

THE RELEVANCE OF PHILOSOPHIC KNOWLEDGE TO OUR DAY-TO- DAY SOCIO-POLICAL LIFE

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Abstract

The purpose of this article is to dispel the wrong notion hold by a lot of people that philosophy is a wasted contemplation and futile discussions about the absolute, which has no practical utility. The thesis of this write up is that philosophy is very significant in our day-to-day life. Actually, there are much debate and controversy on the issue of the relevance of philosophy to man. Here we shall handle the issues involved with objectivity, openness and empathy. We shall prove how much philosophic knowledge has contributed to improve and help mankind in making the world a better place.

Keywords: Philosophic Knowledge,

What is Philosophy?

What is philosophy is itself a philosophical question. It is a term first used by Pythagoras who noted that men could be divided into three groups

- those who love pleasure
- those who love activity
- those who love wisdom

It comes from the Greek word Sophia meaning wisdom; or more precisely of: knowledge, understanding and truth, and the verb philein to love. One of the deep impulses of human mind is the craving to know. Plato said that philosophy begins in wonder:

“The sense of wonder is the mark of the philosopher. Philosophy indeed has no other origin”ⁱ.

He defines philosophy” in his Charmides’ (one of his smaller Dialogues) as “the only science which is the science of itself and of the other sciences as well” In another Dialogue of his, the Euthydemus he defines it as “the acquisition of

knowledge” and in Phaedo as the noblest and greatest of arts” For him, “the object of philosophy is the discovery of reality or absolute truth; the two of them are the same. They are the same through dialectics”. While Aristotle suggesting that philosophy begins in wonder concerns himself with investigation of the causes and principles of things. It was said that the oracle at Delphi with unusual goodsense, pronounced Socrates the wisest of the Greeks; and “had interpreted this as an approval of the agnosticism which was the starting point of his philosophy – one thing only I know, and that is that I do not know. Hence philosophy begins when one learns to doubt. And particularly to doubt one’s cherished beliefs, one’s dogmas and axioms”.

Curiosity is a characteristic instinctive reaction. We love to pry into nature’s secrets. We wish to understand the world around us - its source, its meaning, and its probable future. The philosophers of all ages have courageously set themselves the tremendous task of getting the theory of the universe, its extent and duration (space and time), its creator (God), its purpose, its primary stuff or material, its relation to man and to his soul and destiny. Consequently, the great philosophers in history made great strides in adding to our knowledge and understanding of the world and our relation to it. To this end were channeled the efforts of Democritus, Plato, Aristotle, Saint Augustine, Bruno, Descartes, Spinoza, Kant, Hegel, Herbert Spencer and the rest of great philosophers. However these immense world problems still haunt us and must be studied.

But in the present age, these astronomical meaning of the world has been extended. With modern individualistic, humanistic, and romantic moods; we turn more to immediate interests and the world mean more than astronomical phenomenon to us. With our climate, our big cities, our crowded populations, sports both national and international, our social life in general, the world we live in is no more an astronomical world but rather social, political, literary, moral, and religious world. The ancient Greeks were much occupied with the problem of permanence and change; but the change they meant is physical, the motion of material atoms and particles and the phenomena of growth and decay. Actually, these questions remain unanswered but the interest now is shifted to another kind of changing world - changing social customs, changing political relations, changing morals, changing religion and changing literary standards. And these are in need of interpretations and so philosophy now becomes the interpretation of life, its values and meaning,

The conscious reflection upon the world as a whole, particularly as to its meaning, purpose and value is referred to as speculative philosophy while the critical examination of the concepts made use of both by science and common sense is critical philosophy. Now because of the controversial character of philosophy, let us have a close examination of what it means. We can now go further to analyze in details the scope of philosophy as an enterprise.

1. Philosophy is a personal attitude towards life

When a person goes through crises or unusual experience, we often inquire how does he take it? How does it affect him? Sometimes the answer is, he takes it philosophically. This means that he sees the problem in its broad perspective or as part of large scheme of things; hence he faces the situation calmly and reflectively, with poise and composure.

The mature philosophical attitude is searching and critical attitude; it is also open-minded, tolerant attitude expressed in the willingness to look at all sides of an issue. It includes a readiness to accept life and the world as they are, and try to see life in all its relationships. This does not mean enslavement to the present or to what exists now, however, because philosophy is willing to look beyond the actualities to the possibilities.

