

## PHILOSOPHY AND LOGIC AS INESCAPABLE ORGANON FOR HUMAN DEVELOPMENT

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### Abstract

*Philosophy which is not possible without logic just as it is impossible to imagine life devoid of logic. Philosophy is a clearing house or a store house, a kind of museum of all field of human knowledge. It is equally an imperialist colonizing all fields of human endeavors. As a store keeper of knowledge, it is frugal in distributing its commodities but once distributed, philosophy assigns independence and autonomy to these commodities while they are still being existentially subordinated to it. As a colonizer it assigns territories out without giving warrant of possession to these territories. As a neo-colonialist, it finds another way, albeit disguised, of claiming these territories back in terms of exercising control over disintegrated disciplines. This paper is intended to articulate “a fortiori” the inescapability of “lumen naturale intellectus”<sup>1</sup> as man’s imperative for human development. At the end of this research we shall have succeeded in presenting philosophy as the home of, and always at home with, those problems with which other fields cannot cope. Thus philosophy remains a “medicina mentis,”<sup>2</sup> a ‘terminus a quo et terminus ad quem’<sup>3</sup> of all disciplines and is thus a ‘ratio essendi’ for human development. We used expository method of approach in this paper.*

### Introduction

Untrained mind is totally berserk of ingredients for human development. Such mind may have everything except peace, calmness or serenity in the face of myriads of troubles in the world. The mind that can endure the troubles in the world today can only be the product of one kind of training which is capable of creating a docile and unruffled mind in the midst of challenges of the world. This is philosophy training. The wisdom inherent in the studies of philosophies of the world molds a man to be a specific kind of being that the world does not see commonly. This is why no great niche has ever been achieved in history without a philosopher at the background. Marveled by the equanimity of philosophy among disciplines, our intentions in this paper is to re-project philosophic training as an inescapable imperative for man and the development of society, and as a desideratum for many disciplines in the contemporary universities and institutions of Higher Education, disciplined organizations<sup>3</sup>, intelligence formations, police, army, security operatives, community development officers, administrators, managers, personnel officers and others who are expected to drive the society to the promised land. This paper however recommends the introduction and reintegration of philosophy and logic in all disciplines in the university in order to perpetuate and harness the profit of philosophy as a ‘scientia scientiarum’<sup>4</sup> which, ultimately will ignite the fire of resilient intellect.

### 2.1 The Nature of Philosophy

Life devoid of philosophy is meaningless. The meaninglessness of such life and its rampant manifestation in one society made Socrates to say *homonosce teipsum*<sup>5</sup> – ‘man know thyself’ because unexamined life is not worth living (emphasis ours). Philosophy is a ‘medicina mentis’ – a medicine of the mind, a natural light of reason in the words of Descartes. As a natural

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light of reason, it permeates all existence, “visible” and “invisible” including the mysteries surrounding them. ‘... it discovers the nature of truth, and knowledge to find what is of basic value and importance in life’<sup>6</sup>

In philosophy “no statement is to be admitted to be true without scrutiny, no conception to be used without examination.”<sup>7</sup>

For John Macquarrie “... philosophy is a rational reflection ... precisely an attempt to rise above passion and prejudices”<sup>8</sup>. So the philosopher has unusually distanced himself from emotion and has sought a dispassionate understanding of things. Everything is subjected to rational scrutiny. Questioning in order to know is the attitude of philosophy; the engine and the manner in which philosophy first finds itself; is the embryo of philosophical thought.<sup>9</sup> The habit of questioning nature to know is the manifestation of Aristotle’s claim that ‘all men naturally desire to know’ (Aristotle, *Metaphysics*).

Philosophical enterprise is predicated on radical questions, to wit, the questions that go to the very root of the subject matter at hand. The value of philosophy does not depend on its practical utility, like in the physical sciences, but on the very peculiar ways questions are raised on issues that bugged the mind.

