

# **A PROFOUND PHILOSOPHICAL FORESIGHT: AN IMMENSE CONTRIBUTION TO THE CONTINUITY OF THE DIPLOMATIC TIES OF PHILOSOPHY AND SCIENCE**

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## **INTRODUCTION**

“What will be the philosophy of the new generation?” This little literary piece is a response to the concern raised in the above interrogative on the need to envisage the philosophy of the new generation. Hence, if it is worth doing to begin by highlighting the question: “What will be the philosophy of the new generation?” then, we shall proceed on the same platform to reconstruct the query into its personal form: “How shall we philosophize in the New Age?”

The answer we provide for the latter question above shall constitute the immense contribution this Age of Philosophizing will make toward the continuity of the diplomatic ties that exist between philosophy and science. An attempt to stimulate philosophers with the above question to begin a solid reflection on philosophizing in the new age will produce two effects here: 1) it shall raise a new problem and a new approach to it which will constitute the corpus of the new system of thought for philosophy in the new generation. 2) It shall suggest a new understanding for philosophizing in the New Age, envisaging the need for building a new edifice of intellectual enquiries into what constitutes the reality of realities in reality. Finally, we shall suggest an answer to the question: what shall be the philosophy of the new generation? However, we must begin by clarifying from a historical perspective, what philosophy and science entail, by description and analysis.

## **CLARIFYING THE NOTIONS OF PHILOSOPHY AND SCIENCE**

The notions of philosophy and science are interrelated historically, yet they remain descriptively and analytically differentiable. In the first place, their relationship is in order of having science and philosophy as two ways of attaining knowledge of reality; nonetheless, they have unique approaches to tackling the problems of reality: philosophy is speculative while science is empirical. Also philosophy reasons logically with axioms in a deductive style while science, as noted by Stuart Jordan (1996:25), is a particular way of knowing that employs something called “The Scientific method”. This is a method of investigation that combines measurement, critical thinking, and imagination... If all scientific knowledge were to disappear but the method of investigation preserved, people could still recreate our present scientific knowledge and eventually surpass it. However, if the knowledge alone were preserved but the method forgotten, science would come to an end.

There are many systems of thought among which philosophy and science remain the greatest and most outstanding. However, Stuart Jordan (1996:25-29) paid attention to only two systems of thought or ways of knowing which he called: the way of science and the way of faith. He said, “I will argue that the way of science and the way of faith lie at opposite ends of a spectrum of ways of knowing, such that all other possible ways lie somewhere in between

and partake of some features of both. The way of science is a superior way of knowing to the way of faith.” (Stuart Jordan, 1996:26)

Historically and till date, science and philosophy have been engaged with only one problem, and that is the problem of the one substance out of which the many elements of reality derive. In philosophy the struggle still continues. Right from the time of Thales, the first Ancient philosopher to suggest a solution to the problem of “*the one and the many*”, in the Eurocentric history of western philosophy till date; the same problem remains unsolved and practically insoluble, as the cause of ideological conflicts among philosophers, which has led to the continuity of philosophizing in Europe, and which giving the impression that philosophy is founded on a foundation of uncertainty propelled Descartes and Leibniz to introduce the scientific method into philosophy in modernity which marked the birth of science 1700 to 1900. So philosophy has not attained its self-perfection; because its problem of knowing the primordial substance of existence continues to linger. Surprisingly Science also struggles within itself to solve the same problem, as Swami Vivekananda illustrates saying, “Take the science of chemistry, for instance. Chemists are seeking to resolve all known substances into their original elements and if possible to find the one element from which all these were derived. The time may come when they will find one element that is the source of all other elements. Reaching that, they can go no farther; the science of chemistry will have become perfect”. But even science which came as a radical departure from the philosophical tradition, has not been able to solve the problem which it was out to assist philosophy solve. So, the solution to that problem may lie amidst a unity of science and philosophy if only they stop being opposing ways of knowledge but become complementary.

From the forgoing, we have been clarified about science and philosophy that they are out to solve one problem: the primordial substance of reality. They approach this problem from different angles, but they remain still unable to solve it. This failure has given us the impetus, in this work, to suggest a new approach to the one problem of philosophy and science; so we recast that problem into a new scientific query: what constitutes the reality of the realities in reality? This impetus is the brain that thus develops in us a profound philosophical foresight for a science of philosophy. Let this be a new approach to the original problem with and by which all philosophers and scientist were confronted and united in search for one and the same truth. Consequently, science and philosophy now become two ways of knowing that converge in their goal but are divergent in the method they apply respectively.

## **A PROFOUND PHILOSOPHICAL FORESIGHT FOR A SCIENCE OF PHILOSOPHY**

The idea of a science of philosophy is a spark of light ignited by the first words of the Editor’s preface to the second edition of the work titled “The Science and Philosophy of Religion: A Comparative Study of Sankhya, Vedanta and Other Systems of Thought” by Swami Vivekananda (1915:i). It says, “When any science reaches a unity, it cannot possibly go any farther. You cannot go beyond this idea of the Absolute, the idea of the one, out of which everything in the universe has evolved”. There is the realized and propelled need to begin, lay the foundation for and build a new system of thought known as a post scientific

philosophical thinking. Quickly it should be established that there has been a philosophy of science but there has not been a science of philosophy. There has been a philosophy that raises questions and a science that answers questions on the evidence of nature, but there has not been a science that raises question on the logicity of reasoning and a philosophy that answers them on the evidence of experience. As a result, there has not come to an end the dynamism of possible interactions between philosophy and science.

