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Philosophia (Philippines)
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THIS ISSUE

HULYA SIMGA
Beauvoir's ethics of ambiguity and human rights

ROLAND THEULAS DS. PADA
Raification as a normative condition of recognition

NAPOLEON M. MABAQUIAO JR.
The moral obligation of corporations to protect the natural environment.

EDWIN ETIETIBO
Substancehood in Locke, Spinoza, and Kant

FEORILLO P. A. DEMETERIO III
Foucauldian reexamination of the Aristotelian, Aquinian, and contemporary Roman Catholic theories of hominization

EMMANUEL IFEANYI ANI
Questioning an epiphenomenalist syllogism

OLUSEGUN NOAH OLAWOYIN
Philosophical basis for a Nigerian religious pluralism

BRENDAN HOWE
Civic virtue: The rights and duties of citizenship

BOOK REVIEW AND BOOK NOTE

WILFRIED M. A. VANHOUTTE
Cincoho Norbano and Krzysztof Brzezczyna.
Idetification 14: Models in science

NOELLE LESLIE DELA CRUZ
Kamel Daoud. *The Meurault investigation*

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Starting with the January 2007 issue of this journal, references by any article to the logical term *proposition*, except in contextual historical citations, will be replaced by the term *constative*. Please see R. Gripaldo's "Meaning, proposition, and speech acts" in *Issues in contemporary Western philosophy*, Islam-West Philosophical Dialogue (2003), edited by Ali Naqi Baqers Shahi and Roya Khoii and supervised by Seyyed Mohammed Khamenei. See also his papers, "The rejection of the proposition," delivered in 2008 during the 22nd World Congress of Philosophy, Seoul, and "Constative logic: An essay in the philosophy of logic," published in 2010, *Φιλοσοφία* 39 (1) and in 2011, *Φιλοσοφία* 40 (1), respectively. These papers are uploaded in www.academia.edu.

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TABLE OF CONTENTS

vii EDITOR'S NOTES

Ethics

- 1 BEAUVOIR'S ETHICS OF AMBIGUITY AND HUMAN RIGHTS
Hulya Simga
- 18 REIFICATION AS A NORMATIVE CONDITION OF RECOGNITION
Roland Theuas DS. Pada
- 28 THE MORAL OBLIGATION OF CORPORATIONS TO PROTECT THE NATURAL ENVIRONMENT
Napoleon M. Mabaquiao Jr.

Metaphysics

- 43 SUBSTANCEHOOD IN LOCKE, SPINOZA, AND KANT
Edwin Eneyibo

Philosophical Anthropogenesis

- 60 FOUCAULDIAN REEXAMINATION OF THE ARISTOTELIAN, AQUINIAN, AND CONTEMPORARY ROMAN CATHOLIC THEORIES OF HOMINIZATION
Feorillo P.A. Demeterio III

Philosophy of Mind

- 81 QUESTIONING AN EPIPHENOMENALIST SYLLOGISM
Emmanuel Ifeanyi Ani

Philosophy of Religion

- 92 PHILOSOPHICAL BASIS FOR NIGERIAN RELIGIOUS PLURALISM
Oluwaseun Noah Oluwoyin

Political Philosophy

- 102 CIVIC VIRTUE: THE RIGHTS AND DUTIES OF CITIZENSHIP
Brendan Howe

Book Review

- 118 GIACOMO BORBONE AND KRZYSZTOF BRZECHCZYN. *IDEALIZATION 14: MODELS IN SCIENCE*
Wijfried M. A. Vanhouste

Book Note

- 124 KAMEL DAUD. *THE MEURSAULT INVESTIGATION*
Noelle Leslie dela Cruz

BOOK NOTICES

BOOKS AND JOURNALS RECEIVED

PNFRS OFFICERS AND MEMBERS

NOTES ON CONTRIBUTORS

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IN MEMORIAM: DR. GEORGE F. MCLEAN, OMI

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 "The moral obligation of corporations to protect the natural environment," 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 Eneyibo 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. Demeterio 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."

Oluwaseun Noah Oluwoyin 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."

Wijfried Vanhouste's book review discusses the collection of essays edited by Giacomo Borbone and Krzysztof Brzechczyn 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 Meurault 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.

Rolando M. Grialdo
Editor

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IN MEMORIAM: DR. GEORGE F. MCLEAN, OMI



1929-2016

I met Fr. George F. McLean in 1999 at Tehran during an International Conference on Mulla Sadra. He listened to my lecture, gave me his calling card later, and since then we became friends. He was an attentive person who listened to you with patience and understanding. Aside from Iran, we met in other international conferences such as those in Turkey, Indonesia, Thailand, South Korea, Malaysia, and others. He was, of course, an effective leader in organizing and coordinating world conferences throughout the world, which included Russia, Eastern and Western Europe, Africa, and Asia. Not only that he travelled much, he also wrote and edited a lot of books.

In 2006 when I attended the Fall Seminar held at the Catholic University of America in Washington, D.C., I found him a very likeable person who was nice, accommodating, generous, and soft-spoken. He was more than willing to write the forewords of some of my books. He was a good mentor and colleague in philosophy and many of those who knew him, including me, will always remember and miss him. May he rest in peace.

Fr. George F. McLean was born in 1929 in Lowell, MA and died on 6 September 2016 in Tewksbury, MA at the age of 87. He attended school in Lowell, MA; in Newburg, NY; in Gregorian University, Rome; and in the Catholic University of America, Washington, D.C., where he obtained his doctoral degree in philosophy. He also had a bachelor's degree and a licentiate in sacred theology. His advanced studies were in Indian philosophy, Islamic philosophy, and phenomenology. Having entered the Missionary Oblate Novitiate and professed his vows, he was ordained a Catholic priest on 19 July 1955 in Roviano, Rome.

He taught at the Oblate College and the Catholic University of America where later he became a Professor Emeritus. He founded and served as the Director of the Council for Research in Values and Philosophy in Washington, D.C. Through this council, composed of various prominent people in philosophy and social science, several worldwide seminars and workshops were coordinated and eventually held in various countries, in addition to the seminars held annually at the Catholic University of America. (RMG)