Philosophy is the flagship of the sciences and arts. Whereas other sciences can provide us with data, observation and theories, philosophy integrates them into a coherent whole, telling us what to do with them, or provide a meaningful context for using these facts in our daily lives. In this way “...philosophy is seen as a tool to clarify the concepts, the constructions and the “verificatory” method of natural science”.<sup>10</sup> In this vein Ramakrishna Puligandla remarks that “if ... a philosopher makes certain claim, the claim should be open to experimental checks or experience, if the claim runs counter to our experience, it should be rejected”. For John Macquarrie philosophy is a rational reflection, ‘... an attempt to rise above passion and prejudice’<sup>12</sup> For Edmund Husserl “Philosophy seeks complete clarity at least for the starting point of this inquiry.

### **Utility of Philosophy**

Every institution of society is based on philosophic ideas, whether that institution is the law, government, religion, the family, marriage, industry, business or education. It is philosophic differences that lead to the overthrow of governments, drastic changes in the society and the transformation of entire economic systems. Such changes become possible because people hold certain beliefs about what is important, true, real, and significant and about how life should be ordered.

Society’s philosophic ideas influence systems of education. This determines the content of school curriculum, what children should be taught and for what purposes. In democratic societies, it is stressed that people should learn to think and make choices for themselves, and so the interests of the citizens are not surrendered to that of the state. This reflects the philosophic ideas of what is important.

In this contemporary period, philosophy has found much relevance by being scientific in the sense of questioning certain scientific assumptions, making clarifications of certain scientific concepts and laying the foundation for every scientific idea. According to Victor Hugo, ... the best way that a philosopher can keep from being outdated ... is to beware of scientific knowledge, and integrate it into philosophy ..., this necessitate an independent evaluation of the merits and drawback of a given scientific ideas ... which necessitates, in turn, a thorough knowledge of that theory<sup>13</sup>

But we should sound a caveat here that philosophy is not essentially utilitarian, though it is very expedient in finding relevance to, and reconciliation with, all fields of human endeavor. It is filled with the intellectual excitement of controversy and disputation taking place at the frontiers of rational inquiry.

### **Philosophy as Organon for Human Development**

'Philosophy and logic' brings about the kind of education, all round education, tripartite in nature that is required of man. In philosophy the concept of educated man is touched up and brought in line with the basic objectives of education which must first of all reconcile the divergent, culture, religious and sociological interpretation of ideal man. It develops in men the capacity to see things for what they are really with the vision that is unclouded by passion and prejudice. By philosophizing people become critical, analytical, free from partisan bias, devoted to truth for truth's sake-and these qualities do seem to demand a measure of detachment. Philosophy gives soteriological knowledge which has the power to transform man from a state of ignorance, darkness, and disease to one of knowledge, light and health<sup>14</sup> and this lead to what philosophy represents.

### **Philosophy and Society**

Man is a social animal. He has this inherent tendency to live together with his fellow human beings in a close, contact group known as society. Someone long ago in English literature tried to experiment on living alone by himself. That man built a canoe and assembled all his needs into it and paddled his own canoe to an isolated island that is a piece of land surrounded by water in a sea. In that island of his experimental new abode, he saw birds, animals and terrifying reptiles roaming about the island as their own niche, that is their own natural habitat. He had the diffused, irregular and monotonous ear-piercing shrills and shrieks, barking, bleating and roaring of birds and animals of highly assorted types which gave him the unexpected excitement of fear, which left his mouth dump founded and his ear jingled. There was no one to keep him company, no one to exchange views with, no one to lift load for him, no one to help him in lowering his load. Hardly did he, manage to escape the angry and ferocious pangs of roaring lions and very dreadful terrible puff adders seeking someone to devour. After enduring the horrible experience for some time, he quickly boarded his canoe and frantically paddled to the shore of the island, breath in hands and fled into the society of human being, quitting the canoe with reckless abandon. This was Daniel Defoe and the story was painted by Charles Dickens to show that man is a social animal created to live in human society. Having seen the need for man to co-habit peaceably with his fellow man in an organized society, it now becomes the quest for this section to know how philosophy intersect with the social world and how also does philosophical thinking contribute to better understanding of the society.

