

EDITOR'S NOTES

Seven interesting papers make up the May 2016 issue of the journal: one each for continental philosophy, feminist studies, philosophical logic, philosophy of art, philosophy of religion, and two papers in ancient philosophy. There is one book review and two book notes.

In "The sophist of many faces: Difference (and identity) in the *Theaetetus* and the *Sophist*," Rizalino Noble Malabed traces the epistemological problem of difference/identity in contemporary philosophy in Plato's *Theaetetus* and *Sophist*. The author identifies the basic differences of the two dialogues on the concept of "difference" and argues that we can pinpoint in the latter dialogue the attributes of the sophist's expertise in "appearance-making" and in confusing "things with words."

Marc Oliver D. Pasco contends, in "Must the courageous also be wise? An exploration of Plato's *Laches*," that Socrates, despite not explicitly defining what "courage" is, actually follows the path between the definitions of Laches as a "certain perseverance of the soul" and of Nicias as "a knowledge of what is to be feared and hopes for both in war and in all other matters," by implicitly suggesting that "courage means willfull yet wise perseverance."

In considering the differences and complementarities between the views of Emmanuel Levinas and Jean-Luc Nancy on ontology and ethics, Mark Kourie and Benda Hofmeyr try to show in "Levinas, Nancy, and the being of plurality," that while both Levinas and Nancy argue for a "relational conceptualization of subjectivity, they base relationality on differing notions of alterity." This situation creates a "proximity and distance" between the two, which enable a "mutual critique" that opens up possibilities of overcoming inherent problems in their views.

The paper of Marc Omorovie Ikeke presents the active role of women in Nigeria's Niger Delta, whose lives were affected adversely in terms of "farming, fetching of firewood for domestic use, fetching of water," etc., by oil exploration and production in the delta. In "Ecofeminist ethical perspective on women and environmental management: The Niger Delta case," Ikeke uses the ecofeminist ethical perspective in "critiquing environmental mismanagement in the Niger Delta" and describes how women used their power in protesting against "oil related activities that damage their environment."

Miguel Lopez-Astorga, in "General conditionals in Stoic logic," attempts to show that Stoic logic is not limited to singular constatival logic, but it also deals with general constatival conditionals. He argues that using the conjunction, introduction, and elimination rules of the Feeder schemata of the mental logic theory will clarify some unclear aspects of Stoic logic of the ancient sources.

In trying to answer Martin Heidegger's frustrated search for great art in modern times, Leni dLR Garcia argues in "Cloth weaving cloth, clay shaping clay: Toward a religion of beauty (or folkcrafts as a way of dwelling poetically)" that Soetsu Yanagi's idea of a "religion of beauty," which considers the ordinary as beautiful, suggests crafts—handmade and have "affinity with nature and the human body"—as the way of being or what Heidegger says as the way of "dwelling poetically."

Finally, in “Tillich, self-transcendence, and I (or why I became a Christian),” Rolando M. Gripaldo tries to explain why he goes back to theism from an earlier position of atheism and agnosticism. In using the arguments of Paul Tillich on the finiteness of language, the author shows how Tillich ideas on self-transcendence and on the nonexistence of God enable him to “transcend the agnosticism of Bertrand Russell.”

In the book review, on *The vocation of the Catholic philosopher: From Maritain to John Paul II*, edited by John P. Hittinger, Peter M. Collins—while differentiating between the notions “Catholic philosopher” and “Catholic philosophy”—discusses the vocation of both Jacques Maritain and Pope John Paul II. Using the definition of Sister Prudence Allen of the word “vocation” as a divine call to everyone through Jesus Christ to enter heaven and the “perfection of sanctity,” Collins argues that such a vocation of a Catholic philosopher should be allied directly with the work in education because “philosophy requires patronage.”

Noelle Leslie dela Cruz discusses in her book note on Harry Frankfurt’s *On inequality* the position of replacing the concept of *economic egalitarianism*—“the doctrine that it is desirable for everyone to have the same amounts of income and wealth”—with the *doctrine of sufficiency* or “the notion that what is morally important with regard to money is that everyone should have enough.” “Having enough” is far more important for a good life than “having an equal share” of wealth.

Lastly, Wilfried Vanhoutte’s book note on Mostafa Vaziri’s *Rumi and Shams’ silent rebellion: Parallels with Vedanta, Buddhism and Shaivism*, discusses the development of the mystical branch of Islam, i.e., the Mevlevi order of Sufism. Rumi’s encounter with Shams, his eventual master, has turned his outlook as a Sufi scholastic to a rebellious philosopher. Rumi’s philosophical position is that the world is non-dual and all multiplicities originated from this one source.

We hope that the the readers will find these papers worthy of their appreciation.

Rolando M. Gripaldo
Editor