

Applied philosophy... why?

Applied Philosophy: A Critical Imperative

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المخلص : يتعلق المقال بتقديم مضمون الفلسفة التطبيقية على أنها أسلوب للحياة وطريقة للعيش، على شاكلة الطرق التي كان الإغريق يحيونها بفلسفتهم ويعيشونها بتفلسفهم. فلسفة مفعمة بالحياة، فلسفة محايثة مجاورة الأشياء القريبة والقريبة جدا، بحيث تتحرر من التقاليد السكولائية للقرون الوسطى وأثارها في فعل التفلسف في الفترة الحديثة والمعاصرة . وتفرض على فيلسوف الحياة أن يغير مكان إقامته، أن يقيم في هذا العالم، كإنسان بين الناس، لا أن يهرب من الواقع ويحتفي في برج العاجي، داخل قلاع الميتافيزيقا (بمفهومها القديم). الكلمات المفتاحية: فلسفة ، محايت ، تديبر ، حياة ، معرفة.

Abstract:

The article is concerned with presenting the content of applied philosophy as a way of life and a way of living, similar to the ways that the Greeks revived with their philosophy and lived with their philosophizing. A philosophy full of life, a philosophy that is immanent and adjacent to things that are close and very close, so that it is freed from the scholastic traditions of the Middle Ages and their effects on the act of philosophizing in the modern and contemporary period. It imposes on the philosopher of life to change his place of residence, to reside in this world, as a human being among people, not to escape from reality and take refuge in his ivory tower, within the castles of metaphysics (in its old concept).

Keywords: philosophy, immanence, management, life, knowledge.

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1.INTRODUCTION

What is application (conceptually) and how is it understood today?

What fundamental mission does philosophy serve, and how does it intersect with lived reality?

Do theoretical and applied aspects oppose each other, or do they complement each other, enriching one another?

Is it possible to have an application without theory?

If philosophy does not directly solve real-life problems, why then do contemporary philosophies such as feminist philosophy, environmental ethics, and other philosophical branches emerge in response to these challenges?

2.Applied philosophy:

Rasmussen¹ explains that applied philosophy is a subfield of philosophy that uses philosophical approaches and methods to address topics that are not primarily philosophical. These subjects are practical, realistic and affect the daily lives of contemporary individuals. Pure philosophy, on the other hand, applies to itself, that is, to philosophical problems such as the nature of reality, truth, knowledge, ethics, among others. In contrast, applied philosophy focuses on the application of philosophical methods to address large-scale non-philosophical problems².

-According to Rasmussen, applied philosophy is not limited only to applied ethics, although this is the best known and most precise in terms of philosophical construction. There is also applied epistemology and applied metaphysics, among other examples.³.

Applied philosophy returns to the Platonic division of the world and things to explore in depth the substance of simple but essential things to life. It offers man opportunities and forms to engage with and take interest in himself, inviting him to look at himself and his environment.

Applied philosophy, in this sense, is a way of life and a way of living, similar to the methods the Greeks used with their philosophy. It is a living philosophy, free from medieval scholastic traditions and their influences on modern philosophical practice.

While we acknowledge that speeches like these effortlessly refer to what we now recognize as applied philosophy, we also assert that the concept pertains to what is currently understood as the proximity of philosophy.

This philosophy boils down to inviting us to approach things that are close and very close. This means thinking about the things we touch, living next to the oven, etc. Thus, instead of getting lost in imaginary worlds or limiting oneself to examining high forms and being interested in distant and very distant things, applied philosophy obliges the philosopher of life to change his place of residence, to live in this world, as an individual among people, instead of fleeing reality and taking refuge in his ivory tower, inside the fortresses of metaphysics.

In this sense, for example, Nietzsche is described as a coward for running away from reality, just as Socrates is described as an enemy of life because he considered every moment as a harsh judgment, a serious illness, even without value.

Concerning close things, such as daily affairs, makes philosophy contradict the precepts of metaphysics, thus opening the way to questioning life as we experience it. And all of this has the authentic purpose of serving this life, here and now.

Here the approach changes, making the simple question a philosophical question par excellence, and things that have been neglected and excluded by metaphysics become priority. Thus, subjects such as food, clothing, climate... become subjects of great importance, if not the very heart of philosophical interest, of course within the framework of applied philosophy.