### **Philosophy as the Search for the Origin of Ideas and Truth**

In life everything is interconnected in some fashion, sometimes the interconnection are obvious, sometimes they are obscure. Philosophy suffers the burden of being one or more esoteric of human disciplines, at least as far as the typical man in the street is concerned, and thus its connections to everything else in the world are often more obscure. But the connection between philosophy and everyday life are very direct.<sup>18</sup> Although philosophical ideas are the first in line of men's ideas, they usually find their way into everyday by being processed and

displayed in more ostensible forms such as art, music, architecture, cinema, literature clichés or dialogue in bar rooms.

Starting with western society, we find that the philosophy of Socrates was certainly not pure abstraction that had nothing to do with practical lives of men. On contrary, his philosophy had such effect on the lives of the Athenian youths that the authorities accused the philosopher of having corrupted their youths and had him put to death.<sup>19</sup>

The philosopher of Jean Jacques Rousseau was one of the forces that precipitated the French revolution. His book the, “social contract,” with its forceful key-assertion, “man is born free and everywhere in chains” was the bible from which the leaders of the French revolution drew inspiration. Nor can the practical effects of John Locke’s philosophy be derived. His theories are embedded in the American constitution, and can be seen at work whenever there is dispute between presidents and congress.<sup>20</sup> The British constitution was also based on Locke’s philosophy until the second half of eighteenth century. The philosophy of Karl Marx operated as official philosophy of socialist countries and permeated and carved niches in virtually all university disciplines. The philosophical doctrine of atomism (pronounced by the ancient philosophers, Democritus and Leucippus) continues to loom large in the scientist effort to understand the nature and dynamics of the micro world of physics.<sup>21</sup>

### **Philosophy and Understanding Reality**

The search for the origin and nature of reality is behind every philosophy known to man. The question “What do we know and how do we know positions the philosopher to seek the understanding of reality according to the object and method of investigation of philosophy. Okere was so certain of this when he maintained that philosophy is an effort to discover its meaning, an interpretation of life and eventually of culture understood as the objectification of life... it is an act of intellectual creation where the new creation is an meaning borne from the melting of one’s total experience.<sup>22</sup>

In the light of the above Umeogu observes that the aim of philosophy is to employ critical inquiring into every dimension of reality. This is why the tool of philosophic knowledge is even essentially required in understanding other discipline.<sup>23</sup>

According to him, many important questions or discipline, such as the nature of its concepts and relations to other disciplines are philosophical in nature. For instance, philosophy of science is needed to supplement the understanding of nature and social science. Philosophy of literature and philosophy of history is of similar value in understanding the humanities and philosophy of art (aesthetics) is important in understanding both the visual and the performing arts. The same is applied to the philosophy of medicine; in short, today in the field of philosophy, there is philosophy of every course offered in the university. So philosophy is more over essential in assessing the various standards of evidence used by other disciplines.

Umeogu echoed the sentiment of Seyed in accrediting the value of philosophy this way:

...Success in life is essentially success with your fellow men, and success with men mainly depend on your understanding of men (i.e, on what is known as common sense)- on your understanding of yourself and others... Philosophy brings this understanding because it is primarily the study of man in his rational and his empirical nature. This combination of acts and concepts constitutes understanding. All successful men especially men possess this faculty of understanding other men. In this consists the secret of their success? A proper training in philosophy is a discipline in the exercise of this faculty of

understanding, and if you will use it in the concerns of life, it will certainly bring you success with your fellow man<sup>24</sup>

### **Philosophy as a Guide of Social Norm**

The philosopher is bothered with certain bothering issues such as justice, human well-being or communication/liberalism, democracy, etc. Here the philosopher brings some organized thinking about value, ethical theory and the messy facts of human social arrangements into the discussion. Here again, it is fairly clear how rigorous philosophical thinking can illuminate these questions; philosophy can help our understanding of these issues to progress.<sup>25</sup>

Philosophy has served very important function since it creates a very conducive atmosphere for the realization of very important philosophical and moral needs of the individual and community at large. Through metaphysics, philosophy is instrumental in tackling fundamental issues of ethics and society and as such has been instrumental to questions of cohesion, social control, law and order within African societies.

