
**FEDERAL UNIVERSITY OF TECHNOLOGY, MINNA,
NIGERIA**



**CENTRE FOR OPEN DISTANCE AND e-LEARNING
(CODEL)**

GENENERAL STUDIES

B.TECH. PROGRAMME

COURSE TITLE **LOGIC AND PHILOSOPHY**

COURSE CODE **GST 211**

CREDIT UNIT: **3**

COURSE DEVELOPMENT TEAM

GST 211

LOGIC AND PHILOSOPHY

Course Developers

Dr. D. I Wushishi

Dr. (Mrs.) A. Okoli

Department of Science Education/GST,
School of Science & Science Education,
Federal University of Technology, Minna, Nigeria

Course Editors

Dr. Gambari, Amosa Isiaka

Centre for Open Distance and e-Learning,
Federal University of Technology, Minna, Nigeria.

Programme Coordinator

Mrs. Celina Gana

Department of Science Education/GST,
School of Science & Science Education,
Federal University of Technology, Minna, Nigeria

Instructional System Designers

Dr. Gambari, Amosa Isiaka

Mr. Falode, Oluwole Caleb

Centre for Open Distance and e-Learning,
Federal University of Technology, Minna, Nigeria.

Editor

Miss Chinenye Priscilla Uzochukwu

Centre for Open Distance and e-Learning,
Federal University of Technology, Minna, Nigeria.

Director

Prof. J. O. Odigure

Centre for Open Distance and e-Learning,
Federal University of Technology, Minna, Nigeria.

MODULE 1

UNIT 1 LOGIC: ORIGIN AND DEFINITION**CONTENTS**

- 1.0 INTRODUCTION
- 2.0 OBJECTIVES
- 3.0 MAIN CONTENT
 - 3.1 Origin of the term ‘Logic’
 - 3.2 Definition of logic
 - 3.3 Brief meaning of the concept of logic
- 4.0 CONCLUSION
- 5.0 SUMMARY
- 6.0 TUTOR – MARKED ASSIGNMENT
- 7.0 REFERENCES/FURTHER READING

1.0 INTRODUCTION

Before this moment, you must have read through the course guide, which was sent to you as part of your instructional package for this course. Suppose you have not, please endeavor to read the guide before reading your study materials because it provides a comprehensive outline of the materials you will cover on a study unit to study unit basis, beginning with the topic you are about to study: Logic and its definition.

This study unit will guide you through several meaning of the term ‘logic’, its definitions and conceptual meaning. So, let us examine what you should learn in this study unit, as specified in the study units’ objectives as follows:

2.0 OBJECTIVES

By the end of this study unit, you should be able to:

1. Explain the origin of the term logic
2. Define logic in several ways
3. Explain the conceptual meaning of logic

3.0 MAIN CONTENT**3.1 Origin of the term ‘Logic’**

The term logic has always been regarded by philosophers and logicians as the basis of rationality and a foundation for Mathematics, Science and technology. This is particularly so especially for information technologies.

Therefore, if logic is the basis for reason or rationality and the foundation of the discipline mentioned above, one would want to know the origin of this term and what it literally implied. The word logic originated from the Greek words called logike (masculine) and

logikos (feminine). This term literally means possessed of reason, intellectual, dialectical and argumentative. The term also originated from another Greek word called logos. Logos means thought, idea, argument, account, reason or principle.

The term logic pays attention to the structure of statements and arguments in the formal systems of inference and natural language. Here, statement is referred to as written or verbal assertion. For instance, it is raining in Minna Niger state at the moment. This is a simple statement. You are aware that in English language there are two parts or structure of a sentence. These are subject and predicate. This is a simple example of a structure of sentence.

SELF ASSESSMENT QUESTION 1

1. What is the origin of the term logic?
2. How would you explain the literal meaning of logic?
3. What does logic pay attention to?

Make brief notes before moving on to the next section. Now let us go on with the various definitions of the term logic.

3.2 Definitions of Logic

There are a lot number of definitions given to logic by renowned logicians. This is because they have held different views about how logic should be defined. These definitions by logicians depict the controversial nature of the matter. Some of these definitions may suffice here:

Logic is “the study of the principles of correct reasoning”. What you should bear in mind about this definition is that studying the principles of correct reasoning is not the same as studying the psychology of reasoning. This is because logic always informs people about how they ought to reason if they really want to reason correctly.

While on the other hand, psychology of reasoning informs people about the actual reasoning habits of people, these include the mistakes they make in the process. However, psychologists that study reasoning would be interested in the way peoples’ ability to reason varies on the basis of their ages. Infact, this is not the concern of the logicians. What are these principles of reasoning?

The Principles of Reasoning

There are many principles of reasoning but the main issue that people study in logic is principles that govern the validity of arguments. That is, whether or not a particular conclusion(s) follow from some given assumptions. For instance, the following two arguments would illustrate what has been explained above. Viz:

1. If Doctor Wushishi is a philosopher, then Doctor Wushishi is wealthy.

Doctor Wushishi is a philosopher

Therefore, Doctor Wushishi is wealthy.

2. If Abdullahi Wushishi is in Nigeria, then Abdullahi Wushishi is not in Ghana.

Abdullahi Wushishi is in Nigeria

Therefore, Abdullahi Wushishi is not in Ghana.

You should observe carefully that the two arguments presented above are obviously good arguments in the sense that the conclusions of the two arguments actually follow from the preceding assumptions. So, if actually the assumptions of the arguments are true, the conclusions of the arguments must also be true. This particular form of argument is known as “modus ponens”.

The reader should bear in mind that logic is not entirely concerned with the validity of arguments. It also studies consistency, logical truths and properties of logical systems such as completeness and soundness of the arguments. Also, these entire concepts are related to the validity of arguments.

Another definition of logic was given by a reknown modern logician Gottlob Frege (1848 – 1925) in his paper titled “The thought: A logical Inquiry” in Mind Vol.65 in 1956. He defined logic to be “task of discovering the laws of truth, not of assertion or thought”. He explained that to discover the truth is the task of all the sciences but it falls on the shoulders of logic to discern the laws of truth.

Also, Alfred Tarski (1901 – 1983) from his introduction to logic and to the methodology of deductive sciences, Dover, page xi defined logic to be “the name of a discipline which analyses the meaning of the concepts common to all the sciences, and establishes the general laws governing the concepts”.

The implication of the two definitions by Frege and Tarski is that, Modus Ponens can be used to illustrate two features about the rules of reasoning in logic. These features are:

1. The topic – neutrality
2. Necessity in logic

Nevertheless, as far as the first feature is concerned, it clearly suggests that modus ponens is applicable in reasoning process about a lot number of diverse topics. This is also true of all other principles of reasoning in logic. However, if we take example of the laws of biology for instance, the laws might be true only of living creatures, and also, the laws of economics are only applicable to the collections of engagements in financial and banking transactions. But strictly, the principles of logic are universal principles that are actually more general than that of biology and economics.

The second feature about necessity in logic as a principle is that they are non – contingent. This is because they are not dependent on any particular accidental feature of the world. For

instance, physics and other natural sciences investigate the actual nature of the world. The physicists inform people that there is no signal that can travel faster than the speed of light, but if the laws of physics have been different from what it is now, then this would not have been true. In a similar manner, biologists might study how fishes communicate with one another, but if the course of evolution had been different, then we know that the fishes would not have existed at all.

All that has been said, above, shows that, the theories in the empirical sciences are contingent – dependent upon worldly features in the sense that they could have been otherwise. While the principles of logic, on the other hand, are derived using reasoning only and therefore their validity does not depend on any contingent features of the world.

SELF ASSESSMENT QUESTION 2

1. Define logic in two different ways
2. What does people study in logic?
3. Name the two features about the rules of reasoning in logic which explains modus ponens.

Brief Meaning of the Concept of Logic

You must have heard people describing arguments as logical or illogical especially in informal situations between friends in various gathering. What people mean by logical is that such an argument is consistent and therefore acceptable. An illogical argument on the other hand is not systematic or consistent and is therefore not a system of consistent, systematic reasoning. Logic can also be done by symbolic representation or by argumentative reasoning.

Logic investigates and systematically develops the principles for determining straight and crooked reasoning. Logic is applied in the process of weighing evidence. With the skills acquired from logic an individual can reap so many benefits. It makes an individual to have the ability to express their ideas clearly and concisely and also engage in argument intelligently and critical. Logic is also the study of inferences and inferential relations. The obvious practical use of logic is to help people reason well and to draw good inferences. Typically, the theory of any part of logic seems to be a set of rules of inferences. Therefore, when discussing the nature of logic, in an inference, you can differentiate between the input called a premise or premises from the output known as the conclusion.

The transition from a premise or a number of premises to the conclusion is always governed by a rule of inference. If the inference is in accordance with the appropriate rule the inference becomes valid.

The rules are:

1. The premise be true
2. The premises must be demonstrable
3. The premises must be better known than the conclusion.
4. The premises must be the causes of the attribution made in the conclusion.

These are otherwise known as empirical requirements for scientific explanation. Therefore, the rules of inference are often thought of as the alpha and omega of logic.

SELF ASSESSMENT QUESTION 3

1. What is logic used for?
2. What are the rules of inference?

4.0 CONCLUSION

In this unit, we have learnt that logic originated from Greek words and one of which is logos. And have identified logic to be the study of the principles of correct reasoning. Logic as a study of inference and inferential relations depends on the rules of inference.

5.0 SUMMARY

The term logic originated from Greek words logike and logikos. It pays attention to the structure of statements and arguments. We have also learnt that logic concern itself with the principles of reasoning from the definitions advanced by Frege and Tarski. We have also learnt the rules of inference in this unit.

6.0 TUTOR – MARKED ASSIGNMENT

1. Define logic in the words of Frege and Tarski
2. Give three words that literally explains the meaning of logic
3. Give an example of modus ponens form of argument.
4. List the uses of informal and formal forms of logic
5. Enumerate the rules of inference that determine the validity of inference.

7.0 REFERENCES/FURTHER READING

Chike – Okoli, A. (2008) *Logic and Philosophy*. Kunle Social Printers, 92 Lagos Street, Minna

Gottlob, F. (1956) “*The thought: A Logical Inquiry*” in *Mind* Vol.65. Available online at <http://philosophy.hku.hk/think/logic/whatislogic.php>. Retrieved 11/10/1999.

Remi B. (2001) *Philosophy of Education*. External studies Programme, Adult Education Department University of Ibadan, Ola Modern Press, Ibadan.

UNIT 2: HISTORY OF LOGIC**CONTENTS**

1.0 INTRODUCTION

2.0 OBJECTIVES

3.0 MAIN CONTENT

3.1 History of Logic

4.0 CONCLUSION

5.0 SUMMARY

6.0 TUTOR – MARKED ASSIGNMENT

7.0 REFERENCES/FURTHER READING

1.0 INTRODUCTION

The Unit you are about to study will guide you to understand the historical perspectives of logic. It will expose you to many examples of complex systems of reasoning, questions about logic and logical paradoxes of the ancient civilization such as India and China. You will learn to know that the Islamic philosophy through Ibn Sina (Avicenna) provided an alternative to Aristotelian logic. Therefore, let us examine what you are expected to learn in this study on the basis of the units' objectives.

2.0 OBJECTIVES

By the end of this study unit, you should be able to:

1. Explain the contribution of some ancient civilizations to the development of logic.
2. Explain the development of logic from ancient civilizations to the modern period.

3.0 MAIN CONTENT**3.1 History of Logic**

There are several ancient civilizations that have developed complex systems of reasoning. They have also developed methods of asking questions about logic or have introduced logical paradoxes in so many ways. Some of these civilizations include: Egyptian, the Babylonian, the Chinese, the Indian, the Ancient Greece, the Ancient Rome and the Arabs. For example: In India, the Hindu scripture that is called Nasadiya Sukta of the Rigveda (RV 10:129) contains a lot of speculations. These speculations were categorized in terms of various logical divisions commonly referred to as, the four circles of Catuskoti. These four circles are;

1. "A"
2. "not A"
3. "A and not A" and
4. "not A and not not A"

However, the Chinese civilization through a philosopher called Gongsun Long (ca. 325-250 BC) proposed this paradox "one and one cannot become two, since neither becomes two".

This effort made by Gongsun was suppressed through the repression by the Qin dynasty as a result of the rise of the philosophy of Han Feizi.

Nevertheless, one of the earliest works on the subject of logic that has survived to the modern period is that of Aristotle, even though, it has been discovered that the Chinese school of names has examined logical puzzles such as “A White Horse is not a Horse” as early as the fifth (5th) century BCE. Complicated treatment of modern logic started formally from the Greek tradition of speculation due to the fact they are mainly being informed from the transmission of the Aristotelian logic.

The form of logic in Islamic philosophy has contributed immensely to the development of modern logic. This has to do with the development of Avicennian (Ibn Sina) logic as a major alternative to Aristotelian logic. The rise of the school of thought called the Asharite School limited the spread of original work on logic in Islamic philosophy. However, work continued much later into the 15th century and had a very significant influence on European logic during the period of renaissance. This happened as a result of a new spirit of inquiry that arose among the Muslim Arabs. They admired the Greeks pursuit of knowledge but refused to take any statement on authority. They laid emphasis on experimental works, which was the main difference between them and the Greeks, who based their own philosophy on unreliable common sense. The Arabs made great works in mathematics, medicine, chemistry, optics and astronomy. Al- khawarizmi, the Arab mathematician developed and expanded algebra in the early 800s.

Ibn Sina (Avicenna), the physician of the late 900s and early 1000s produced a vast encyclopaedia of medicine entitled the canon of medicine. He summarized the medical knowledge of his time and accurately described diseases. Al- Hassan (Alhazen), the physicist discovered the laws of optics. He recognized that vision was caused by the reflection of light from objects into human eyes.

In the Indian civilization, innovations which emanated from the scholastic school called Nyaya had continued from ancient times into the early 18th century. This did not really survive long into the colonial era. In the 20th century, western philosophers such as Stanislaw Schayer and Klaus Glashoff have tried to explore some aspects of Indian traditional system of logic. During the later part of the medieval period there are major efforts made in order to demonstrate that Aristotelian ideas were compatible with the Christian faith. While at the later part of the middle Ages, logic becomes the main focus of philosophers who engaged in critical logical analyses of philosophical arguments.

The type of logic developed by Aristotle which is called syllogistic logic predominated the world up till the mid- nineteenth (19th) century at the time when the interest in the foundations of mathematics gave rise to the development of symbolic logic otherwise called mathematical logic. In 1879 Frege published a book called Begriffsschrift. The book was what was instrumental to modern logic with the invention of quantifier notation. In the year

1903 Alfred North Whitehead and Bertrand Russell published *Principia Mathematica* (on the foundations of mathematics). This was what greatly attempted to derive mathematical truths from axioms and inference rules in symbolic logic. In 1931 Gödel raised serious problems with the foundationalists programme and by so doing logic ceased to focus on those kinds of issues.

The development of modern logic since the time of Frege, Russell and Wittgenstein had fundamental influence on the practice of philosophy, nature of philosophical problems and philosophy of mathematics. Logic, primarily sentential logic is applied in computer logic circuits and it is central to computer science. Nevertheless, logic is commonly taught in the university as one of the core courses in the department of philosophy. While in other universities such as Federal University of Technology Minna, Niger State, Nigeria, logic and philosophy is offered as a general studies course by almost all the students.

SELF ASSESSMENT QUESTION 1

1. List the four circles of Catuskoti as the Hindu contribution to the development of logic.
2. List the names of four renowned logicians who contributed to the development of modern logic.

4.0 CONCLUSION

The Unit identified the role of different civilizations to the development of complex systems of reasoning and logical paradoxes. It showed that logic in Islamic philosophy had significant influence on Aristotelian logic. In the mid-nineteenth century the interest in the foundations of mathematics led to the development of symbolic or mathematical logic.

5.0 SUMMARY

It has been discussed in the main content that some ancient civilizations have developed systems of reasoning and paradoxes. One of these systems developed in Chinese civilization was repressed by the Qin dynasty as a result of the development of the philosophy of Han Feizi. Logic in Islamic philosophy had great influence in the development of European logic. The works of Al-Khwarizmi, Ibn Sina and Al-Hassan (Alhazen) have been highlighted. Also, the development of modern logic has been discussed through 18th, 19th and 20th century.

6.0 TUTOR-MARKED ASSIGNMENT

1. Explain the contributions of Hindu, Chinese and Islamic philosophy to the development of logic (reasoning).
2. Briefly discuss what led to the development of Symbolic logic in the mid-nineteenth century.
3. List two logicians, one of which his book was instrumental to the development of modern logic.

7.0 REFERENCES/FURTHER READING

Morris, K (1972) *Mathematical thought From Ancient to modern Times*, Oxford University press ISBN 0-19-506135-7, P, 53 Oxford.

Richard, M. (2001) *Aristotle: The Basic works*. Modern Library, ISBN 0-374-75799-6
Logic: <http://en.wilipeda.Org/wiki/logic>. Retrieved 11 October 1999.

UNIT 3: THE NATURE OF LOGIC**CONTENTS**

- 1.0 INTRODUCTION
- 2.0 OBJECTIVES
- 3.0 MAIN CONTENT
- 3.1 The Nature of Logic
- 4.0 CONCLUSION
- 5.0 SUMMARY
- 6.0 TUTOR – MARKED ASSIGNMENT
- 7.0 REFERENCES/FURTHER READING

1.0 INTRODUCTION

This unit will guide you to learn about the nature of logic and its structure. You will be carried through to understand that logic or reasoning is a special kind of thinking where specific conclusions are reached after careful considerations of premise(s) or preceding mental proposition. So, in view of these we should now look at what we are expected to learn in this unit based on the objectives:

2.0 OBJECTIVES

By the end of this study unit, you should be able to:

1. Explain the nature of logic
2. Enumerate the structure of logic
3. Apply structure of logic in your daily life reasoning process.

3.0 MAIN CONTENT**3.1 The Nature of Logic**

There are two forms of logic. They include informal and formal logics. The term informal logic has been used to mean the same thing as critical thinking. While sometimes it is used to refer to the study of reasoning and fallacies in the context of everyday life of the people.

