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A political perspective in Philosophical Life

Practicing philosophy to examine and enrich own's way of life

Workshop

Actually, it is perhaps not yet completely defined what is “Philosophical Life”, in spite of its often underlined close relationship with Philosophical Practice. Surely, starting from what some practitioners have written of it in their reflections (although naming it with different expressions, as “wisdom” or “Lebenskönnerschaft”), Philosophical Life seems to be involved with the incessant and methodical practicing in own's everyday living of philosophical thinking, that is of Socratic examination of own's ideas about world, human being, and own's identity itself. This is important also and overall when these ideas are intersecting the chooses which one, as social being and citizen in a social community, must do in his life to assume his Platonic “right place” in the world and his own responsibilities. Especially when such chooses compete and crash with his own desires and emotional reactions.

From this point of view, Philosophical Practice leaded as Philosophical Life shows to have a great and, up to now, too much neglected *political* aspect. This fact is not surprising, because one of the by practitioners most frequently quoted philosophers, Socrates, regarded as quite essential the political component of philosophizing.

Considering such a reflection, in this workshop we will try to experiment together the concrete, daily sense of practicing philosophy in our own life. We will do it after a short introduction, in which we try to highlight some (unjustified) implicit presupposes of some interpretation of Philosophical Practice, which assimilate too much it to (or proceed it from) helping professions, and which therefore consider it principally useful for individual well-being. On the contrary, Philosophical Practice must first of all make able the individual to rediscover his own identity of human being between human beings, of living being in living nature, so that he could be able to find anew sense and responsibility of his ethical and political acting.

After this introduction we will do a “free search community” (that is, without predefined work methodologies), consisting in a dialogical

confrontation between the participants, which will aim at a critical enquiry of some common chooses in daily life, seemingly obvious, but on the contrary outright ethical (and political) challenges for who would live philosophically his life. The confrontation will try to define a first, provisory but coherent and shared (intersubjective) justification of such chooses, and/or to find possible alternative behaviors, which could be more coherent and ethically justifiable that the previous chooses.