

# Philosophy Student Association

At Kennesaw State University



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## Letter from the Editor

There is great discomfort when one stands solitary. When one looks up and sees no one in front leading the way, in a painfully short instance, he recognizes that all he can facilitate is what he has already known. The most awakening experience, thus far in a life can be when one has found himself without support, be it familial, professional or whatever. College is often the first lasting chance for one to lead himself, and exercise his free will. He looks to his professors for honest information that he can in turn facilitate into his own life (unfortunately, sometimes only for the vivacity of a career).

Some of us have entered college prepared to learn, at least in the sense that we know that we are going to. Then we find ourselves casually sitting in a classroom and some professor comes in and challenges everything we have ever wanted to believe. Sometimes you can sense greatness about a person, you can sense that they also had to find their own way. The irony in all of this is that they too are still learning. We are all students of life. Some of us never have the luxury of meeting an ultimately wise person, like a reincarnation of Krishna or of Jesus. There is no ultimate leader to guide you through your quest. (No I am not an atheist- agnostic?...maybe). No fairy godmother, no mother near to hold your hand and nothing to hide behind. Some teachers take this opportunity to hold you down, by exercising their power to diminish you. Sometimes, we, the students mislabel other actions as such. It is important to discern between the possibilities.

There have been teachers who would show one how to get ahead in this world, how to be influential in exchange for money. No greater than prostitution, they commonly put prestige before virtue, thus manufacturing self-centric masses. This can even be seen today. Many people look to others for what they can take, how they can use another for their own benefit. We have become accustomed to this sort of behavior, thus reforming our own attitudes towards the world. No one wants to seem weak and powerless. The notion of prestige or fame has taken control of us.

All your life, "I wanna be someone when I grow up". Well, tell me, when do you 'grow up'? When do you become someone? Are you waiting for someone to tell you? Do you become someone when people hear your name (or title) and you can control them, and are somehow in some vacuum where, in a society, no one is in control of *you*?

There have been great thinkers, sages, prophets, messengers, artists and musicians with whom we have been mesmerized by, yet are we *only* listening? Are we really getting the point of their existence? Age is nothing. Fame is nothing; popularity is nothing. I am not denying their possibilities of relaying greatness, but how often throughout your day do you find greatness in these pockets?

A true teacher, a true guru, is one who acts for the benefit of others- not for themselves. One who makes sacrifices, so that those still drowning in ignorance may learn to help themselves swim and find tranquility. Not someone who saves others so that someone will notice that they are good, or strong, or worthy of attention.

To all the great teachers, Namaste. If for the rest of our lives we never utter your names, our hearts know your virtue and inspiration.

The role of a true student needs not be that which is disregarded once the almighty certificate is in hand. Once one has opened his mind and heart, he's bound eternally to the perspective of student. Let us not forget that those ahead of us are learning daily as well. Life is a process of skepticism, self-doubt, redemption and joy. doubt.. Doubt!. DOUBT!!! So much of what we say is relative, I dare you to think bigger. I dare you to walk your path with strength, grace and compassion.

Do not lose yourself in the shadows of any other, liberate yourself.

A.Swanson

“Won’t you grant me, new eyes/ so I can see/ What good are songs with no dances/ I wanna live to live  
and take my chances/ I wanna live today/ Leave inhibitions in the wind”  
-(if you can tell me who, I will pass on to you..... something new)

## The Philosophy Student Association

In association with SHARE, The KSU Campus Greens, Phi Alpha Theta, the Center for the  
Development of Asian Studies, Oglethorpe University, and with gracious financial support from  
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proudly presents,

## The 2003-2004 Mike Ryan Lecture Series

Remaining lectures...

### **Tom Blue Wolf**

“Bear and Wolf: Reflections on Native American Ethics”

Tuesday, November 4, 2003

12:30- 1:45 p.m.

BB 151

### **Dr. Gerrit Voogt**

Kennesaw State University

“Pointed Hats and Pointed Fingers: The Jew as the 'Other' in  
Medieval Europe”

Thursday, November 13, 2003

12:30- 1:45 p.m.

BB 151

### **Dr. Tom Kasulis**

Ohio State University

Thursday, November 20, 2003

12:30- 1:45 p.m.

BB 151

# Fall Speaker Biographies

## Tom Blue Wolf

Tom is a Native American Spiritual Guide, Tribal Ambassador, Peacemaker, and Faithkeeper. He is a musician, artist, herbalist, naturopath, environmentalist, author, and lecturer. Tom was born in Southern Alabama, raised and taught in the traditional ways by his Creek Grandparents. Tom has tribal affiliation with the Yifalla Band, Star Clan of the Eastern Lower Muscogee Creek Nation.