Formal logic is necessarily concerned with the formal systems of logic. These systems are particularly and specially constructed for the purpose of carrying out proofs, in the areas where languages and the rules of reasoning are precisely and carefully defined. Propositional and predicate logics are good examples of formal logics. You should note that there are many reasons for studying formal logic. One of the reasons is that, formal logic assist people to identify the pattern of good reasons and the pattern of bad reasoning so that people will know which to follow and which to try as much as possible to avoid. This is the reason for studying basic formal logic in order to improve critical thinking of people. Also, formal logical systems are used by linguists in the study of natural languages. Computer scientists employ formal logic in research that has to do with artificial intelligence. Many philosophers also use

formal logical systems in dealing with complicated philosophical problems in order to make their reasoning process more explicit and precise.

Logic has also been referred to as the science of thought. Here, thought is actually referring to any process of thinking that occurs in the minds of the people and it is not all thought that form the object of study by logicians. This is because every reasoning involves thinking but not all thinking involves reasoning. There are thinking processes that involves day – dream, fairy tales, and regrets etc that does not require or involve reasoning about it at all. So, reasoning is a kind of special way of thinking where special conclusions are reached after intensive careful consideration of certain number of premises or mental propositions that precedes the conclusions. Logic is not concerned with obscured ways through which the mind arrives at some conclusions but in the correctness of the whole process of thinking. This is the reason why logicians would want to know whether the conclusions are arrived at as a result of the premises that precedes the conclusion. If they found that the premises are true, it would warrant the conclusion to be true and consequently, the reasoning is correct. For example:

All Academicians are trustworthy.

Dr. D. I. Wushishi is an academician.

Therefore, Dr. D. I. Wushishi is trustworthy.

The conclusion shows that there is connection between the two premises that precedes the conclusion.

Note carefully that, the nature of logic, when carefully understood will teach the students and readers of this unit certain techniques and methods for testing and confirming the correctness of the various kinds of reasoning including a persons personal reasoning.

SELF ASSESSMENT QUESTION 1

1. Name and Define two forms of logic
2. What are the conditions for reasoning to be correct?

4.0 CONCLUSION

It has been agreed in this unit that reasoning is a special way of thinking in which conclusions are reached by considering the preceding statements of the conclusion.

5.0 SUMMARY

We have learnt in this unit that there are two forms of logic, informal and formal logics. Also, logic as a science of thought does not necessarily involve all thoughts because not all thoughts involve reasoning. Logic does not really concern obscure ways through which conclusions are reached but the ways through which conclusions are reached through the correctness of the whole process of thinking. By this, conclusions are reached on the basis of the premises that precede it.

6.0 TUTOR – MARKED ASSIGNMENT

1. Define informal and formal logics.
2. Give two reasons for studying formal logic.
3. Explain in details what logic as a science of thought means.

7.0 REFERENCES/FURTHER READING

Chike – Okoli, A. G. (2003) Introduction to Philosophy, Shomac Publications, Kaduna, Nigeria

Remi, B. (2001) Philosophy of Education. External studies Programme, Adult Education Department, University of Ibadan, Ola Modern Press, Ibadan.

<http://plato.stanford.edu/entries/school-names/retriered> 5th September, 2008.

<http://en.wikipedia.org/wiki/logic>. Retrieved 11th October 1999.

UNIT 4: BASIC TERMS IN LOGIC**CONTENTS**

- 1.0 INTRODUCTION
- 2.0 OBJECTIVES
- 3.0 MAIN CONTENT
 - 3.1 Basic Terms in Logic
 - 3.2 Meaning of the Terms in Logic
- 4.0 CONCLUSION
- 5.0 SUMMARY
- 6.0 TUTOR- MARKED ASSIGNMENT
- 7.0 REFERENCES/FURTHER READING

1.0 INTRODUCTION

This Unit explains the basic terms in logic so. You should have learnt about the course guide sent to you as part of the instructional package for this course. You are advised to read through the course guide before reading this study material because it gives comprehensive clues on the materials you are expected to cover study unity by study Unit. Therefore, this Unit will carry you through the definition and meaning of some basic terms in logic. Nevertheless, lets examine these terms on the basis of the objectives of the Unit.

2.0 OBJECTIVES

By the end of this study Unit, you should be able to:

1. List some basic terms in logic
2. Define each of the terms in logic
3. Explain some of the terms listed in objective one above.

3.0 MAIN CONTENT**3.1 Basic Terms in Logic**

The term logic has been explained, in order to understand the language of logic there are some basic terms that are peculiar to logic which need to be explained for easy understanding of logical application by the reader. Some of these terms are:

1. Inference
2. Proposition
3. Argument
4. Premise(s)
5. Conclusion
6. Statement.

3.2 Meaning of the Terms

The definition and meaning of the terms listed in 3.1 above are given here one after another:

1. Inference: This refers to the process by which one proposition is arrived at and affirmed on the basis of one or more other propositions that are accepted as the starting point of the process. For example:

All fishes are mammals

All whales are fishes

Therefore, all whales are mammals.

From the example above, the last sentence or conclusion was arrived at and affirmed on the basis of the two sentences before it.

2. Proposition: Refers to a form of statement. It is a statement that is either true or false. It is a declarative sentence(s) that is capable of either been asserted or denied. For example:

Dr. D.I. Wushishi won the election.

The election was won by Dr. D. I. Wushishi

So, the two sentences above are clearly two because they consist of different words differently arranged and are in the same context having the same meaning and are used to assert the same position. Therefore, a proposition is either true or false.

3. Argument: This is any group of propositions of which one of the propositions is claimed to follow from the others that are regarded as providing support or the guides for the truth of that one. For example:

Mr. Ban Ki-moon, the secretary general of the United Nations, has taken the position that the United Nations can do nothing unless both parties to a dispute agree. By this, he has thus, transferred the veto power vested in the five permanent members of the United Nations Security Council to each of the intransigent state.

4. Premise(s): These are evidences or reasons (propositions) that have been advanced for the purpose of accepting the conclusion of an argument. Such as in the examples put forward in explaining the terms inference and proposition. Or simply, put that premise are propositions providing support or reasons for accepting a conclusion.
5. Conclusion: The conclusion of an argument is the proposition that is affirmed on the basis of the other propositions of the argument. Such as: Therefore, all whales are mammals in the earlier example above.
6. Statement: A statement in logic refers to a written or verbal assertion. For example:
Minna, the capital of Niger State in Nigeria had experienced rain for the whole of first week of August 2012.

4.0 CONCLUSION

The Unit has discussed six different terms in logic. These terms explained the meaning of every statement made in an argument.

5.0 SUMMARY

In this Unit, the meanings of the following logical terms have been explained vis: inference, proposition, argument, premise, conclusion and statement.

6.0 TUTOR- MARKED ASSIGNMENT

1. List six different terms in logic
2. Define each of the six terms mentioned above.
3. Provide an example of what constitutes a proposition and a conclusion.

7.0 REFERENCES/FURTHER READING

Chike-Okoli, A. (2008) Logic and Philosophy Kunle social printers, 92 Lagos Street Minna, P. 65-66.

Morris, K (1972) Mathematical Thought from ancient to modern Times, oxford University press, UBN 0-19-506135-7,p.53,oxford.

Logic: <http://en.wikipedia.org/wiki/logic>. Retrieved (on line) 11th October 1999.

UNIT 5: TYPES OF LOGIC**CONTENTS**

- 1.0 INTRODUCTION
- 2.0 OBJECTIVES
- 3.0 MAIN CONTENT
 - 3.1 Types of Logic
 - 3.2 The Meaning of Different Types of Logic
- 4.0 CONCLUSION
- 5.0 SUMMARY
- 6.0 TUTOR- MARKED ASSIGNMENT
- 7.0 REFERENCES/READING

1.0 INTRODUCTION

You are expected to read through the course guide sent to you as part of your course materials. The course guide provides you with an outline of the materials you will cover on the basis of each study unit. The study unit will guide you through several types of logic and their meanings. So, let us examine them on the basis of the objectives of this study unit.

2.0 OBJECTIVES

By the end of this study unit, you should be able to:

1. List different types of logic
2. Explain the different types of logic listed.

3.0 MAIN CONTENT**3.1 Types of Logic**

In this Unit, different types of logic have been identified. They include.

1. Syllogistic logic
2. Predicate logic
3. Modal logic
4. Propositional logic
5. Relevance logic
6. Mathematical logic
7. Combinatory logic
8. Constructive logic
9. Philosophical logic
10. Non- monotonic logic

3.2 The Meaning of Different Types of Logic

The meaning of each of the logic listed above is provided here one after another. You should carefully study them and notice the inherent difference between them.

1. Syllogistic logic: This is the logic that is used to derive the truth from a general statement. The method of doing this is called syllogism. Syllogism is the method that is applied in testing the logic of any statement. It consists of what is referred to as the major premise, minor premise and the conclusion. It helps in the process of making logicians think accurately through ordering their statements about what constitute reality in a more logical and systematic manner that would necessarily correspond to the facts they are making statement about.
2. Predicate logic: This involves areas of propositional logic and the logic of quantifiers such as “all” and “some”. This can either be first order where quantification is permitted only over certain individuals or higher order where quantification over predicates or properties is permitted. However, simply put predicate logic to be the logic that allows sentences to be analyzed into subject and argument in different ways. This enables logicians to be able to give account of quantifiers that are generally enough to express all the arguments that are occurring in natural language.
3. Modal logic: This is also usually propositional logic but it has additional operators such as necessity, time, knowledge, belief and provability. For example, in languages, modality concerns itself with the fact that sub-parts of a sentence could have their own semantic modified by the use of special verbs or modal particles. E.g “We go to the markets” could be modified to give “We should go to the markets” and also it could be “We can go to the markets” and equally perhaps “We will go to the markets”. In view of this, one can say that modality normally affects the circumstances or situations in which we take an assertion to be satisfied.
4. Propositional Logic: This concerns the logic of sentential operators exclusively. They include words such as “and”, “or” “not”. These operators are usually but not always functional truth.
5. Relevance logic: This is the type of logic that provide an “implication” operator over propositions that is intended to be closer in meaning to the meaning of “implies” in natural English Language. This means, it is not all propositions that are implied by a falsehood.
6. Mathematical logic: This refers to two different areas of research. The first is the application of the techniques of formal logic to mathematics and mathematical reasoning. While the second area deals with the application of mathematical techniques to the representation and analysis of formal logic. Mathematics and geometry were first use in relating to logic and philosophy by the ancient Greek philosophers such as Euclid, Plato and Aristotle. However, the boldest attempt to apply logic to mathematics was made by the Philosopher- Logicians such as Gottlob Frege and Bertrand Rusell. The ideas they presented was to show that mathematical theories were just logical tautologies. This was to be done by means of reducing mathematics to logic. This was not achieved, from the crippling of frege’s project in his book “Grundgesetze by Rusell’s Paradox to the defeat of Hilbert’s Program by Godel’s in completeness theorems.

Nevertheless, the statement of Hilbert’s Program and its refutation by Godel largely depended upon their work, which hitherto establishes the second area of mathematical logic which is the application of mathematics to logic in the form of proof theory.

The two areas of mathematical logic are complementary to each other. This can be seen from the fact that every rigorously defined mathematical theory can be exactly captured by a first-order logical theory. For instance, Frege's proof calculus is enough to describe the whole of mathematics, although it is not equivalent to it. This is despite the negative nature of the incompleteness theorems, Gödel's completeness theorem and a result in model theory which is another application of mathematics to logic.

7. Combinatory logic: This is the logic in which "combinators" are used in natural language statements instead of constructs that involved bound variables such as quantifiers.

8. Constructive logic: These are logic in which the existence of proofs is only possible for those entities that can be constructed in a suitably concrete manner in a natural language argument.

9. Philosophical logic: This deals purely with formal descriptions of natural language. Philosophical logic is a continuation of the traditional discipline called logic, before the invention of mathematical logic. Philosophical logic has much concern with the connection between natural language and logic. So, philosophical logicians have contributed to the development of non-standard logics such as free logic, tense logics, as well as several extension of classical logic such as modal logics.

Logic and the Philosophy of language are very much closely related. So, Philosophy of language concerns the study of how our language engages and interacts with our thinking. The study of logic and the relationship between logic and ordinary speech can assist a person to better structure his own arguments and also critique the arguments of other people.

10. Non-monotonic logic: This is the logic that explains the fact that the addition of premises in any argument is likely to diminish the possibility of having set of derivable conclusions.

4.0 CONCLUSION

Different types of logic have been discussed in this unit. In mathematical logic, logic was applied to mathematical theories and also mathematical theories to logic. Also, syllogistic logic was shown to be used to derive the truth from a general statement.

5.0 SUMMARY

The Unit provided and discussed ten different types of logic. Such as: syllogistic, mathematical, philosophical, modal and predicate logics e.t.c.

6.0 TUTOR-MARKED ASSIGNMENT

- 1 List five different types of logic.
- 2 Briefly discuss five types of logic other than those listed in question one above.

7.0 REFERENCES/FURTHER READING

LOGIC: Available on line at <http://en.wiki-pedia-org/wiki/logic> Retrieved 11/10/1999.

What is logic: Available online at http://www.rbjones.com/rbjpub/logic/log_038.htm.
Retrieved 11/10/1999.

MODULE 2

UNIT 1: PHILOSOPHY, DEFINITION AND MEANING**CONTENTS**

- 1.0 INTRODUCTION
- 2.0 OBJECTIVES
- 3.0 MAIN CONTENT
 - 3.1 Philosophy
 - 3.2 Definition of Philosophy
 - 3.3 Meaning of Philosophy
- 4.0 CONCLUSION
- 5.0 SUMMARY
- 6.0 TUTOR – MARKED ASSIGNMENT
- 7.0 REFERENCES/FURTHER READING

1.0 INTRODUCTION

You are expected to have read through the course guide sent to you as part of your instructional package for this course. You should endeavor to read the course guide before reading your materials. This is because the material provides an outstanding outline of the materials you needed to cover in this Unit.

This unit will provide you with the guidance that will enable you to understand what philosophy is all about; its origin, purpose and methods as applied by the ancient Greek Philosophers. Therefore, let us examine the content of this unit as spelt out in the objectives of the Unit.

2.0 OBJECTIVES

By the end of this study unit, you should be able to:

1. Explain the origin of philosophy
2. Define philosophy
3. Explain the meaning of philosophy

3.0 MAIN CONTENT**3.1 Philosophy**

The term Philosophy as it has always been said, is as old as the history of man on earth. Philosophy has attracted a lot of spectacular attention as far back as 1400BC in the former ancient Greece. The word philosophy was derived from two Greek Words. These words are Philo – meaning love and Sophia – meaning wisdom. The literal meaning of philosophy means, the love of wisdom. This was obtained when the two Greek words are put together.

Also, the word wisdom or excellence is referred to by the Greeks as, the totality of knowledge. This knowledge encompasses the natural and social sciences knowledge.

However, the major aim of the Greeks to pursue wisdom is to be able to discover the laws and principles that govern the universe. For them, to be able to discover these laws and principles what they did was to search for the explanations of life and the creation. In the search for these explanations the Greeks used pure reasoning through the use of observations, analysis and deductions. These three methods used by the ancient Greeks characterized a very clear departure from the use of myth, legends and fantasies which were traditionally used in order to explain the mysteries of creation and the proof of the presence of man on earth.

The application of pure reasoning in order to pursue wisdom was first championed by the Greeks called the Milesian school of preachers who proposed the concept of primary substance as the constituent of the universe. These philosophers include: Thales, Anaximander, Anaximanes and Empedocles etc. It was through the speculations of these ancient Greek preachers that philosophy was understood to be the totality of knowledge from which other disciplines emerged. So, it was from philosophy that disciplines such as Mathematics, Physics, Biology, Astronomy, Theology, Logic and Sociology sprang out.

SELF ASSESSMENT QUESTION 1

1. Explain the origin of Philosophy
2. Why did the Greeks pursue wisdom?
3. What are the methods explored by the Greeks to seek explanations of life other than myth, legend and fantasies?

3.2 Definition of Philosophy

The subject matter of philosophy is complex to handle. This is what made philosophers to encounter a lot of difficulties in arriving at an acceptable definition. As a result of this, philosophy was defined in several ways, some of which may suffice here:

- a. Philosophy is defined as the science of sciences or the mother of knowledge. This definition was proposed because all the fields of knowledge were considered the offsprings of mother philosophy.
- b. Philosophy was defined as an activity which has three different modes of speculation, prescription and analysis.
- c. It is also defined as a process of asking questions. This definition led to the identification of two types of questions. This include: Empirical question and Theoretical question. Empirical was derived from the Greek word Empiri – Meaning experience. So, Empirical questions are answered through personal experience, experiments, observation and analysis of concrete situations. Empirical questions are those questions that have their basis of origin in the areas of definite knowledge which really belongs to science.

Nevertheless, theoretical questions have their basis of origin in what is called speculative science. The answers to theoretical questions or speculative science are found through thinking or contemplation. Readers should note that this aspect of knowledge cannot be demonstrated or measured in any science laboratory.

- d. Philosophy is also defined as something intermediate between theology and science. In this case, Philosophy like theology always consists of speculations on matters that concerns definite or empirical knowledge which has not been ascertained. However, like science, it usually appeals to human reasoning faculty rather than to authority. This is in consideration of the fact that that authority is either traditional or that of relation.

What all these means is that, all definite knowledge belongs to science and all dogmas as to what surpasses definite knowledge belongs to theology. So, by implication, between theology and science, there is a no – man’s land that is exposed to attacks from both sides. This is a land that cannot be claimed totally by any particular field of knowledge because all fields of knowledge came out of philosophy.

- e. Philosophy is defined as the search for knowledge. In a wider perspective, this definition implied the love, study or pursuit of wisdom or knowledge about things and their causes.
- f. Philosophy is an activity that concerns criticisms and clarifications.

SELF ASSESSMENT QUESTION 2

1. Define Philosophy in the context of all fields of knowledge.
2. Define philosophy in the context of question and explain two types of questions.

We can also now proceed to examine the meaning of philosophy in the manner that would make us understand what philosophy means. We can do that by examining what we mean by the term philosophy.

