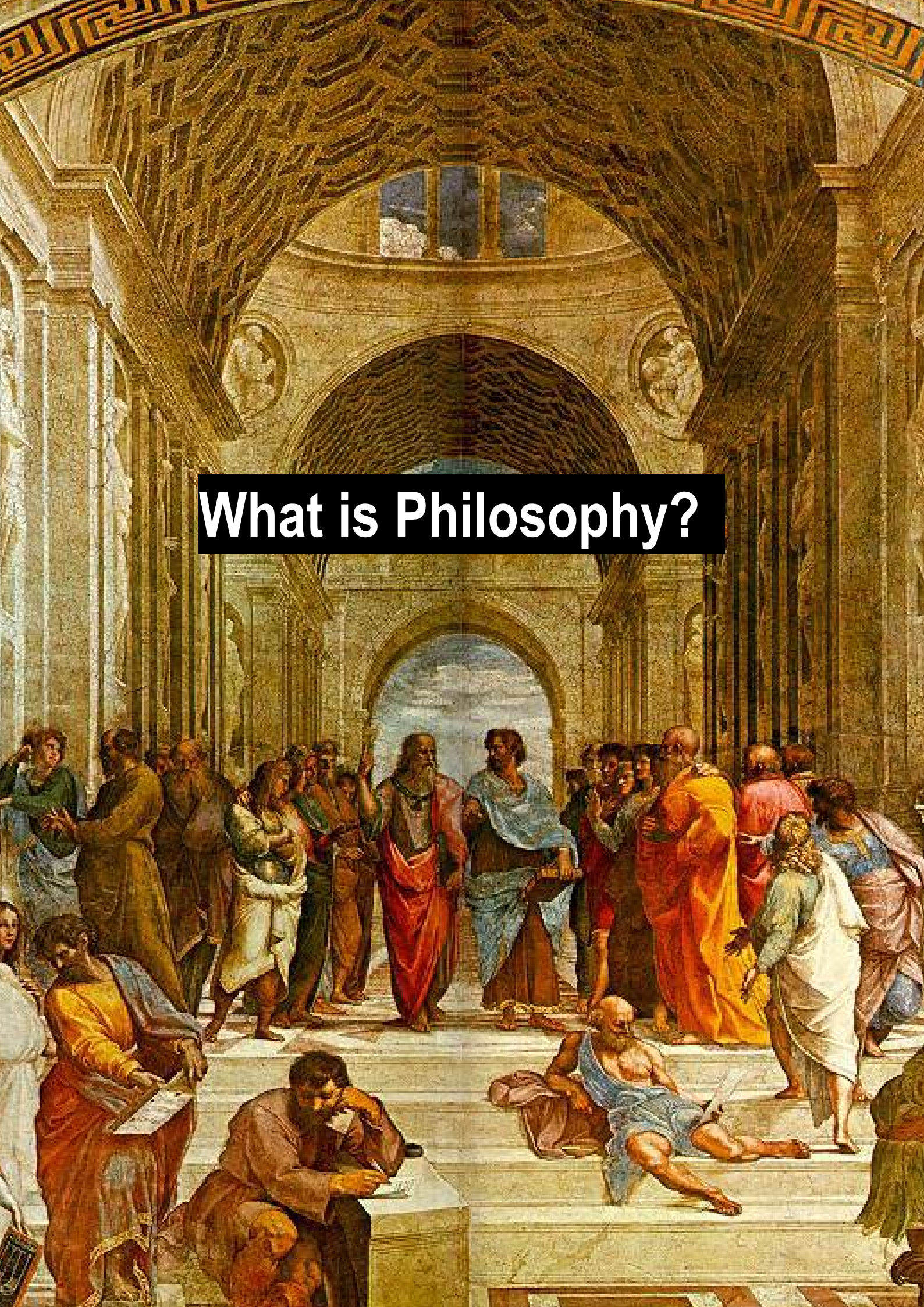


What is Philosophy?



WHAT IS PHILOSOPHY?

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There is no direct answer to the question of what philosophy is. There is an answer, but if you expect a direct answer like a pill, you will be left unanswered. Just as the answers to the concepts it works on are not like pills.

Of course, I am not talking about classical definitions, which are knowledge-based generalizations of the subject. Nor am I talking about the history of philosophy.