Hence in our newly founded system of thought we want to know how possible it would be for there to be a neo-scientific-philosophical tradition, where the peculiarity of the history of philosophy and science is reversed, such that science will begin to lay the basis for new philosophical enquiries, hence no longer will there be a mention of a linear historical progress of philosophy in relation to science, where philosophy always lays the foundation for science. We will all attest from our knowledge of philosophy and science that science has been the handmade of philosophy. But now we want to make out a philosophy that will be the hand made of science. Hence the history of the progress of philosophy both as a discipline and as a system of thought that arises from a given culture has not being perfected nor has the circle of growth been completed.

There are still new forms of relationships between philosophy and science that has not been realized, and until it has been realized we cannot conceive any end of the circle of a relationship between philosophy and science.

So what we intend to see is a science that precedes philosophy in all wise such that what we find in the aftermath is a new era of intellectual networking, where science defines the path that philosophers will tread on. We shall find a scientific philosophy or a science of philosophy; a science that raises questions and a philosophy that answers them, and a science that historically predates philosophy by creating the problems which philosophers are out to solve. The first phase has only been completed where philosophy predated science. It has been a relevant historical distortion of the process of the history of intellectual human endeavors. Now a new history is unfolding. We anticipate, as the foundation is being laid and given an ideological basis here, the upsurge of a new system of thought that begins from science and ends in philosophy. Hence, we want to make philosophy the handmade of science not the other way round.

What's more, the problems which philosophers shall begin to deal with are scientific problems which have been created over the centuries of the rise and decline and of modern science, just as science came to solve some of the problems philosophers had created from ancient to modern epoch of the history of philosophy.

We therefore, are not saying that here is a new thinking, but a necessary consequence of the old system of thought and order of historical progress of science and philosophy in relation to each other. So the progress of science and philosophy should be reviewed, and unanswered questions should be revised in order to throw them into the mouth of the scientist who then spits them out into the ears of the philosopher to react to them. Science has already has a full growth that is already enough to make it a recommended foundation for the upsurge of a new

philosophical insight, just as from ancient to modern epochs the growth and development of philosophical thinking became sufficient for creating a new scientific approach to problems this was called the scientific tradition.

So the only thing which the history of scientific development can produce today is no longer an addition to its growth for the life circle of growth of science is completed within itself. All we are to do is to date when that life circle was completed, so that we can divide into epochs the growth of the ideologies of a science of philosophy. Let us call the unknown date, the precedent era, which we could define as the era of the laying of the foundation for the rise of a science of philosophy. Then let the era now of this foresight be called the building epoch, for foundations have already been laid solidly in the problems of modern science. Finally, let us envisage the possibility of a futuristic epoch that will complete the life circle of a scientific philosophy, the epoch of sufficient enlightenment. If this has been achieved at least only ideologically here, then it is apt for us to set the ball rolling so as to trigger the necessary philosophical reactions to the problems which science has raised and continue to raise in the new age, this will provide what we shall call the philosophy of the new age: the next possible philosophy for our generation.

## **EVALUATION AND SUBMISSION**

So far, we have not used any jargon that will confuse our project. We have succeeded to set the motion for the examination of the problems which science has created and continue to create, that require a philosophical response. So first of all we must identify all those problems as we could always refer to the fundamental philosophical problem of the one and the many. Then let us translate the new problems of science into their logical form to make them comprehensible philosophically. Then finally let us await the reactions of philosophers to these problems, not deviating from the philosophical approach but, developing a scientific attitude to tackling scientifically raised problems as the new methodology for philosophical enquiry of the new age. So our new problem is: what constitutes the reality of the realities in reality?

This is the problem that science has raised and all other problems are interconnected and related to it. Let us begin to philosophize scientifically on them. This is my submission that we can only know what to say, if we say what we know from what we have seen. Here is the scientific approach to scientifically raised problems for philosophical reflections in the new age which we hope would enhance the building of a new system of thought called the science of philosophy, the second epoch of scientific philosophy.

## **CONCLUSION**

This is just a simple article, but its inspiration is great and the possible achievement of its aspirations is greater. It was the simple poser thrown verbally to the class by Dr. Francis Etim that was noted and taken serious to produce this profound philosophical foresight for a science of philosophy. It traces a semblance to Swami Vivekananda's "Science and Philosophy of Religion: A Comparative Study of Sankhya, Vedanta and other Systems of Thought" (1915), which was a series of seven lectures, delivered without notes, before a little

class in New York, in the beginning of 1896. And, according to the Editor of the second Edition, it is fortunate, indeed, that they were taken down at the time by shorthand, making it possible ... to get them printed, after expiration of such a long time, and the editor is thankful for being requested to do his work while he was in America, at the beginning of 1897. So in this work, as a contribution to knowledge, and to the continuity of the diplomatic ties between philosophy and science, we have heard for the first time that there should be a science of philosophy. A science of philosophy simply means the application of the scientific methods; "The methods adopted by all sciences of the present day, viz., observation and analysis of the facts of our experience, and a synthetical combination of the results obtained to find out the same facts" (Swami Vivekananda, 1915: i, ii-iii), to philosophizing in the New Age, in order to solve the problems raised by present day science.

So in the final analysis, what have we known about reality so much as to be able to answer the query: what constitutes the reality of realities in reality? How can we come to know it? Which way of knowing should we take? Of course, the answer suggested here is a harmonious monism of the way of science and the way of philosophy. This unity will generate a scientific philosophy consequent upon which we shall have taken one step further from the limitations of philosophy of science to the attainment of perfection of human understanding. Thus, we need a science of philosophy. This shall be the philosophy of the new generation.

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