3.3 Meaning of Philosophy

This course material is prepared for the purpose of students that are admitted to the federal University of Technology, Minna through the centre for open and distance e-learning (CoDel) programme. Therefore, I am quite sure that the reader of this material has his own philosophy of life. This may be what informs your decision to apply for a degree programme through CoDel and not through the mainstream University programmes in order to earn a degree for yourself. When you can otherwise engage in other business other than study. These other businesses have their own rewards which you must have considered. This implied that you have thought before you applied for admission; for reasons that are best known to you. This ability to think makes you a practical philosopher or a potential philosopher. So, as earlier mentioned philosophy has to do with reasoning or thinking activities.

You may ask, what do people think about in philosophy?

To answer this question, take for instance, your decision to seek for a CoDel admission to pursue a degree programme. The decision you have taken can provide answers to these questions viz: Why do I need a University degree? Why should I spend my time studying when I can engage in some businesses? Is happiness really a measure of wealth or it is by personal improvement?

Let us imagine the answers to these questions. Your own answers could be different from them.

1. You may need a degree in order to improve your professional standing, your earning power and the out look of your life. All these may mean higher quality of life. Man by nature, always like to improve himself therefore your decision to have a degree is quite reasonable, or rational
2. Since education is a source of human improvement in a lasting manner you felt it is better to use your time getting educated than getting involved in businesses. Employment does not matter because an educated person does not stay unemployed for long. If no one employs him, he could employ himself. So without education, such self – mastery could be more difficult to be achieved.
3. Happiness for a person can come from different sources. These include wealth, educational achievement and political power etc. But a lasting happiness is better attained through education. A wealthy man could become poor, a person can lose political power but education is a long lasting achievement. Therefore, it is worth been educated.

The answers above through our reasoning activities bordered on some fundamental aspects of life such as education; time and success. These three aspects of life cannot be easily identified, perhaps except through careful thinking. Therefore, our attempt to answer the three questions could be taken as a beginning in philosophy.

So, in academics philosophy is all about careful and systematic thinking about important issues in life such as existence, knowledge and social values. Also philosophy makes you to examine important concepts that would assist you to understand life and living in a better way. Some of these important concepts include: Man, Freedom, Happiness, Time, Knowledge, Good, Bad, Equality, Justice etc.

You could observe that philosophy is not a strange subject to you. Therefore, you should endeavor to enjoy the benefits of studying it. Philosophy as a subject of study has some components or branches, they are: Metaphysics, Epistemology, Ethics (Axiology) and logic

4.0 CONCLUSION

Philosophy originates from two Greek words. It means, the totality of knowledge, which comprises both natural and social sciences knowledge. It was defined as the science of sciences and an intermediate between theology and science. Philosophy also means the reasoning or thinking activities of a person.

5.0 SUMMARY

The Unit has been able to define philosophy as the love of wisdom, an activity which has three different modes of speculation, prescription and analysis, a process of asking questions; an intermediate between theology and science, the search for knowledge and an activity of criticisms and clarifications.

6.0 TUTOR – MARKED ASSIGNMENT

1. Explain the origin of Philosophy and identify the reasons Greeks search for explanations about life.
- 2 List the Greeks methods of reasoning and its ancient techniques.
- 3 Do you have philosophy of life? And how did you develop it?
- 4 Define philosophy in four different ways.

7.0 REFERENCES/FURTHER READING

- Bamisiaye, R. (2001) Tee 304 – Philosophy of education, The Centre for External Studies University of Ibadan, Ibadan.
- Okafor, S.A; Ekezie, R.; Ume, T.A; and Uche, U. W. (1998) Foundations of education, Heinemann Educational Books Nigeria Ltd, Ibadan

UNIT 2: HISTORY OF PHILOSOPHY**CONTENTS**

1.0 INTRODUCTION

2.0 OBJECTIVES

3.0 MAIN CONTENT

3.1 History of Philosophy

4.0 CONCLUSION

5.0 SUMMARY

6.0 TUTOR – MARKED ASSIGNMENT

7.0 REFERENCES/FURTHER READING

1.0 INTRODUCTION

In this unit you are going to learn how philosophy (Western) originated in the ancient times, particularly in Egypt and the Babylonia. There were centres in Egypt that were administered by the priest – scholars who established these centres called Egyptian Mystery system school in form of Universities where philosophy was learnt. The ten early natural philosophers led by Thales of Miletus and their contribution to philosophy will be discussed. This will also involve the Socratic philosophers and their works such as Socrates, Plato and Aristotle.

2.0 OBJECTIVES

By the end of this study unit you should be able to:

1. Write brief history of philosophy
2. Explain how Thales of Miletus, Anaximander and Pythagoras described the fundamental component of matter.

3.0 MAIN CONTENT**3.1 History of Philosophy**

We had earlier mentioned in the preceding unit that philosophy originated from two Greek words which literally means love of wisdom. Therefore, the person that is called a philosopher is a lover of wisdom. This is because the Greeks believed that any person who tried to study and understand nature was trying to be wise.

It is worth noting here, that the kingdom of Egypt was divided into three religious centres. They include: Memphis, Heliopolis, Thebes or Hermopolis. These centres were administered by the priest – scholars. The power of the scholars was tremendous and even the kings were subjects to it. They established a school known as the Egyptian Mystery System Schools. The schools were like Universities where every known discipline was taught by the priests. Such as philosophy which comprises religion, medicine, law, mathematics, geometry and astronomy etc.

This group of disciplines was called “the wisdom of the Egyptians”. A lot of this knowledge was studied and disseminated by the priests. So, through the influence of the Egyptians and the Babylonians, the Greeks acquired their knowledge of mathematics, astronomy philosophy and developed these to an unprecedented level.

You should note here that the origin of philosophy is often traced to the Egyptians and the Babylonians. They originated philosophy during the Neolithic (agricultural) age when they settled down to an organized agricultural life and activity. So, at this period, people who studied plants, animals, stars, and other heavenly bodies, rocks, soils etc were all called philosophers. There was nothing like a botanist, zoologist or an astronomer etc. They studied what is called natural philosophy and they were referred to as natural philosophers. This was because they studied nature and the origin of the world.

These natural philosophers were ten in number and they include: Thales of Miletus, a Phoenician who migrated to Miletus in Ionia, Anaximander, Pythagoras, Heraclitus, Democritus, etc who were Ionian Philosophers. These men were called the early Greek Philosophers while some historians concerned themselves with their non-Greek origin. They studied in the Egyptian Mystery System School and went back to their various countries.

These philosophers were concerned with the phenomena of change. They observed that physical substances change or matter change into one another but their main concern was to find out the origin of stuff from which all things originated and to which they eventually return.

1. Thales of Miletus (620 – 546 BC). He is usually referred to as the father of Western philosophy. He taught that water was the source of all things in the universe. According to Aristotle (Dampier: 1989), Thales got this idea from seeing that the nutriment of all things is moisture and that water is the origin of the nature of moist things. Things that exist in the world are solid, liquid or gaseous in form. Water, according to Thales, underlies these forms and change from one form to another. Thales also forecast the eclipse of 585BC, although knowledge about eclipses was far advanced in Egypt where he studied (Nwala and Agbakoba: 1997; The New Encyclopaedia Britannica: 1995).
2. Anaximander (611 – 547 BC)
He was a pupil of Thales in the Milesian school. He was quick to argue that water could not be the basic substance, because water is essentially wet and nothing can be its own contradiction. According to him, if Thales were correct, the opposite of wet could not exist in a substance and that would preclude all the dry things in the world. Therefore Thales was wrong (The New Encyclopaedia Britannica: 1995). Here was the birth of the critical tradition that is fundamental to the advance of science. On his own part, he called the ‘*world-stuff*’ the ‘*infinite something*’. This expresses the idea that the original stuff had no beginning, was imperishable, inexhaustible and indestructible. He was also the first among the Greeks to represent the earth on a map, though the science of map making (cartography) was known in Egypt and Babylonia.

3. Pythagoras (582 – 497 BC)
He spent 22 years in Egypt and received instruction in mathematics, physics, theology, music, philosophy and ethics from the priest-scholars of the Mystery system Schools.(Nwala and Agbakoba: 1997; The New Encyclopaedia Britannica: 1995). The mathematical theory called Pythagorean theory is named after him. For him all things are numbers. He believed that the universe was composed of numbers in various shapes – squares, cubes, oblong, triangular, etc. To him all things in the universe were numerable and could be counted. Pythagoreans (his followers) believed that the unit ‘one’ is the source of all numbers and they divided it into odd and even numbers. The whole story is interesting isn’t it?
4. Heraclitus (535 – 475 BC)
For him the ‘world-stuff’ is divine fire. He was the first Greek to advance the principle of change as a universal law. Change, he said is the only reality and that there is nothing permanent in the world. According to him, ‘From life comes death; from death comes life; sleep changes into wakefulness changes into sleep’. Everything in the universe, he says, has its own opposite (Dampier: 1989).
5. Democritus (460 BC - ?)
He was a disciple of Leucippus who is credited with the founding of the atomic theory or the doctrine of matter. He became the ablest and best known interpreter of the atomic theory (Dampier: 1989). He proposed that matter is made up of atoms and they are infinite in number and too small to be perceived by the senses. He said that atoms differ in size, some bigger, some smaller and that there is empty space between them. According to him, everything new is produced from a combination of atoms and that death or cessation takes place when atoms separate.
So you can see that even the atomic theory was known in the ancient times. This effort of the Greeks to explain the basic component of matter is important in the history of scientific thought. This is because they tried to reason and to explain it in seemingly simpler terms.
6. Socrates (469 – 399 BC)
He was the teacher of Plato and was born in Athens. He was a moral teacher and sought truth by asking questions. He enriched science with the tools of universal definitions and inductive reasoning.
7. Plato (427 – 347 BC)
After Plato’s studies in Egypt, he returned to Athens and opened a school called the ‘Academy’. He taught that it was more noble and dignified to seek answers by reasoning rather than by experiments. He loved mathematics and he formulated the idea of negative numbers. His Academy also produced philosopher – scientists such as Heracleides of Pontus (388 – 315 BC). Heracleides suggested that the earth rotates on its own axis once in every 24 hours and that Mercury and Venus circle round the sun like satellites (Eneh: 2000; Nwala and Agbakoba: 1997)
8. Aristotle (384 – 322 BC)
He was the most accomplished of Plato’s pupils. He was born at Stagira in Macedonia. He was a tutor of Alexander the Great. He wrote books on almost all the

areas of knowledge – biology, botany, anatomy, physics, metaphysics, astronomy, mathematics, logic, economics, politics, law, psychology, etc. His influence on subsequent development of science and philosophy was enormous. In particular, his views on physics and astronomy controlled the view most men had of the universe for two thousand years. However, to him, the proper means of investigation was observation.

4.0 CONCLUSION

The unit introduced you to how philosophy originated from Egypt and Babylonia, and also how philosophy advanced to Greek colonies. The history and works of the early natural philosophers were discussed.

5.0 SUMMARY

The major points discussed in this unit include:

1. Philosophy originated from Egypt and Babylonia.
2. Egyptian - Priest – Scholars established the school called the Egyptian Mystery system Schools where they taught philosophy.
3. Egyptian philosophy is the origin of western philosophy. Evidences are found in the writings of Greek philosophers such as Horner and Pythagoras.
4. Socrates, Plato and Aristotle as Socratic philosophers were discussed.

6.0 TUTOR – MARKED ASSIGNMENT

1. Write brief history of philosophy
2. Explain how, Thales of Miletus, Anaximander and Pythagoras described the fundamental component of matter.

7.0 REFERENCES/FURTHER READING

- Arkady, L. (1977) *Tell Me Why*, The Hamlyn Publishing Group Ltd, London.
- Dampier, W. C. (1989) *a History of Science: And Its Relations With Philosophy and Religion*, Cambridge University Press, Cambridge.
- Eneh, J. O. (2000) *History and Philosophy of Science – An Outline*, MBE, Publishing Division, Enugu
- Nwala, T. U. and J. C. Agbakoba (1997) *history of science’* in: Nwala, T. U. (ed.) *History and Philosophy of Science*, Niger Books and Publishing Co. Ltd, Nsukka. 13 – 38
- Onyewuenyi, I. C. (1993) *The African Origin of Greek Philosophy: an Exercise in Afrocentrism*, University of Nigeria Press, Nsukka.
- The New Encyclopaedia Britannica (1995) “The History of Science’, Vol. 27, pp. 32 – 42

UNIT 3: MODES OF DOING PHILOSOPHY**CONTENTS****1.0 INTRODUCTION****2.0 OBJECTIVES****3.0 MAIN CONTENT****3.1 Modes or Approaches of doing Philosophy****4.0 CONCLUSION****5.0 SUMMARY****6.0 TUTOR- MARKED ASSIGNMENT****7.0 REFERENCES/FURTHER READING****1.0 INTRODUCTION**

In this unit, the modes or approaches of doing philosophy will be discussed. It will be seen that, for any person to engage in philosophy he/she must be engaged in doing any or both of the three activities of speculation, prescription and analysis. This is because we had earlier mentioned that philosophy has to do with thinking and reasoning, and these must be coherent with experience. Also, the actions involved in these experiences must be discovered, the principles guiding these actions to be worthwhile and the reasons that make them worthwhile must be established.

This simply means that standards must be set for assessing any phenomena. It will also be seen in this Unit that in doing what has been mentioned above, the words or concepts involved and their meanings must be made clear in order to expose their various meanings in different contexts. All that have been said will be seen to cover speculative, prescriptive and analytic modes or approaches of doing philosophy.

2.0 OBJECTIVES

By the end of this Unit, you should be able to:

1. Identify three modes or approaches of doing philosophy.
2. Explain speculative, prescriptive and analytic approaches of doing philosophy.

3.0 MAIN CONTENT**3.1 Modes or Approaches of Doing Philosophy**

Remember that in Unit One we have discussed several definitions of philosophy. This shows that it is not easy or possible to prefer single or simple definition of philosophy. However, to understand what philosophy is all about in a better manner the three modes involved in the activities of doing philosophy should be considered.

1. Speculative philosophy: This is the attempt by philosophers to find coherence in the entire realm of thought processes and experiences. This is a way of providing the actual link that makes sense or conforms of reason between a person's thinking and what he/she

perceives from the environment. It involves making efforts to see how all things are related to form a meaningful whole. So, speculative philosophy is all about the question or need for statement of order and wholeness.

2. Prescriptive philosophy: This is the type of philosophy that seeks to discover actions and qualities; and also recommend the principles for deciding what actions and qualities are most worthwhile or valuable and the reasons for their been so. It seeks to establish standards for assessing values, judging conduct, and appraising art. It also examines what we mean by the concepts good and bad, right and wrong beautiful and ugly, it asks the question, whether these qualities are in things themselves or they are the projections of our minds?
3. Analytic philosophy: This philosophy focuses attention on words and their meanings. It examines concepts such as cause, equality of opportunity, academic freedom, human rights etc in order to expose the different meanings they convey or bear in different contexts in an attempt to avoid confused thinking. It is important to understand that speculation, prescription and analysis are all contained to some extent in the work of all nature and true philosophers.

4.0 CONCLUSION

In this Unit, speculative, prescriptive and analytic philosophies have been shown to be present to some degree in the work of all nature and philosophers.

5.0 SUMMARY

The Unit explained speculative philosophy to mean, the attempt to locate coherency in thought and experience. Prescriptive philosophy establishes standards for assessing values, judging conduct and appraising art. While analytic philosophy deals with the question of whether certain qualities such as beautiful and ugly are in things themselves or are projections of the mind.

6.0 TUTOR- MARKED ASSIGNMENT.

1. List three modes of doing philosophy
2. Explain what you understand by speculative, prescriptive and analytic philosopher

7.0 REFERENCES/FURTHER READINNG

- Banmisaiye, O.A (1989) A Practical Approach to Philosophy of Education, AMD Publishers, Ibadan.
- Chike-Okoli, A. (2008) Logic and Philosophy Volume 2, Kunle Social Printers, 92 Lagos Street, Minna.
- Okafor, S.A, Ekezie, R., Ume, T.A and Uche, U.W (1988) Philosophical and Sociological Foundations of Education. Heinemann Educational B1ooks (Nigeria) Ltd, Ibadan.

UNIT 4: PROFESSIONAL, COMMONSENSE AND CHARACTERISTICS OF PHILOSOPHY**CONTENTS**

1.0 INTRODUCTION

2.0 OBJECTIVES

3.0 MAIN CONTENT

3.1 Professional, Commonsense and Characteristics of Philosophy

4.0 CONCLUSION

5.0 SUMMARY

6.0 TUTOR- MARKED ASSIGNMENT

7.0 REFERENCES/FURTHER READING

1.0 INTRODUCTION

The Professional and commonsense of Philosophy will be discussed in this Unit. Philosophy is discussed as an academic discipline. It will be shown that this sense of philosophy requires the application of logical, consistent and systematic thinking in order to arrive at a conclusion.

However, the Unit will explain commonsense of philosophy to be characterized by a person's or group of person's attitude to life. The characteristics of philosophy will be seen in its tentative nature.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

1. Explain the concept of professional sense of philosophy
2. Explain the commonsense of philosophy.
3. Enumerate two characteristics of philosophy.

3.0 MAIN CONTENT**3.1. Professional, Commonsense and Characteristics of Philosophy**

The Professional sense of philosophy is seen as an academic discipline to which scholars devote much of their time and energy. This philosophical sense is characterized by consistent, logical and systematic thinking in order to reach conclusions that are sound, coherent and consistent in all their parts. Therefore, in this sense philosophy is a conceptual activity that is used for clarifying ideas through asking questions.

So, a philosopher is concerned with ideas used, the assumptions that are made and the arguments that people advanced about the observations they make. For instance, if a psychologist talk about "reading" and "reading ability" in students or children, the philosopher would be interested to know what the psychologist means by the word "reading."

Does reading for instance means ability to pronounce words or the ability to understand them as well?

The commonsense or popular sense is characterized by a person's or group of person's attitude to life. This is as a result of one's assumption, belief, attitude and prejudices to things. In the sense, every person has his own likes, dislikes, biases, prejudices etc as a result of the person's own experiences, upbringing and background. In this case, a person's attitude to life will explain the general pattern or the habitual way of his responding to events and circumstances.

