

EDITOR'S NOTES

In as much as we want *Philosophia* to gain a wider readership we have taken important steps to make it more accessible to our readers and the most important of these steps is to make the online edition of this journal an open access. We are still publishing the printed edition for those who want to have a printed copy of the journal. For the printed edition subscription is required. The online edition of Volume 19 can be accessed and downloaded from our website: www.pnprs-philosophia.com. The past issues will soon be uploaded in this website.

Now, for this issue we have seven very interesting and thought provoking articles and one insightful book review. The articles cover a wide array of topics from the different fields and traditions in philosophy - metaphysics, ethics, political philosophy, philosophy of education, oriental logic, and philosophy and literature.

The first article "Whitehead's conversion of metaphysics to speculative philosophy" by Damian Ilodigwe focuses on Alfred North Whitehead's project of rehabilitating metaphysics against the backdrop of its deconstruction by logical positivism. Ilodigwe explains that Whitehead believes that the grandiose conception of metaphysics as science of being qua being which is associated with traditional metaphysics is problematic because it is out of tune with scientific rationality. Whitehead then attempts to relate metaphysical rationality with scientific rationality by converting metaphysics into speculative metaphysics. Such rehabilitation of metaphysics for Whitehead is an answer to positivism. Ilodigwe however remains skeptical whether Whitehead actually succeeded in reconciling metaphysical rationality and scientific rationality through speculative philosophy because speculative philosophy focuses only on particular experiences and not on universal experiences. In the end the fundamental nature of the real is still beyond the scope of speculative philosophy.

The second article "How would Marx approach the alienation of Kafka's "The Hunger Artist?" by Ufuk Özen Baykent tackles the concept of alienation which is presented in Kafka's literary piece "The Hunger Artist." Baykent traces the concept of alienation in the philosophical writings of Hegel which then was contextualized by Marx. Baykent argues that from the sociological perspective the alienation of the hunger artist who is the main protagonist in the story can be compared with the conceptualizations made by Marx. She concludes by establishing a bridge between Marxist theory of alienation and Kafka saying that Marx would find the hunger artist of Kafka as a prototype of modern alienated man.

In the article "Growth in learner-centered pedagogy" Juan Rafael G. Macaranas presents the mechanics of a Learner-centered pedagogy which he practices as his own method of teaching. Macaranas argues that while there are other methods or approaches of teaching, the learner-centered pedagogy could be a better alternative as it puts the learner at the center of the educative process. Relying on his personal experiences as a teacher he shows the benefits of a learner-centered pedagogy. However, it requires more from the teacher -

planning and adapting, preparing the classroom, lessons and instruction, seeking new information and technology. In the end the learner-centered pedagogy contributes not only to the learner's growth but to the teacher's growth as well.

Napoleon M. Mabaquiao Jr., in his article "Corporate moral obligations: A critical examination," makes a moral evaluation of corporations particularly their activities. Mabaquiao argues that because of the damaging and harmful effects of the activities of some corporations to its stakeholders, there is a need that its corporate policies, decisions and actions be subjected to a moral evaluation. However, due to the peculiar nature of corporation as a collective and a legal creation such evaluation has become a controversial matter. This centers on whether corporations have certain moral obligations aside from their legal and economic duties. Based on the ethical nature of corporate acts Mabaquiao argues that there is no reason to exempt corporations from having moral obligations and based on the moral status of corporations as moral agents they can be considered as appropriate bearers of moral obligations. Mabaquiao concludes that corporations have moral obligations of their own.

In the article "Jaina logic and the iconic scenarios" Miguel López-Astorga tackles Jaina logic focusing on its seven predications that were developed by Jain philosophers. López-Astorga explains that if they will be assessed based on western classical logic, then Jaina logic and its predications will be considered as clear examples of incorrect or inconsistent frameworks. It is therefore a mistake to compare and analyze it based on modern standard logic. In order to see the potential of Jaina logic as a way of explaining how human beings make inference López-Astorga argues that it must be analyzed using the current semantic approach on reasoning, the mental models theory or MMT. According to MMT, assertions inform about possibilities and these possibilities constitute mental models and these models are iconic.

In the article "Unbuckling the shackles: A sex-positive feminist defense of BDSM" Amanda J. Dela Cruz provides a critical analysis of BDSM in this age of post-sex revolution. In her analysis Dela Cruz revives the war in the feminist movement specifically the feminist sex debate between the abolitionists and the sex-positives. She argues that despite of the backlash that BDSM received from the thinkers coming from different fields BDSM from a sex-positive perspective is an empowering act because there is mutual respect, condemnation of abuse, and recognition of one's individuality despite of its coercive, violent, and possessive act. Women therefore, who engage in BDSM out of the desire to fulfill their sexual fantasies are, contrary to what is conventionally known, empowered.

In the article "The appropriation of political power in contemporary time" Jove Jim S. Aguas discusses the nature and appropriation of political power. He enumerates the three alternatives in the appropriation of political power namely, centralized power, dispersed power and balanced power. He explains that political power is based on power relations between the leader and the subordinates and that such power can be concentrated on one leader or a few, or dispersed to the subordinates, or there can be a balance in the appropriation of power between the leader and the subordinates. Aguas argues that while there are states that still hold on to centralized power, given the present political and social condition and the fact that the people are already politically matured and are aware of their rights and individual interests a balanced appropriation of power is the best alternative in our time.

How can we attain world peace? Can equality, justice and peace in the world be attained if the concept of sovereignty is downplayed in favor of a world without borders? Such is the central question of the book *A future without borders? Theories and practices of cosmopolitan peacebuilding*, edited by Eddy M. Souffrant. According to Adrian Remodo it provides a much needed discourse for “the idea of justice that can go beyond borders and thus can attend to the different need of Others that are caught between the statist politics.” It presents “well-argued critique of the politics involved in the idea of sovereignty that every state holds on to.” The main purpose of the book is to propose cosmopolitanism as “the new big political idea that aims to unmask the ideologies of nationalist-statist mentality” and as the irreversible way to take if we are to attain world peace. Cosmopolitanism as “a pluralist and inclusivist political idea that enshrines equal dignity regardless of one’s geopolitical situatedness” proposes the idea of a future without borders. Cosmopolitanism and the idea of a future without borders provide an alternative to the idea of the bordered nation-state which is founded on the idea of violence. According to Remodo, the cosmopolitan dream of a world of equality and ultimately a world peace hinges on “downplaying of the role of sovereignty.” However, Remodo observes that in reality, “sovereign states are here to stay and current political events seem to suggest that there is actually a global movement where each state is flexing its muscles to strengthen its borders.” Justice, he implies, is not only transborder but is also a domestic idea and affair. Remodo then suggests that “cosmopolitans need to think of other models that can work amicably between the domestic and the transborder politics and perhaps, through such, world peace can be attainable indeed.”

JOVE JIM S. AGUAS
Editor