To philosophize is not merely to read and to know philosophy, it is also to think and feel philosophically. Philosophy as we have noted above begins with wonder, doubt, and curiosity. It grows out of our developing awareness of the problems of human existence. Consequently, philosophy is in part the speculative attitude that does not shrink from facing the difficult and unsolved problems of life.

2. Philosophy is a method of reflective thinking and reasoned inquiry

This method is not the exclusive property of philosophy, as will readily be seen; it is the method of all careful and accurate thinking. A philosopher applies reason, values objectivity, and asks „why? “. The famous dictum “know thyself”, commands us to examine our lives, to know who or what we are, and to live our

lives accordingly. The expanded phrase “know thyself, mortal”, uttered when one enters the temple at Delphi, reminds us that we are to know that we are mortals. We are exalted to know our boundaries and our limitations. It challenges us to think, to wonder and reflect. Above all, it is the life of reflective thinking that directs us toward this old Delphic dictum to “know thyself” – “**Gnothi seauton**”, which was taken up by Socrates. For Socrates, the unexamined life is not worth living. As it is, our experiences are enhanced by our reflection on them. Naturally, we have initial responses to our experiences but mostly, they do not offer our lives greater meaning. Our lives are better enhanced when we reflect on those experiences. For instance our reflection on our experiences leads us to think more about the horrors of love than merely its romantic elements, about what justice, sexual equality, freedom, beauty, human relationships, questions about religion, good and evil etc. „As Randel points out:

You will find philosophy always where fighting has been fiercest, wherever men has been turn loose their familiar domestic ties, when their wives have been left behind or have run away, or just grown too wrinkled and old. She (philosophy) consorts with men, comforts men, tells them what they...hear; and with the wisdom of her incredible experience she teaches them how to win. No wonder countless in the strife of ideas have thought her the one woman in the world ...and have sworn to her undying allegiance“ⁱⁱ.

Philosophy however, is more inclusive or synoptic than are the various sciences. Philosophical method is more inclusive and critical. It involves the attempt to think through one's problems and to face all the facts involved. The accumulation of more knowledge does not by itself lead to understanding, since it does not necessarily teach the mind to a critical evaluation of facts or enable a person to live his life according to consistent principles.

3. Philosophy is an attempt to gain a view of the whole

Philosophy seeks to combine the conclusions of the various sciences and long human experience into some kind of consistent worldview. The philosopher tries to see life not with the specialize slant of the scientist or the businessman or the artist, but with the over-all view of someone cognizant of life as a totality. According to J. Eneh, philosophy has

*The...mission of investigating the true knowledge concerning reality, man and his surroundings in a critical and systematic manner without fear of established presumptions*ⁱⁱⁱ

And for John Dewey, philosophy performs social function and becomes a "vision" whose main task is "to free men's minds from bias and prejudice and to large their perceptions of the world about them"^{iv} It takes the results of various sciences and adds them to the results of the religious and ethical experiences of mankind and then reflects upon the whole. The aim is that by this means, we may be able to reach some general conclusions as to the nature of universe, and as to our position and prospects in it. It is on record that many great philosophers have refused to confine their attention to some one or even a few aspects of experience. For example Plato, Aristotle, Aquinas, Hegel, Bergson, Dewey, Whitehead and Arendt to mention but a few, have sought to gain a comprehensive vision of things. That is why Omoregbe says that philosophy is: *"a rational search for answers to the basic questions about the ultimate meaning of reality as a whole and of human life in particular"*^v.

As a matter of fact, we acknowledge that there are difficulties and dangers in setting forth any worldview, at the same time, there are also dangers in confining one's attention to fragments of human experience.

4. Philosophy is the logical analysis of language and the clarification of the meaning of words and concepts

This is actually one of the functions of philosophy. As a matter of fact, nearly all the philosophers have used analytical method and have sought in one way or the other to clarify the meaning of terms and the use of language. Some philosophers see this method of analysis as the main task of philosophy and a few others claim it is the only legitimate function of philosophy. For example, Wittgenstein a linguistic philosopher opines that philosophy is not a body of doctrine but an activity. It aims at the logical clarification of thoughts. In the *Tractatus* he says that a philosophical task consists essentially of elucidations. Also in another work, he defines philosophy as "a battle against the bewitchment of our intelligence by means of language and its function is uncovering of one another of plain nonsense and of bumps that the understanding has got by running its head up the limits of language. These bumps make us see the value of discovery"^{vi}.