Characteristics of Philosophy: There are two characteristics of philosophy.

1. Philosophy relies on the use of logical reasoning by examining every bit of evidence that has been presented in favour or against any claim from a dispassionate and impartial position. This is done through exposing the prejudices in the claims that are put forward and in general, giving every bit of evidence the appropriate weight it actually deserves.
2. A conclusion that may be arrived at in any philosophical argument is tentative in nature. Philosophy shares with modern science the belief that no conclusions are as absolute and certain as to be free or immune to further correction in the future as a result of discovering new evidence. To this end, philosophy has the attitude of skepticism where no philosophical conclusion is regarded as a finality

4.0 CONCLUSION

Professional sense of philosophy has been discussed in this unit as an academic discipline which requires logical, consistent and systematic thinking. The commonsense portrays a person's attitude to life. Also, two characteristics of philosophy have been identified.

5.0 SUMMARY

The Unit discussed the fundamental aspect of philosophy as a field of study and as shaped by one's attitude to life. It also enumerates two characteristics of philosophy.

6.0 TUTOR – MARKED ASSIGNMENT

1. Explain what you understand by Professional and commonsense of Philosophy.
2. List the two characteristics of philosophy.

7.0 REFERENCES/FURTHER READING

Banmisaiye, O.A (1989) A Practical Approach to Philosophy of Education, AMD Publishers, Ibadan.

Chike-Okoli, A. (2008) Logic and Philosophy Volume 2, Kunle Social Printers, 92 Lagos Street, Minna.

MODULE 3

UNIT 1: BRANCHES OF PHILOSOPHY**CONTENTS**

1.0 INTRODUCTION

2.0 OBJECTIVES

3.0 MAIN CONTENT

3.1 Branches of Philosophy

4.0 CONCLUSION

5.0 SUMMARY

6.0 TUTOR- MARKED ASSIGNMENT

7.0 REFERENCES/FURTHER READING

1.0 INTRODUCTION

The Unit will discuss three branches of philosophy such as metaphysics, Epistemology and Axiology (Ethics). It will expose the origin of metaphysics and explain what constitute knowledge and its different types. It will show that axiology is the theory of values.

2.0 OBJECTIVES

By the end of this Unit, you should be able to:

1. List three branches of philosophy
2. Explain the terms
 - a. Metaphysics
 - b. Epistemology and
 - c. Axiology
3. List five types of knowledge
4. Explain each of the five knowledge type in objective 3 above.

3.0 MAIN CONTENT**3.1 Branches of Philosophy**

The branches of philosophy include: metaphysics, epistemology, axiology and logic. They are theoretical approaches to philosophy.

Metaphysics: This is believed to have Greek Origin. The two Greek words that combine to form metaphysics are: Meta- Meaning after and physica- meaning nature. Metaphysics concern itself with the first philosophy and Plato referred to it as dialectics. Metaphysics is

defined as the philosophical study whose objective is to determine the real nature of things, their meaning, structure and the principles of whatever is in so far as it is. Plato defined it as the study of reality as different from appearances. The curiosity of man to understand and explain what he sees led him beyond what he sees. This led him to metaphysics. Metaphysics is the speculation about the nature of reality. It is concerned with answering questions about the reality of man, who man is, his origin and where he is going to at the end of this life. It also seeks to answer questions about whether the universe has a rational design or it is totally meaningless, whether the mind is a reality of its own or it is just a form of matter in motion, whether the mind has any relationship with the body, whether the behavior of all organisms are determined by a cause or some of the organisms such as man have some measure of freedom.

In about 70 B.C the Greek philosopher, Andronicus of Rhodes adopted it when he was editing the works of Aristotle. Andronicus grouped the treatises of Aristotle that deals with the sphere of the so- called first philosophy or philosophical wisdom or theology after his physics, a doctrine on nature. Aristotle called first philosophy as the study of being qua being and the ultimate basis for the system of science. The basic issues that metaphysics addresses are metaphysical problems which are perennial problems that keep on re-emerging. These basic issues are: the problem of being, the problem of substance, the problem of essence and existence, the problem of Universals, the problem of change and permanence, the problem of causality, the problem of mind-body interaction and the problem of freedom and determinism.

Epistemology: Epistemology is a branch of philosophy that concerns itself with knowledge. It is simply, the theory that deals with human knowledge. It explores areas such as whether man can know something, if man knows something, how did he come to know what he claim to know? And how valid is what man claims to know? Epistemology is also about asking what knowledge means.

The problem of knowledge according to many philosophers is both philosophical and educational. For instance, education concerns the tasks of imparting and also acquiring knowledge while epistemology on the other hand deals with exploring the fundamental meaning of knowledge, what it is to know something and the sources of what you know (knowledge).

Fundamentally, an epistemologist work on concepts rather than on facts. For instance, a psychologist work on how people actually think, feel and act. The epistemologist would want to know what psychological concepts such as thinking, feeling, perception, stimulus, sensation, learning, reinforcement and insight means. His area of concern is also to find out if the psychologist for example is correctly applying these terminologists.

Types of knowledge: In the domain of knowledge there are different types. So, for the purpose of this unit we shall discuss only five, they include:

- a. Revealed knowledge
- b. Intuitive knowledge
- c. Rational knowledge
- d. Empirical knowledge
- e. Authoritative knowledge

Revealed knowledge: The knowledge disclosed to man by God through an Arch Angel or by inspiration is known as revealed knowledge. These are contained in various religious scriptures such as the Quran, Bible, the Hindu Bhagaved – Gita and Upanishads as eternal truth.

Intuitive knowledge: This is the knowledge a person find within himself, it normally comes at the moment of insight. Insight is nothing but the sudden coming to consciousness of an idea or conclusion after a long period of thought. Scientific discoveries, philosophical theories and great works of art in most instances originate from intuition or insightful thinking. This is common to human beings.

Rational knowledge: This is the knowledge that is obtained through pure reasoning. This is the type that is used in logic and mathematics. The truth in this knowledge is demonstrated by the use of abstract reasoning. And the truth is valid independent of any person's feeling. They are also universally valid. Its weaknesses lie on the fact that it is abstract and formal.

Empirical knowledge: This is the knowledge that a person can verify through the application of his senses of sight, touch, smell, hearing and tasting. It is gained through personal experience and people's action. The modern science uses it in investigation-observations and experiment. It is good for both teachers and students.

Authoritative Knowledge: This is the knowledge that is accepted on the grounds that the person who proposed it is an expert or professional in the field. For instance, what is written in books such as encyclopedia are written by experts.

Axiology: This is otherwise called ethics. It is defined as the theory of value, norms and standard behavior of an individual or of a society. Plato and Aristotle in their works have discussed extensively on the universal nature of ethics. For example: what is good in Nigeria must be good in places like China, America etc. Other philosophers and writers disagreed with this view by saying that Universal ethics are relative. This means, something may be good in Nigeria but may be bad in places like China and America or any other part of the world and vice versa.

Many times, we lay emphasis on observing certain code of conduct as the proper behavior in our homes, society, school or work places to ensure harmony and peace. If standards are not set for the behaviour of individual in the society, people will do what they like and the result

of that will be chaos and confusion. So, ethics is important. What makes an action to be bad is because it is frowned at or condemned by the society.

4.0 CONCLUSION

Three branches of philosophy such as metaphysics, epistemology and axiology have been discussed. Five different types of knowledge have also been identified and discussed.

5.0 SUMMARY

Metaphysics have been explained to mean things beyond nature. Epistemology is the science of knowledge with sources such as revelations, intuition, rationality, empiricism and authority.

6.0 TUTOR- MARKED ASSIGNMENT

1. List three branches of philosophy
2. Explain what understand by the following
 - a. Metaphysics
 - b. Epistemology
 - c. Axiology
3. List five different types of knowledge
4. Explain the following terms
 - (a). Revealed knowledge
 - (b). Rational knowledge
 - (c). Rational knowledge
 - (d). Empirical knowledge
 - (e). Authoritative knowledge.

7.0 REFERENCES/FURTHER READING

- Bagudo, A.A (2006) philosophical foundations of Education, printed by Saniez books.
- Omorgbe, J. (1991) A Simplified History of western philosophy Vol. Three, Joja Educational Research and Publishers Ltd, Lagos.

UNIT 2: SCHOOL OF PHILOSOPHICAL THOUGHT.**CONTENTS**

- 1.0 INTRODUCTION
- 2.0 OBJECTIVES
- 3.0 MAIN CONTENT
- 3.1 Schools of Philosophical Thought
- 4.0 CONCLUSION
- 5.0 SUMMARY
- 6.0 TUTOR- MARKED ASSIGNMENT
- 7.0 REFERENCES/FURTHER READING

1.0 INTRODUCTION

This Unit will treat schools of philosophical thought. They include idealism, realism and pragmatism as classical schools of philosophy. While existentialism and analytic philosophy will be explored as additional or non- classical schools. The Unit will also look at the fundamental orientations of each of these schools from their metaphysical and epistemological points of views.

2.0 OBJECTIVES

By the end of this Unit, you are expected to be able to:

1. Mention five schools of philosophical thought
2. Explain the fundamental meaning of each school of thought.
3. Explain the metaphysical and epistemological view points of each of the schools of thought.

3.0 MAIN CONTENT**3.1 School of Philosophical Thought**

Idealism: This is the philosophy that explains existence in terms of the mind and the way it works. It is used for all the philosophical theories which give priority to the mind. According to the idealists, the mind means the spiritual element in man, a man's personality, or the man himself, as different from his body; the self, and sometimes the intelligence and reasoning, capacity of a person, his mental or spiritual element.

The Greek philosopher, Plato originated Idealism. Some of the idealistic philosophers include: Francis Bacon (1561-1626), Rene Descartes (1596-1650) and Immanuel Kant (1724-1804) etc.

Idealist metaphysics: Idealism strictly stresses the spiritual aspects of existence. It believes that ultimate reality is spiritual in nature rather than material, mental rather than corporeal-something that can be touched. They believe that the world of our senses is just a shadow of

the world of reality. But the world of ideas is the real world. This world of ideas has eternal qualities and it is the pure state of being.

They proposed that, the world we see, hear, touch, smell and taste is not the real world but an apparent world. The world is transient, imperfect, changeable, irregular and evil. For them, the idealists, the real world has absolute value, permanence and perfection as its characteristics. All things that exist exists in the mind first and foremost as ideas. They cannot exist without the mind taking notice of them or thinking about them.

Idealists Epistemology: The Idealists view about knowledge that is obtained through human senses is that such knowledge is always uncertain and incomplete. They believe that the material world (physical world) is only an imperfect and distorted copy of a world that is more complete and more perfect sphere of reason. To them, the product of reason alone is true knowledge. This stand was taken because reason was seen as the faculty that can grasp the pure spiritual forms that is beyond the material aspects of things. So, by this Hegel maintained that in so far as ultimate reality remains rational and systematic, human knowledge is true if it is systematic.

Realism: This philosophy is similar to naturalism, empiricism and pragmatism. This was originated by Aristotle (384 – 322 BC) one of the student of Plato. Aristotle's realism was motivated by his research in the natural science particularly Biology. He believed that all the things of experience which ranges from the things in heaven (i.e Sun, Moon and the Stars) to the things of the earth have one single thing in common, which is matter.

The realism of the scholastic movement represented by St. Thomas Aquinas aimed at harmonizing faith and reason. Aquinas said that both matter and essence are principles of potentiality and he established the rational proofs for the existence of God.

Realist Metaphysics: The realists answer to the question about the nature of reality is that, matter is the ultimate reality. This means those things we see in the world around us such as Plants, Animals, Mountains, Rivers, Oceans, people and buildings, Cars and Lorries are real. They argued that these are not simply ideas in the mind of people. Consequently, they are existing of themselves independent of the mind.

In the search of the proof of existence, Aristotle developed the “form- matter” hypothesis. This hypothesis is known as hylomorphism. This implies that all phenomena, all the world of experience, including the heavenly bodies, have matter as earlier stated. Matter is the principle of potentiality while form is the principle of actuality. One matter is different from another matter through form. However, when matter and form unite a thing emerges. Each thing has its own identity which identifies it from all other things. A thing cannot be the thing if it does not have essence.

Essence according to Aristotle endows a thing with meaning. It gives the whatness of a thing. In his bid to harmonize faith and reason, St. Thomas Aquinas introduced the element of

existence to de-emphasize the important of essence. He said, essence can not come into actuality without an act of existence. He holds the view that, essence is the principle of potentiality while existence is the principle of actuality. So, existence needs essence to make a being.

Realist Epistemology: The realist epistemology expresses the opinion that, things that are known are different from and independent of the mind and the idea of the knower. An idea or a proposition is true only when such an idea or proposition corresponds to reality. We should understand that the world exists by itself, independent of the mind, therefore, it is possible to have objective knowledge. So, the sources of knowledge are our senses.

To the realists, education is the process of developing the capacities of man in order to be able to know the truth as it is. The ultimate aim of education is to achieve the knowledge of nature and the inner workings of the Universe, so that the learner will consciously adjust himself/ herself to what is real. The curriculum of the realist contains elements of the culture of people in the society. Therefore the child must learn these elements of the culture for his existence and also the expertise to find out other things that are of value in the culture which must be acquired. The curriculum covered all the spectrum of the society, reduced to size and expressed in different disciplines and subject matter. Each discipline is a partial view of the culture, that is, the whole culture seen from one point of view.

Pragmatism: The word originated from the Greek word ‘pragma’ meaning action, from this, words such as practice and practical were also derived. The philosopher Charles Pierce was the first to coin the word pragmatism in 1878. Since that time it has been known with various names such as instrumentalism, functionalism and experimentalism. It expresses the fact that people can know only what their senses experienced.

Pragmatists Metaphysics: The Pragmatists position on reality is that, reality is what people can experience. They believe that human interaction with the environment determines what happens. Nothing is said to be permanent and nothing is absolute. They proposed that change is the essence of reality which is the reason why every person must be prepared to change his way of doing things. It is the meaning that man reads into the world that the world has or carry. The Universe cannot have any deeper purpose that is hidden from man because whatever man is not able to experience cannot be the reality. So, only those things that can be verified through experience are real.

Pragmatists Epistemology: For them, truth is always relative and in degrees; it is also bound with experience. The criteria for all truth are found in experience. Those that cannot be known through experience or are not verifiable empirically would not be regarded as truth. Pragmatism depended largely on the scientific method which implies that man attains knowledge through scientific method. They posited that there is no knowledge by intuition or by revelation. All knowledge comes through the senses in intelligent action within the context of experience.

Existentialism: This school of thought believed that reality is what we experience, and that we can only discover the fundamental truths of our own existence. They are interested in subjectivity rather than objectivity. Existentialism believed that only human beings exist, all other kinds of being are, but they do not exist. To exist according to existentialists means to be personally committed to a freely chosen way of life. It means being conscious of the choices open to man and freely opting for a certain way of life while assuming full responsibility for it.

This means it is the man who defines himself. The man is nothing but what he makes himself. He is responsible for what he becomes. If he makes himself or allows himself to be made by others he is still the author of himself because he chooses to be what they make him. However, existentialism started with Soren Kierkegaard (1813-1855) a renowned Danish philosopher.

Existentialists Metaphysics: The basis of existentialist metaphysics is the attack by Paul Roubiexek on rationalism as a result of Hegel's belief that reason could penetrate into the depth of reality into the absolute and unfold its inner structure. This absolute confidence in the power of reason was characteristic of the Age of reason, which was itself a reaction against the dominance of faith in the middle Ages. This seeming exaggeration of the power of reason triggered irrationalism and consequently the attack on rationalism by Paul in the following words:

It is this violent, unreasonable, fundamental irrational claim of reason which in turn produces the violent and now openly irrational reaction of existentialism.

Before Soren Kierkegaard, Pascal had opposed rationalism and its exaggeration of human reason. Reason, according to him cannot discover God, it is the heart that discovers God. Reason does not know always what the heart does, because the heart has its own reason, which reason itself does not know.

Existentialists variously and severally projected subjectivism as opposed to reason. For Sigmund Freud, for instance, man is actuated by the libido, the unconscious part of the self, and not by reason, as it is generally believed. To be existentialists, man and the world are inseparable. Man is a being in the world. There can be no human existence without the world, nor can man ever be conscious of himself without the world.

Existentialists Epistemology: Existentialists believed that a person knows something through experience. It is through a person's contact with the world of reality that he comes to know something. His knowledge depends on his understanding of reality, on his interpretation of the nature of being. Being as far as the existentialists are concerned, is that mysterious something which has remained after we have stripped reality of everything we think we have successfully described. Each one of us encounters being personally. Being,

which is mysterious is unknowable. It is unlike something which is not known but which can also be known. Each and every person must understand being for himself.

Analytic Philosophy: Analytic philosophy is shortly concerned with logic and language. Its main objective is to proffer logical clarification of thoughts. It seeks to resolve most of the problems facing philosophy through the combination of logical and linguistic analysis. These problems in most cases originate from the confusions in thought, which are usually caused, partly, by the confusion in language. This confusion is from the attempt to order and explain those facts that are known. The work of the analysts is usually therapeutic in order to clear the mind and put to light the sources of the confusion.

4.0 CONCLUSION

The schools of philosophical thought such as idealism, realism, pragmatism, existentialism and analytic philosophy have been discussed in this Unit. The metaphysical and epistemological implications of these schools have been highlighted. All of these schools gave their various interpretations of what constitutes reality.

5.0 SUMMARY

It was discussed in this Unit that, idealism focuses attention on existence on the basis of the mind and the way it functions. Reality is the things we see around us and that matter is the ultimate reality according to the realists. The pragmatists believed that reality is what people experienced. While the existentialists proposed that only human beings exist and all other kinds of being are but not existing. The analytic philosophers concerned themselves with the area of logic and language.

