

EDITOR'S NOTES

This current issue is rather delayed. This is, perhaps, due to the prevailing *Zeitgeist*. Many of us are preoccupied with the overwhelming task of preparing for the impact of the overhaul of the educational system, are worried about the underwhelming assurance of academic tenure, and/or are struggling with the pressure of scholarly publication. We thus barely manage to gather contributions for this issue.

The first two articles deal with the environment issue. Fernando's article somehow frames the discussion by first presenting the different perspectives of environmental ethics. Considering prominent Philippine laws, statutes, and jurisprudence, he claims that the Philippines has adequate and "good" environmental laws, which are justifiably "human-centered". Also, he holds that the resolute passing of sound environmental laws is not compensated by an equal fervor for their implementation. Then, following the issue on environment, Abellanosa examines the theoretical foundation of *Laudato Si'*, an encyclical issued by Pope Francis. For him, *Laudato Si'*'s focus on the climate change and the environment is founded on the more important concern for the "collective vision for the future of humanity"—its main focus is the common. In this regard, the environmental concern remains "human-centered."

Suazo, in the next paper, examines the relation between ethics and politics. For him, despite the evident problems of democracy, say Philippine democracy, such predicament can be addressed when the dynamic relation between the government and the governed is recognized, that is, when the power of both the governing authority and the governed citizen is balanced through politics; and when the vision of the good life is placed at the forefront through ethics. This goal is attainable, he claims, when the "power-over" and the "power-in-common" "act in concert."

Still on the theme of governance, Maboloc identifies some societal ills in the Philippine society as the vestige of the colonial rule. For him, such "colonial legacy" that deeply divides the Philippine society today has given Pres. Rodrigo R. Duterte, being a popular

president, the impetus to institute radical reforms. Yet, the guiding principle for “real reforms,” Maboloc argues, should be in the line of ethics, of “public morals and decency.”

In these two previous articles, governance emerges as a dominant theme. The next contributions deal with education.

Pavo focuses on the two overlapping concepts: philosophy and the K-12 program or the Enhanced Basic Education Act. For him, when these two seemingly competing concepts are examined from the epistemology of the overlap, it is possible to have an optimistic result, that is, it is possible to have a “philosophically reconstituted K to 12 and a K to 12 that reconstitutes the mindscape of philosophy.”

With the wave of educational reforms, specifically CMO 46, s. 2012 and other related CMOs, Mandane examines the impact of such reforms on Academic Freedom (AF). Initially, he traces the notion of AF as practiced in Higher Education and the issues related to AF as seen in the Philippine legal practice. In the end, he holds that despite the good intention to promote quality education through the CMO, the reform threatens AF, as the strong advocacy to promote the Outcomes-Based Education transforms it to a hegemonic and ideological paradigm, which thus indirectly dismisses any criticism of it.

In conclusion, the articles here shed light on the compelling issues related to the environment, governance, and education. I invite you, dear readers, to peruse the arguments presented here.

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N.B.

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