Those who see it as the only legitimate function of philosophy, consider philosophy as a specialized field serving the sciences and aiding in the clarification of language rather than a broad field reflecting upon all aspects of life experience. The danger is that this would limit what we call knowledge to statements about observable facts and their interrelations - that means to the business of various sciences.

However, all linguistic analysis does not define knowledge so narrowly. It is a fact that they do reject and try to clear many non-scientific assertions; many of them think that we can have knowledge of ethical principles and the like, though this knowledge is also derived from experience.

From a narrow point of view, the aim of philosophy is to expose confusion and nonsense and to clarify the meaning and use of terms in science and everyday affairs. But in a broad sense, It attempts to integrate mans Knowledge from the various areas of human experience and to set forth a comprehensive view of the universe and of life and meaning

We have to point out here that there is no philosophical school, which do not rely on analysis in some form. We use the terms philosophical analysis and linguistic analysis to describe those philosophers who see this as the sole or at least the major task of philosophy.

5. Philosophy is a group of problems as well as theories about the solution of these problems.

There are certain perennial problems, which confront man, and philosophers have always sought to tackle with a view of finding answers to them. Philosophy presses its inquiry into the deeper problems of human existence beyond what eye had seen or ear heard. Some questions raised in the past have been answered in a way satisfactory to most men. For instance, the question of the existence of innate or inborn ideas has been denied since time of John Locke in the seventeenth century who held that the mind of man at birth is in the state of tabula rasa^{vii}.-blank tablet" (In the 12th century, the Andalusian-Arabian philosopher and novelist Ibn Tufail (known as "Abubacer" or "Ebn Tophail" in the West demonstrated the theory of tabula rasa as a thought experience through his Arabic philosophical novel, Hayy ibn Yaqdhan, in which he depicted the development of the mind of feral child "from tubula rasa to that of an adult, in

complete isolation from the society" on a desert island through experience alone.)^{viii}

But many questions have been answered tentatively, still many remain unanswered and many problems remain unsolved. But what are philosophical questions?

The question say, "Did president Obasanjo make a false statement on electoral law?" is merely a question of fact. The answer can be easily given. It requires only going to electoral law and crosschecking what is there with his statement. But the questions "What is truth?" and "What is the distinction between right and wrong" have philosophical implications and importance.

At times we stop, sometimes because of startling events and most often out of sheer curiosity and think and reflect seriously about fundamental life issues. We ask certain questions, what life is and why I am created. What is the place of life in this universe? Is this universe friendly or unfriendly? Do things operate by chance or through mechanism, or is there some plan or purpose or intelligence at the heart of things? Is my life controlled by outside forces or do I have a determining or even partial degree of control? Why do men struggle and strive for their rights, for justice, for better things in the future? What do concepts like "right" and "Justice" means and what are the marks of a good society?

At times, men and women have been asked to sacrifice their lives, if need be for certain values and ideals. For instance, the Biafra war of defense and struggle for self determination and identity, the Palestinian suicide bombers and terrorists of 11th September attack on America. But the question is, what are the genuine values of life and how can they be attained? Is there really a fundamental distinction between right and wrong, or is it just a matter of one's own opinions? What is beauty? Should religion still count in a person's life? Is it intellectually correct to believe in God? Is there any possibility of life after death? Where does knowledge come from, and can we have any assurances that anything is true? These are not ordinary question but philosophical ones. The attempt to seek answers and solutions to them has given rise to different theories and systems of thought.

Philosophy and Socio-Political Life

Aristotle settled the whole discussion regarding the relevance of philosophy, whether we shall or shall not enter upon the study of it long ago. That was when he proclaimed, "Si philosophandum est, philosophandum est; si non est philosophandum est, philosophandum est, nemper ad ostendendum quia non philosophandum est; ergo, philosophandum est". - *If we must philosophise then we must philosophise: if we wish not to philosophise then we must philosophise. Never can it be thought that we should not philosophise for on account of this we must philosophise.*

Consciously or unconsciously, every person frames for himself a theory of the relation of the individual to the universe. On his attitude to this question depends his whole life and conduct both public and private ideas are the foundation of action. A person is not likely to act unless he believes in something. For example, communism came into being because Karl Marx first of all laid its foundation in his philosophy. When men welcomed his ideas, it became inevitable that these ideas should be expressed in action. Ideas have a decisive power in human history. Hence, a person needs philosophy for the following reasons:

