

## redefining philosophy

in this essay by bettcher, she questions the methodology of philosophy, and what constitutes proper research of the field.

she includes personal experiences into the matter, very much using the empirical evidence and perceptions of the members within to explain the very subject. this perspective opens up a “different” methodology which to some degree blurs the lines between philosophy, personal experience, and social activism.

## priest

priest argues that philosophy is the field of research which exists to question the assumptions which exist within the status quo. i don’t think this is accurate, by itself. this, to me, seems more close to politics and radicalism than it does to philosophy itself. of course, can coexist, and i believe they should... but that does not mean one is defined by the other.

he also claims that in other fields of research, thinkers are not allowed (or expected to) question some fundamental ideas. while it’s true that in the past people were ostracized for believing in heliocentrism, i believe it’s been a long time since people were allowed (and even motivated!) to question basic premises, even if only to pursue the constructive understanding of reality.

## russel

russel kind of touches an interesting point: if people don’t question the reality around them, they are not really (intellectually) free, in the sense that they have not been able to make their own decisions and choices. of course, as bettcher says, trans people are forced to do this on the daily. to me, this sounds very much like being on the outskirts of the accepted norms forces one to start thinking critically about things. they become philosophers because they need to.

## only constructive?

i don’t think we should look at trans philosophy as only useful for its constructive/illuminative aspect, since, at least from my personal experience, the very questioning of the assumed whys and hows of why i am the way i am is exactly what allows me to break the norms.

i do agree with bettcher, even if not with her separation of “trans philosophy” and “philosophy of trans phenomena” (which i’m not even sure i quite understand), in that we should demand a better methodology on how we approach the issues of trans people; and that the waters are muddy by default and necessarily.