter each other in the context of Muslim, Catholic, and Protestant Christian religious relations in Manila's sprawling informal settlement at Baseco. Sergio Andre Gerardo F. Gabriel pursues the question of what kind of humanity persists in the era of pandemic isolation by following online encounters between students and mothers from a struggling informal community of Cardona in Rizal province, mobilizing the analytical frames of "*loob ng tao*" (interiority of the person). Stephanie Ann Y. Puen uncovers ethical acts and operationalization of care in profit-based entrepreneurial ventures with community partners through the prism of the papal encyclical, *Fratelli Tutti*.

These writings point to the possibilities of seeing the transcendent value of the person extending beyond politics or citizens' actions to everyday cultural intersections of interactions on the dusty streets of an urban slum, in the digitally mediated engagement between students and mothers during pandemic lockdowns and isolation, and even in the field of business and profit generation. In these encounters, we may see the process by which the common good is perceived and the project of humanization being lived and advanced in the Global South.

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