6.0 TUTOR- MARKED ASSIGNMENT.

1. Enumerate the five schools of thought in philosophy
2. Explain in details the conceptual meaning of each of the five schools of thought.
3. Give brief explanations of the metaphysical and epistemological positions of idealism, realism and pragmatism

7.0 REFERENCES/FURTHER READING

Bagndo, A.A (2006) Philosophical foundations of Education, Printed by Saniez books.
Okafor, S.A. Ekezie,R; Ume, T.A; and Uche, U.W (1988) Philosophical and Sociological foundations of Education, Heinemann Educational books Nigeria ltd,Ibadan

UNIT 3: PHILOSOPHY OF EDUCATION**CONTENTS**

- 1.0 INTRODUCTION
- 2.0 OBJECTIVES
- 3.0 MAIN CONTENT
- 3.1 Philosophy of Education
- 4.0 CONCLUSION
- 5.0 SUMMARY
- 6.0 TUTOR-MARKED ASSIGNMENT
- 7.0 REFERENCES/FURTHER READING

1.0 INTRODUCTION

The Unit provides explanation and definition of philosophy of education. It explained that philosophy of Education examine ideas, arguments, problems and innovations that are linked to the classroom practices. It also looked at Nigeria's philosophy of Education.

2.0 OBJECTIVES

By the end of the Unit, you should be able to:

1. define Philosophy of education
2. Explain the meaning of philosophy of education
3. Explain Nigeria's philosophy of Education.

3.0 MAIN CONTENT**3.1 Philosophy of Education**

As we have earlier mentioned philosophy is the mother of all disciplines. It may be used to explain various disciplines such as medicine, religious, history, engineering, science, politics, sociology, psychology and education. There is a basic underlying philosophy behind every aspect of human knowledge. In other words, philosophy is always philosophy of something. So, philosophy of education places education at the centre. It is a field in which those involved in the business of education examine ideas, arguments, problems and possible innovations that are connected to their classroom practices.

In Nigeria the significant role philosophy plays in explaining educational issues can be seen from the point of view of the great importance attached education. We often hear about suggestions or discussions on educational matters or theories, these are based on some philosophy of education or they are attempts to formulate new educational philosophies. These ideas are as a result of the fact that one system of education is preferable to another. The society needs some guidance or direction in its efforts to attain some goals through education. It is philosophy of education that provides such guidance or direction.

Philosophy of education deals with broad outlines of what is to be done or what is the expected outcome. It is defined as the process of critically examining problems and issues, as well as setting goals for education, as these relate ultimately to promoting our understanding of the nature of man, society and knowledge.

To this end, Nigeria's philosophy of Education expressed the believe that:

- (a) Education is an instrument for national development; to this end, the formulation of ideas, their integration for national development, and the interaction of person's and ideas are all aspects of education.
- (b) Education fosters the worth and development of the individual, for each individual's sake, and for the general development of the society.
- (c) Every Nigerian child shall have a right to equal educational opportunities irrespective of any real or imagined disabilities each according to his or her ability.
- (d) There is need for functional education for the promotion of progressive, united Nigeria; to this end, school programmes need to be relevant, practical and comprehensive; while interest and ability should determine the individual's direction in education.

4.0 CONCLUSION

Philosophy of education was examined to be a process of critical examination of problems and issues that have to do with education. It involves establishing educational goals as the goals will relate to the promotion of peoples understanding about man, society and knowledge.

5.0 SUMMARY

The Unit discussed philosophy as a field that places every discipline at the centre. Consequently, when dealing with issue about education it places education at the centre. Philosophy of education provide broad layout of what need to be done or expected outcome in education. The Nigeria's philosophy of education was also discussed.

6.0 TUTOR – MARKED ASSIGNMENT

1. Define philosophy of Education
2. Explain what you understand by philosophy of Education
3. Outline the Nigeria's Philosophy of Education

7.0 REFERENCES/FURTHER READING

- Akinkpelu, J. A. (1984) *An Introduction to Philosophy of education*; Macmillan Publishers, London.
- Bagudo, A. A. (2006) *Philosophical foundations of Education*, Printed by Saniez Books.
- FGN (2004) *National Policy on Education*, NERDC Abuja.
- Okafor, S. A; Ekezie, R; Ume, T. A; and Uche, U. W (1988) *Philosophical and Sociological Foundations of Education*, Heinemann Educational Books Nigeria Ltd, Iband.

UNIT 4: PROFESSIONAL AND COMMONSENSE OF PHILOSOPHY OF EDUCATION**CONTENTS**

1.0 INTRODUCTION

2.0 OBJECTIVES

3.0 MAIN CONTENT

3.1 Professional and Commonsense of Philosophy of Education

4.0 CONCLUSION

5.0 SUMMARY

6.0 TUTOR-MARKED ASSIGNMENT

7.0 REFERENCES/FURTHER READING

1.0 INTRODUCTION

The Unit will discuss professional or technical sense of philosophy of education as a process of thorough and hard look at the educational system of a society, to analyses it and thereafter reflect deeply on it in order to produce an alternative system of education. While it will show that commonsense of philosophy of education portrays every person as a philosopher of education as a result expressing his frustration about the education system.

2.0 OBJECTIVES

By the end of the Unit, You should be able to:

1. Explain professional sense of philosophy of education.
2. Explain the commonsense of philosophy of education

3.0 MAIN CONTENT**3.1 Professional and Commonsense of Philosophy of Education**

The professional or technical sense notion of philosophy of education expresses the view that a philosopher of education is in a position to provide a thorough and hard look at the educational system, to analyses it and after deep reflection produce an alternative system. Both processes of analysis and refection and the product of that reflection are what the professionals' means by philosophy of education.

However, as to which of the two qualifies to be called philosophizing about education, some of the philosophers stress that it is the activity of reflecting upon, analyzing and criticizing the current educational system and processes that deserves to be called philosophy of education, the product of such a reflection or the building up of an alternate system is not their task. Others argue that the process of asking questions and criticizing is not in itself complete except if a clear statement of a positive and more rational alternative follows it. Bagudo (2006) reported that Akinpelu upholds the view of the later group because he believes that education is a practical activity and the end objective of all analysis should be the improvement of that activity.

As a result of this, philosophers are divided into two groups: the first group sees philosophy of education as an attempt to borrow the tools, techniques and methods of philosophy and apply to education. To this group, philosophy of education is a second order activity. The second group equates philosophy with education, thereby eliminating the dichotomy between the two. According to them, philosophy and education are the same and they deal with the same subject matter.

Therefore, the use of philosophical instruments, the application of philosophical methods, to questions of education, as well as the relation to education of the relevant results of philosophical thinking is philosophy of education. A philosophy education is a worked out, systematic philosophical treatment of those aspects of educational theory which are susceptible to philosophical treatment. So, technically, philosophy of education is the application of philosophy to education.

The commonsense motion implied a situation when, people talk of philosophy of education in ordinary discussions, they often mean the personal view of what the schools should be doing or their own attitude to the educational system. Such discussions often arise when people feel dissatisfied with the product of the school system, and in trying to criticize what they find as faulty in the present system, they refer to their own supposedly more adequate philosophy. In this case, everyone is his own philosopher of education is no more than a vague expression of their prejudice, based in most cases on the type of education which they themselves had received. The expression is colored by their frustration, and is not a product of a deliberate and critical look at the system. This view falls short of an adequate idea of philosophy of education, but, only embodies parts of such a philosophy. Therefore, the expressions are generally vague, and are not based on systematic thought of what type of man they want to produce, and in what type of world or society he would live, and what type of values he would cherish. If these ideas exist at all, they do so at the back of their mind and are not made subject to scrutiny and analysis (Bagudo, 2006).

4.0 CONCLUSION

It has been discussed in the Unit that professional sense of philosophy of education entails the activity in the use of philosophical instruments and application of philosophical methods to issues about education are philosophy of education. The commonsense describes people's expressions about education without recourse to scrutiny and analysis.

5.0 SUMMARY

Professional sense of philosophy of education explains the process of philosophical treatment of the aspects of educational theory that are susceptible to philosophical treatment. This means the application of philosophy to education. The commonsense implied the expression of the feeling of this satisfaction by people about the product of school system. To attempting to do this, they refer to their own philosophy. This is because they are doing this without the adequate knowledge to scrutinize and analyze the issues.

6.0 TUTOR- MARKED ASSIGNMENT

1. Write short note on professional sense of philosophy of education
2. Briefly explain the commonsense of philosophy of education.

7.0 REFERENCES/FURTHER READING

Bagudo, A.A.(2006) philosophical Foundations of education, printed by Saniez books.

Okafor, S.A. Ekezie, R.;Ume, T.A; and Uche, U.W (1988) philosophical and sociological foundations of education, Heinemann Educational books Nigeria Ltd, Ibadan.

UNIT 5: BRANCHS OF PHILOSOPHY AND EDUCATION**CONTENTS**

- 1.0 INTRODUCTION
- 2.0 OBJECTIVES
- 3.0 MAIN CONTENT
 - 3.1 Metaphysics and Education
 - 3.2 Epistemology and Education
 - 3.3 Ethics and Education
- 4.0 CONCLUSION
- 5.0 SUMMARY
- 6.0 TUTOR- MARKED ASSIGNMENT
- 7.0 REFERENCES/FURTHER READING

1.0 INTRODUCTION

The Unit discussed metaphysics, epistemology and ethics in relation to their educational implications. Each of the branch of philosophy highlighted the importance, need and aspirations of its notion in the education of man.

2.0 OBJECTIVES

By the end of the Unit, you should be able to:

1. Explain the relationship between
 - (a) Metaphysics and education
 - (b) Epistemology and education
 - (c) Ethics and education
2. Write short note the implication of (a-c) to Nigeria

3.0 MAIN CONTENT**3.1 Metaphysics and Education**

The way a person or a country of nation answers metaphysical questions will determine the kind of education orientations they will uphold. The metaphysical question of what will happen to man after death or the question about the purpose of the Universe has continued to surprise people from time to time. People ask whether the Universe has a purpose. If it does have a purpose, what is that purpose? The metaphysical position taken in his case will enable man to answer the question. For instance, if after an in depth study of the theory of evolution, a person decides that he is the only person to determine the meaning his life would have, because, for him, the Universe has no purpose then that person does not go beyond this world after his death.

The philosophical theory that man is a rational being, which means that man is made up of body and soul, does not make any meaning to the person. Therefore, the metaphysical position taken in his regard will be what will dictate the educational system the person will choose. A lot of people are of the view that man is a living being which always interact with

his environment, he has emotions and ambitions that determine his behaviour but he has no mind or soul. For this category of people, all they know about man is that he lives and grows until he dies. So, education for this type of people is only geared towards living a happy life here on earth. Because they feel that there is no future after this life.

However, people who hold the view that man is made up of body and soul they see the Universe as having a purposeful creation. They believed that the development of the soul is very important. To them, education is geared towards the preparation of the soul for the life after death. To this end, moral and religious education plays an as a result of this metaphysical view put. So, you find the curriculum of moral and religious education been studied in their schools. Nigeria holds this type of metaphysical view that is why moral and religious education is emphasized in schools throughout Nigeria.

SELF ASSESSMENT QUESTION 1

1. What are the two metaphysical views about education?
2. Why do Nigeria uphold moral and religious education?

Let us now look at the knowledge that is learnt in school and outside the school system.

3.2 Epistemology and Education

Historically, human beings have put together large volume of knowledge whose truth has been confirmed repeatedly. Therefore, to transmit this knowledge to people, it is the task of the school. This is what makes the development of people's intellectual capacity very relevant to all educators. It is in the are of epistemology that the relevance of philosophy of education particularly for classroom teaching and learning is most noticeable. Perhaps, the search for knowledge and truth is the common task of education and philosophy respectively.

It has been observed that, education as a process is concerned with imparting knowledge by the teacher and the learning of that knowledge by the student. While epistemology probes into the roots of knowledge. So, to have knowledge there are certain conditions that must be fulfilled. These conditions are called conditions of knowledge. Viz:

1. What one said to know be true
2. That one be sure of it
3. That should have the right to be sure.

The concepts that are prominent in these conditions of knowledge are truth, certainty and justification for knowledge. To know something is to be in the appropriate position to certify or give your authority or warrant to the truth of what has been said to be known. If a person has a true opinion that person has the right to be sure. So to say that I know something, is related to saying I guarantee that thing. Similarly, if a person says he knows something, the most immediate challenge to him will take the form of asking him: Are you in a position to know? This means that he must aspire to show not only merely that he is sure of it but that it is within his cognizance.

The implications of all these conditions of knowledge to teaching and learning is that there should be the inculcation of strong knowledge base that can be proven and justified which true and acceptable. It is also to help the learner to differentiate knowledge from belief and opinion. The school is a special place in the transmission of specialized knowledge to the learner. This type of knowledge can be differentiated from common knowledge of everyday experience. The knowledge of everyday life (experience) such as how to eat or drink etc does not require going to attend any school because it can be acquired through the processes of interaction, limitation and initiation. However, specialized knowledge such as that of science, medicine etc requires the rigour of evidence, certainty, justification and the truth of what is claimed to have been known.

In this case, teachers in schools and colleges, in the process of transmitting this specialized knowledge should ensure that the conditions of knowledge mentioned above are fulfilled and also justified for reasonable acceptance by the learner. This could foster strong knowledge in learners and at the same time makes them have more lasting memory in their minds. Consequently, knowledge becomes education where it is used positively for the benefit of the knower and the larger society. Since, it is expected that knowledge should be beneficial to the knower and the society, how does value, norms and mores interact with education.

3.3 Ethics and Education

Educational enterprise is value – laden, as such values are found everywhere in educational practice. These are what inform any choice and decision-making in all the issues about education. Values are those things that we cherish, appreciate, want, desire or need. Therefore, the issues of aims and objectives in education are all about theories of values.

The ideas of ethics and education are rooted in the very nature of man because man is the only creature that receives education. Also, morality is deeply rooted in man's real nature. So, the correct understanding of man's nature is very necessary because the right understanding of moral sphere is particularly unique to humans. What makes man unique among other creatures? What makes ethics and education unique to human? To address, the first question. Man is an animal but animal with considerable difference. He has something in him, which puts him apart in a class by himself.

Therefore, all human minds needed to be nurtured and polished by being educated to the full extent of his capacity. Human beings unlike other lower creatures cannot maintain his humanness when he grows up in the forest, feeding on fruits, alongside wild beasts. He/she will behave exactly the way and manner such beasts behave. On the contrary, animals that are domesticated and stay with human beings in towns and cities still maintain their animals nature. This makes man a unique creature that requires preparation, adequate social upbringing, socialization, enculturation and above all education. Education provides man with the necessary knowledge, understanding, skills, habits, attitudes and values of social interaction in the society, so as to benefit himself and other members of the society. (Bagudo, 2006).

4.0 CONCLUSION

In metaphysics the kind of education system to be adopted by any person or nation is dependent upon the belief of whether there is life after death or not which will determine the necessity or otherwise of moral and religious education. Epistemology emphasizes the application of the conditions of knowledge in the teaching and learning process. It was agreed that education is value – laden in all its spheres.

5.0 SUMMARY

The unit is summarized as follows:

1. The type of education chosen depends on the metaphysical position of a person or nation.
2. The transmission of specialized knowledge is the task of the school which requires teaching to apply conditions of knowledge to foster stray knowledge base in learners
3. Ethics and education is rooted in man's nature because he is the only creature that receives education.

6.0 TUTOR-MARKED ASSIGNMENT

1. Write short note on the following
 - (a) Metaphysics and education
 - (b) Epistemology and education
 - (c) Ethics and education
2. Write short note on the implications of items (a – c) in question one above to the Nigerian society.

7.0 REFERENCES/FURTHER READING

- Bagudo, A. a (2006) Philosophical foundations of Education, Printed by Saniez books
- Bamisiaye, O. A. (1989) A practical Approach to Philosophy of Education, AMD Publishers, Ibadan.

MODULE 4

UNIT 1: SCHOOLS OF PHILOSOPHICAL THOUGHT AND EDUCATION**CONTENTS**

- 1.0 INTRODUCTION
- 2.0 OBJECTIVES
- 3.0 MAIN CONTENT
 - 3.1 Idealism and Education
 - 3.2 Realism and Education
 - 3.3 Pragmatism and Education
 - 3.4 Existentialism and Education
- 4.0 CONCLUSION
- 5.0 SUMMARY
- 6.0 TUTOR- MARKED ASSIGNMENT
- 7.0 REFERENCES/FURTHER READING

1.0 INTRODUCTION

In this Unit, you are going to learn about schools of philosophical thought and education otherwise called schools of philosophy of education. The Unit will introduce you to the schools such as: idealism and education, realism and education, pragmatism and education; and existentialism and education. Each of them will carry you through its conception of education, learning and knowledge. So, you have to carefully read the Unit in order to grasp each of the ideas to be able to draw your own implication of these ideas to the Nigerian education system. But, let us go through the objectives of the unit.

2.0 OBJECTIVES

By the end of the Unit, you should be able to:

1. List schools of philosophy of Education
2. Write short notes on each of the schools of philosophy of education

3.0 MAIN CONTENT**3.1 Idealism and Education**

The idealists are of the view that, education is a developmental process of a person. This comprises both his spiritual and conscious growth. They opined that, thought is essentially the process of recognition and introspective self- education where the individual examines his mind in search of the truth. The process of education in the idealists view is geared towards the attainment of the individual's development of himself. It is what the individual makes of and what is presented to him that will become knowledge for him. It is the individual learner that is responsible for his learning

The function of the school is to provide the right atmosphere and direction for stimulating the learners' latent interest, intuitive and introspective self-exploration for his mental growth. The school also enables the learner to see knowledge as an integral part of a whole. However,

the idealists' curriculum lays emphasis on the subjects that will cultivate intelligence and understanding through the stimulation of self examination. This helps the learner to realize his spiritual potentialities. They suggested that the curriculum should contain fair basic skills:

1. The language skills
2. The scientific skills
3. The normative skills
4. the esthetic skills

Nevertheless, subjects such as Geography and History should be included because it deals with culture and civilization which contain models for the learners' imitation. The methods of teaching they recommended are as follows:

1. Imitation of the ideal model. That is, the teacher and his works of excellence.
2. Socratic Method which is the method of questions and answers.
3. Project method in which the student is required to imitate learning tasks alone or together with his colleagues.
4. Lecture method which entails verbal presentation of subject content. The idealists believed that irrespective of the kind of method used, the ultimate aim of education is from the students' self-learning.

