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USER MANUAL

INTRODUCTION TO PHILOSOPHY

HCOB 2503:

School of Business

Department of Criminology

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About this User manual

INTRODUCTION TO PHILOSOPHY HCOB 2503: has been produced by School of Business. All User manuals produced by School of Business are structured in the same way, as outlined below.

How this User manual is structured

The course overview

The course overview gives you a general introduction to the course. Information contained in the course overview will help you determine:

- If the course is suitable for you.
- What you will already need to know.
- What you can expect from the course.
- How much time you will need to invest to complete the course.

The overview also provides guidance on:

- Study skills.
- Where to get help.
- Course Tasks and assessments.
- Activity icons.
- Units.

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We strongly recommend that you read the overview *carefully* before starting your study.

The course content

The course is broken down into units. Each unit comprises:

- An introduction to the unit content.
- Unit LEARNING OUTCOMES.
- New terminology.
- Core content of the unit with a variety of learning activities.
- A unit summary.
- Tasks and/or assessments, as applicable.

Resources

For those interested in learning more on this subject, we provide you with a list of additional resources at the end of this User manual; these may be books, articles or web sites.

Your comments

After completing INTRODUCTION TO PHILOSOPHY we would appreciate it if you would take a few moments to give us your feedback on any aspect of this course. Your feedback might include comments on:

- Course content and structure.
- Course reading materials and resources.
- Course Tasks.

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- Course assessments.
- Course duration.
- Course support (assigned tutors, technical help, etc.)

Your constructive feedback will help us to improve and enhance this course.

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Course overview

Welcome to INTRODUCTION TO PHILOSOPHY HCOB 2503:

[Add a general description of the course here]

INTRODUCTION TO PHILOSOPHY HCOB 2503:—is this course for you?

This course is intended for people who [Add a set of course aims here].

[Add any prerequisites or skills required here].

Course LEARNING OUTCOMES

Upon completion of INTRODUCTION TO PHILOSOPHY HCOB 2503: you will be able to:

LEARNING OUTCOMES

- *[verb]* [complete the sentence].
- *[verb]* [complete the sentence].
- *[verb]* [complete the sentence].
- *[verb]* [complete the sentence].
- *[verb]* [complete the sentence].
- *[verb]* [complete the sentence].

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Timeframe

How long?

[What is the expected duration of this course?]

[How much formal study time is required?]

[How much self-study time is expected/recommended?]

Study skills

As an adult learner your approach to learning will be different to that from your school days: you will choose what you want to study, you will have professional and/or personal motivation for doing so and you will most likely be fitting your study activities around other professional or domestic responsibilities.

Essentially you will be taking control of your learning environment. As a consequence, you will need to consider performance issues related to time management, goal setting, stress management, etc. Perhaps you will also need to reacquaint yourself in areas such as essay planning, coping with exams and using the web as a learning resource.

Your most significant considerations will be *time* and *space* i.e. the time you dedicate to your learning and the environment in which you engage in that learning.

We recommend that you take time now—before starting your self-study—to familiarize yourself with these issues. There are a number of excellent resources on the web. A few suggested links are:

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- http://www.how-to-study.com/

  The "How to study" web site is dedicated to study skills resources. You will find links to study preparation (a list of nine essentials for a good study place), taking notes, strategies for reading text books, using reference sources, test anxiety.

- http://www.ucc.vt.edu/stdysk/stdyhlp.html

  This is the web site of the Virginia Tech, Division of Student Affairs. You will find links to time scheduling (including a "where does time go?" link), a study skill checklist, basic concentration techniques, control of the study environment, note taking, how to read essays for analysis, memory skills ("remembering").

- http://www.howtostudy.org/resources.php

  Another "How to study" web site with useful links to time management, efficient reading, questioning/listening/observing skills, getting the most out of doing ("hands-on" learning), memory building, tips for staying motivated, developing a learning plan.

