

Robert E. Ferrell

ABSTRACT

This paper attempts to justify the translation into English of Jose Vasconcelos' 1945 work, *Logica Organica*. Although one might suspect that this work is dated and of little relevance to today's problems, the opposite is the case. The translation is in part justified as a reaction against today's climate of increased cultural chauvinism, reductive isolationism, and the domineering insolence of the "English only" movement.

Ironically, today's increased funding for scientific research in the empirical tradition helps maintain the atomistic and materialist presuppositions; and, for the most part, academia continues in the Newtonian legacy half a century after the astonishment caused by Heisenberg. Yet, behind this brave attempt at pragmatic objectivism is an increased feeling of doubt. Even prominent status-quo physicists admit that the mechanical, mathematical model does not catch the vitality of life. This realization was clear to Vasconcelos five decades ago and is revealed to the English-only public through the belated translation of his thought. In Vasconcelos' work is discovered an open-ended, nondogmatic, timeless, necessary supplement to number theory, symbolic logic, and formal logic. Moreover, his eloquent, often difficult style is more like the present-day deconstructivists than the essentially analytic approach of even the most "organic" of the systems theorists.

As the world becomes increasingly smaller and unable to maintain isolationist facades, and as the world's vulnerability becomes more obvious, the interdisciplinary approach initiated by Vasconcelos becomes more attractive. From world to family governments, the relationships of parts within the whole are of paramount importance. The attempt at objective, value-free knowledge has resulted in spectacular technological success, while maintaining equally spectacular side effects, such as,

pollution, alienation, and the threat of extinction. Vasconcelos' philosophy began with a rejection of his legalistic and positivistic heritage, and he spent his time and thought in an effort to return ethical, aesthetic, and religious values to the empty logic of his day. In today's world, divided largely into the instrumental, technological commonsense approach on the one hand and the utopian or aesthetic dreamers that tend toward nihilism and escapism on the other, the few humanists who address themselves to the ethical problems—to the values ignored and denied by present-day attempts to be "scientific"—have a predecessor in the aesthetic turn of Vasconcelos.

THE AESTHETIC SIGN

Robert Kidd, Jr.

ABSTRACT

This paper considers C. S. Peirce's theory of signs and compares it with Nelson Goodman's account of the aesthetic sign. While these two notions may seem prima facie quite different, I argue that there is actually a close similarity between the two accounts. I analyze Goodman's concepts of reference and exemplification in the context of works of art. Ultimately, all signs or labels that denote a picture are "Goodman-signs." However, Peirce's concept of interpretant is needed for distinguishing Goodman-signs of pictures from other signs that may denote them. But, if this is the case, we need not resort to the concepts of exemplification and Goodman-signs to explain how works of art function as signs, since this can be done directly by means of the concept of interpretant.

THE VOCABULARY OF VIRTUE AND VICE

Raymond Kolcaba

ABSTRACT

The number of virtue and vice terms in ordinary language far exceeds the number treated in any ethical theory. The extensive analysis that some of these terms require, as well as the complex relations among them, indicates that most of the work toward constructing a unified theory of the virtues has not been done. In this paper, I take some preliminary steps toward the development of such a theory.

After delimiting and defining the nature of virtue and vice, I present an extensive list of such terms. Concurrent with this task, I attempt to support several conclusions. First, virtue and vice terms have descriptive power; and, second, the possession of virtues and vices limits a person's nature. A third conclusion is that the language of virtue and vice is needed within explanations and predictions of most deliberate behavior. My last point is that the concept of a self would be impoverished if virtues and vices were excluded from descriptions of it.

THE EMOTIONAL "BETWEEN":
NOTES FOR A THEORY OF EMOTION

Robert A. Reeves

ABSTRACT

Philosophy's attitude toward emotion has been consistently ambivalent: on the one hand, emotions have been viewed as the opponents of rationality and objectivity; on the other hand, certain emotions figure significantly in the positions of several of the important philosophers—*eros* for Plato, benevolence for Hume, respect for Kant. Not till Heidegger's *Being and Time* was the "subjective" nature of emotion called into question. Heidegger showed that emotion is basic to an apprehension of the world and, therefore, to an understanding of the world.