3.2 Realism and Education.

The theory of education for the realists is teacher-centred and also discipline-centred. To the realists education is a process that is used to develop the mind to know the truth as it is. It is amidst inculcating the knowledge of the native culture and the inner workings of the Universe. This is to enable the learner to consciously adjust himself to the real world. So, the work of education is to transmit the culture of the people from one generation to another. This makes for cultural continuity in the society. The teacher in this case, is the one who determines what the learner must learn. He decides what the subject matter in the classroom should be.

3.3 Pragmatism and Education

The pragmatists hold the view that the ends and means of education should be flexible and at the same time open for constant revision. Education, they believed is both an end and a means. It aims at improving man and at the same time it is the means of improving man. They said, education should always be for the students' needs and interests. The child should study the world as it affects him. Education should therefore not be separated from the child's real life. The pragmatists opined that education is life itself and not the preparation for it.

The curriculum of the pragmatists must not only reflect the real life situation but it must be child-centred. It adopts the methodology of openness. By this, students are active participants in the process of learning by selecting and executing tasks with the teacher as a guide. In this way, the child is led to discover the truths.

3.4 Existentialism and Education

The existentialists proposed the view that the subject matter for learning is neither a means nor an end in itself. It is not a means of preparing a young person for future occupation or career. They noted that learning should be directed towards the students' development and fulfillment. Therefore, school subjects are devoted for the realization of the person. The person is to internalize them in such a way that they become part of him. No subject is more important than any other. The subject matter is the one in which the individual finds self-fulfillment and an awareness of the world. So, different subjects appeal to different people.

4.0 CONCLUSION

It has been discussed that the schools of philosophy of education are idealism and education, realism and education, pragmatism and education; and existentialism and education. Each of the schools of education has emphasized particular views about what constitute education and educational practice.

5.0 SUMMARY

The Unit is summarized as follows:

1. Idealists education emphasized the attainment of development of an individual as the process of education
2. The realists' education centre on the development of individuals mind to understand the truth as it is inculcating the knowledge of native culture and the inner workings of the Universe as the souls of education.
3. The pragmatists ideas about education is that, education itself is aimed at improving man and at the same time the means of improving him.
4. The existentialists believed that education is not a means of preparing students for future career or occupation but it is for their development and fulfillment.

6.0 TUTOR- MARKED ASSIGNMENT

1. Enumerate the schools of philosophy of education.
2. Write short note on the following:
 - (a) Idealism and education.
 - (b) Realism and education.
 - (c) Pragmatism and education.
 - (d) Existentialism and education.
3. Briefly explain the implications of each of the schools in question 2 above to Nigerian education.

7.0 REFERENCES/FURTHER READING

Bagdo A.A (2006) Philosophical Foundation of Education, Printed by Saniez Book.

UNIT 2: PHILOSOPHICAL ANALYSIS AND EDUCATION**CONTENTS**

- 1.0 INTRODUCTION
- 2.0 OBJECTIVES
- 3.0 MAIN CONTENT
 - 3.1 The Concept of education
 - 3.2 The Concept of Learning
 - 3.3 The Concept of Intelligence
- 4.0 CONCLUSION
- 5.0 SUMMARY
- 6.0 TUTOR- MARKED ASSIGNMENT
- 7.0 REFERENCES/FURTHER READING

1.0 INTRODUCTION

You are going to learn about philosophical analysis of educational concepts in this Unit. Philosophical analysis examines the logical reasons upon which conclusions about education issues are founded. It examines the language used in education in order to be sure that its meaning is clear and unambiguous. It also examines the type of evidence that has been advanced for confirming statements about education and whether such evidences are acceptable for confirmation of not. So, to this end, You will learn philosophical analysis of the following educations concepts:

- (a) Education
- (b) Learning
- (c) Intelligence

However, before we go into the detail discussion of these concepts, let us look at the objectives of the Unit which will guide the process.

2.0 OBJECTIVES

By the end of the unit, you should be able to :

1. Write brief note on the following:
 - (1) Education
 - (2) Learning
 - (3) Intelligence
2. Explain the meaning of philosophical analysis in education.

3.0 MAIN CONTENT**3.1 The Concept of Education**

Education is a concept that is widely used by people young, old, politicians, parents, legislators, students, employers of labour, scientists, educators etc. This concept is often

misunderstood, misconceived and also equally misinterpreted. This is because the concept is elusive and attempts to explain its meaning in most instance lead to arriving at diverse meaning which makes it difficult to define the concept. So, the meaning of education varies with people and the situations. For instance, Education is not an easy subject to define said a renowned Nigerian political scientist, Prof. J.S Cookey. He further explained that education in its everyday sense could mean formal training that is given in schools and institutions, that is the acquisition of the ability to read, write and calculate. It could also mean the specialized training that is given on the job. In a wider sense, education could mean the training to the entire person to enable him not only to be able to read write and calculate, or to be proficient in a given job, but also to enable him to fit himself for living in a society.

In other words, education is a process by means of which man is shaped and led towards fulfillment or the task of formal institutions which adults intentionally undertake with regards to youth, or in its strictest sense to the special task of schools, colleges and universities. Education is the pristine essence of learning, which makes people permanently able and disposed to benefit themselves and other members of the society in the use the people make of such learning. It is a cumulative process of development of intellectual abilities, skills, habits, attitudes and values, all of which form the various outlooks of people and their disposition in life generally.

So, in Africa an educated person can be described as one who combines expertise in some economic skills with soundness of character and wisdom in judgment. He is one who is equipped to handle successfully the problems of living in his unmediated and extended family, who is well versed in the folklores and genealogies of his ancestors, who has some skill to handle health problems and where to obtain an advice and help on major ones, who stands well with the ancestral spirits of his family and knows how to observe their worship, who has the ability to discharge his social and political duties, who is wise and shrewd in judgment, who expresses himself not in too many words, but rather in proverbs and analogies leaving his hearers to unravel his thoughts, who is self controlled under provocation, dignified in sorrow and also restrained in success and finally, who is of excellent character.

Sometimes education is equated with achievement, earning certificates or being accomplished in life. People used to give their background information by listing the names of schools, colleges, and universities they attended with dates to signify their level of education. This means education is equated with certification and accomplishment by means of receiving certificates which are laminated and kept for posterity, or certificates shown to prospective employers as evidence of completing a course of study based on the employment that is sought. This is not synonymous to education. A person may have chains of certificates, diplomas and degrees and would fail to satisfy the condition of being educated. A person could be an intellectual giant but still turn out to be morally bankrupt, thereby missing one of the most important ingredient of education. Therefore, certificates, diplomas, and degree are not normally a mark or sign of being educated.

3.2 The Concept of Learning

The meaning of the concept of learning has both educational and psychological interpretation. Learning according to the educationists, connotes knowledge acquisition tool that is needed for grappling with the process of education that goes on in the school. While the psychologists sees learning in terms of change in behavior, relative stability in behavior change and the behavior change must be as a result of experience or exposure to environment. To them, learning is regarded as having something to do with a change in human behavior that must be permanent and which must have come as a result of the individual having been exposed to experience.

However, the difference between the two meaning is that, educationist narrow down learning to only classroom situation while the psychologist sees it as something that can take place anywhere there is experience that will lead to permanent change in the behavior of an organism. Also, the educationists apply leaning to human beings as the only creature that acquires education although they are aware that other lower animals can also learn in a way of permanent change in behavior as result of exposure to the environment. In addition to what has been said above, human beings and animals are capable of learning in the sense of responding to stimuli that strike them from the environment which could result in change in behavior of the organism that is relatively permanent. These are what resulted in conditioning theories of learning such as the works of Ivan Pavlov (1849- 1936).

3.3 The Concept of Intelligence

The concept of intelligence to many people is something that is in the brain or mind. This informs people labeling others as brainy, implying that he/she is intelligent. Intelligence is never seen or touched. Some experts label intelligence to a scientific invention to help explain and predict aspect of behavior. While others sees it as not been a thing or entity in the brain or mind, but just a label which people apply to actions or words which seem to us as clever efficient, complex and difficult. Intelligence is also the dispositional property of properties of an individual that function in the determination of efficiency and quality of cognitive behavior and adaptation to the individual's experience,. From the definitions of intelligence above, one could observe that intelligence is a human attribute that is manifested in human behavior in words and in actions, and that it also originate in man.

However, Jean Piaget sees intelligence as, the development and functioning of intelligence is just as biological a function as digestion. It is the progressive development of logic within biological, social and physical worlds and it has been of the Piaget's chief concerns to show that the development of intelligence in the child is ion effect the ability to apply increasingly more complex and effective logical system.

So, in this case, Piaget saw intelligence as human property such as possession of limbs, the sense organs, blood and digestive systems. In effect, intelligence is equated human beings are born with intelligence and some of its components are: memory, insight, imagination, capacity for conceptual though, and reasoning.

4.0 CONCLUSION

In this Unit, it was affirmed that education as a concept is widely used by the people and his often misconceived, misunderstood and misinterpreted because it is difficult to define. However, it is a process by which man is shaped and led towards fulfillment. Learning has been found to have both educational and psychological meaning. The concept of intelligence has been discussed to have biological traits like digestion.

5.0 SUMMARY

The summary of this Unit is presented as follows:

1. Education is seen as a training process
2. Education is seen as ability to read, write and calculate
3. Education is seen as the process of developing intellectual abilities, skills, habits, attitudes and values.
4. Learning implies acquisition of knowledge needed for grappling with the process of education in school.
5. Learning is all about change in behavior, relative stability in behavior and the result of experience.
6. Intelligence was seen as something that is scientifically invented to help in explaining and predicting some aspects of behavior.
7. Intelligence is the ability to apply an increasingly more complex and effective logical system.

6.0 TUTOR- MARKED ASSIGNMENT

1. Define the following philosophical concepts in two different ways.
 - (a) Education
 - (b) Intelligence
 - (c) Intelligence
2. Write short note on what you understand by philosophical analysis in education.

7.0 REFERENCE/FURTHER READING

- Akinpelu, J. A (1981) An Introduction to Philosophy of Education, Macmillan Publishers, London
- Bagudo, A. A (2004) Philosophical Analysis of educational concepts Sam Bookman Educational and Communication service, Ibadan
- Maitafsir, M. G. (2000) (eds) Readings in Education. Vol. One, Sokoto Education Foundation Unit, U.D.U Sokoto
- Maritain, J. (1943) Education at the cross roads, Yale University Press, New Heaven
- Ukpong, E. M. (1999) The Concept of Intelligence, in Uduigwomen, A. F. and Ogbinaka, K, Philosophy and Education, Oborah and Ogbinaka Publishers Ltd, Lagos.

UNIT 3: THEORIES OF MAN: THE RECIPIENT OF EDUCATION**CONTENT**

1.0 INTRODUCTION

2.0 OBJECTIVES

3.0 MAIN CONTENT

3.1 The Scientific Theory of Man

3.2 The Religious Theory of Man

3.3 Reasons For Man To Be Educated

4.0 CONCLUSION

5.0 SUMMARY

6.0 TUTOR-MARKED ASSIGNMENT.

7.0 REFERENCES/FURTHER READING

1.0 INTRODUCTION

In this Unit, You are going to learn the origin of man on the basis of certain theories. These theories are scientific theories which have to do with evolution and religious theories which bother on Scriptural sources in the Holy Bible and the Holy Quran. We shall also look into the reasons which necessitated the need for man to be educated. However, before we go into that area let us examine the objectives of the Unit.

2.0 OBJECTIVES

By the end of the Unit, You should be able to:

1. List some theories about the origin of man
2. Briefly explain what you understand by
 - (a) Evolution theory of man
 - (b) The Christian theory on the origin of man and
 - (c) The Islamic theory on the origin of man
3. Give some reasons why man needed to be educated

3.0 MAIN CONTENT**3.1 The Scientific Theory of Man**

The scientific theory of man is otherwise called the theory of evolution. The prelude to this theory is the claim by scientists for several millions of years back that the earth was separated from the sun as a result of an intensive pressure at the centre of a big round object, which boosted due to the intensive internal heat at the core of the fragment and eventually cooled down slowly which led to the earth to have the shape it has presently. They also maintained that the earth could not support life at the initial stage but as it cooled down it eventually start to sustain life in it.

Nevertheless, the scientists opined that what preceded the dawn of history was affected by serious transformations of temperature referred to as the ice ages of the cool periods. These periods were claimed to have been succeeded by the sun ages. So, what follows with the ice ages were the gradual appearance of life as a unicellular organism. This began to transform into multicellular organisms such as fishes, frogs, fossils and monsters on the banks of river. As this transformations continued mammals such as horses, elephants, rhinoceros, bears, hippopotamus, reptiles, monkeys etc began to develop. Thus man was said to descend from the same ancestry of the large animals such as the gorillas, monkeys and chimpanzees.

This theory precipitated serious debate and controversies between the evolution theory or Darwinism and the clergies in the church who upheld the religious theory. One of such controversies that we must not forget is the heated exchanges that took place, at the meeting of the British Association in 1860, between Bishop Wilberforce and Thomas Huxley. In reply to Wilberforce, who rejected the theory that man was descended from the apes, Huxley, as a defender of Darwinism stated that he would rather be the descendant of an ape than the offspring of a human being who demolishes the work of a scientist championing the defense of truth. These controversies are still on in this modern period through several means.

3.2. The Religious Theories

It has always been said that, man is an animal with considerable difference. He has something in him which puts him apart in a class by himself. The Christian Bible says that, God forms man from dust of the ground. He then breaths into his nostrils the breaths of life and man becomes a living soul. He is not a body with a soul, but a soul covered by body. He is ordained to have dominion over all other created things, and also be the monarch of the earth. On the basis of these groups his body must be made as sound as suitable with adequate food, shelter, and clothing, as well as healthy care. He should be educated to the full extent of his capacity. His body is like an electric and is reflected to the outside world like a bulb. There are chapters and verses in the Holy Bible to show this, such as Genesis 1vs 1-27.

The Islamic conception of man is that man is created from dust and he is created in the best make. He is a composite of two principal elements which is the body and the soul, with reason as the man's superior faculties which inherit the soul. So, the implication of this is that, the mind, spirit and the soul is more important than the body of man. These are indicated in several verses of the Holy Qur'an such as Quran 23vs 12-14.

3.3 Reasons for Man to be Educated

Some of the reasons why man needed to be educated are:

1. Man is educated to enable him understand the positive and negative aspects of life and be responsible for choosing any of the two.
2. Possession of knowledge by man enables him to control his environment through his interaction with it in order to suit his own purposes.

3. Education helps man to appreciate other people in the society, community of nations and also the human race as a whole. Man is educated to benefit himself and the society. This helps him to develop social attitudes and values which are important ingredients in the sustenance of the individual and the society.
4. Education prepares man to be committed to the use of knowledge he acquired for the benefit of one's society.
5. Education makes man to develop the skills of learning and survival that are needed throughout life. This will enable man to explore his environment and harness the resources within in order to serve himself and the society.
6. Education prepares man for a ready made skill that is saleable to earn a living and become useful to oneself and also contribute to the economic well being of the nation.

4.0 CONCLUSION

It has been discussed that man evolved from large mammals that are of ape like structure. It was also agreed that man originated from the dust as a result of God creating him from dust. This religious theory was upheld by both the Christian and Islamic adherents.

5.0 SUMMARY

The Unit is summarized in the following submission:

1. The evolutionary and religious theories of man have been identified.
2. The evolutionary theory proposed that man originates from large mammals such as Ape.
3. There are two dimension of the religious theory of man. One is the Christian dimension expressed in the Holy Bible in Genesis 1vs 1-27 While the Islamic theory was expressed in the Holy Quran 23vs 12-14 and several other verses in the Quran.

6.0 TUTOR-MARKED ASSIGNMENT

1. Write short note on the following theories of man
 - (a) Evolutionary theory
 - (b) Christian theory
 - (c) Islamic theory
2. Enumerate five reasons why a man should be educated.

7.0 REFERENCES/FURTHER READING

- Bagndo, A.A (2006) Philosophical foundations of Education printed by Saniez books.
- Chike- Okoh, A. (2003) Introduction to philosophy, shomac publications Kaduna.
- Maurice, B. (2000) What is the origin of man? The Answers of science and the Holy scriptures, distributed by Ad-da-awat-ui Islamiyyah book centre, lagos.

MODULE 5

UNIT 1: MORAL PHILOSOPHY**CONTENTS**

1.0 INTRODUCTION

2.0 OBJECTIVES

3.0 MAIN CONTENT

3.1 Meaning of Ethics

3.2 Concept of morals, morality and moral philosophy

3.3 Theories of morality

3.4 Doctrines of Ethics

3.5 Types of morality

4.0 CONCLUSION

5.0 SUMMARY

6.0 TUTOR-MARKED ASSIGNMENT

7.0 REFERENCES/FURTHER READING

1.0. INTRODUCTION

In the earlier discussion, it has been said that philosophy has been variously defined as a study of those principles which all sciences merely assume as an enquiry into the fundamental realities of the world and an analysis of the words and concepts which constitute everyday usage. Under module 5, three major kinds of philosophy shall be discussed. These are moral philosophy, social philosophy and political philosophy.

In this study unit 1, we shall be discussing moral philosophy. So, let us examine what you should learn in this unit, as specified in the objectives.

2.0. OBJECTIVES

By the end of this unit, you should be able to:

1. Define the concept of morals, morality and moral philosophy.
2. State the meaning of Ethics and its various branches.
3. Discuss the Doctrines of Ethics

3.0. MAIN CONTENT**3.1. Meaning of Ethics**

Ethics is a branch of philosophy that concerns itself with the moral aspect of man, how man ought to behave in the society he finds himself. This is why ethics is also referred to as moral philosophy. Socrates was the father of this branch of philosophy. Ethics sometimes refers to the code of conduct or principles governing or regulating man's life. It is in this sense that one can talk of the ethics of various professions, for example, the ethics of the teaching profession, medical ethics and ethics of the legal profession. In advanced countries of Europe and the Americans, Coup de'tat is considered unethical. The sale and dispensation of expired drugs is unethical in medical practice. All these show that if a member of a profession goes

against their code of conduct, his behaviour is described as unethical. In this way every man is checked and equally protected in the society he belongs.

The concept of ethics can therefore be taken to mean:

- i. The code or set of principles which help men to live together;
- ii. The study and analyses of ethical theories with the view to answering such questions as:

How should man behave?