In the view of Asouzu, the fact of the African living in harmony with his environment and the world is rooted in a metaphysics that this as a necessary offshoot of man's relationship with the forces that control these spheres of reality. In this sense the spirits and the concomitant and ancillary cosmic forces serve not only as instances of arbitration, punishment but instances of reward in our relationship with the world.<sup>26</sup>

Such forces are evoked when necessary and avoided when it is very dangerous not to. Man's relationship with them is thus borne not only out of the intellectual curiosity to know their nature, essence and mode of existence but out of man's personal relationship to these forces as sources of regulation of social and individual conflicts.

### **Philosophy as a Tool for Evaluation of Ideologies**

Oraegbunam define ideology as "a complex system of ideas for instituting or justifying a given set of political interests and goals. An ideology consists of a set of fundamental values which a society is implored to strive to imbibe."<sup>27</sup>

The function of philosophy is to enhance self-realization of men as rational beings. One of the ways in which philosophy can perform this task is by a critical and intellectual attack on ways which prevent man as rational being, from trying to think for himself or even more terribly, being rendered unable to think for himself. Applying criticality to concepts helps philosophers to provide a critique of what they saw as oppressive and ambiguous features such as feminism and other liberation ideologies that are held to oppress people. Critique of economic, social and political structures like Roberto Michael's iron law of oligarchy and Duverger's law in political science, Law of demand and supply law in Economics, and some of natural and cultural law theories that has held people bound for years. Since liberation comes through enlightenment, when people are made aware of the true nature of their situation, they will cast off the shackles of oppression gotten through contradictions and incoherencies in people's belief and values and hidden ideologies that mask domination.<sup>28</sup>

Marx's famous conclusion from his "Theses on Feuerbach" :that philosophers have hitherto only interpreted the world in various ways, the point is to change it" should be a challenge to philosophers. Marx sees philosophers and social inquiry as necessarily intertwined with critiquing society and liberating mankind from oppression.

### **Philosophy and Globalization**

Covering a wide range of distinct political, economic and cultural trends, the term “globalization” has quickly become one of the most fashionable buzzwords of contemporary political and academic debate. In popular discourse, globalization often functions as little more than a synonym for one or more of the following phenomena. The pursuit of classical liberal (or “free market) policies in the world economy (“economic liberalization”), the growing dominance of western (or even American) forms of political, economic, and cultural life (“westernization” or “Americanization”) the proliferation of new information technologies (the “internet revolution”), as well as the notions that humanity stands at the threshold of realizing one single unified community in which major sources of social conflict have vanished (“global integration”)<sup>29</sup>

Globalization by way of definition is the tendency of businesses, technologies or philosophies to spread throughout the world, or the process of making this happen. The global economy is sometimes referred to as “globality”, characterized as a totally interconnected marketplace, unhampered by time zones or national boundaries. The proliferation of McDonalds restaurants around the world is an example of globalization (also known as internalization), a combination of globalization and localization.<sup>30</sup>

From the third century B.C.E..., an alternative ideal of globalization have been a live option for many. Diogenes the cynic is alleged to have been the first globalist, calling himself a world citizen. The stoics followed his doctrine, becoming the first people to reject the narrow provinciality loyalties and to identify themselves as cosmopolitans.<sup>31</sup>

But the visions of a peaceable kingdom were set forth even earlier by, the Hebrew prophet Isaiah in the sixth century BCE.

The wolf shall dwell with the lamb, and the leopard shall be down with the kid and the calf and the lion and the fatling together, and a little child shall lead them. The lion and the bear shall feed, their young shall lie down together; and the lion shall eat straw like the ox. The suckling child shall play over the hole of the asp and the weaned child shall put his hand on the adders’ den. They shall not hurt or destroy. In all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. (The nations) shall beat their sword into flow shares and their spears into pruning hooks; nation shall they learn war any more.<sup>32</sup>

Globalization threatens the existence of the traditional nation – state, so much a part of our world since the 18<sup>th</sup> century. If our ultimate allegiance is to a super global state, then what is the role of the nation? Does it have moral legitimacy?