Founder and Director of EarthKeepers & Company, a non-profit organization dedicated to educating people of all ages on the importance of relationship with the earth and each other. He is a charter member of the World Council of Elders, The Indigenous Healers Association and travels the world teaching workshops, conducting ceremonies, and inspiring hearts with the message of peace and harmony with *All Our Relations*. He is a board member of several local, regional and national Environmental Organizations and active in many roles with youth Programs around the country. He has appeared on many radio and television programs, written hundreds of articles to present the views of the EarthKeepers Organization and has received numerous awards and acknowledgements for his work with EarthKeepers over the past 34 years. Tom is the husband of Debbie Goodman, the father of Blue and the grandfather of four.

## Dr. Gerrit Voogt

Dr. Voogt is an associate professor of history at Kennesaw State University. He has been with KSU for over 12 years. His publications include: *Constraint on Trial: Dirk Volckertsz Coornhert and Religious Freedom* (Kirksville, Missouri: Truman State University Press, 2000);

Translation: Henk Bongers, *Leven en werk van D.V. Coornhert* (Rodopi Publishers, due out 2003);

"Primacy of Individual "Freedom of Conscience or Primacy of the State? The Clash between Dirck Volckertszoon Coornhert and Justus Lipsius", *Sixteenth Century Journal*, vol. XXVIII/4 (1997) 1231-1249; "Politique vs. Spiritualist Tolerance: Bodin's *Heptaplomeres* and Coornhert's *Synod on the Freedom of Conscience*" (article, forthcoming). Dr. Voogt is also the faculty advisor for the History of Ideas track, and he will be leading students this summer in Paris on a study abroad.

## Dr. Tom Kasulis

Dr. Kasulis received his doctorate from Yale University. He is former Chair of the Department of Comparative Studies at the University of Hawaii at Manoa. He has written numerous books and scholarly articles on Japanese religious thought and Western philosophy, including *Zen Activism/Zen Person* (University of Hawaii Press, 1989). He has co-edited for SUNY Press a three-volume series comparing Asian and Western ideas of self in different cultural arenas: *Self as Body in Asian Theory and Practice* (1998), as well as *The recovery of Philosophy in America: Essays in Honor of John Edwin Smith* (1997). He has just completed a book on a comparative cultural philosophy of relationship and is currently working on a short history of Japanese philosophy.

# Open Your Eye

Everyone has heard how “a picture is worth a thousand words.” The same is true for the PSA logo. Masterfully drawn by Samuel Parker, it demonstrates a multitude of concepts that any student of philosophy will appreciate. Even the word *logo* hints at the synthesis involved between art and language. Coming from the Greek word *logos*, literally meaning ‘word,’ but encompassing a much larger idea, a logo is generally regarded as a sign, an icon, a symbol of an organization. A successful logo communicates something about a group while remaining visually stimulating.

What does the PSA logo communicate? First, it proclaims “SOPHIA,” as the word is heralded across the central banner. As nearly everyone who has taken an introductory philosophy course can recite, *sophia* means wisdom or knowledge—another Greek root—and makes up the second half of the word philosophy. Philosophy, or *philo-sophia*, refers to the love of such wisdom, which justifies its constant pursuit. To be truly wise, to “Know Thy Self,” is the goal of any thinking individual.

However, it is not wisdom alone that makes up the word *philosophy*. Rather, it is the *love* of it, the desire, the yearning for wisdom that sets philosophy apart from other metaphysical pursuits. It is fitting then that this banner of wisdom is unfurled across a heart, the seat of the soul and the most typical symbol for love. The heart communicates the passion inherent in the philosopher’s task. In his fervent love and desire for wisdom, the philosopher must literally take all knowledge to heart.

Exploding from the center of this heart are flames, which capture the passionate essence, the sparks of synthesis, which are the philosopher’s goal. The love of wisdom is the fire; that agonizing and decomposing torture to those who choose to walk the path of true knowledge. These flames are but a refining embrace to those who wish to be purified by the wisdom they seek.

In the center of these flames, an opened eye emerges. This eye of knowing signifies the achievement of wisdom. The philosopher who has sought and found wisdom has his eyes opened to the truth, which many still do not see, as in the allegory of the cave (*The Republic*, Book VII). However, just as is noted in that allegory, the experience of having one’s eyes opened is a painful process, a crucible.