The above links are our suggestions to start you on your way. At the time of writing these web links were active. If you want to look for more go to www.google.com and type "self-study basics", "self-study tips", "self-study skills" or similar.

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Need help?

Help

Is there a course web site address?

What is the course instructor's name? Where can s/he be located (office location and hours, telephone/fax number, e-mail address)?

Is there a teaching assistant for routine enquiries? Where can s/he be located (office location and hours, telephone/fax number, e-mail address)?

Is there a librarian/research assistant available? Where can s/he be located (office location and hours, telephone/fax number, e-mail address)?

Is there a learners' resource centre? Where is it located? What are the opening hours, telephone number, who is the resource centre manager, what is the manager's e-mail address)?

Who do learners contact for technical issues (computer problems, website access, etc.)

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Tasks

Tasks

[How many Tasks are there for this course?]

[How are the Tasks are to be submitted?]

[To whom should the Tasks be submitted?]

[What is the schedule for submitting Tasks? End of each unit? Specific dates?]

[What is the order of the Tasks? Must they be completed in the order in which they are set?]

Assessments

Assessments

How many assessments will there be in this course?

Are they self-assessments or teacher-marked assessments?

When will the assessments take place?

How long will the assessments be?

How long will learners be allowed to complete the assessment(s)?

How long will it take a teacher to mark the assessment(s)?

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Margin icons

While working through this User manual you will notice the frequent use of margin icons. These icons serve to "signpost" a particular piece of text, a new task or change in activity; they have been included to help you to find your way around this User manual.

A complete icon set is shown below. We suggest that you familiarize yourself with the icons and their meaning before starting your study.

LEARNING OUTCOMES	**Reflection**	**Reading**	**Study skills**
Discussion	**Help**	**Group activity**	**Note it!**
Summary	**Time**	**Terminology**	**Tip**

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Activity	**Task**	**Assessment**	**Case study**

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Topic 1: CONCEPTUAL FRAMEWORK; NATURE OF PHILOSOPHY

Introduction

The purpose of this topic is to introduce to the students philosophy, its focus and scope by explaining the key concepts such as; etymology, philosophy, Wisdom, Truth, knowledge, arche, mind, reason. Because university students are more familiar with scientific subjects, and their immediate application and methodology (six characteristics method of philosophy). In this topic the common misunderstanding of the philosophical discipline will be explained as well as the methodology used by philosophy. The students will also learn how philosophy originated and its importance to business and to the entire society in this modern world of Information technology. Students will also come to know what philosophy is and what it is not as well as the nature of philosophical enquiry. At the end of topic, the students will be in a position to appreciate philosophy and its relevance in the universities, job market and in their own personal life as they embrace critical thinking in their interaction. The tasks, Tasks, questions and references given at the end of the topic will test the students whether he/she has understood the content and the ability to apply the knowledge for his academic progression.

LEARNING OUTCOMES

By the end of this topic the unit participant should:

1. define philosophy etymologically and classically..
2. identify the main focus of philosophical studies.
3. explain the nature of the philosophical enquiry.
4. show the significance of philosophy as an academic discipline and to the society in general.

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Terminology

Philosophy: Philosophy is the study of general and fundamental problems, such as those connected with reality, existence, knowledge, values, reason, mind, and language. The term philosophy is derived from two Greek words: philo (love) and sophia (wisdom). Philosophy, then, literally means "the love of wisdom."

Science: Science is the Latinized name sciencia for knowledge. Science is concerned with how things in nature come to be as man experiences them. Science, in other words is knowledge discovered by observation. Science is the indispensable material foundation of empirical (positive science) philosophy.

Reality: **Reality** is the state of things as they actually exist, rather than as they may appear or might be imagined. In a wider definition, reality includes everything that is and has been, whether or not it is observable or comprehensible. A still more broad definition includes everything that has existed, exists, or will exist.

