

Chapter 1 : What Does "Engaged" Philosophy Look Like? (Guest Post) - Daily Nous

Engaged Philosophy gives faculty and students tools to implement activist or service projects in philosophy classes—assignment guidelines, sample projects, and testimonials and data supporting civic engagement results.

Socratic method Perhaps his most important contribution to Western thought is his dialectic method of inquiry, known as the Socratic method or method of "elenchus", which he largely applied to the examination of key moral concepts such as the Good and Justice. It was first described by Plato in the Socratic Dialogues. To solve a problem, it would be broken down into a series of questions, the answers to which gradually distill the answer a person would seek. The Socratic method has often been considered as a defining element of American legal education. The Socratic method is a negative method of hypothesis elimination, in that better hypotheses are found by steadily identifying and eliminating those that lead to contradictions. An alternative interpretation of the dialectic is that it is a method for direct perception of the Form of the Good. Little in the way of concrete evidence exists to demarcate the two. The lengthy presentation of ideas given in most of the dialogues may be the ideas of Socrates himself, but which have been subsequently deformed or changed by Plato, and some scholars think Plato so adapted the Socratic style as to make the literary character and the philosopher himself impossible to distinguish. Others argue that he did have his own theories and beliefs. Consequently, distinguishing the philosophical beliefs of Socrates from those of Plato and Xenophon has not proven easy, so it must be remembered that what is attributed to Socrates might actually be more the specific concerns of these two thinkers instead. The matter is complicated because the historical Socrates seems to have been notorious for asking questions but not answering, claiming to lack wisdom concerning the subjects about which he questioned others. When he is on trial for heresy and corrupting the minds of the youth of Athens, he uses his method of elenchos to demonstrate to the jurors that their moral values are wrong-headed. He tells them they are concerned with their families, careers, and political responsibilities when they ought to be worried about the "welfare of their souls". Socrates also questioned the Sophistic doctrine that arete virtue can be taught. He liked to observe that successful fathers such as the prominent military general Pericles did not produce sons of their own quality. Socrates argued that moral excellence was more a matter of divine bequest than parental nurture. This belief may have contributed to his lack of anxiety about the future of his own sons. Also, according to A. According to Xenophon, he was a teleologist who held that god arranges everything for the best. He mentions several influences: Prodicus the rhetor and Anaxagoras the philosopher. Perhaps surprisingly, Socrates claims to have been deeply influenced by two women besides his mother: The following are among the so-called Socratic paradoxes: No one errs or does wrong willingly or knowingly. Virtue is sufficient for happiness. Therefore, Socrates is claiming to know about the art of love, insofar as he knows how to ask questions. For his part as a philosophical interlocutor, he leads his respondent to a clearer conception of wisdom, although he claims he is not himself a teacher Apology. Perhaps significantly, he points out that midwives are barren due to age, and women who have never given birth are unable to become midwives; they would have no experience or knowledge of birth and would be unable to separate the worthy infants from those that should be left on the hillside to be exposed. To judge this, the midwife must have experience and knowledge of what she is judging. These virtues represented the most important qualities for a person to have, foremost of which were the philosophical or intellectual virtues. Socrates stressed that " the unexamined life is not worth living [and] ethical virtue is the only thing that matters. It was not only Athenian democracy: Socrates found short of ideal any government that did not conform to his presentation of a perfect regime led by philosophers, and Athenian government was far from that. The Tyrants ruled for about a year before the Athenian democracy was reinstated, at which point it declared an amnesty for all recent events. He believed he was a philosopher engaged in the pursuit of Truth, and did not claim to know it fully. It is often claimed much of the anti-democratic leanings are from Plato, who was never able to overcome his disgust at what was done to his teacher. In any case, it is clear Socrates thought the rule of the Thirty Tyrants was also objectionable; when called before them to assist in the arrest of a fellow Athenian, Socrates refused and narrowly escaped death before the Tyrants were overthrown. He did, however, fulfill his duty to serve as

