

EDITOR'S NOTES

Seven interesting papers constitute the May 2017 issue of the journal: one each in epistemology, Filipino philosophy, Greek philosophy, philosophy of education, philosophy in literature, and two in ethics. There are also a book review and two book notes.

Murat Bac, in "The foundationalism-coherentism debate in light of the post-Wittgensteinian ontological enlightenment," offers a neo-Kantian perspective on the "subvenient basis of supervenience relations believed to take place between the world and our basic cognitive states." He believes this approach has a better chance of synthesizing foundationalism and coherentism based on their epistemic strengths.

In "Reinvestigating bioenhancement," Nicolito Gianan argues that moral bioenhancement (MB) is not necessarily equivalent to moral enhancement (ME) as if MB is similar to biomedicine (BM). MB is still a theoretical fiction and when applied to everyone, assuming it has materialized, there is no guarantee that it will indeed redound to moral enhancement.

Zsolt Zeigler contends in "Manipulation argument and the trap-intuition" that moral responsibility and determinism in a manipulative situation cannot be made compatible. While he may grant that the manipulated person's actions are not responsible, he does not grant the contention that since a manipulated person is not responsible in his action and a person acting in a deterministic system is not likewise responsible, then manipulation and determinism in terms of responsibility are indistinguishable. He thinks that we can trace the responsibility of manipulation to the manipulator while in determinism the person in a sense is determined by blind causation.

In "The philosophy of Sr. Mary John Mananzan: Some contributions to Filipino philosophy," Leslie Anne Liwanag and Feorillo Demeterio III try to show that aside from Emerita Quito as a Filipina philosopher, there is still another one who was less prominent in the Philippines but was likewise very productive like her. Based on the citations of Google Scholar, the authors believe Sr. Mary John Mananzan's philosophy should be written about. They provide the readers with her brief biography, her feminist teachings, and other advocacies. Towards the end of the paper, they discuss her contributions to Filipino philosophy.

Rizalino Noble Malabed maintains in "On difference in Aristotle's *Categories*" that categorial thinking, despite its normative deployment, has an epistemological basis. Categorial thinking defines and structures our knowledge and also our reality. The author tries to show how Aristotle's concept of difference "reflects the structure and knowledge of the world" and "how it likewise reflects the manner by which we attempt to...order our world."

Juan Rafael Macaranas presents his philosophy of teaching in "Teaching logic: An examination of a classroom practice." The author believes that "self-examination of practice is a worthy exercise for educators." Self-examination can be harnessed as to transcend being subjective and used as a tool to improve an educator's academic

performance and personal well-being. It is worth a challenge to self-examine one's teaching practice with reflections, insights, and external validation. Like Socrates, an "examined life becomes worth living."

Utopia as a political concept can be expressed in both philosophy and literature. In "Human rights: What about the people of Leguin's Omelas?", Ufuk Ozen Baykent discusses a utopian fiction whereby the happiness experienced in a utopian city, Omelas, is justified by the existence of a miserable child enclosed in a building basement, who does not enjoy the trimmings of human rights. This scenario suggests the realistic picture of the rich enjoying at the expense of the miserable people. Not everyone accepts the happiness in Omelas after having been exposed to the misery of the child and left the city.

The book review discusses Alfredo P. Co's "*Across the ancient philosophical world: Essays in comparative philosophy*," where the author, Joseph Martin M. Jose, thinks that comparative East-West philosophy may not be significant for experts but it is for beginners in philosophy. He analyzes the eight essays in the book which compares some of the important ancient philosophies of Greece, India, and China. The book itself does not only deal with serious philosophical topics but also with "minor themes such as laughter, humor, travel, landscape, among others..."

Finally, the book notes pertain to: (1) The discussion on "relativistic secularism," where Peter M. Collins presents the views of (a) Robert Cardinal Sarah's *Eclipse of God*, which says God is dead and man lives without God; (b) Joseph Cardinal Ratzinger's "Consumer materialism and Christian hope," which maintains the relegation of the world of feelings to the subjective and the world of empirical facts to the objective; and (c) C. S. Lewis's *The abolition of man*, which says humanity's final conquest is the abolition of Man "through violence" and the "destruction of human nature." All three believe in various ways that the solution to relativistic secularism is the recognition that the "great moral insights of mankind" in the past are much truer than the empirical secular findings of today—a recognition, in fact, of the "divine within the human person"; and (2) The discussion on Ben Lerner's *The hatred of poetry*, where Noelle Leslie Dela Cruz presents Lerner's theory as to why poets and nonpoets hate modern poetry. The reasons include, among others, one's disillusionment generated by the idea that everyone is a natural poet, the longing for the Ideal Poem in the Platonic sense, the nostalgia for the universal poem. And there is much more in Lerner's "poetics of the virtual."

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