What I will explain will mostly reveal how philosophy is experienced rather than what it is directly, and this will give you the answer to the question we asked you.

Now then!

The most important question that philosophy directs at everything is the question of "what is". And we are directing this question to philosophy itself.

So let's begin!

But before that, I will mention a dialogue between Plato and Socrates.

Plato asks: Is virtue taught, or is it a natural gift, or is it acquired by practice?

In response to this question, Socrates says, "How can we answer these without knowing what something is?" And thus, the question of "what is virtue?" is asked.

If any concept is not defined clearly, it is not clear how to reach it. In addition, anyone can pull that concept wherever they want, which makes ideas unconceptualized and ambiguous.

Today, the reason why consensus cannot be reached in debates or why the discussion is of poor quality is because either the concepts are not known or there is no clear definition of those concepts. Today, many concepts can fall victim to perceptions; however, a knowledgeable person cannot make wrong right or right wrong.

So let's continue by giving one of my answers: I can say that philosophy is the pursuit of inquiry. It is being in the process of thinking, moving between concepts, defining and delineating boundaries between them, and being able to place everything in its proper place while thinking.

Philosophy is not like science; science is linear, but philosophy is more circular. You return to the same thoughts repeatedly, interpreting them over and over again.

When we describe philosophy as holistic thinking, what we are doing is breaking everything down into its parts and putting it back together again.

When we ask "what is philosophy?", we are making a demand for an answer, as with any "what is" question. However, the answer to this question can be a word or an idea.

We are not asking how philosophy is done or discussing its benefits by asking "what is philosophy for?".

We are directly demanding an answer to what it is. Therefore, we are requesting the answer to what it is. While I am speaking now, I am thinking and actually applying "what is philosophy" that I am trying to explain, but this is not the answer to the "what is" question.

Right now, I am performing logic actions based on causality. When we ask "what is" about anything, we demand its truth.

For example, when we ask the question "what is God?", there is no direct answer we can give because we do not know the essence of God.

Why? Because we do not know the truth about God.

Therefore, we give answers that we attach ourselves to, such as "God is truth" because we do not know the essence of God.

If our request with the question "what is" is not for truth but rather to demand an explanation, then Philosophy means "Philosophia" in Greek.

"Sophia" means wisdom, and "Philos" means love, so our explanation will be the pursuit of wisdom or "Hikmet" with the meaning of Eastern civilization, and thus we have actually made an explanation.

However, this is not the answer we are seeking. This is the meaning of the word "philosophy." Our question is what philosophy is, what its truth is, not just its literal meaning.

What does it mean to request or want something?

Is it to want its benefits or to want the thing itself?

Here, the question is not "what" but "why." And the answers it gives us are the answers of what can be gained.

If you want something for its own sake, then you should not be able to answer the question of "why." This reveals its groundlessness. If you can answer it, then you have only found the answers of its gains, not its truth.

Therefore, the question "what" demands truth through its groundlessness.

When we talk about doing philosophy, one of the answers we can give is to draw boundaries between concepts. We define what that concept is and what it is not within those boundaries.

Right now, I am trying to draw those boundaries while attempting to answer the question "What is philosophy?" I am trying to answer "what is philosophy" by doing philosophy.

Philosophy is a field of knowledge, but we are not talking about only one kind of knowledge: we are talking about knowledge of what exists or knowledge of what could exist.

For example, justice is an idea, right is an idea; when we ask what justice is, we are asking for the concept of this idea, not the literal meaning of the word. In fact, even if these types of conceptual ideas had literal meanings, they would always be explained through other concepts.

For instance, when I ask "what is justice?", I am aware that different people will have different answers, but let's try a simple definition. Justice is right, we say. But then, what is right? Once again, we are forced to turn to another conceptual idea. This is where philosophy comes in: by defining and drawing boundaries around these conceptual ideas, it distinguishes them from each other and eliminates misunderstandings that might arise from them overlapping or being confused with one another.

When we consider why this is so important, we realize that if we do not know what justice is, we cannot be just and cannot ensure justice. If we do not know what right is, we cannot give what is due. In Turkey in particular, many people are creating injustice by violating each other's rights due to their lack of knowledge about these concepts. You cannot apply what you do not know, so you must first learn.