What is the good life for man?

What actually is the worth of living?

How does man live a moral life?

What is the moral standard?

Meta-ethics-is the most abstract area of moral philosophy. It deals with questions about the nature of morality, about what morality is and what morality language means.

Normative Ethics- treats the most abstract questions of moral philosophy, normative ethics is more concerned with providing a moral framework that can be used in order to work out what kinds of action are bad and good, right and wrong. There are three main traditions in normative ethics-virtue ethics, deontology and consequentialism.

Applied Ethics- the most down to earth area of moral philosophy is applied ethics. This seeks to apply normative ethical theories to specify cases to tell us what is right and what is wrong. In this section various thorny ethical issues are discussed e.g. abortion, animal rights and punishments.

3.2. Concept of Morals, Morality and Moral Philosophy

The 'moral' implies behaviour and adjective 'moral and immoral' suggest behaviour which is acceptable and unacceptable. The concept morals consists value and value-judgment especially as something acceptable carries 'desirability'. When society establishes its norms of good and bad behaviour (value judgment) it is saying that some forms of behaviour are more socially acceptable, more in the interest of the majority than others.

There are two basic types of value-judgment; those which affect only a particular individual and those which affect a large number of people. In the first type of value judgment we do not trouble to bring evidence to substantiate our choice because the judgment is so personal that the only individual really concerned is the one who makes the judgment. It has a preference quality. In the other type of value-judgment it is usual to give reasons or to present evidence to support it. It is not always possible, however, to convince all the people affected by the results of the value-judgment of the correctness of the judgment or of the advisability of the measures taken as a result of that judgment.

Morality is a social phenomenon concerned with good and bad behaviour and involves the evaluation of the consequences of our actions for other people and their actions for us. It involves on the other hand the evaluation of the consequences of not obeying the words of our creator who has the absolute power of life and death, success and failure, prosperity and shame. Because of the view of morality as a social contract, it seems there is no such concept as universal morality, a code of behaviour or code of rules of conduct which is applicable to all societies wherever they may be, irrespective of their stage of development, their history, aims and values. Each society then develops a code of behaviour suitable to its own needs to provide itself with stability.

3.3 Theories of Morality

They include:

Supernatural Theory

Natural Theory

Human Nature Theory

There are three sources of morality. Several answers or theories have been proposed with regard to the question: what is the origin of morality? Or what is the source of moral values? According to the supernatural theory, morality or moral law comes from some supernatural being of some ultimate principle or ideal.

Natural law theory states that morality is from Nature. It is believed that there are natural laws that human beings must observe if they are to live morally (e.g. homosexuality). St Thomas Aquinas (1225-1274) and Immanuel Kant (1724-1804) argued for the existence of the 'natural law' as well as for a supernatural basis for morality. Thomas Hobbes claimed that both morality and state institutions arose out of the human need for security and protection. Hobbes thought that without the protection provided by morality and the state institution human life would be 'nasty, brutish and short'. People simply could not live together in peace and harmony without morality.

There are diverse and often conflicting doctrines emanating from the existence of God and supernatural being or beings and this diversity makes it very difficult to determine what values or doctrines to accept as authentically coming from an all-knowing supreme being especially with different social groups claiming conflicting doctrines from the same supernatural being. Consequently, it is difficult to establish that morality derives mainly or exclusively from a supernatural source. This is why logic and philosophy advocates searching and acquiring enough and adequate information and applying critical analysis in understanding the reasoning behind the diverse claims. With philosophy the basis of each claim can be effectively analysed. There are generally accepted 'laws of nature' such as we have in the sciences, for example, the law of gravity. When critically examined 'natural laws' merely describe how things are in reality. They do not tell us how things should be or what human beings should do. For moral philosopher natural laws are prescriptive law, which tells us what we ought to do. If the natural moral law is seen as a law based on human reason, then morality is based on sound or good reason which is a natural endowment of the human being.

Thus, instead of appealing directly to an alleged natural law that forbids homosexuality we could say that homosexuality is wrong. Because most people see it wrong. But are there any natural laws that prescribe how human beings should or ought to behave or not behave? Morality is an autonomous sphere of human discourse based upon what there are good reasons for doing or for not doing.

The human nature theory says that morality is the product of human reflection on experience. It is derived from the human need for security and protection. The history and development of morality indicate that morality has risen largely from human needs and interests and that it is the product of human feelings and reason. However, it is obvious that morality consists of much more perfect form of life which comprises religion, education and every sphere of human life.

3.4. Doctrines of Ethics

i. The Pessimist: these are the group of scholars who see life as not worth living at all. They do not see anything good in life. To them, life is all evil. They generally adopt a depressingly dark view of life. Some philosophers believe that extreme pessimism expresses itself in degenerate attitude like suicide. Schopenhaver has been identified as a classical representative of pessimism.

ii. The Optimists: these hold that everything in life is good, and as such, life is worth living. Several philosophers of old are said to be optimists. Leibniz was a leading exponent of this doctrine, and he believed that everything is ordered for the best, this life is the best of all worlds.

iii. The Meliorists: meliorism is a doctrine that maintains that the world is capable of improvement, as opposed to optimism and pessimism. It is a middle course between the two extremes of optimism and pessimism. The proponents of this doctrine believed in reconciling the pessimists and the optimists. The doctrine seems to say: *Whatever the situation, never mind, things will get better. They feel that problems should not discourage man.* Man should rather believe in his ability to improve his lot, no point losing hope.

iv. The Hedonists: the question: *What is the good for man?* generated the doctrine of hedonism. Hedonism is the doctrine that pleasure is the highest good. For the hedonists, pleasure is the moral standard. The leading proponent here was Epicurus. That does not mean that the doctrine evolved with him. Rather he had adopted that of the school of Aristoppus and modified it to his choice. He felt that pleasure was the only way of determining what was good and what was bad. The belief of Epicurus was that men were always motivated to acquire pleasure: riches, fame, and so on—all that are closely tied to pleasure. Such state of pleasure should be devoid of the type put forward by Aristoppus which included sensual pleasure. Epicurean pleasure aimed at achieving tranquillity of the mind and the absence of pain. This could be a state of sublime pleasure derived from intellectual pursuits or even may be a state of spiritual contentment enjoyed by hermits and ascetics (Russell, 1984). Epicurus did not wish to be misconstrued and so he explained:

When therefore we say that pleasure is the chief good, we are not speaking of the pleasure of the debauched man or those which lie in sensual enjoyment as some think who are ignorant, and do not entertain our opinions, or else interpret them perversely; but we mean the freedom of the body from pain and of the soul from confusion. For it is not continued drinking and revels-that make life pleasant, but sober contemplations which examine into the reasons for all choice and avoidance, and which put to flight the vain opinion from which the greater part of the confusion arises which troubles the soul. No pleasure is intrinsically bad, but the efficient causes of some pleasures bring with them a great many perturbations of pleasure (Quoted by Omoregbe, 1990).

This view emphasizes moderate acquisition of material possessions because superfluous acquisition increases the causes of mental disturbance which is at variance with the type of happiness meant here. Epicurus *strongly advised against fear*, which he said disturbs happiness. So, people should fear nothing or anybody. And to achieve this, one strives to acquire friends and no enemies so as to have nothing to fear. He avoided sex and marriage and children because they were sources of distraction to him. He believed in the existence of the gods, but refused to accept that they had influence on man. To him, the gods lived on a different pedestal and mind their own business. We are told that Epicurus died after a protracted illness, and here are his last words as quoted by Omoregbe (1990):

On this truly happy day of my life as I am at the point of death I write this to you. The diseases in my bladder and stomach are pursuing their course, lacking nothing of their usual severity: but against all this is the joy in my heart....

Epicurus lived from 341-270BC having lived as philosopher and teacher committed to the atomic theory of Democritus and his own version of Aristippus hedonistic ethics.

v. Utilitarianism: the moral standard held by the Utilitarian is utility-based. It was coined by Jeremy Bentham, and refers to the ethical theory that finds the basis of moral distinctions in the utility of actions-how far they can produce happiness. Any action that tends to promote the highest amount of happiness among the greatest number of people is the better action. Any pain-producing action is evil action. Utilitarian has come to mean 'the greatest happiness of the greatest number' Stuart Mill was also an exponent of this doctrine.

vi. Cynicism: cynicism, as a doctrine, was founded by Diogenes, a Greek philosopher who was Antisthenes' disciple. The main views held by the cynics are known to have run contrary to civilization and all that come in the wake of man's civilization. They believe that man's salvation lies within man himself, and to find it, the cynics generally preferred reduced life as the good form of living. Such reduced life includes a life solitude, poverty, little or no clothing. They walked barefooted and cared less about the material things of this world.

vii. Stoicism: this was founded by the Greek philosopher, Zeno. The moral standard for the stoics is right reason instead of desires because the latter, they maintained, were insatiable and could lead to frustrations and unhappiness. They believed in cosmic determinism-everything in the universe being ordained and predetermined by God. As a result, they felt that if a man finds his life fraught with frustrations and failure, he still can be happy once he

informs himself and accepts the basic reasoning that all is part of the masterplan by God. Chance or the society has no influence on whatever man meets.

viii. Eudomonism: for Socrates, Plato, Aristotle, Epicurus and the Stoics, the goal of ethics is to enable man lead a moral life. To Aristotle and his eudomonists, happiness is the goal of life and the standard of morality. Man always strives for happiness. Actions are considered good or bad depending on whether or not they mean happiness for man. Aristotle also maintained that man should always strive for self-perfection in all his endeavours. Bad actions are those opposed to self-perfection while good ones are those suitable for self-perfection (Omogrebe, 1990).

ix. Kantianism: Immanuel Kant was a German philosopher who lived between 1724-1804. He and his followers believed that sense of duty should be the moral standard. Actions done from a sense of duty in respect for the moral law are good actions, so that if, for instance, one performs an action out of personal desire for gain, the action is morally valueless. If a man does something by chance or for the fear of the punishment involved, if he were to act otherwise, then what he is doing is at variance with sense of duty and therefore not moral.

3.5. Types of Morality

There are three major types of morality: morality of expediency, utilitarian morality and absolute morality. Absolute morality consist universal morality, a code of behaviour or code of rules of conduct which is applicable to all societies irrespective of their stage of development, their history, aims and values.

Morality of expediency suggests suitability for a purpose. We do not do well because we recognize an absolute standard of goodness to which we feel obliged to conform without question. We do well because it is in our own interest. The society in which we live demands that we do well because, it is in the interest of the members in general. The use of such terms as the public good and the public interest is everyday evidence of the morality of expediency.

The utilitarian morality implies doing well because of the advantage it offers. From our example, the child is honest because being honest will bring him satisfaction, and as have been noted, acquiring satisfaction is one of the most powerful of human motives. However, how satisfying is this kind of satisfaction? What explanation do we have for those experiences when we expected to be satisfied and were not? How lasting is such satisfaction? Is the true satisfaction not from God? Is there not a difference between fact and truth?

SELF ASSESSMENT QUESTION 1

Explain how the agencies below work hand in hand to maintain moral standards in society.

- a. religious institutions
- b. government ministries
- c. schools
- d. traditional institutions
- e. family

4.0. CONCLUSION

So far we have seen that ethics is the branch of philosophy that deals with the moral aspect of man, how man ought to behave. It is called moral philosophy. Ethics is relative in time and space. Ethics is relative in time in the sense that certain conducts previously condemned as unethical in society may become acceptable by a particular generation. The main ethical questions have led philosophers into several theories and doctrines, pessimism, optimism, meliorism, hedonism, cynicism, stoicism, Kantianism, eudonism.

5.0. SUMMARY

This unit has taken us around the issue of ethics and morality as a product of human interaction. It has also listed and explained the doctrines of Ethics. We have also been intimated with the theories and types of morality.

6.0. TUTOR-MARKED ASSIGNMENT

Define the following terms:

- a. Philosophy
- b. Morality
- c. Moral philosophy
- d. State and explain four doctrines of Ethics

7.0 REFERENCES/FURTHER READINGS

Isidore, C. Nnadi (1997) *Introductory Philosophy and Logic* Aba: AAU Industries

Omogbe, J.I. (1990), *Knowing Philosophy: Introduction*. Lagos: Joja Educ. Research and Publishers.

Popkin, R. and Stroll, A. (1969) *Philosophy Made Simple*. London: W.H. Allen

Russel, B. (1984), *A History of Western Philosophy*. London: George Allen & Unwin.

Chike-Okoli, A.N. (2003) *Introduction to philosophy*. Kaduna Shamac publications.

UNIT 2: SOCIAL PHILOSOPHY**CONTENTS**

- 1.0. INTRODUCTION
- 2.0. OBJECTIVES
- 3.0. MAIN CONTENT
 - 3.1. Meaning of Social Philosophy
 - 3.2. Origin of Man
 - 3.3. Theories of the Origin of Man
 - 3.4. Social and Societal Groupings
 - 3.5. Groupings in Society
 - 3.6. Conditions that hold the Society Together
 - 3.7. Theories of Social Interaction
 - 3.8. Social Institutions
- 4.0. CONCLUSION
- 5.0. SUMMARY
- 6.0. TUTOR-MARKED ASSIGNMENT
- 7.0. REFERENCES/FURTHER READINGS

1.0. INTRODUCTION

Since the beginning of time, man lived together with other human beings. Every individual is unique in nature, temperament, behaviour, education etc. and no one person is perfect, thus the need for interaction and cooperation. No wonder the saying that “No man is an island. This living together and working together is a basis of the word ‘group’. For there to be mutual co-existence, there is need to study the nature of the grouping of man and the interaction systems within such groups (Chike-Okoli, 2002).

This unit is concerned to guide you through several meaning of social philosophy and its various aspects which include: origin of man, social and societal Groupings, theories of social interaction and social institutions.

2.0 OBJECTIVES

By the end of the unit, you should be able to:

- 1. State the meaning of social philosophy
- 2. Discuss the origin and the theories of the origin of man
- 3. Explain the theories of social interaction.
- 4. List and explain the conditions that hold the society together

3.0. MAIN CONTENT

3.1 Meaning of Social Philosophy

What is Social Philosophy?

Social philosophy explores philosophical questions about issues and social behaviour. Social philosophy deals with a broad range of subjects. Common examples of ideas in social philosophy include social contract theory, cultural criticism and individualism.

The various topics in social philosophy cross over between many other philosophical categories, including epistemology, metaphysics, philosophy of politics, morality and so on.

Major themes in social philosophy includes the self, social entities, and the relationship between them, individualism often comes up in social philosophy, questions regarding the separation, or lack thereof, of individual persons from society and each other. Social philosophy often mixes with sociology, cognitive anthropology and psychology. In that those fields offer the science and experimentation that social philosophers can then study and complete, any given discussion or theory may often have elements of social philosophy as well as social sciences.

Major parts of social philosophy do overlap with political philosophy, especially in regards to authority, revolution, property and rights. However, social philosophy also deals with more subtle forms of social interaction, authority and conflict. For example while legal philosophy addresses issues of formal government and formal law, social philosophy addresses more informal such as the social structure of voluntarily formed groups, such as the social power of authority. In this way we can contrast legal power such as that of a governor with social power, such as that of a popular high school student.

Social philosophy also deals with social values. Social values can relate to morality, especially in regards to moral theories that define morality by what society encourages and discourages. For this reason, social philosophy can overlap with morality and moral values. Some people may refer to social philosophy as the philosophy of society, but doing so many confuses the field with a particular society's philosophy.

3.2. Origin of Man

How and when the world came into being is still a mystery. In the same circumstance, the origin of man is equally a mystery of nature. There are diverse theories about the origin of man. Some of the theories are controversial, as they cannot be scientifically proved or subjected to empirical analysis. Therefore, we need further researches to confirm the genuineness or authenticity of many of the theories regarding the origin of man. The major tool for this research is philosophy.

3.3 Society and Societal Groupings

What is Society?

Society is a group gathering of human beings interacting with one another in order to maintain a continuous existence, it is individual that make up a society and the behaviour of a society is the totality of individual activities or behaviour. In summary, it has been noted that individuals do not usually live in isolation without interacting and exerting influence on the other members of the group. These interactions follow certain specific patterns of behaviour that are acceptable to the group. The individuals and group and their activities do not exist in a vacuum but occur within a set of social groups. The participating members of the social groups constitute society.

For instance, when a child is born, he is born into a family which does not exist in isolation, but exists in the midst of other extended members of the family and other families and the interaction between them follow some laid down patterns of behaviour which are acceptable to the family. All these interacting individuals and family members and their activities exist in a large set up called society. Society therefore embraces human beings, their activities and relationships with one another and in relation to their natural and social environments. Due to the fact that they occupy a specific area in the world, share a common language irrespective of the presence of dialects, a common way of life, a common heritage, each of this people make up each a separate society. Within a particular society we may have the Igbo, Yoruba, Urhobo while in a large or wide concept or scope we have the Nigerian society, American society etc. Each member of a society possesses a sense of belonging and commitment to the groups. A society is supposed to be a closely knit and self-perpetuating organization that is more than the individual member who compose it. Every society has a purpose often established to ensure nurture, defence and survival for its members.

3.4 Groupings in Society

Within a given society there are social groups each consisting of a set of people who cooperate for some common purpose or live together in one geographical area. Some groups have a very small number of members and very specific objectives. The society is often more important than the individual because the groups to which a person belongs were there before he had joined them and will exist even if he quits them.

There are two major kinds of group in society:

1. Primary groups
2. Secondary groups

The Primary group

The group consists and involves people who know themselves well. The smallest group, the family is a major example of primary group. It consists of a husband, a wife and their children. Other examples include a hamlet or village. In a primary group, it is possible for everybody to know one another and to interact as occasion demand. Members of this group are aware that they belong to a group and that they have common interests and goals.

However, relationships in a primary group may or may not involve blood relationship e.g. members of cult, Girls Guide, Boys Scouts etc.

Characteristics of a primary group

1. Early contacts
2. Personal relationship
3. Intimate relationship
4. Small size/low membership
5. Common and intimate goals
6. Comparative stability and permanence

Primary groups are seen as initial agencies of socialization because the individual comes into contact with his family first, for instance, before being involved in any group in society.