Ultimate: The word ultimate is also from the Latin word “ultimus” which means “end” or “last” or even “furthest” the ultimate then is the “last”

Cause: Cause is that which explains why a thing is. It is also that from which something else originates or that from which something else

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proceeds

Philosophical enquiry: Philosophical enquiry can be defined as a central element in the intellectual history of many civilizations. It is very demanding, only suitable for those who possess a fair degree of humility, discipline patience and courage. However, philosophical enquiry can be disquieting and may offer no guarantee that your hard work will yield the conclusions you may be hoping for.

A. COMMON MISUNDERSTANDINGS ABOUT PHILOSOPHY IN THE SOCIETY

Among Scholars

Even among some scholars in higher institutions of learning there is a glaring misunderstanding of what philosophy is and also on its usefulness. Philosophy is treated casually and most people think of philosophers as those who engage in and create arguments out of nothing.

Ones way of doing things or a slogan of an Institution/corporation

Some people understand it to be simply a person's unique way in his/her approach to issues of life i.e. a personal life outlook. This is what they refer to as "my philosophy of life" Slogans both at the political, academic and corporate spheres are taken to be "a philosophy" of such and a such school, institution and even of a corporate body. This is what is normally meant by some people who associate a company's slogan, a political or school motto with their "philosophy". The latter are supposed to be indicators of an institution's philosophy.

Discipline of fun

Some cynics will view philosophy as a discipline to be made fun of. They view philosophy as a discipline which specializes in making arguments out of nothing and deals with issues that are not in any way significant.

Need for clarification and definition of philosophy

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All these misconceptions arise because a good number of people are not willing to strain and think beyond what is visible or what they term practical. Such misconceptions and misunderstanding require a clarification of what actually is philosophy. What follows here is an attempt of such a clarification by tracing the origin of the word philosophy, a look at some definitions and what the discipline focuses on.

B. PHILOSOPHY: ETYMOLOGICAL AND OTHER DEFINITIONS; FOCUS AND SCOPE

Protagoras Definition

The first thinker to coin the word philosophy was Protagoras (480-410) [See Oniang'o 1994:2]. He referred to philosophy in Greek as (pronounced "philia tes Sophia ") which literally means "love of wisdom". So the origin of the word philosophy is two Greek words "philia" (love) and "sophia' (wisdom). Etymologically then, philosophy is the love of wisdom.

Pythagoras Definition

Angeles 1986:211 states that Pythagoras, a pre- Socratic philosopher was the first ancient Greek thinker to call himself a "philosophos" - "a "lover of wisdom" or a philosopher in Greek. He believed that human beings can only love and seek wisdom but cannot posses it fully like the gods. For Protagoras "Sophia" or "wisdom" meant not merely knowledge of facts but of the under laying reasons or causes of things as they appear to us or rather knowing why a thing is what it is.

Oniang'o Contribution and comments

Philosophy: From this etymological definition of philosophy, the implication is that "… philosophy consists of insight, soundness of perspective and balance of proportion in judgment"(Oniang'o 1994:2). This same author makes a clear distinction between knowledge and wisdom. According to him' knowledge simply involves acquiring of a great deal of facts. Anyone with good memory, some amount of dedication and sound intelligence can acquire it. In short knowledge is simply the capacity for sound integration and evaluation of facts.

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Wisdom; wisdom on other hand is the capacity to judge rightly in serious matters like those involving life and conduct and also to integrate facts and evaluate them skillfully. It entails soundness of judgment in the choice of means and ends in practical affairs. (Oniang'o 1994:2) Let us now focus on the classical definition of philosophy.

CLASSICAL DEFINITION OF PHILOSOPHY

Pre-socratic Philosophers and their concerns for ultimate causes

The ancient thinker defined philosophy as "the science of realities in their ultimate causes". The key words in this definition are "science" "reality" "ultimate" and "cause" What is the meaning of these terms in their classical (ancient -medieval) context ?