Many philosophers would say no; the nation lacks any ultimate moral justification. It is at best, a temporary and necessary evil organizing people in restricted manner until the principle of universal humanity can take hold on our collective consciousness. Einstein characterized nationalism as an infantile disease, “the measles of mankind”, from which we must recover if we are to survive. But this debate has been ranging, but this section is restricted to relationship between globalization and philosophy. What is the role of philosophy in the mist of technology transformation, communication and in humanizing the seeming diverse role of globalization?

### **Philosophy and Technological Transformation**

Although technological transformation is not a sufficient condition for human well-being, yet it is an important ingredient of an integral development. Man is endowed with the potentiality to

tap the resources of nature in order to improve his living condition. Technology is an important source of empowerment of nations. Hence philosophy of technology judges the rationality of technology to man. It questions and clarifies the *telos* of technology to man. The basic question of philosophy of technology is the question of the rationality of technology and is a philosophico-anthropological question.<sup>33</sup>

Philosophy is urgently needed by the fact that most developing countries seem to think that development is synonymous with technological growth and that once they have technological transfer unto them, then they are developed. Philosophy precisely as a critical discipline is needed to interpret the idea and growth of technology in the light of service to humanity. In the words of Nwokolo,

The critique of 'techne' belongs to philosophy since the basic aim of techne involves man's employment by his skill and aptitude, to establish the genuine truth of things as revealing their meaning, to provide the amplitude for man's *recta ratio agibilium* (the right reason of doing things) through the *recta ratio factibilium* (the reason in making thing)<sup>33</sup>

### **Philosophy and Communication**

Communication is an ontological characteristic of human existence. The act of reasonable communication is the quittance that distinguishes man from other creatures, be them animals or trees. This very feature of human existence requires gradual training into a perfect means of communication. This modern development of an increasing global economy, free trade, international transportation and communication systems (from the Boeing 777 to the internet), and growing global consciousness (CNN and Aljazeera and other News Network beam the latest Asian upspring or African coup or an attack at Airport in Brussels into our living rooms, sometimes before the government is aware of it).

Talking About the effect of globalization especially communication, German philosopher, Heidegger refers globalization as "abolition of distance", he linked recent shifts in spatial experience to no less fundamental alterations in the temporality of human activity. All distances in time and space are shrinking, man now reaches overnight, by places, places which formally took weeks and months of travel.<sup>34</sup>

He also accurately prophesied that new communication and information technologies would soon spawn novel possibilities for dramatically extending the scope of virtual reality:

Distant sites of the most ancient cultures are shown on film as if they stood this very moment amidst today's street traffic. The peak of this abolition of every possibility of remoteness is reached by television, which will soon pervade and dominate the whole machinery of communication.<sup>35</sup>

The compression of space increasingly meant that from the perspective of human experience "everything is equally far and equally near". Instead of opening up new possibilities for rich and multi-faceted interaction with events once distant from the purview of most individuals, the abolition of distance tended to generate a "uniform distance less" in which fundamentally distinct objects became part of a bland homogeneous experimental mass.

Communication studies and practice have grown in leaps and a bound as a result of theories formulated by philosophers. It is also such theories that have spelt out principles which guide the journalist in the collection and dissemination of news information. If journalists have no principles as a guideline, journalism will become a "beating about the bush" that will neither be useful to the sender or the receivers. The philosophical tools of language help in the logical

clarification of thoughts and concepts at all levels, for “when language goes on holiday, people misunderstand themselves.

### **Globalization and Humanization**

There is no doubting the fact that only the person who thinks in terms of the comprehensive and universal can offer a grand vision in which all points of view, all anxieties and interests are taken care of. The French philosopher Jacques Maritain (1888 – 1973), the Indian Nobel Laureate Rabindranath Tagore (1861 – 1941) and Mortimer Adler (1903 – 2001) promoted the ideal of world government and citizenship. Maritain argued for the death of the dysfunctional state and the inauguration of world government, in which peace and justice will be guaranteed. Given the possibility of nations destroying each other through atomic weapons, an international authority is necessary to ensure peace; the traditional nation-state no longer serves a viable purpose and will have to give up its sovereignty in favor of an international government. Maritain defends his proposal via the idea of a universal law, which he believes to be inherent in all human beings and which can be recognized by all rational beings.<sup>36</sup>