1. Each person must make decisions and then act.

To decide wisely and act accordingly and consistently too, we need to discover values and the meanings of things. Life challenges us with choices and to act on the basis of some scale of values. We have to decide questions of truth and falsity, of beauty and ugliness, of right and wrong etc. the search for standards and goals is an important part of the task of philosophy. Philosophy is interested in the qualitative aspect of things. It refuses to disregard any authentic aspect of human experience and seeks to formulate standards and goals in the most reasonable way. It reminds men of the supreme utility of those things which do not deal with means but with ends. Men do not live only by bread, sex, drinks, and technological discoveries; above all, the live by values and realities which are beyond time and are worth knowing for their own sake.

2. Our conducts are our own, and we are really free only when we rely upon inner controls or self-chosen ends.

If man's actions are dictated by custom, or tradition or law, he is not genuinely free. An Indian philosopher and theologian once told his monks

“Believe nothing O monks because you have been told it ...or because it is traditional, or because you yourselves have imagined it. Do not believe what your teacher tells you merely out of respect for the teacher. But whatever, after due examination and analysis, you find to be conducive to the good, the benefit, the welfare of all beings – that doctrine believe and cling to, and take it as your guide”^{ix}

When Aristotle was asked what good his philosophy did for him he answered that it enabled him to do willingly what other men did merely because of fear of the law. That man is free when he is the author of his principles and the laws by which he lives. It is proper that in an ideal society, each person would agree with every law, but if one does not like the law, he would criticize it and agitate for a change. But he would do this properly only on the basis of facts and principles, which were consistent based on plurality of opinions. This is exactly what political philosophy is all out to do in our society. For, it seeks a rational justification of any form of government. It is “a normative science setting up ‘norms’ or ideal standards for society and government; telling man what ought to be the case or what he ought to do in practical life. And this exercises lasting influence on government and social organizations”^x Hannah Arendt a political philosopher of our contemporary age perceives human plurality to be the pre-condition of politics.

Here we recall Plato’s Ideal state which mean to exercise lasting influence on existing governments and social organizations of his time. He did not think that philosophy ought to be remote from human affairs. He insisted upon himself taking part in practical affairs saying that Philosophers ought to be kings or kings take up the study of philosophy for peace and contentment to exist in the society^{xi}

3. Philosophy is one of the best means to foster the habit of reflection

Philosophy can help us to enlarge the areas of our awareness and become more alive, more discerning, more critical, and more intelligent.

And as Okolo C. B opines:

Any society which does not critically analyze its values, beliefs, priorities... is as good as dead. It remains aimless and its course chaotic, like a ship without helmsman. Without critical thinking and reflection, all sorts of dogmatic assumptions, bigotry, prejudices

irrational fears, false goals and priorities... would characterize the lives of the people and society as a whole, and these are clear indices of immaturity and backwardness^{xii}

In many specialized fields of knowledge, there is a definite and specific body of facts, and students are given problems so that they will gain practice in arriving at the right answers quickly and easily. In philosophy, however, there are different points of view to be considered, and there are unsolved problems, which are important for life. Consequently the one's sense of wonder, his curiosity, and his speculative interest are kept alive.

4. We live in the age of uncertainty and change, when many of the older beliefs and ways of doing things are inadequate.

Under conditions of uncertainty and change, we need a scale of values and a sense of direction. Just as we feel physical discomfort when we are in the midst of material disorder and moral discomfort when we are confronted with cruelty and injustice, so there is intellectual discomfort in the presence of fragmentary and confused views of the world. Without some unity of outlook and response, there may result a divided self, which in turn may lead to psychological tensions or nervous collapse. One important way we can gain unity in a world in turmoil and confusion is to achieve an inner integration - to know what to approve and what not to approve, and to gain a sense of the human existence - and Philosophy grants this. Just as Randel remarks :

The function of philosophic thought is to be conceived as the eternal but ever changing handmaiden of men's ideas and ideals, appearing always with the fighters, for new and old alike, indefatigably setting their baggage and their weapons in order; trying to organise the materials of human experience into some tidier and reasonably coherent argument, fitting opposed or irrelevant beliefs together into some not too chaotic scheme, adjusting warring values to give some direction to life without excluding too much,; forging new weapons out of the shattered remnants of the old; always leading men on to fresh ground, to the unsuspected implications of their ideas; and pausing now and again, to point to the tantalising glimpses of something calm and serene above the tumult"^{xiii}.

