

Editor's Note

OtherWise is a journal of student philosophy that commits itself to the highest level of excellence. The first two issues of *OtherWise* exhibited a robust and healthy attitude toward philosophy. Indeed, the infancy in years never proved to be a characteristic of anything but a dedication to a variety of powerful philosophical interpretations regarding cultural differences and understanding, as well as varying intellectual praxis. To this commitment, the Philosophy Student Association (PSA), as well as the philosophical community that concerns itself with the future of the young—the way the Greeks envisaged a community engendering *paideia* (παιδεία)—would owe a nod of gratitude for the consideration of posterity on behalf of former contributors.

This year's issue is delivered with an inherited level of commitment to excellence (ἀρετή) and thus proffers the possibility for a future issue to excel. Re-positioning the work that is often situated on the margins, deemed too radical by some—or at least ignored by those who consider themselves to be of academic import, who, in reality, will only stand afoot and aloof to the level of work contained herein—has and will continue to be the mantra of *OtherWise*.

It brings great pride to the editors to know the kind of significance such an endeavor is for students. Our teacher and mentor, Professor David Jones, has always sought to enliven the creative energy within us, but with zeal and careful eyes to ensure things are done appropriately. As Master Kong writes,

If the water is deep, you take the plunge,
If it is shallow, you lift your skirts
—Confucius (*Analects*, 14.39)

The third issue commences with *The Self-Actualization of God through the Mythological Process*, courtesy of Alexandra Mersereau (College of the Holy Cross). Her paper examines the historical insight of myth and the socio-religious constructs that misinform the sincere projects of figures such as Socrates and Jesus. As Mersereau states, “The Word, which can be translated as logos, or reason, has the potential to deliver us to the spirit... [and] the only way to experience God in this world is through a philosophy of theology” (6). James Hibbard (DePaul University) devotes the topic of the second course to *Zhuangzi, Mysticism, and the Subject*. Hibbard's paper investigates the etymological roots of Daoist conceptions of the self. By tracing the meaning of Daoist terms free of Western interpretations that often confuse and distort the understanding of an already rich tradition, Hibbard argues that “Zhuangzi employs language to encourage a radical dissolution of the self as a self-reflective agent of action, an agent that is able to impose abstract thought on that which is ‘other,’ that from which they are ‘distinct’ and which is understood as ‘other’ or ‘object’” (6). The third paper included in this issue is *Animal Consciousness: Evolution and our Environment* by Laura Nieman (Loyola University). Nieman reflects on the idea that a skewed sense of perception surrounds our understanding of human and nonhuman consciousness. She argues that the appearance of nonhuman animal consciousness needs not to have lasting effects on our behavior toward

nonhuman animals when we consider the possibility that nonhuman animals have the possibility of consciousness. The fourth contribution to this year's issue asks *What Really Happened in Plato's Lysis* by Alyssa Hennig (Belmont University). According to Hennig, Plato devised meticulous, awkward situations in this dialogue to show the anxiety one encounters when trying to define a term as common as friendship.

Once again, the PSA cherishes the moments that men and women can rise to distinction and elucidate their talents. To be a vehicle that brings forth such fruition, even if it is but a small one, is a tremendous honor for all of us. We are truly grateful to the authors and everyone else who has contributed to this issue.

For the editors,
—Cody Staton