(i) **"Science"** or "scientia" in Latin simply means knowledge. But the ancient medieval thinkers defined science in general terms as an "organized or systematized body of knowledge. " Any discipline worth the name science is said to be organized because there are certain fundamental laws, principles and methodological procedures governing the study of the scientific discipline in question. These laws give us a certain degree of certainty in that science. So there is very little room for guess work in a scientific discipline. This understanding of science explains why the so called "humanities" or "art" disciplines are sciences in their own right from the very ancient times.

(ii) "**Reality":**

Etymologically the word "reality" comes from Latin word "res" meaning "thing". Its adjective form given us the English equivalent "reality" Reality then is "that which exists or has the possibility of existence"

(iii) **"Ultimate"**

The word ultimate is also from the Latin word "ultimus" which means "end" or "last" or even "furthest" the ultimate then is the "last"

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(iv) **"Cause":**

Cause is that which explains why a thing is. It is also that from which something else originates or that from which something else proceeds

Philosophy and study of fundamental causes

From this classical definition of philosophy we can deduce that philosophy is a discipline studies the fundamental cause or explanation of all things in general. Specifically it unearths the fundamental principles that explain things in their ultimate causes i.e. what is the real cause as to why realities are the way they are. So Philosophy unlike other sciences searches for the real meaning of things and what they have in common. Unlike other disciplines or sciences, philosophy as it were reaches for last cause or the fundamental explanation of reality.

DIFFERENT WAYS OF DEFINING PHILOSOPHY

Weber and Perry define philosophy as the "… search for comprehensive view of nature an attempt as universal explanation of things. It is both the summary of the sciences and their completion.

Angles [1981:211] after giving the etymological definition states that "Philosophy has many meanings as philosophers engaging in it" Then he proceeds to give some definition of which some are quoted here:

- The speculative attempt to present a systematic and complete view of all reality.
- The attempt to describe the ultimate and real nature of reality.
- The attempt to determine the limits and scope of our knowledge, its source nature, validity and value.
- The critical inquiry into the presuppositions and claims made by various fields of knowledge.
- The discipline which tries to help you "see" what you say and to say what you "see".

As you can see philosophy has been defined in a variety of ways as per whoever is doing it. Perhaps we can know how to explain what philosophy is by engaging ourselves in it. All the same, any working definition will

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enable us to grasp and comprehend a little of what we are engaging ourselves in.

C. CHARACTERISTIC/ METHODS OF PHILOSOPHY

The question "**what is philosophy**? Cannot be fully answered without understanding the traits that characterized most of philosophy. What are these traits or characteristics? They are the following;

1. **Philosophical Method is Inquisitive**

- Philosophy has an inquiring attitude to life and its problems.
- Philosophy is more of an attitude or mode of approaching diverse problems than it is a specifiable set of beliefs and doctrines. Essential ingredients in this attitude are:-

- Inquisitiveness, imagination, and capacity to see through the immediate and the familiar to underlying complexities.

2.Philosophical Method is Reflective

- For all its specialization, philosophy is still basically similar in spirit to the kind of reflection. Man engages in when faced with serious problems and tries to trace their ramifications in life as a whole. But the philosopher takes his task more persistently, and more skillfully than ordinary reflection.

- Ordinary reflection is usually directed towards dealing with more immediate problems. A philosopher has a meticulous concern for charity which characterizes the best efforts of the philosopher.

3.Philosophical Method has a Logical Unity

- The theory and beliefs a common man has are not labelled theories. They are simply regarded as opinions, attitude, or beliefs which do not hang logarithm a logical unity.
- A person's philosophical ideas on the other hand are characterized by a logical unity of purpose; they fit his/her own character, sentiments and needs.

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- The German philosopher Fichte once said; "Tell me what your philosophy is and I shall tell you the sort of man you are"

4. <u>Philosophical Methods is Critical</u>

- Philosophy is in part, a critical analysis and Self-Assessment on conception and meanings. These are taken for granted in every field of experience, science and religion, for example, base their attitudes and inquiries on assumptions that are accepted without critical examination.