Prytanis when a trial of a group of Generals who presided over a disastrous naval campaign were judged; even then, he maintained an uncompromising attitude, being one of those who refused to proceed in a manner not supported by the laws, despite intense pressure. Irvine argues that it was because of his loyalty to Athenian democracy that Socrates was willing to accept the verdict of his fellow citizens. As Irvine puts it, "During a time of war and great social and intellectual upheaval, Socrates felt compelled to express his views openly, regardless of the consequences. As a result, he is remembered today, not only for his sharp wit and high ethical standards, but also for his loyalty to the view that in a democracy the best way for a man to serve himself, his friends, and his city—'even during times of war—is by being loyal to, and by speaking publicly about, the truth. In the Symposium, Socrates credits his speech on the philosophic path to his teacher, the priestess Diotima, who is not even sure if Socrates is capable of reaching the highest mysteries. Further confusions result from the nature of these sources, insofar as the Platonic Dialogues are arguably the work of an artist-philosopher, whose meaning does not volunteer itself to the passive reader nor again the lifelong scholar. According to Olympiodorus the Younger in his Life of Plato, [] Plato himself "received instruction from the writers of tragedy" before taking up the study of philosophy. These indirect methods may fail to satisfy some readers. It was this sign that prevented Socrates from entering into politics. In the Phaedrus, we are told Socrates considered this to be a form of "divine madness", the sort of insanity that is a gift from the gods and gives us poetry, mysticism, love, and even philosophy itself. Today, such a voice would be classified under the Diagnostic and Statistical Manual of Mental Disorders as a command hallucination. In the play, Socrates is ridiculed for his dirtiness, which is associated with the Laconizing fad; also in plays by Callias, Eupolis, and Telecleides. Other comic poets who lampooned Socrates include Mnesimachus and Ameipsias. In all of these, Socrates and the Sophists were criticized for "the moral dangers inherent in contemporary thought and literature". Prose sources Plato, Xenophon, and Aristotle are the main sources for the historical Socrates; however, Xenophon and Plato were students of Socrates, and they may idealize him; however, they wrote the only extended descriptions of Socrates that have come down to us in their complete form. Aristotle refers frequently, but in passing, to Socrates in his writings. Although his Apology is a monologue delivered by Socrates, it is usually grouped with the Dialogues. The Apology professes to be a record of the actual speech Socrates delivered in his own defense at the trial. In the Athenian jury system, an "apology" is composed of three parts: Plato generally does not place his own ideas in the mouth of a specific speaker; he lets ideas emerge via the Socratic Method, under the guidance of Socrates. Most of the dialogues present Socrates applying this method to some extent, but nowhere as completely as in the Euthyphro. What is the pious, and what the impious? The soul, before its incarnation in the body, was in the realm of Ideas very similar to the Platonic "Forms". There, it saw things the way they truly are, rather than the pale shadows or copies we experience on earth. By a process of questioning, the soul can be brought to remember the ideas in their pure form, thus bringing wisdom. Cyrenaics Immediately, the students of Socrates set to work both on exercising their perceptions of his teachings in politics and also on developing many new philosophical schools of thought. Aristotle himself was as much of a philosopher as he was a scientist with extensive work in the fields of biology and physics.

Chapter 2 : Department of Philosophy :: Biennial Engaged Philosophy Workshop

The Centre for Engaged Philosophy Historically, philosophers have been deeply involved in public affairs and the social issues of the day. However, in the past century philosophy has generally shunned such involvement, creating an intellectual culture of isolated reflection.

