

## Editor's Note

**Dr. Paolo A. Bolaños** in "A Battlefield of Theoretical Leverages: Habermas and Early Critical Theory" responds to Habermas' dismissive critique against the early critical theorists, namely, Adorno and Horkheimer, particularly his charge of "performative contradiction" in their critique of Enlightenment. This charge, Bolaños argues, is nothing but a "strategic leverage" to justify Habermas' claim of the "primacy of a formalized model of communication or deliberation." Further, Bolaños claims that in such battle for theoretical leverage, "there is much that is sacrificed philosophically and practically."

**Dr. Raymunod R. Pavo** in "Arne Naess' Ecosophy T: Its Norms, Hypotheses and Systematization" discusses the meaning and scope of the key aspects of Naess' Ecosophy, namely, the "notion of Self-realization and identification, and the derivation of norms and hypotheses in an ecosophy." He reflects on how these aspects ground Naess' deep ecology movement within the context of today's environmental problems. Pavo affirms that Naess' position "gives a sense of direction as to where humanity's sense of respect should be located, that is, in-between the environment and himself/herself, and the community of species that purposefully participates in the unfolding of life as a whole."

**Dr. Guiraldo C. Fernandez, Jr.** in "Enlightened Anthropocentrism in the Filipino Visayan Fisherfolks' Notion of *Pagbulig sa Tawo sa Kinaiyahan*" discusses an enlightened form of anthropocentrism which is different from its traditional western understanding. Taking off from his immersion in the fishing community in Sitio Lapawon, Baybay, Leyte, he observes that the fisherfolks' efforts to "limit their freedom in exploiting the marine life in their sea grounds in order to preserve the sea's carrying capacity and allow it to undergo its natural process of regeneration" reveal a unique way of understanding and practicing Enlightened Anthropocentrism.

**Victor John M. Loquias** in “Foucault’s Problematization of Homosexuality: Towards an Aesthetics of Existence”, provides an alternative way of looking at homosexuality that is grounded on the notion of friendship. He contends that friendship, which in essence is “becoming”, has been eclipsed by the modern discourses on sexuality. Loquias shows that through the problematization of homosexuality, Foucault “salvages friendship from discourses that would otherwise arrest its becoming from one’s own canvass.” Friendship, Loquias claims, is “geared towards an aesthetics of existence which launches from the basic labor of caring for the self.”

**Ian Anthony B. Davatos** in “From Public Space to Public Sphere: Discerning the Public Value of the Internet” asks whether the internet can be a public space that can eventually be turned to a public sphere. One of his main contentions in this critical essay is that an “enlightened political discourse can pave the way for the internet to be a kind of public space that has the greatest potential of becoming a public sphere.” Building on the ideas of Papacharissi, Baudrillard and Habermas, Davatos makes an argument for the possibility of the internet, particularly social media, to become a public sphere where public communication has the “force of being directly communicated to public officials” which can, in turn, draw concrete responses from the officials concerned.