Fortunately, this agonizing process is worthy, which is shown by the wings that emanate from the four corners of the heart. Like Red Bull, philosophy also gives us wings that liberate us from former inaccuracies, both about our selves and the world around us. The wings in the logo each point in a different direction, which would seem to make flying difficult, were we concerned with linear destinations. Instead, these wings seem more appropriate for ascension, into the realms of enlightenment.

H. Hooks

# Students Speak Out

## Another Look at Patriotism

Recently there has been an attempt by the president to unify this country in a War Against Terrorism. This war has entailed an invasion of Afghanistan, a War on Iraq, and the adoption of a bill commonly called the Patriot Act. For the most part his initiatives have been successful. People's patriotic spirits have soared. It may be time, though, to step back and take a more critical look at the nature of this spirit.

During Operation Freedom, Bush received support without having to provide any evidence to the American people, specifically concerning his allegations of their possessing weapons of mass destruction. There ended up being no connection between al-Qaida and Iraq, despite the president's claim otherwise. There were no weapons of mass destruction despite the government's assurance that they knew where the weapons were located. Later, the government tried to justify its act on the grounds that Saddam violated a UN treaty. America however was not the treaty's enforcer and was prohibited from invading Iraq according to Article 2 § 4 of the *UN Charter*. In addition, it has violated its own share of international disarmament treaties such as the SALT I. Finally, Bush claimed he was liberating the Iraqi people as their right to self-determination was and continues to be ignored, meanwhile, corporations are rushing in to utilize the nation's rich natural resources.

The Patriot Act also stands in need of examination. It is a return to the days when the FBI engaged in domestic intelligence. The reason though that many of the FBI's phone tapping privileges were revoked was because of abuse by officials. Martin Luther King, Jr. is a high profile example of why the government can't be trusted. King's phones were tapped and his personal life was monitored by the FBI. The government reasoned that it was in the nation's interest because of his "communist" connections. The personal information was then intentionally leaked to newspapers in a deliberate attempt to discredit him. Today, the information gathered by the FBI can and is still being used to silence or discredit those who oppose an administration's power. Look at the recent episode where nine hundred FBI files were found on Hillary's desk. When the impeachment process came to light, many Republican's personal affairs mysteriously came to light and two top Republicans resigned. It is not simply that the FBI shouldn't employ surveillance of citizens; they have a track record of misusing power. A likely scenario: a student checks out books on civil disobedience for a school project or even just for personal edification. One of the books read for this endeavor is, *Civil Disobedience*, by Leo Tolstoy, commonly labeled as an anarchist. Under the Patriot Act, this student's choice would be flagged and he could be arrested, held without being charged, and deported. Meanwhile, due to their hardcore termination of 'terrorism' he lose such rights as the ability to get in contact with civil liberties groups (*i.e.*, the ACLU) or the liberty to exercise his right for a public hearing.

Americans everywhere are supporting the government by believing that it is their patriotic duty and that the government can blindly be trusted. What our people need to realize is that patriotism is nothing more than a positive mirage of nationalism. A government's power rests fundamentally in its corrosive abilities and draws its power from the people. Even if one claims that patriotism is adherence to some principle of freedom, the government is able to function only by limiting that freedom. Whether it's a "necessary evil" is irrelevant. To a freedom-loving patriotic spirit, it is still an evil, and not something to be loved or encouraged. It should be evident that with this trade off in power, any time that there is an increase in the government's capabilities there is an increased threat to society even if the government is benefiting society. Unless the people critically watch the government, it will become the masters of the people it is supposed to serve. This condition is seen when the people are focusing more on supporting the government than on protecting themselves. Nationalism by definition is a devotion to one's government and putting one's own government's interest above the welfare of other nations. This is exactly what those describing themselves as patriotic have done, both with the Patriot Act and with the War on Iraq. A critical eye, not patriotism, is what should be developed by those whom truly love the freedom that they believe is essential to a healthy nation.

The over-use of the term 'patriotism', for example, has become a method by which the government manipulates the people into supporting its objectives as it relinquishes their civil liberties. The right hand man to Hitler, Hermann Goering, said an important insight at the Nuremberg Trials, "Voice or no voice, the people can always be brought to the bidding of the leaders. [This] is easy. All you have to do is tell them they are being attacked, and denounce the peacemakers for lack of patriotism and exposing the country to danger. It works the same in any country." Now may be good time to step back and reconsider how people should be examining the administration's proposals.

J. Knicely

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## Osoinach Student Lecture Series

**Paul Boshears**

**"The Tenants of National Socialism: At Least It's an Ethos!"**

**Tuesday, November 11, 2003**

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**BB151**

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