I base my suggestions for future philosophy of the emotions on Heidegger's discoveries. My main hypothesis is that emotions are not to be regarded as properties of persons but as properties of the situations persons find themselves in when they are affected emotionally by an object, whether human or not. Emotions, in other words, are properly viewed as neither subjective nor objective but as existing in the "between"—in the relation between experiencer and world.

THE ILIAD'S FORESHADOWING OF PLATO

Semon Strobos

ABSTRACT

The movements of Achilles' soul during the *Iliad* can be read as a proto-dialectic concerning the virtue "honor" or more precisely *time*. The definition and meaning of *time* for Achilles undergoes revision dialectically through a dialogue of argument between Achilles and his interlocutors and between Achilles and events. The philosophical moves, countermoves, points made, disputed; the antitheses presented, syntheses arrived at; and even the final existential "resolution" of the argument all foreshadow similar performances by Plato in the *Dialogues*, particularly in *Gorgias*, the *Republic*, and the *Phaedrus*.

CONTRIBUTORS

H. G. Alexander has served the New Mexico and West Texas Philosophical Society for almost twenty years as Secretary-Treasurer. From 1947-65, he was Chair of the Department of Philosophy at the University of New Mexico, where he taught from 1935 until retirement in 1975.

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Joseph Barnhart, PhD, Boston University, is the author of *Religion and the Challenge of Philosophy*, *The Study of Religion and Its Meaning*, and other books. His articles have appeared in *Harvard Theological Review*, *Process Studies*, *The Personalist*, and other journals. His first novel—on the lost letter of Laodicea—will appear late in 1990, and he is currently working on a large novel on the theme of theodicy.

Houghton Dalrymple has had articles appear in *Southwest Philosophical Studies*, *Philosophical Topics*, and *Contemporary Philosophy*, and he has published two texts on introductory logic. His areas of specialization are British empiricism, philosophy of mind, and action theory. He has taught at McMurry College, Auburn University, the University of North Texas, and the University of Texas at Arlington. He now resides in Arlington, Texas.

Dane Depp is employed at New Mexico Highlands University. He specializes in recent French philosophy, phenomenology, and philosophy of psychology. His work has also appeared in *The Journal of the British Society for*

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Robert E. Ferrell studied interdisciplinary studies at the University of Texas in El Paso. Unable to find employment in academia, he is now in the real world, and possibly the best of all possible worlds: administration in military construction. He looks forward to some point in the future when he will have the time to indulge in structuralist epistemology.

Gilbert Fulmer teaches philosophy at Southwest Texas State University, San Marcos, Texas.

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Robert A. Reeves (PhD 1984) has been employed for the past few years at and around the University of New Mexico. His concentrations include philosophy of religion, medieval philosophy, and Indian philosophy, especially Buddhism. Currently he is working on two collections of essays, one on early Buddhism, the other on the theory of emotion. Some of these essays have appeared in this journal.

Semon Strobos, a Lecturer at Southwest Texas State University, was born in the Netherlands and has lived in France and various parts of the US. He studied comparative literature at the University of Chicago with Saul Bellow, David Grene, and Bruno Bettelheim among others. He publishes in philosophy, psychology, creative writing, and literature.

Larry G. Taylor received a BA in English from the University of Texas at Austin and an MA in English from the University of North Texas. In philosophy, he has an MA and PhD from Florida State University. Presently he is Associate Professor of Philosophy at New Mexico Highlands University.

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On the Contents page, Gilbert Fulmer was incorrectly listed as Gilber Fulmer.

On page 36, the following line was omitted at the bottom of the page:

or present perceptual novelty. These may divide into children's