- The principal task of the philosopher is to critically examine and evaluate attitudes and enquires on assumptions that are accepted without examination. A philosopher does this in order to make their meaning explicit, determine the limits of their application, and ascertain the grounds on which they may be justified. This is the underlying approach and concern in both traditional and contemporary philosophical thought.

- A philosopher begins by attempting to provide definitions for key concepts. Thus Plato's dialogue often developed around such questions as "what is Knowledge? "What is Justice?"
  - By making his question precise, the philosopher renders; these questions intelligible and discussable, whereas imprecise questions cannot intelligibly discussed at all.

5. <u>Philosophical Method is Speculative and Tentative</u>

- Unlike scientific claims which may, as a rule, be settled through verification, philosophical problems do not as a rule, lead themselves to conclusive resolution and are rarely verifiable in the manner of typical scientific problems.
- In this spirit of speculations which philosophical problems tend to take, Betrand Russell distinguishes philosophy from other sciences when he writes:-

"If you ask a mathematician, or Numerologist, or any other man learning what define body of truths has been ascertained by his

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science, he answer will last as long as you are willing to listen. But if you put the same question to a philosopher, he will, if he is candid, have to confess that his study has not achieved positive results such as have been achieved by other sciences..."

- Why do we say that philosophy is speculative? Philosophers have stretched the established limits of knowledge, this speculating about what might be beyond.
- The speculative aspect of philosophy is an asset rather than a liability. The most important philosophical contributions is human history has been by philosophers making intelligent guesses about what lies beyond the knowledge of their time.
- This speculative thinking. For instance:-

a) DEMECRITUS suggesting the experience of atoms long before there was any clinching scientific evidence for the existence of a toms

b) Heraclitus make up with change as the basic constituent in all existing things, long before the Charles Darwin came up with evolution vis a vis creation.

c) Take the Anaximander's theory of physics which held (in ancient Greece) that the earth is freely suspended in space. This theory of physics seems to have been the forerunner of the later theories of;- Corpernicus , Kepler, and Galileo

- Given their scientific accomplishment, it can be argued that, Anaximander's theory of physics is continuous with the spirit that motivated the above great scientists.
- No wonder the 20th century American process philosopher and theologian Alfred North Whitehead correctly and appropriately stresses this contention when he asserts; "Science and philosophy are merely different aspects of one great enterprise of human mind"
- The objective of this enterprise is to understand the world better, to widen our perspective, and to put in rational what precisely may have been incoherent and perplexing.

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- Of course, A.N Whitehead perplexed many perennial substance philosophers who always argued that beings (whatever exists) does not change.
- Following Aristotle and Thomas Aquinas, they maintained that

- every being has an end
- Every being moves towards its own end in order to fulfil itself.
- There is one being which does not move. It is the moved mover and cause of all being etc.

6. Philosophical method is ethical

- In this respect, philosophy is a search for Wisdom rather than information about facts, which is knowledge.
- Man wants to know for what purpose to choose from among those several or many options open to him.
- The ultimate ends and purpose for making choices lies directly or indirectly in rightness or wrongness of taking certain courses of action.
- Most philosophical question raise either explicitly or implicitly, the issue of the Nature of Values.
- Philosophical conclusions about the unworse and the place of ideas and values within it eventually lead to decisions as to which of our conflicting ideas is most worthy of persuit

The standard for judging human conduct in morality/Ethics-which is a branch of philosophy.

Latin, Cogito Ego Sum means; I think, therefore I am. This is the European philosophy of Individualism.

D. PHILOSOPHY AS AN ACADEMIC DISCIPLINE TO THE STUDENTS AND TO THE SOCIETY

The Focus of Philosophy alongside Other Sciences

In its attempt to look at reality as a whole, philosophy focuses on bringing together the findings or conclusion of various positive sciences and our own experiences as human beings into some kind of consistent world view.