Applied philosophy, according to this perspective, requires reversing the equation, changing the habits to which traditional philosophy has held us captive. Instead of talking about ideals and absolutes, philosophy becomes linked to each moment of intimate moments that concern the being in its existence and even in its deepest instincts. Talking about the concepts of traditional philosophy simply becomes talking about absolutes, knowing that every absolute and every ideal is a pathological form arising from diseased instincts. It is therefore not surprising to note today a wide diffusion of applied philosophy in the West.

Although we find, in the history of philosophy, indications of several themes attributed to applied philosophy, as well as traces of this application in the great philosophers belonging to the thinkers. For example: entertainment and play in Pascal, the trick of

the mind in Hegel, the descent of philosophy from heaven to earth in Marx or the world of life in Husserl.

But the adoption of applied philosophy means considering philosophies as experimental laboratories where a series of recipes for managing life are formulated, as Epictet says: "The school of the philosopher is a medical clinic."

- • Theoretical philosophy, in its various traditional, modern or contemporary forms, is often accused of denying life itself. It is held responsible for misfortune, misery, suffering and even human illness. The lack of applied philosophy, which neglects issues directly relevant to individuals, has led to the destruction of humanity. Nietzsche illustrates this by lamenting the ignorance of everyday aspects and the lack of discernment, which transforms the earth into a field of suffering for many.

- • The absence of applied philosophy forces the individual to renounce himself, to repress his instincts, and ultimately, to destroy everything that is beautiful in life. For people, this results from their ignorance about what is beneficial or harmful to them in the organization of their daily lives, in their social interactions, in the choice of their companions at work and during leisure, as well as in their obedience to feelings aroused by nature and emotions provoked by art, in aspects of eating, sleeping and thinking.

- • There is no need to adopt a complicated posture. All philosophy consists of problems and problematic situations. It is therefore not necessary to create artificial and imaginary situations. This can only be achieved by changing the perspective on the

relationship between philosophy and humanity, by redefining philosophy itself. By going beyond theoretical philosophy and adopting an applied philosophy. Indeed, philosophy should be taught as it is lived.

- • Rather than focusing on inculcating isolated philosophical positions, we must encourage learners to think and act based on current problems and life questions. This is where the importance of applied philosophy manifests itself and becomes essential. This is where we need it in Arab societies to live better together.

- • It is easy to notice that most philosophical efforts always aim at the future. The fundamental question of applied philosophy is therefore: what is suitable for this individual? It is a question about the future that philosophy attempts to answer by outlining future visions and perspectives in its field of study. For example, the question of the future of physics is a philosophical question, as is that of artificial intelligence and its potential limits.

- • This leads us to say that philosophy is not simply a reflection removed from the real world nor a renunciation of the future. Its first goal is to discover the best path to the future. For example, political practice void of any political theory taking into account higher human values has no future. As they say, 'He who adds nothing to life is too much.'

- • Today more than ever, the task of applied philosophy is to provide perspective on contemporary human problems and to commit to understanding them. This is what the

contemporary German philosopher Jürgen Habermas was referring to when he asked, "What is philosophy for?" (Habermas, 1975, p. 25), emphasizing that philosophy must give up claiming absolute knowledge and become a thought about our existence here and now. We need to think deeply about the nature of our current existence in the world, what is happening there, and what has philosophical significance for us today.

- • Therefore, it is crucial at this stage not only to present the historical definitions of philosophy, which is a simple enumeration of facts, but to emphasize why it is necessary to think philosophically in our times. This does not only concern talking about philosophy as a subject or intellectual heritage, nor simply accumulating knowledge, but considering what leads us today to need philosophical practice as a method of approaching things and an attitude facing life.

- • Ultimately, the goal of philosophy is wisdom. And the purpose of philosophical reflection is the continuation and perpetuation of the love of wisdom. Wisdom here means the behavioral application of knowledge, a wisdom that man can apply or represent in reality. It is considered the highest, most valuable and important authority.

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2- David M. Rasmussen is an American professor and philosopher, born in 1937.

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² Lisa Said Abu Zeid's article: "Hal al-falsafah tatbiqiyyah fi'lan?" "Is Philosophy Truly Applicable?" published on the website "Believers Without Borders" in the section of Studies and Research. She is an Egyptian researcher specializing in women's and gender studies. Among her publications is "fi nazariyyat al-ma'rifah al-nisawiyyah" "On Feminist Epistemology" (First Book Series for Young Researchers, Issue 1, Egyptian Philosophical Association, 2019).

³ -Ibid