

EDITOR'S NOTES

The 2017 January issue of the journal contains eight engrossing papers, a book review, and a book note. There are three articles on ethics, one each on metaphysics, philosophical anthropogenesis, philosophy of mind, philosophy of religion, and political philosophy.

In "Beauvoir's ethics of ambiguity and human rights," Hulya Simga argues that Beauvoir's grounding her ethical theory on the will to freedom makes rights more intelligible and their importance more communicable. If freedom is dependent on willing, then it makes oneself free and the others free as well. This advances the universal demand for the basic necessary condition for persons to realize themselves. Genuine freedom, which incorporates the value of freedom and the duty to act in accordance with this value, enables us to argue for the requisite freedoms by substantiating these in human rights.

Roland Theuas DS. Pada discusses, in "Reification as a normative condition of recognition," Axel Honneth's three spheres of recognition: love, law, and esteem. He argues that reification, or the making something immaterial or abstract as real or a physical norm or thing, serves as a neutral foundation of these spheres of recognition. When the neutral state of reification is situated in a productive discourse situation, then recognition for normativity to germinate becomes possible.

In "Corporate moral obligations: A critical examination," Napoleon M. Mabaquiao Jr. contends that harmful effects of activities of some corporations give rise to subject corporate policies and actions to a moral evaluation. The author focuses on two general questions. He thinks that the business nature of corporate acts to maximize profits is no reason to exempt them from having moral obligations. The second is that we can regard corporations as having the status of moral agents and in that respect they are bearers of moral obligations.

Edwin Etieyibo traces, in "Substancehood in Locke, Spinoza, and Kant," Aristotle's notion of substance to the theories of substance in John Locke, Baruch or Benedict de Spinoza, and Immanuel Kant of the modern period. The author argues that the conceptions of substance in Locke and Spinoza fail to do the kind of work which, for Kant, substance as the pure concept of the understanding should do.

In the paper, "A Foucauldian reexamination of the Aristotelian, Aquinian, and contemporary Roman Catholic theories of hominization," Feorillo P. A. Demetrio III discusses some theories of ensoulment, particularly, those of Aristotle, Tomas Aquinas, and the contemporary Catholic Church. The author uses the methods of analysis of Michel Foucault such as the archaeology of knowledge and the genealogy of knowledge. He tries to show that contrary to common assumptions, these three hominization theories are divergent and have few common elements. Finally, he demonstrates the strengths and weaknesses of the ensoulment theory of the Roman Catholic Church.

In "Questioning an epiphenomenalist syllogism," Emmanuel Ifeanyi Ani tries to examine the epiphenomenalist syllogism introduced by Sarah Patterson. Epiphenomenalism

argues that mental functions are dependent on physical functions, and therefore mental events are dependent on physical events. Ani tries to show that intentionality, demonstrated through a thought experiment, derails the view that “the physical properties of mental events are causally sufficient for the physical effects of those events.”

Olusegun Noah Olawoyin presents, in “The philosophical basis for Nigerian religious pluralism,” some of the religious conflicts between Islam and Christianity in Nigeria, which led to several deaths and destruction. The causes of the conflicts are “religious intolerance, desertification, poverty, cultural differences, foreign influences, and political differences.” The author argues for a “Deep” or “Complementary” pluralism, using as model Alfred North Whitehead’s philosophy, that enhances deeper tolerance and deeper religious understanding and peace.

Finally, in “Civic virtue: The rights and duties of citizenship,” Brendan Howe states that civic virtue—the bulwark against authoritarianism and the excesses of democracy—has been appropriated by republicans and communitarians. The latter emphasize duties rather than rights or the collective rather than the individual. Howe tries to reconcile the apparent exclusivity of republican and communitarian values. He thinks that a newer conceptualization between rights and responsibilities—culled from East and West interpretations of civic virtue—“alienates neither the liberal concept of individuals as universal human rights bearers, nor the communitarian perspectives.”

Wilfried Vanhoutte’s book review discusses the collection of essays edited by Giacomo Borbone and Krzysztof Brzezczyński that focuses on the *Idealization theory of science* (ITS), as developed by the Polish philosopher of science, Leszek Nowak. The theory articulates the process of scientific theory formation as the result of a preliminary axiology and problem formulation, followed by the identification of primary and secondary relevant factors, the construction of idealizational law and eventually the concretization of this, meant to undo the deformation that occurred in the earlier steps. This collection contributes tremendously to the debate on the nature of scientific knowledge and research, and promotes its place in academic circles of philosophy.

The book note on Kamel Daoud’s *The Merseault investigation* reflects a mirror image of Albert Camus’s *The stranger*. While it was a Frenchman who killed an Arab in Camus’s novel, in Daoud’s novel, it was an Arab, who was related to the murdered Arab in Camus’s story, who killed a Frenchman. Noelle Leslie dela Cruz’s book note portrays the dramatic intricacies of the two existential novels into an interesting narrative.

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