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(Smith, Titus, Nolan [1995:4.] Viewing the world and life as a totality is significant to academicians who sometimes study one aspect of reality without the slightest idea of the academic development in other area

Holistic Knowledge

Holistic knowledge enables people to know more and be wiser. This leads to an appreciation and respect for the members of other profession which enhances good will peace and tranquility in the society. This is important for the broadening of the academicians' mind in search of knowledge that enriches one another so that they can have a wider view of whatever aspect of reality under their **study.**

Tolerance

Philosophy therefore enhances tolerance and open mindedness. It focuses on all sides of the issue without prejudice (Smith, Nolan , Titus 1995 :3) .This attitude is important to scholars today since our environment /community is in needs of virtues such as tolerance and open mindedness to one other. The world is as is now known is a global village. Any one culture or discipline can remain on its own as an

Dialogical Communication

Dialogue communication, cross-culture links inter disciplinary endeavor are the order of our new e-world. This world is also experiencing what we call a paradigm shift from the order way of thinking where positive sciences were evaluated and glorified without critically evaluating their negative consequences. They were held to provide answers for any problem or query. So "…despite our amazing advances, many thoughtful people are disturbed and anxious". What is the cause of all this anx

Scientific and technological knowledge divorced from values

Critical thinkers can see that "…our physical power, scientific knowledge and wealth stand in sharp contrast with failure of governments and individual to come to grip with the pressing intellectual and moral

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problems of life. Knowledge seems divorced from values. It is possible to have great power without insight" (Nolan, Smith, Titus 1995:5) The same authors give a relevant example relevant to our age where even the eastern countries like China and India who are rushing to posses nuclear arms. They state on the same page.

Philosophy due to its foundational character and quest for meaning provides the insight needed so that science and technology do not lead human being to over-exaggerate in glorifying positive sciences. The latter can lead to a loss of the actual goal and principle that could lead to decline in freedom of human life

Value of Philosophy to Society Today

. Philosophy could be of great help to the general society. There is "…some usefulness and relevance of the discipline…" which makes it worth of people's attention and study (Ochieng- Odhiambo 1994:16). One of the relevance of philosophy to individuals in the society is the call it makes to people to live an examined life.

Human beings are called to make rational and wise decisions which will make them do things in a consistent manner. This can only be done if they are enabled by the discipline of philosophy to critically make a quest and decision for meaning and values

. Such values include truth, honesty, beauty etc on which are the main focus of the discipline. Philosophy also can assist people to search for best and proper goals and the qualitative (as opposed quantitative way of achieving them)

Socrates Accused of Misleading the touth ; An Example

In fact during his trial where he was wrongly accused of misleading the youth the ancient classical Greek philosopher Socrates defended his career as a philosopher by uttering a an important and famous maxim "the unexamined life is not worthy living"

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Further, all of us need to find out the rational basis or foundation for the views we hold clear. We need to justify what we know and believe. We should give reasonable responses when asked why we live and act the way we do.

The latter makes we free human beings as we interact with our fellow social beings. This is because we have principles that govern our life and hence we avoid fulfilling laws and rules in fear. Philosophy helps us to discover such guiding and foundational principles

Cultivate habit of reflection on issues

Philosophy assists us to engage and cultivate the habit of reflection. The latter makes us "… more alert, more alive, more discerning, more critical, more objective and more intelligent" (Ochieng- Odhiambo 1994:12).

It helps us acquire the skills of critical analysis with a view of training "…the (students) minds so that it would always take into account different points of view before arriving to a conclusion

Philosophy Enhances Integrated, Humanistic Education

In our pluralistic and diverse cultural religious, ideological and academic world, this is necessary in every field of learning, profession or activity because none of us is an island especially in this era of globalization.

Philosophy also enhances a more integrated, more humanistic education. According to Ochieng- Odhiambo 1994:18 humanities' education in its disciplines aim at the following:

(1) to train people to think critically and constructively

(2) To give some insight into moral, aesthetic and religious values, and help people to discriminate among values

(3) To train people for constructive citizenship in a free and growing society, that is, it should make people free and enable them to use their freedom wisely

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(4) While they do not aim directly at the acquisition of special or technical skills, they provide the intellectual background helpful to success in business and professional areas. In other words, in this particular aim of humanities' education the concern is to increase one's general knowledge and experience that are necessary for successful business and professional lives.