5. Philosophy Helps in man's paradoxical relationship with his fellow-men

From the practical point of view, man's contingent experience of reality as the reality shows itself as the realm of freedom. By restricting himself to it and departing from it in his thinking and acting, man, through his capability of critical insight, saves himself from the danger of absolutizing one specific truth-perspective, including his own, and keeps his mind open for the possible necessity of change and readjustment under changing historical conditions.

Isolation from the other through the absolutization of a specific truth-perspective is unrealistic as is shown by the universal experience of man's common need for his fellow-man. My fellow-man is my critic, my judge, my partner in dialogue. In private life, in professional life, on academic and cultural levels, I measure myself by him, I require him as a term of reference.

In limiting and negating me, he, at the same time, expands me in that I fulfill myself through him and he affirms me as an individual. Because I am aware of being constantly limited and called in question by the other, I am invited to restrict myself to the field of the actual experience I share with him: the contingent experience of reality from which we postulate our respective truths. This mutual act of self-restriction leads to mutual self-restraint, tolerance, open-mindedness, respect and goodwill in regard to each other's views and ideas.

I agree with Joad C. E M when he says that through self-questioning and searching criticisms, the human mind achieves greatness, cultivates healthy habits. It escapes from the circle of petty aims and desires which for most of us constitute the prison of everyday life, and forgetting the nervous little clod of wants and ailments which is the self, is elevated into communion with that which is greater than the self. On the practical side this greatness of mind generates qualities of tolerance, justice, and understanding in the growth of which lies the chief hope of the world today^{xiv}

This brings about mutual understanding of each other's specific existential circumstances. In this way, the separation walls of misunderstanding and prejudice are broken down so that close co-operation and peaceful coexistence become possible in the spirit of mutual recognition and in the interest of all democratic citizens. "As a matter of fact, "true health and progress of any nation depend not on material but spiritual qualities ...tolerance, justice,

understanding...and these are basic fruits of philosophy which is the pursuit of wisdom and life according to its directives"^{xv}.

6. Broadens the view of our understanding

Philosophy broadens the extent of things one can understand and enjoy. It can give self-knowledge, foresight and a sense of direction in life. It can lead to self-discovery, expansion of consciousness and self-renewal. Through all this and through its contribution to one's expressive powers, it nurtures individuality and self-esteem. Its value for one's life can be incalculable and its benefits in one's public life as a citizen can be immeasurable.

A philosophic system is an integrated view of existence. As a human being, you have no choice about the fact that you need philosophy. Your only choice is whether you define your philosophy by a conscious, rational, disciplined process of thought and scrupulously logical deliberation, or let your subconscious accumulate a junk heap of unwarranted conclusions, false generalisations, undefined contradictions, undigested slogans, unidentified wishes, doubts and fears, thrown together by chance, but integrated by your subconscious into a kind of mongrel philosophy and fused into a single, solid weight: self doubt, like a ball and chain in the place where your mind's wings should have grown.

Reflections and Conclusions

In light of what we have said till now, philosophers, therefore need no longer be frightened away by a comparism normally made in some quarters of the merger fruits of philosophy and richer fruits of science and other fields of human endeavours. The dynamics of philosophical argument reveals philosophy as a critical discipline. The controversial nature of its answers to its questions causes it to ask these questions again and again. Philosophy is thus not a closed system but an open discipline which keeps in step with man's changing experience of reality, his changing circumstances of life. As a human discipline that concerns itself with truth in general, philosophy cannot be any thing but critical and controversial.

Hence if by philosophy we mean as we indicated not systems of metaphysics or futile discussions about the absolute, but rather the search for wisdom, the appraisalment of values, and the careful logical analyses of concepts, then it seems to be just what the world needs. As a matter of fact, one of the deep

impulses of the human mind is the craving to know. Curiosity is a characteristic instinctive reaction; scientific curiosity has always been a powerful incentive to scientific research. Naturally we love to pry into nature's secrets; we wish to understand the world around us – its source, its meaning, and its probable future. Just as Sir James Jeans remarked:

Part of the value of science is intellectual. It would be a dull mind that could see the rich variety of natural phenomena without wondering how they are inter-related. Quite apart from all questions of practical utility, the modern mind feels strongly urged to synthesize the phenomena it observes, to try to combine happenings in the external under general laws^{xvi}

In line with the mind of Sir James we recall the words of the poet Lessing which run thus: Did the Almighty, holding in his right hand truth and in his left Search After Truth, deign to tender me one I might prefer – in all humility, but without hesitation, I should request Search After Truth. And that is the ultimate project of philosophy.