History[edit] This section is about the history of philosophers as an occupation. For a history of philosophy in general, see History of philosophy. Ancient Greece and Rome[edit] The separation of philosophy and science from theology began in Greece during the 6th century BC. In his Symposium , he concludes that Love is that which lacks the object it seeks. Therefore, the philosopher is one who seeks wisdom; if he attains wisdom, he would be a sage. Therefore, the philosopher in antiquity was one who lives in the constant pursuit of wisdom, and living in accordance to that wisdom. These disagreements gave rise to different Hellenistic schools of philosophy. In consequence, the ancient philosopher thought in a tradition. The first is the natural inclination of the philosophical mind. Philosophy is a tempting discipline which can easily carry away the individual in analyzing the universe and abstract theory. With the rise of Christianity, the philosophical way of life was adopted by its theology. Thus, philosophy was divided between a way of life and the conceptual, logical, physical and metaphysical materials to justify that way of life. Philosophy was then the servant to theology. The modern university requires professionals to teach. Maintaining itself requires teaching future professionals to replace the current faculty. Therefore, the discipline degrades into a technical language reserved for specialists, completely eschewing its original conception as a way of life. Gregory of Nyssa , for example, describes how his sister Macrina persuaded their mother to forsake "the distractions of material life" for a life of philosophy. In the last analysis, its goal is to give students opinions which are to the liking of the minister who hands out the Chairs As a result, this state-financed philosophy makes a joke of philosophy. And yet, if there is one thing desirable in this world, it is to see a ray of light fall onto the darkness of our lives, shedding some kind of light on the mysterious enigma of our existence. With the rise of the university, the modern conception of philosophy became more prominent. Many of the esteemed philosophers of the eighteenth century and onward have attended, taught, and developed their works in university. The last considerable figure in philosophy to not have followed a strict and orthodox academic regime was Ludwig Wittgenstein. According to a study by the National Research Council as reported by the American Philosophical Association , Outside academia, philosophers may employ their writing and reasoning skills in other careers, such as medicine[vague], bioethics , business, publishing, free-lance writing , media, and law.

Chapter 3 : Philosopher - Wikipedia

Engaged Philosophy aims to help other philosophy professors and their students join us in civic engagement. The site facilitates organizing, participating in, sharing, studying, and disseminating the results of civic engagement projects in philosophy classes by showcasing examples of student work and by providing syllabi, results, and.

In lieu of an abstract, here is a brief excerpt of the content: Essays in Honour of David Braybrooke. University of Toronto Press. His contributions to philosophy and political theory have been enormous; so, too, has been his influence. He was the first professional philosopher I saw when I was a beginning student, aside from my immediate teachers. I vividly recall the announcement of his impending talk, with the suggestion that even undergraduates might be welcome. Years later, my first academic job was in his Department of Philosophy at Dalhousie in Halifax. There I got to know David and felt his moral presence in the department, a presence that is hard to overstate. Fellow philosophers were simply not allowed to be disrespectful to one another, and once a week the whole department had to lunch together. It is hard to imagine anyone else having sufficient moral authority to pull it off, yet he did it with ease. It also includes some short, amusing pieces by David showing his literary [End Page] side. The volume finishes with a full list of his publications over the fifty year period, " He was, in fact, appointed to both the Philosophy and the Political Science Departments at Dalhousie until his retirement in For some years after that he taught at the University of Texas, but maintained his home in Nova Scotia, where he lives today. The quality of the papers is very high, making Engaged Philosophy a fine tribute. And the range of papers reflects his joint concerns with theoretical and practical issues. The title, Engaged Philosophy, perfectly captures it. Among the conversations I recall having with him, his interests ranged from the most esoteric issues in scientific realism, to ways of reading Pascal, to immediate concerns in local politics. David once ran for public office, and he served as president of the Canadian Philosophical Association. His pursuits exemplify the ideal blend of high theory and urgent practical problems. Plato, a very engaged philosopher, would be proud.

Chapter 4 : Emory Electronic Theses and Dissertations

The following is a guest post by Ben Baker, Louise Daoust, and Rob Willison (University of Pennsylvania) on a recent attempt at publicly engaged philosophy at the University Pennsylvania—“one that others might be interested in trying out elsewhere.*

