

## EDITOR'S NOTES

This January 2018 issue is a Commemorative Issue in honor of our colleagues in PNPRS and *Philosophia* who had passed away in 2017. The first was our PNPRS Executive Governor and *Philosophia* Editor-in-chief, Professor Rolando M. Gripaldo, Ph.D. (1947-2017) and second our PNPRS Secretary and one of our Associate Editors, Professor Nicolito A. Gianan, Ph.D. (1971-2017). These are two generous and hard-working professionals whose dedication and passion for philosophy have made *Philosophia* a reputable journal that it is now.

In this issue we have seven engaging articles and two insightful book reviews.

Shierwin Agagen Cabunilas in "Towards a normative intercultural discourse in the Cordillera Autonomous Region" develops a normative intercultural discourse focusing particularly on the relevance of indigenous normativity in advocating a deliberative but autonomous political institutions like that of the Cordillera Autonomous Region. He "attempts to integrate indigenous normative approaches and deliberative theory judiciously, without eliminating the distinctive character of each." Cabunilas argues that by forging a shared understanding in the direction of the proposed Cordillera Autonomous Region, a stronger Cordillera demos that reflects the Cordilleran aspiration to determine its economic, political, and social affairs becomes possible. He concludes that "a normative intercultural discourse is one of the most suitable approaches by which people from all walks of life could assist each other in securing the common good" and that "an intercultural normative discourse can accentuate a politically autonomous Cordillera nation that marches towards a more democratic and justice-oriented society for the indigenous peoples."

Drawing from his teaching experiences Peter Collins in "Introducing ethical inquiries" provides pedagogical principles for collegiate ethics. He stresses that the "problematic features of teaching philosophical ethics are inextricably linked to, and are dependent upon, the problematic features of philosophical ethics itself." In his discussion this is manifested by two radically diverse approaches to searching for the good and the good life, the approach based on the principles of Plato and St. Augustine on one hand that that of William James and John Dewey on the other hand. But before introducing their respective thoughts he presents first the context of teaching ethics to collegiate students, which means the framework within which to organize and to interpret the development of principles in the history of ethics. He concludes that the different conceptions of the good require correspondingly differentiated modes of searching for the good both of which must be considered in teaching ethics in the collegiate level.

In this last article before his untimely death Rolando Gripaldo develops his thoughts on cultural philosophy. Gripaldo in "Cultural philosophy: African and Filipino dimensions" traces the development of "cultural philosophy" and distinguishes it from the "philosophy of culture." Gripaldo stresses that "one's philosophy is a product of one's culture because no one can philosophize in a vacuum." He argues that while cultural philosophy is a significant development in the history of ideas, any given culture must opt to develop its own philosophical tradition. He specifically discusses the African more particularly Nigerian and

Filipino philosophical dimensions. He notes that there are many commonalities between Nigeria and the Philippines (or the whole of Africa and of Southeast Asia), philosophically speaking. Both belong to the Third World, both are multi-tribal and multilingual; they were colonized and have somehow made English as a unifying language and medium of academic instruction and both have desire to be industrially progressive and be counted (super)industrially and intellectually in the world of nations. But he warns that in the philosophical aspect of the intellectual spectrum, if the emphasis is only on the cultural side of philosophy rather than in the cultivation of the traditional side of philosophy, then, the desire to be counted would surely fail. Hence he recommends that one foot must be on the cultural side and the other must be on the traditional side of philosophy which must be counted as a giant stride to the making of a history of philosophy individually for both nations.

Mark Omorovic Ikeke in "The right to self-determination of Nigeria's Niger Delta" argues that the peoples of the Niger Delta have the right to self-determination and it should be enhanced by the Nigerian state. Ikeke stresses that self-determination which pertains to the right of the people to determine their destiny, life, identity, and resources is one of the fundamental group rights that belong to ethnic people. However, this right is often contested especially by modern nation-states because they often see it as a threat to the collective survival of the state and the peoples in Nigeria's Niger Delta are at the forefront in campaigning for their right to self-determination. Ikeke further argues that only when the right to internal self-determination is respected that social stability and political peace can be guaranteed and will enable "the people to flourish and protect their environment which has been damaged by the Nigerian state and oil multinational forces."

African identity has been a recurrent theme in African studies which serves as a major intellectual concern of many African scholars. Charles Nweke in "African identity: The nature-culture perspective" examines what he considers as the loss of African identity within the modern/contemporary era. He notes that the debates on the reality of African Philosophy are anchored on the questions surrounding African identity which gives rise to thoughts and contents of such philosophy. African identity is an ontological question of the reality of Africa with the being of an African. While there are other approaches on the topic, Nweke argues that in the nature-culture perspective culture is considered as "ideally the product of a people's nature" and therefore "African culture represents the objective manifestation of the Africanity of the continent and its organic/holistic content." Such perspective elaborated by "philosophic tools provides further locus for a more feasible and stable definition of African identity as the holistic nature and character of being African."

