

Philosophy as Practice

Shweta Singh

Every people speaks its own tongue of good and evil; this the neighbor does not understand. It has invented its own language of customs and rights. But the state lies in all the tongues of good and evil.

—Nietzsche, *Thus Spoke Zarathustra*

As a student and teacher of philosophy, I have often wondered how altruism, benevolence, and charity (A-B-C) became the cornerstone of helping the other. People—poor and rich, young and old—fall victims of exigencies of life. Humans have tirelessly worked to improve their conditions but circumstances of life proved their invincibility. All traditional societies improvise some kind of safety net and other residual arrangements. However, the growth of civilization and its complexities—industrialization, modernization, automation, war, and related ideological factors—have left individuals and communities unprotected. These unmitigated difficulties of life, especially amongst the vulnerable populations, usually drive private and public impulses to institutionalize help with the assistance of trained professionals. One of the twentieth century's social development endeavors has remarkably been fruitful in the social service sector.

I felt privileged to reflect on a book that explores the “philosophical foundations of social work” (Reamer, 2022). I am familiar with professional advancements in the West and many Asian countries. I read the scholarly authored book, now revised nearly three decades after its first edition. The author, as I read the Preface, is a renowned professor and seemingly well known in his field. As I have mentioned, my assessment of the book's subject is mainly from the vantage point of “philosophical foundations” that interest me the most. It's my earnest hope that social

Shweta Singh is a Researcher at the Education Research Center, Druk Gyalpo's Institute, Bhutan. She can be contacted at shwetasingh@academy.bt

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R Sandford



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