But, more interestingly, it was, itself, an attempted exercise in philosophical engagement. Please find the full conference program here. The conference was interactive as well as intergenerational. Writing the paper took some time out of my busy schedule and was an added stress, but it was a stress I quite enjoyed. I wanted to write this paper. Shoutout to my grad student advisor, Justin Bernstein! Since I had not-the-greatest-sleep the previous night, I decided to have some coffee that morning, but the coffee made me jittery. I did a couple practice runs that same afternoon, so I had to miss two talks, but I calmed myself down, had lots of water accessible, and finally went into the conference room to present. There was a large risk involved, but I did it for the sake of philosophy club and for the sake of the work itself, because I truly believed it deserved to be heard. When Professor Weinstein gave his comments, I was blown away, to say the least. I could tell that he respected me as an intellectual, and that he put in effort and time to create a rich commentary that would have me thinking. Having had low times in the three weeks prior to the conference, I was finally feeling like a significant member of the communities in which I involve myself; the presentation and the respect everyone paid it boosted my morale significantly. Thirteen-year-old me, preparing to leave war-torn country after war-torn country for the United States, only wanted to survive and have another chance at life, but Philosophy Club gave her future self so much more than those simple demands. Having the next generation of scholars in the room makes us realise that we are part of a tradition, whose future must be nurtured. Open-mindedness to new questions and areas of concern is simply obvious in such a context—“after all, it is these young people who will set the philosophical agenda one day, and little wonder if their interests may develop beyond ours, as ours did from the generations that preceded us. And in the presence of those who may—“or may not—“be our future graduate students and colleagues, it seemed doubly important to prevent debate from devolving into the combative and corrosive extremes that often serve only to alienate outsiders; the sessions combined sustained criticism and robust dissent with constructive proposals and a desire to seek common ground—“a model that could serve well in other contexts. Finally, the company of those who are taking their first steps in philosophy reminds us of the past, of why we started to care about the subject in the first place; throughout the conference, difficult topics in philosophy of language, political philosophy, social epistemology philosophy of science and metaethics were placed in the context of the urgent, fundamental questions that make these issues important. When we make sure to frame our dense and difficult debates within these overarching questions and motivating concerns, it makes the vital task of engaging with our wider society all the easier—“for these are often the interests that, at some level, philosophers share with others. But it also makes for better philosophy. Rigour and attention to detail are cardinal virtues of the philosopher, but they are not an end in themselves; they are instrumental to the deeper and broader goals of answering these urgent and general questions. Holding more of our discussions in the company of an intelligent and curious public, as we saw at U Penn, seems like a good strategy for ensuring that. Tevin Julien, Northeast High School: During the conference, I was blessed to be able to give comments for Dr. Even though I was super nervous my peers gave me the confidence to do my best. While giving my comments I felt everyone was engaged as I spoke with wisdom. When I spoke my final words, I was greeted with a firm handshake from Dr. Throughout the day, I was engaged with many philosophers who spoke with passion while they presented their research. By the end of the night, I realized that these individuals are just like me, people doing what they love. Naomi Scheman , University of Minnesota: I submitted an abstract to the Philosophy and Engagement conference because the topic intrigued me—“although I thought that the question about whether or not we should be engaged was wrongly framed—“and because people I like and admire were among the keynote speakers. Their own presentations and their comments on faculty presentations were stunning, and I was overwhelmed by their reflections on why and how philosophy matters to them—“the delight they took in thinking hard, the opening

up of realms of questions, their enthusiasm and hopefulness, their willingness to question and challenge, their confident claiming of space for their voices and perspectives, the knowledge that they are valued members of this ancient, too often elitist and exclusionary, practice. Alexis Cerezo, Bodine High School: Being in a room full of people who just wanted to learn about interesting topics and share their own wisdom made this space very special and inviting. A perfect environment for everyone, not just philosophers! Antwain Golson, Bodine High School: Having participated in this conference, I have truly learned to embrace the energy in philosophy. Critical thought and analysis are a part of my everyday world. The conference surrounded me with intellectual people who wanted to see me do well and to share their own thoughts. Lynne Tirrell, UMass Boston: The preparation and enthusiasm of the high school students was terrific, and I think it was important that they were on the program as both speakers and commentators. The tone was constructive throughout, the atmosphere collegial, and it was very clear that the Penn folks felt very comfortable with each other—the Philosophy Club members, the grad students, and the faculty who participated. Programs like this teach high school students so much more than philosophy. They were poised and excited to share their ideas. That was wonderful to see. They will carry that with them whatever they wind up doing, and they will remember the respect they earned and received while at the conference. Maybe on that last one! All the talks were accessible, interesting, and gave me a lot to think about. I thought the conference was special.