Without knowing what honesty is, you cannot be honest. For instance, such concepts are not transmitted through information, but rather through experience; the honest behavior of your father, mother, grandfather, or friend who has an impact on your life serves as a role model and you learn what it means by applying it there. Alternatively, we learn these from the characters in the books we read or from the movies and TV shows we watch. This situation also reveals how important it is for societies to produce books, films, etc. Additionally, philosophy grounds the necessities. It presents what should be as an idea and connects them to causality.

Now, with what I have explained, I have given some answers to what philosophy does and how it is done, rather than what it is. However, I had to do this so that we could focus on the answer to what it is.

Let's pose a question: When we ask what modern philosophy is, is the answer we give the answer to what philosophy is?

Or when we ask what communist philosophy is, or what capitalist philosophy is, or what Plato's philosophy is, what we are doing is not asking what philosophy is.

Actually, I don't find the usage of names like "a philosophy" or "b philosophy" to be correct. These are ideologies, that is, ideas conceptualized with philosophy.

Communist ideology, capitalist ideology, or Plato's ideology are the names of the thoughts they obtained by systematizing them through philosophy. Such situations are the result of their intellectual richness, the accumulation of knowledge of the era, the political atmosphere, and what they understood as doing philosophy.

This does not give us the answer to what philosophy is, it gives us the answer to what Plato's philosophy is or what communist philosophy is, etc., the names of these ideologies that have been systematized by doing philosophy.

There are no individuals or ideologies within the definition of what philosophy is. However, the definitions made, which are not even definitions, are ideological interpretations. It interprets according to its own ideological position and presents it as a definition.

For example, if I looked at this issue from a perspective based on the thoughts of Kirkegaard or Schopenhauer and drew the framework from this perspective, I would have left out many other thoughts, including my own, and this would be an ideological perspective, not a philosophy definition.

Philosophy does not have this kind of ideological definition, nor does it have a conceptual definition. Philosophy is the state of being in the process of thought.

You cannot generally find the answer to what philosophy is in books or in many of your teachers.

The definitions generally take reference from the interpretations of third parties and try to answer them by showing them to you as a reference.

However, as I explained, it does not even come close to the answer to the question asked.

Now, I drew a frame here, and I continue to draw, but it is not very possible for me to give you the answer to this question on your behalf.

You will find the answer to this question yourself when you perform the action of philosophy or in the process of thinking. However, as I have distinguished between what and why, you should find the answer you have revealed by reaching pointlessness.

What do I mean? It's not about what philosophy is for, like being made of anything, but simply and only about its state of being due to itself. It is to find, discover its value, what it is, not its usefulness.

What we are looking for by asking the question we asked, that is, demanding its truth, is not a definition of a part of philosophy. It is directly what the whole is. It is not about what it does, but what it is.

Philosophy describes being in a process that allows you to think about what you think, think about what you think about, or think about others' thoughts and provide your own answers. It is a way of finding or not finding the answers you are looking for.

If you can uncover and systematize what remains in you from what you have found, then this structure is what I see as your philosophy, which must be defined as my ideology. Of course, in order to enter into this whole process, one must first ask questions, and these questions must consist of those regarding truth rather than ordinary ones.

For instance, the purpose of life, what you are or what you should be, the nature of existence and the causality of being, what is good and what is bad, and so on. From this perspective, when we look at philosophy, it is the name of the process that is driven by the desire to know everything that exists. When you discover what exists, reveal it, and begin to imagine what

should be, you reveal your own philosophy or ideology, not what philosophy is. Being in this process, going back and forth between what is and what should be, can reveal what your philosophy or ideology is. That's why I interpreted it as being in search. Someone who is in these searches is called a philosopher or thinker.

Now, if we ask why the main goal is to be in these searches, the answer is to become like a god; don't trigger immediately, what I mean is to want to know as He knows, to see as He sees. Because to possess the truth is to possess the truth, and the purpose of these searches is to reach the truth, to attempt to attain the truth. The god-like state I mentioned is not about becoming a god, it is about being close, resembling, and being close to the truth. The ability of God to be God is not solely based on possessing the truth. This pursuit is not primarily for the sake of knowing, but for the sake of being.

Therefore, philosophy is a way of life; it is a way of life that is constantly in search; it is being able to be in the process where finding or not finding what you are searching for is not important.