In the words of C.S Momoh , philosophy remains:

The base and apex, the foundation, the ceiling and the roof of any civilization, any religion, any science, and indeed any description. Any culture, any way of life, cooperate or individual is anchored on a philosophy, floats on a philosophy and hangs on a philosophy. Philosophy is the ultimate intellectual discipline; it is the queen and the king of all the disciplines. Wherever philosophy is present, there is light, where it is absent, there is darkness. Thus "To expect philosophy to arrive at a conclusive answer, the failure of which has been called the scandal of philosophy, is to misunderstand its true nature, as Jaspers has pointed out"^{xvii}.

In this event, man would be God and all questioning, planning and thinking would cease. In fact, nothing would happen anymore. It is precisely the critical, open, and controversial character of philosophy that leads man to critical insight and thus to freedom. So, "philosophy's critical spirit might not enable man to reach absolute knowledge, but it might lead him to the wisdom of Socrates, who knew that he knew nothing". The critical spirit guards man against turning into an uncritical, the critical relationship obtaining between human truth-perspectives. In wise mutual self-restraint, modesty, open-mindedness, tolerance, respect and goodwill, men can then tackle the common task of

working out a *modus operandi* and *vivendi* in a socio-political set up that will ensure their freedom as individuals on the one hand and social justice on the other. Philosophy in its bid to discover the truth requires not one man's effort but the co-operation of many. Therefore let us learn to know ourselves through philosophy and the world may become a better place.

Endnotes

ⁱ Plato's Maxim, Plato *Theaetetus* 155d

ⁱⁱ Randal, H. J; *The Career of philosophy from Middle Age to the Enlightenment* (Colombian Uni 1962) 5.

ⁱⁱⁱ Eneh J.O, *History and Philosophy of Science, An Outline* (Nsukka Uni Nigeria, 200)iii

^{iv} John Dewey, *Reconstruction In Philosophy* (oston: **Beacon Press, Paperback, 1957**), 21.

^v Omoregbe, J.O; *Knowing Philosophy*, (Joja Educational Research and Publication, 1990), 3.

^{vi} Ludwig Wittgenstein, *Philosophical Investigations* tr. G.M Anascombe(New York: Macmillian, Third edition, 1969), 119

^{vii} Locke's attempt to reduce knowledge (theory) and morality (practice) to experience and so to arrive at a scientifically demonstrable ethics is found in: *Essay on Human Understanding*, B. 2, XXI.

^{viii} Anowai E. C., *Philosophy: A More Historical Approach*, ((Fab Anieh Nig. Ltd. Awka, Nigeria, 2016)93.

^{ix} Guatama Buddah was a spiritual leader and teacher from Indian subcontinent, on whose teachings Buddhism was founded. The time of his birth and death is uncertain. Most early 20th Century historians dated his lifetime as 563BC, but more recent opinion dates his death to between 486-483. He is a primary figure in Buddhism, and accounts of his life, discourses and monastic rules are believed by Buddhists to have been summarized after his death and memorized by his followers. Various collections of teachings attributed to him were passed down by oral traditions and first committed to writing about 400 years latercf. [Http://en.wikipedia.org/wiki/Gautama_Buddha](http://en.wikipedia.org/wiki/Gautama_Buddha).

^x Okolo C.B., *Philosophy of Education and Education of Philosophy*,(SNAAP Press Ltd, Enugu, 1989)71

^{xi} Okolo C.B., 71-72.

^{xii} Okolo C.B., 69

^{xiii} Randal H. J; 5

^{xiv} Jaod C.E.M; *Philosophy* (London Hodder and Stoughton, Teach Yourself Books, 1944)222.

^{xv} Okolo C.B., 70

^{xvi} James Jeans, *The New backgroundof Science*(the Macmillan company, New York, 1939), 50.

^{xvii} Momo, C. S; *Nature, Issues and Substance of African Philosophy in Metaphysical Phenomenology and African Philosophy*, (Ibadan, Hope Pub, 1996) 3.