Chapter 5 : Socrates - Wikipedia

Eduardo Mendieta is a professor of philosophy at Penn State, University Park, and associate director of the Rock Ethics Institute. He hopes that his affirmation of others' humanity can nudge the wo.

For one thing, describing yourself as a philosopher still retains an air of pretension. I think there are probably a few reasons for this belief, and thinking about them not only allows us to debunk them, but allows us to understand why an enterprise like Cogito is so important. The first reason I believe the belief that being a philosopher means being a little bit pretentious pervades is because philosophers have established themselves as people who judge the activities of others, and who celebrate the intellectual life. Aristotle, whose work on morality and the flourishing life is still widely referenced today, argued that the life lived in contemplation “that is, the philosophical life” was the most virtuous life of all. Few philosophers today would agree with his conclusion, but there is still a cultural aura around philosophy that associates it rightly with the life of the mind, and with the belief that the life of the mind is superior to other modes of living. Do philosophers believe the life of the mind to be superior to other modes of living? It is partly our ability to reflect upon the world and our interior experience that allows us to act with agency over our own lives, and therefore to make decisions that are genuinely our own. In this sense, philosophers do afford some special privilege to the life of the mind. But the examined life does not require a person to be widely-read on the philosophical classics; nor does it demand that a person dedicate his or her life to intellectual reflection. Rather, it simply means looking more closely at the everyday experiences that define our lives to ensure that these phenomenon deserve the central role they play in our lived experiences. In fact, in order for it to serve in guiding the lived experience of individuals, it is actually a deeply practical enterprise. Another Greek philosopher, Epicurus, believed that a philosophy that did not assist a person in living a flourishing life was akin to medicine that did not heal the body: This is a little extreme: This brings me to the second reason why those who self-describe as philosophers might be received with raised eyebrows: This is not entirely the fault of philosophers: Still, the result has been that philosophers have no time to explain their study of 16th century transcendental idealism to anyone other than the minute group of experts who populate that specific field of study. For the lay observer, the discipline can often appear so far removed from reality that it could never bear reasonably upon it. If the bulk of philosophers once challenged this assumption, it seems to me that many have stopped. As thinking in some areas has grown increasingly concerned with very specific, nuanced, and technical debates, the process of translating them to philosophers outside the specific subfield can be laborious “letalone to an untrained mind. From nagging curious minds in the Agora, philosophy” in some circles “has withdrawn from society altogether. This is because most of my work is in ethics: This represents quite a new and largely unconsidered development in philosophical thinking: These are really important questions, and ones that I do engage in regularly: However, there is so much more to philosophical explorations of human behaviour than determining whether or not a particular act is ethical or not. For instance, we want to understand how these ideas connect to our attitudes toward human flourishing, happiness, and the common good - questions that I also tend to address in my work. What I hope to do though, through my postings on this blog, is to figure out this distinction more clearly. For example, a discussion might begin by exploring whether pirating Game of Thrones is unethical or not it is , before moving to a discussion of the ways that we think about responsibility, our attitudes toward art, and the influence of market consumerism in shaping our opinions. In this way, I hope to help people to look a little bit closer at the practices and behaviours that define our lives.

Chapter 6 : Philosophers on the Ground: Practicing Engaged Philosophy in by Samantha Noll on Prezi

The Engaged Philosopher The intersection between philosophy and popular culture. Thomas E. Wartenberg, Ph.D., is a philosophy professor at Mount Holyoke College.

Chapter 7 : Engaged Philosophy « Civic Engagement in Philosophy Classes

Through the creation of the Engaged Philosophy Internship Program (EPIP), MSU's Department of Philosophy is hoping to change how the world views philosophy. The program connects philosophers with projects and interests outside of academia and includes work with community organizations and other.

Chapter 8 : College of Arts & Letters - Changing the World with Engaged Philosophy

GOODCHILD: Engaged Philosophy of Religion 53 JCRT () selective interpretation, and narcissistic defence of identities and investmentsSpeech is. constructed to serve the passions rather than serve the truth.

Chapter 9 : Business Philosophy " Engaged Companies

It's fine to say you study philosophy, or teach it, but to say that you are a philosopher is, in the eyes of many, to claim access to some esoteric truth, or to be enlightened above one's fellows.