Joseph Martin M. Jose in "A critique of Dreyfus's Kierkegaardian analysis of the Internet" discusses online relationships. He specifically focuses on Hubert Dreyfus's analysis of the Internet which used Kierkegaard's critiques of his present age through the three modes of existence. Jose argues that embodied presence and ultimate commitments are not necessary for the authenticity of online relationships. He first discusses Dreyfus's Kierkegaardian analysis of the Internet and then shows the different positions that disagree with Dreyfus. He then looks into the distinction between human to human and human to nonhuman online interactions, the continuity or discontinuity of the online and the offline relationships of persons, and the forms of the relationship that occurred. He then concludes that "Dreyfus's conditions of embodied presence and ultimate commitments are not necessary

for the authenticity of online relationships” and that in two cases that he presented authentic relationship online even without the embodied presence and ultimate commitments is possible.

Using the movie *The Matrix* James Lawler in “Really good noodles: empiricism, rationalism, Immanuel Kant and *The Matrix*” discusses a major debate in modern philosophy concerning the nature of knowledge. Lawler notes that “empiricism argues that we attain knowledge of reality on the basis of sensory experience. But this must be false if something like the Matrix is possible.” “Rationalism highlights the freedom of human reason to challenge direct sensory experience and reorganize the data of experience on the basis of our own ideas.” Lawler concludes with Kant’s defense of the idea that we do indeed live in a “matrix,” but it is one of our own constructions. “Awareness of this fact sets us free to create a better world.” We are the makers of the Matrix by which we organize our lives. If we do not like the Matrix we have created, “we are free to create another one.” If we think “there is something wrong with a world where we have severely limited choices, we are free to change that world, to follow the ideal of perfection that lights our actions from within, and create a world of free human beings.

The first book review is on Sherri Irvin’s (ed). *Body Aesthetics* by Ninotchka Mumtaz Albano. This book is a “collection of essays inquiring on the beauty, aesthetics, objectification, oppression, marginalization and eroticization of human bodies.” Albano examines the four parts of the book namely; representation, look, performance and practice where each section presents a wide range of contemporary problems in aesthetics that feature the human body. The first part called “representation” “synthesizes a number of issues on how the body is depicted,” the second part, dedicated to “look,” “illustrates several scenarios where our way of looking at bodies affects people socially, ethically and psychologically.” The third part, called “performance,” “pertains to the aesthetic, ethical and corporeal concerns of performing bodies,” and the last part on “practice” “gives prominence to the ethical, sexual and aesthetic practices of human bodies.” *Body Aesthetics* according to Albano is a “comprehensive, all-embracing, all-inclusive anthology on the aesthetics of the human body and the challenges it encounters in its everyday life.

The second book review is on Santiago Sia’s *Society in its Challenges: Philosophical Considerations of Living in Society* by Brendan Sweetman. The book brings together Sia’s writings on the nature of the human person, ethics and culture to produce a book-length study of the general topic of ethical living in society. The result according to Sweetman is a stimulating set of reflections on a vital topic for our times especially in a society that is often thought “to be facing something of a crisis of ethical values, not only in the area of individual behavior and personal morality, but also with regard to modern living more broadly, such as in business, politics, and law.” According to Sweetman, Sia “writes with probing curiosity, measured restraint, and a great deal of common sense. He is a careful thinker, influenced by a wide range of figures from classical and contemporary philosophy, and he brings wisdom and clarity to a set of vitally important topics for our times.”

Four book notices were done by Wilfried Vanhoutte which provide a general overview and assessment of some books which were received by this journal. The first is about Paolo D’Iorio (2016) *Nietzsche’s journey to Sorrento: Genesis of the philosophy of the free spirit*. The second is on Andrew Copson (2017) *Secularism: Politics, religion, and freedom*. The

third is on Daniel Breazeale and Tom Rockmore (2016) *Fichte's Addresses to the German Nation Reconsidered*. The last is on George Lakoff (2016) *Moral politics: How liberals and conservatives think*.

For the past eighteen years *Philosophia* has steadily grown and developed into reputal journal with consistent publications of scholarly articles. As it tarts a new chapter, the editorial board promises to work hard to come up with the same good articles and continue the wonderful legacy left by the late Professor Rolando M. Griplado.

**JOVE JIM S. AGUAS**  
*Editor*