

Editor's Note

Writing philosophy is not an enviable task. It requires arduous hours of contemplation. Compounding this difficulty is that learning most often requires ceding our current ideas to new ones. Students learn that philosophy involves carrying one's work through one's life. The relationships we develop are the drafting fields of ideas, battlegrounds for pedantic thoughts to be subsumed under what counts most—*what philosophy is doing*. It is wholly a question of love that all philosophy begins—either through ἔρως or φιλία in the Greek tradition or a love of learning in the Confucian tradition (*haoxue* 好學).

To truly love learning we must learn to destroy what is our own. Zarathustra describes the figure of such a philosopher, “I love him whose soul is overfull, so that he forgets himself and all things are in him: thus all things become his going-under.”¹

OtherWise continues its tradition of commitment to elevating the excellence of philosophy students in this 2010 issue. It is a journal that commits itself to the mantra of elevating the community of excellence instilled by the Philosophy Student Association (PSA). For fifteen years, Dr. David Jones has cultivated young shoots to a copse of mature heart-minds (*xin* 心). In every task the PSA is committed, we are forever grateful for his support. *OtherWise: An Online Journal of Philosophy* stems from that very devotion.

In each entrée readers are invited to consider levels of meaning stemming from art and language that equally confound the determinacy we seek to grasp hold of as each paper projects the multifaceted interpretations of meaning that pattern and weave themselves throughout our lives. This issue is indeed a special one. Given the complexity and breadth of the papers selected, the editors have chosen to present only three of the very best papers in this year's issue.

Our first paper is from National University of Singapore student Chong-Ming Lim *On Correcting Naming A re-interpretation of zheng ming in the Analects as demanding carefulness*. This essay interrogates the proper mode of speaking in the Confucian tradition. It further reevaluates the importance of how we use language and how language conforms to our mode of behaving. Language internalizes our way of being in the world. Lim argues, “If the appropriate attitudes of people are not expressed by their naming and speaking and the doings they endeavor will not reach a value-loaded sense of completion, then their practice of *li* and *yue* (which are doings) will also not reach completion. The consequence is that *li* and *yue* fail to express the requisite and appropriate internal states of the actors. They become lacking in an internal dimension” (12).

Our second paper comes from Baylor University student Billy McCain. McCain focuses on the history of western aesthetics to reveal complex pitfalls and problematic issues with

¹ Nietzsche, Friedrich. *Thus Spoke Zarathustra*. Translated by Graham Parkes. (Oxford: Oxford University Press. 2005), Prologue, 14.

various theories of art. He counters foundational theories in order to occlude stifling ideas that simply confound art. Quite simply, he writes, “the idea of an all-inclusive theory of art is misguided” (8). Guiding our way through an adept discussion on language and translation is Hawai’i graduate student Carl M. Johnson. By providing popular excerpts of Shakespearean poetry in English and Japanese, he sheds sense on the concept of exact translation. In his essay, *Is translation possible?*, Johnson urges that a translation must necessarily incorporate the various matrices of our social roles. As the author suggests, “The idea that a translator could determine the meanings of sentences merely by observing their use and perhaps repeating them to check for assent is quite fantastical” (9).

On behalf of *OtherWise* and the PSA, I entreat each reader to dine on the feast of *logos* here within this journal. We are humbly grateful to serve as a vehicle for the voices of the very best philosophy students and owe a nod of thanks for their support and contributions.

For the editors,
—Cody Staton