From the aims it is apparent that philosophy is relevant to, and has a significant role to play in, humanities' education."

These words by Ochieng' Odhiambo explain well the role philosophy plays in a holistic well integrated higher education system. The same author also shows the connection between philosophy and other disciplines in terms of its clarification of the assumptions that they make. [See Ochieng'-Odhiambo 1994:19-20].

E. WHAT PHILOSOPHY IS NOT

One important thing to consider when defining philosophy is to consider what philosophy is not.

i) Philosophy is not science

- Most students come to philosophy when studying some natural or social scientific discipline like biology, nursing, economics, or psychology. These students may assume that philosophy is like science, and get frustrated when they are given no standard textbook in philosophy that clearly lists out important facts and formulas to memorize as well as exercises with clear cut problems and answers to complete.
- But philosophy is **not science.** Both philosophy and science are focused on good reasoning, but scientific reasoning is grounded in mathematical precision and experimental isolation of variables while philosophical reasoning is more based in expansive, one-on-one dialogue and argument.

ii) Philosophy is not religion

- Philosophy also should be distinguished from religion.
- **Believe in revealed objective truths**

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-Philosophy is not religion. The famousGerman theologian, Friedrich Schleirmacher, defined religion as " man' innate feeling of absolute dependence upon God (See; on Religion: Speeches to Its Cultured Despisers)

-But many have argued that religion cannot be limited to feelings or emotions. Man has other faculties like intellect and will including the freedom of choice which must be integrated in the definition

-Religion refers to revealed truths which humans accept unquestionably because these truths are believed to be objective because their origin is God, the creator of all.

iii) <u>Philosophy is not Art</u>

- It is also important to clearly **distinguish philosophy from art.** To experience art is to be struck intuitively by something that can hardly be reduced to a cold and clear cut description. Intuition and feeling, privacy and individuality, spontaneity and creativity are primary in any artistic (or what is called "aesthetic") experience. Philosophy, as the love of wisdom, also has an important emotional and intuitive side. But philosophy is ultimately based on dialogical reasoning and not on private, ineffable experience. So philosophy is not science, religion, or art. It is its own thing.

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Unit summary

Summary

It is clear that from the above reflections one can deduce that philosophy helps members of the society and especially the academicians to be systematically integrated and also offer evaluative skills relevant to our world where the big thing is acquisition, storage, dissemination and application of knowledge to all spheres of life.

The knowledge revolution is here with us and virtually whoever has the means and information technology can get knowledge from every part of the universe. But there is need for philosophy to help people discern what kind of knowledge enhances values and generally what knowledge will make us better and critical thinking human beings. This is because knowledge of philosophy and the skills imparted by the same will make us evaluate the emerging issues in this era of globalization.

This topic has introduced to the reader the various ways in which philosophy can be defined .Various important and basic concepts in philosophy like reality, science, cause and others were explained for a better understanding of what philosophy is. The significance of philosophy as an academic discipline and to the wider society has also been elucidated. It has been shown that the six method of philosophy empowers the reader to think critically on issues of academic concerns.

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Tasks

1. **NUCLEAR WEAPONS**

   (Nolan, Smith, Titus 1995:5) ***"Perhaps the most striking example is to be found in the onset scientific and technological power. We are unable, however, to solve the question of arms control. Nuclear weapons cannot be realistically used in the actual fighting of a war, using even one is likely to lead to an earthly cataclysm. Despite the appalling dangers of nuclear war, some people argue that we need to manufacture nuclear weapons as a means of deterring nuclear aggression by a potential enemy; that is, a nuclear war cannot be planned with the aim of winning it. Once again, we are in a paradoxical situation: we are unable to offer a solution to a problem that stems from our own ingenuity".***

2. **Thomas Aquinas (Summa Contra Gentiles) " of all human pursuits of wisdom is the most perfect, the most sublime, the most profitable, the most delightful".**

   Analyse this quotation which comes from a renowned philosopher and theologian who was able to embrace both reason (philosophy) and faith (Theology and Christian doctrine) while at the same time maintaining that faith is superior to reason.