A lively debate about possibility of achieving justice at the global level now pits representatives of cosmopolitanism against communitarianism. Cosmopolitans underscore our universal moral obligation to those who reside far away and with whom we share little in the way of language, custom, or culture, arguing that claims to justice at home can be applied elsewhere as well. In contrast communitarians dispute the view that our moral obligations to foreigners possess the same status as those to members of particular communities. (For example, the nation-state) of which we remain very much a part.<sup>37</sup>

The attraction of cosmopolitanism is that it seems to embody the heart of the moral point of view, impartially applying moral principles to all humans. If there is a universal morality applying to all people everywhere and that can be realized in each human life, one joining us all in a common moral brotherhood, then why get sidetracked by the fetish of particular bureaucratic states?

Why are we all cosmopolitans? Why do nationalism and particularism with their conflict creating *us against them* mentality reign instead? Why don't the Israelis and Palestine embrace the peaceable kingdom of Isaiah and stop the bloodshed on the west bank? Why don't the Serbs and Kosovo Albanians accept it? Why don't Hindus and Muslims embrace it in Kashmir? Why don't Protestants and Catholics accept it Northern Island? Why don't we all become world citizens instead of Nigerian, Russian, American, Mexicans, Canadians, British, French and Chinese? What is the answer?<sup>38</sup>

Knowledge of philosophy will no doubt require a proper understanding of human nature and a clear view of whom and what the human person is. Since morality is universalistic, the primary focus must be on the individual not the nation, race, gender or religious group. We are all human beings and only accidental citizens of USA, Ghana, Japan, and Brazil.

### **Evaluation/ Conclusion**

Philosophy, all through history, has been understood to provide enlightenment and address questions and issues that improve the lives of persons. It has enriched persons and societies. The change in globalization has not affected philosophy as it has altered significantly almost every facet of the world. Besides philosophers' engagement in critical self-reflections and exploration, end product of philosophy is routed in illumination, self-mastery and escape from senitude<sup>15</sup>, Salvage relative truths from the wreckage of false ultimates<sup>16</sup>. In this context, Max

Horkheimer declares, ‘critical philosophy can help Philosophy is at the head of every revolution. So according to Zea “a reflective and critical philosophy can engage the world productively and forge a new, more relevant social order”<sup>17</sup>

There is no part of the globe, no system in the universe that has not gotten a philosophy behind it. So the question of whether philosophy is global or not should not come in as it is counterproductive. Philosophy shepherds all the beings in the world. Philosophy uncovers any hidden problem for a solution to be preferred. Philosophy aids recovery of realities in oblivion and prevents them from cloaking. Philosophy sustains life and human development as the latter are impossible without the former. Philosophy is destiny driven, lack of it stumbles at the stormiest ocean of life. Remove philosophy, life will grind to a halt and man becomes a mere vegetable.

Philosophy remains a medicine of the mind; a greatest value that sustains humanity, absence of it dehumanizes and depersonalizes a human person. Thus the intellect becomes secularized where there is no philosophic training.

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<sup>1</sup> Light of natural intellect

<sup>2</sup> Medicine of the mind

<sup>3</sup> A beginning and the end, the first and last, the most essential, of all disciplines in arts, humanities and sciences.

<sup>4</sup> The science of all sciences.

<sup>5</sup> These words are carved in Greek on the pediment of the temple of Appollo Delphinus are ascribed to Thales, but popularized by Socrates.

<sup>6</sup> Obiajulu, M.I, *Philosophy Speaks: Reflections on the importance of Philosophy for Community Action*, Onitsha; Centre for Liberation Philosophies, 2015, p.1.

<sup>7</sup> Obiajulu, M.I Ibid, p.24

<sup>8</sup> Macquarrie, J., *Existentialism* Penguin Books, p.154

<sup>9</sup> Obiajulu, M.I op.cit, p.10

<sup>10</sup> Obiajulu, Ibid, p.23

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