The Secondary group

Primary groups develop to secondary groups as they get more complex in interactions. There are two kinds of secondary groups namely:

- a. Temporary secondary groups
- b. Permanent secondary groups

Permanent groups

These groups are rather more complex and they continue their existence as their characteristics and patterns are transmitted to new members. Recurrent functions, a common outlook or a shared belief unites them. They existed before most individual members joined them and will continue their existence if any member dies or quits the group. Examples include a nation, church and mosque organizations, universities and the like.

Temporary or transitional groups though secondary in nature, are usually formed for an immediate purpose and once that purpose is achieved members disunite. They are bound together in an adhoc relationship and in the spirit of collective behaviour as they engage in an active endeavour to attain a particular objective.

Secondary groups are characterized by:

1. Impersonal behaviour/relationship
2. Non-personal contacts
3. Indirect contact (face-to-face contacts are limited)
4. Assigned roles may not bring members into contact before the goal attainment
5. Formal relationships
6. Laid down patterns of behaviour (codified status roles).

Similarities between primary and secondary group

1. Collective behaviour
2. A body of common expectations
3. Sets of values attached to individual expectations
4. Specific conceptions of each other member
5. A common subjective orientation in dispositions and moods

However, the basic distinction between the primary and secondary groups is that primary groups do not change in the same degree as secondary groups do, rather they form a comparatively permanent source from which complex relationships may be formed.

3.5 Conditions that hold the Society Together

For people to live and interact freely in society, there should be certain conditions that regulate their behaviour towards one another. Such conditions include

Participation and interaction

Every member of a society has a part to play for the realization of his individual objectives and expectations and that of the society. The individual and collective contribution of member move the society forward. Men pursue their interest and goals in a particular social group or social system such as the school. The stability and continuance of any society demands that members participate and interact in the activities of the society according to the individual expectations.

Cohesion

If a social unit or society is to exist and maintain continuity, there is a need for all the members of the sub-system to be bound together either by the allegiance each of them owes to the system or by mutual interest arising out of the existence of well-defined and clear-cut goals. Cohesion is enhanced by the quality and strength of ties, good overall coordination, mutual interdependence and effective division of labour in the society. As an individual is naturally born into a family, he would naturally want the existence and the continuity of the group. He tries to prevent any threat to its existence and continuity.

Conformity

To preserve the existence and continuity of any society all its members are expected to conform to the norms of that society. For the individual to continue to participate in the society he must be ready and willing to act in conformity with the norms of society. It is conformity may be as a result of internal or external motivation. This also arises from his understanding and acceptance of the society itself, its rules regulations as well as the anticipated goals and objectives set for himself (internal motivation) it should be noted however, that no external pressure to conform can operate successfully without the internal willingness on the part of the individual. This implies that people do not obey laws because breaking the laws carries some punishment but because they also feel within themselves that they ought to obey, which may be due to the degree of their attachment to the overall goals of the system. Conformity due to fear or fear of punishment indicates external motivation.

Conformity is an important instrument for ensuring togetherness and continuity in a society.

Cooperation

Cooperation is a deliberate and voluntary effort to facilitate the performance of tasks by others in return for similar services. Every society has set goals and objectives. In the same way, every individual member of a society has set goals and objectives. The achievement of

these goals demands that each member works in cooperation with the other members. Each individual has a part to play and no one individual can sustain a society. People vary in their skills, talents and abilities, a good coordination of the potentials and activities of member will total to a solid group. For people to cooperate and in their daily endeavours they must be willing to play their roles towards the attainment of the collective goals of the group.

Each status has specific roles attached to it and carries some specific obligations. Division of labour is the basis for cooperation. For effective and harmonious relationship within the society there should be a give and take interactive relationship. Cooperation requires individual sacrifices favour of social expectations.

SELF ASSESSMENT QUESTION 1

What is social Philosophy? Discuss the conditions that hold the society together.

4.0. CONCLUSION

In this unit, we have learnt that social philosophy explores philosophical questions about social issues and social behaviour. Social philosophy also deals with social values within a society. Society is a group gathering of human beings interacting with one another in order to maintain a continued exercise. It is individual that make up a society and the behaviour of a society is the totality of individual activities or behaviour.

5.0. SUMMARY

So far, we have in this unit dealt with such areas as, definition, origin of man and theories of origin of man. We have also discussed societal groupings and conditions that hold the society together.

6.0. TUTOR-MARKED ASSIGNMENT

1. State the meaning of social philosophy
2. What are the characteristics of the primary group?
3. Discuss the conditions that hold a society together.

7.0 REFERENCES/FURTHER READINGS

- Akinpelu, J.A. (1981). *An introduction to the philosophy of Education London: macmillan Press ltd.*
- Chike-Okoli, A.N. (2003) *introduction to philosophy. KadinaShamac publications.*
- Fadipe, J.O. (1995). *A textbook of Social Studies for N.C.E. and Undergraduates, Ibadan: Estori Press.*

UNIT 3: POLITICAL PHILOSOPHY**CONTENTS**

- 1.0. INTRODUCTION
- 2.0. OBJECTIVES
- 3.0. MAIN CONTENT
 - 3.1 The Concept of Political Philosophy
 - 3.2. Political Science and Political Philosophy
 - 3.3. Ethical Foundations of Political Philosophy
 - 3.4. Methodological Issues in Political Philosophy
 - 3.5. Political Schools of Thought
 - 3.6. Political Theories
- 4.0. CONCLUSION
- 5.0. SUMMARY
- 6.0. TUTOR-MARKED ASSIGNMENT
- 7.0. REFERENCES/FURTHER READING

1.0. INTRODUCTION

Political philosophy deals with issues such as what ought to be the proper limits of government power over the members of the society. For example, is it possible to have rigid control over the economic affairs of people without curtailing their political freedom? Some philosophers are of the opinion that state is something different from any individual who belongs to it. Hegel, a known philosopher inferred that the state was a separate distinct entity that had an existence of its own.

The state was more important than any individual citizens of a particular culture because its persistence guaranteed the continuance of the culture even though its individual member perished. This glorification of the state resulted in a political philosophy. Leading philosophers who have made substantial contributions to political thought include Plato, Aristotle, Augustine, Aquinas, Hobbes, Locke, Hume, Hegel and J.S. Mill. This unit will be devoted to providing you with the general overview about the study of political philosophy by intimating you with the definitions of political philosophy and the theories of political philosophy.

2.0. OBJECTIVES

By the ends of this unit, you should be able to:

1. Define political philosophy
2. Discuss the different theories of political philosophy
3. Explain the strengths and limitations of Plato's political philosophy.

3.0 MAIN CONTENT

3.1 The Concept of Political Philosophy

Political philosophy can be defined as philosophical reflection on how best to arrange our collective, life-our political institutions and our social practices, such as our economic system and our pattern of family life. Political philosophers seek to establish basic principles that will, for instance, justify a particular form of state, show that individuals have certain inalienable rights, or tell us how a society's material resources should be shared among its members. This usually involves analysing and interpreting ideas like freedom, justice, authority and democracy and then applying them in a critical way to the social and political institutions that currently exist. Some political philosophers have tried primarily to justify the prevailing arrangements of their society; others have painted pictures of an ideal state or an ideal social world that is very different from anything we have so far experienced. Political philosophy is the study of such topics as politics, liberty, justice, property, rights, law, and enforcement of a legal code by authority.

3.2. Political Science and Political Philosophy

Political philosophy begins with the question: what ought to be a person's relationship to society? The subject seeks the application of ethical concepts to the social sphere and this deals with the variety of forms of government and social existence that people could live in and in so doing, it also provides a standard by which to analyse and judge existing institutions and relationships.

Although the two are intimately linked, by a range of philosophical issues and methods, political philosophy can be distinguished from political science. Political science predominantly deals with existing states of affairs, and in so far as it is possible to be a moral in its descriptions, it seeks a positive analysis of social affairs-for example, constitutional issues, voting behaviour, the balance of power, the effect of judicial review, and so forth. Political philosophy generates visions of the good social life; of what ought to be the ruling set of values and institutions that combine men and women together.

3.3. Ethical Foundations of Political Philosophy

Political philosophy has its beginnings in the ethics: in questions such as what kind of life is the good life for human beings. Since people are by nature sociable-the question follows as to what kind of life is proper for a person amongst people.

As ethics is also underpinned by metaphysical and epistemological theories, so too can political philosophy be related to such underlying theories: theorizing on the nature of reality and how we know things logically relates to how we do things and we interact with others.

The greatest and most persistent ethical-political issue that divides philosophers into a host of schools of thought is that concerning the status of the individual: the ethical 'person'. The key question that divides political philosophers returns to whether it is the group or the individual that should be the political unit of analysis.

3.4. Methodological Issues in Political Philosophy

In pursuing a philosophical examination of political activity, philosophers also divide between those who are methodological individualists and those who are methodological holists. Methodological individualists seek to explain social actions and behaviour in terms of individual action-and politically are known as individualists, whereas holists seek to explain behaviour by considering the nature of the group.

In contrast to methodological individualists, who claim that a society (or culture, people, nation) is no more than the sum of its living members, holists argue that the whole is greater than the sum of the parts, which in the political realm is translated into the state being greater than the citizenry, or the race, folk, or people being greater than the individual; politically, holism translates into the general theory known as 'collectivism' and all collectivist theories deny or losers the value and authority of the individual in relation to the higher status accorded a collective entity.

A second important methodological issue that relates to epistemology as well as to ethics is the role that reason plays in social affairs. Political rationalism emphasizes the employment of reason in social affairs; that is, individuals ought to submit to the logic and universality of reason rather than their own subjective or cultural preconceptions. Rationalists argue that reason unifies humanity politically and hence is a conducive vehicle to peace. Irrationalists, on the other hand, down play the efficacy of reason in our human affairs or more particularly in our social affairs.

3.5. Political Schools of Thought

Having illuminated some of the extremes that characterize political philosophy with regards to method and terminology, the major schools of thought can be introduced.

a. Liberalism

The term 'liberalism' conveys two distinct positions in political philosophy, the one a pro-individualist theory of people and government, the second a pro-statist or what is better termed a 'social democratic' conception. Liberalism is derived from the word 'liberty', that is, freedom and toleration rather than notions of justice and intervention that took on board in the twentieth century. Both classical and modern liberals agree that the government has a strict duty towards impartiality and hence to treating people equally, and that it should also be neutral in its evaluation of what the good life is. This neutrality is criticized by non-liberals who claim that the assumed neutrality is in fact a reflection of a specific vision of human nature or progress, and although critics disagree what that vision may entail, their claim prompts liberals to justify the underlying assumption that promotes them to accept such issues as: equal treatment by the law and by the state; liberty to pursue one's life as one sees fit; the right to private property, and so on.

Classical and modern liberals do unite in expressing a skepticism towards experts knowing what is in the best interest of others, and thus liberals tend to reject any interference in

people's lives as in-justifiable and, from utilitarian point of view, counter-productive, life, for the liberal, should be led from the inside (self-oriental) rather than outside (other-imposed); but modern liberals add that individuals ought to be provided with the resources to ensure that they can live the good life as they see fit. The classical liberal retort is who will provide those resources and to what age should people be deemed incapable of learning or striving by themselves?

b. Conservatism

Liberalism turns to reason, which is broadly accepted as the unifying element to human societies, but conservatives believe that reason can be highly overestimated for it belongs to single individuals and hence to their own political motives, errors, prejudices and so on. Conservatives typically possess a pessimistic vision of human nature, drawing on the modern tradition, on Hobbes's belief, that were it not for strong institutions, men would be at each other's throat and would constantly view one another with deep suspicion. (Their emphasis is thus not on the ensuring hypothetical pacifying social contract but on the prevalence of fear in human society). Conservatives are highly sceptical of power and man's desire to use it, for they believe that in time it corrupts even the most freedom loving wielders: hence, the potential accession to any position of supreme power over others, whether in the guise of a national or international chamber, is to be regarded as being just as dangerous a state as Hobbes's vision of the anarchic state of nature. Conservatives thus applaud those institutions that check the propensity for the stronger or the megalomaniacal to command power. Conservatives magnify the suspicion one may hold of one's neighbour. For conservatives, the value of institutions cannot always be examined according to the rational analysis of the present generation.

c. Socialism

The term 'socialist' describes a broad range of ideas and proposals that are held together by a central ownership and control. Secondly, socialists agree that capitalism (free-market conservatism or liberalism) is morally and hence politically flawed. Politically, socialists claim that the free market system (capitalism) should be replaced or reformed, with most arguing for a radical redistribution of resources and for the state or some form of democratic institution to take over the running of the economy.

Despite the empirical challenge of the collapse of the soviet system-and more importantly the failure of centrally controlled economics throughout the West and Third Worlds, socialists have rallied to parade alternative conception of the communal ownership and control of resources. Market socialism, for instance, tolerates a predominantly market system but demands that certain 'essential' resources be controlled by the state. These may then act to direct the general economy along politically desirable roads: for example, expanding technology companies, educational and health services, or the economic and physical infrastructure of the nation. However, the economists' critique that state intervention produce not only an inefficient outcome but also an outcome that the planners themselves do not desire is extendable to all instances of intervention. The strongest critique of socialist plans

for the redistribution of income is on what moral or political criteria resources ought to be distributed.

d. Anarchism

Anarchy stems from the Greek word, 'anarkos' meaning 'without a chief'. Its political meaning is a social and political system without a state or more broadly a society that is characterized by a lack of any hierarchical or authoritarian structures. The general approach of the anarchist is to emphasize that the good life can only be lived without constraining or limiting structures. Any institution or morality that is inconsistent with the life freely chosen is to be attacked, criticized, and rejected. What is therefore the crucial issue for anarchists is defining what constitutes genuinely artificial impediments and structures from those that are the product of nature or of voluntary activities. Major anarchist thinkers include William Godwin, Max Stirner, Leo Tolstoy, etc.

Various branches of anarchism emphasize different aspects of the protracted leaderless society. Max Stirner, for example, rejects any kind of limitation on the action of the individual, including social structures that may evolve spontaneously—for example parental authority, money, legal institutions and property rights. Regardless of the political direction that the anarchist leans towards (collectivism or individualism), how the anarchic community is to be secured presents philosophical problems that demand a close regard to possible inconsistencies.

e. Environmentalism

Beyond the traditional ethical disputes concerning the good life for human beings and what political situation would best suit our development, others take up an alternative conception of humanity and its relationship with the living world. Broadly termed 'environmentalists', this political philosophy does not concern itself with the rights of people or of society, but of the rights of the planet and other species. The political philosophies of liberalism, socialism, conservatism and anarchism agree that the good life sought by political philosophy ought to be the good life for human beings. However, environmentalism started on a different premise: human beings are not the centre of our politics—nature is.

Generally, environmentalists distinguish themselves from conservationists who argue that landscapes or animals ought to be protected from extinction only if they are beneficial or pleasing to humanity in some form or other. Environmentalists reject such human-centred utilitarianism in favour of a broad ethical intrinsicism—the theory that all species possess an innate value independent of any other entity's relationship to them.

3.6. Political Theories

Plato's political theory

The major question in political philosophy is who should rule? Plato's view is 'Aristocratic' meaning that a specifically trained group of intellectuals should rule. The Greek words 'ariston and krates' mean 'the rule by the best'. Plato's political theory is authoritarian

defending the granting of absolute authority to a special group for the purpose of ruling the society.

Plato believed that the human should be divided into three parts:

- 1 The rational element
- 2 The spirited element and
- 3 The appetitive element.

He argued that a man would be psychologically healthy if the three parts of his soul function harmoniously but reason should be in command.

Limitations of Plato's Political Philosophy

1. The first is to assume that ruling is a skill in the way medicine is. However, the ruler of a society instead of directing the interest and activities of the citizenry should reflect these interests and make their achievement possible.
2. Even if it is admitted that ruling is a skill and men differ innately in their abilities to exercise skills, it does not follow that rulers with special abilities should be allowed absolute authority.

Hobbes's Political theory

Thomas Hobbes is of the opinion that the evils of absolute power is preferable to the evils of life in a society which did not contain such an authority. Hobbes used the theory of the social contract to explain society and the basis of a man's obligation within society. To Hobbes, the only way to assure domestic tranquility lay in compelling people to obey the laws of the society, and in punishing those who do not. However, laws are only as effective as the enforcing agency makes them.

John Locke Political Theory

Locke based his philosophy on the notion of social contract but he distinguished life in a 'state of nature' and life in a 'state of war'. Locke believes that there are certain areas of human conduct immune from governmental influence-'Right' e.g. freedom to speak and worship. In the second treatise, Locke showed that men could live amicably without submitting to a ruler having absolute authority.

SELF ASSESSMENT QUESTION 1

Discuss the strengths and limitations of political theories by political philosophers

4.0. CONCLUSION

The main political theories assume the ethical and hence political primacy of humanity and accordingly proceed to define what they consider the most appropriate institutions for human survival, development, morality and happiness. Environmentalism differs from this approach. Political philosophy has been practiced for as long as human beings have regarded their collective arrangements not as immutable and part of the natural order but as potentially open to change, and therefore as standing in need of philosophical justification.

5.0. SUMMARY

In this unit, we dealt with political theories of Plato, Hobbes and John Locke. We have also discussed various political schools of thought. We learnt about liberalism, conservatism, socialism, anarchism and environmentalism. We also learnt that political philosophy is the study of such topics as politics, liberty, justice, rights, law and enforcement of a legal code by authority.

6.0. TUTOR-MARKED ASSIGNMENT

1. Discuss the meaning and relevance of political philosophy in a society.
2. Identify and explain the differences and similarities between the various schools of thought of political philosophy.
3. How should a state choose its rulers?

7.0. REFERENCES/FURTHER READINGS

- Chike-Okoli, A.N. (2003). Introduction to Philosophy. Kaduna: Shamac publications.
- Chike-Okoli, A.N. (2008). Logic and Philosophy. Minna: Kunle social printers
- Gottlob, F. (1956). 'The thought: A logical inquiry' in mind vol. 65. <http://philosophy.hku.hk/think/logic/> what is political philosophy?
- Isidore, C. Nnamdi (1997). Introductory Philosophy and Logic Aba: Vitalis Books, AAU industries.