3. Philosophical Activities and self learning online (Google and Youtube

i) Google "Introduction to Philosophy" and go to the site Introduction to Philosophy: An on line textbook by Philip A. Pecorino PhD. Read the first chapter. Summarize in points form the basic contents of this chapter to get general overview.

ii) Go to "YouTube" and enter either "Introduction to philosophy" or "Philosophy Lecture". You will get "Introduction to philosophy lecture" 1 (1 of 4) by Sean Landies. Listen to the lecture and determine:

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- *Various misconceptions of the word "philosophy"- What he calls The Bobby Brown Definition.*

- *In the same site, listen to the lecture by Dr. Richard Brown on "What is Philosophy?" Basing yourself on this lecture, write an essay on the definition and significance of philosophy in the society*

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Assessment

1) Give the classical and etymological definition of the word "philosophy'

2) What is the main focus of philosophical studies?

3) Give reasons for misconception/misunderstanding that people have about philosophy in the society

4) Who is a "philosophos" and who was the first thinker to refer to him as such and why?

5) Make clear distinction between knowledge and wisdom

6) State what (I) Pythagoras (ii) Protagoras understood the word philosophy

7) Discuss how the six methods of philosophy are valuable in research work.

8) Explain the meaning of the following terms:

i. Science iii. Ultimate

ii. Reality iv. Cause

9) Show the significance of philosophy as an academic discipline to the society in general.

10) Illustrate with a sketch/diagramme philosophy as the foundation of all other branches of knowledge.

11) Differentiate between philosophical enquiry and other types of enquiry.

12) "In Philosophy nobody has a monopoly of ideas". Discuss

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Topic 2

DIVISIONS OF PHILOSOPHY WITH SPECIAL EMPHASIS ON LOGIC AND ETHICS

Introduction

Philosophy is a wide discipline. In the course of history, the discipline of philosophy has been divided in different branches which focus on specific area of study. The purpose of this topic is to introduce to the students the branches of philosophy, giving their etymology and explaining their main concerns within the bigger picture of philosophy. The topic will go further to explain two branches of philosophy in details namely; logic and ethics because of their importance in research and their ethical moral life (values , virtues and vices) respectively. Integrity is key in driving the lives of the people, corporations and the entire economy. The tasks, Tasks, questions and references given at the end of the topic will test the student whether he/she has understood the content and the ability to apply the knowledge for his academic progression.

LEARNING OUTCOMES

Upon completion of this unit the student will be able to:

- Identify the origin of philosophy in wonder
- Indicate the various areas of life where human being pause and wonder
- Outline the main division of philosophy
- State the focus of each of the main philosophical disciplines
- Argue logically and detect fallacies in arguments especially those employed by lawyers and politicians in their professions

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- Lead an ethical life which is virtues and try to avoid unethical behaviour prone to vices.
- Be able to evaluate corporations in terms of their logicality and integrity

Terminology

Wonder	Means awe, surprise to be amazed by something new
intellectual faculty	Capacity of the mind or reason which is one part (faculty of a person)
cognition	Deep insight in to reality which is captured in the mind or intellect
infinite	Refers to something wide broad ,beyond the horizon that is supreme, above,e,.g supreme being, God
epistemology,	Science or theory of knowledge, how a person come to know things or reality and some time use that knowledge
Logic	Valid and systematic reasoning
fallacy	Invalid reasoning which leads false inference
argument,	Engaging with the premises in order to reach into a valid conclusion, inference and deduction
metaphysics,	Combination of to Greek words namely meta meaning beyond and phycus meaning

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	physical or what can be seen by human eyes metaphysics going beyond physical realities it the branch of philosophy which is concerned ultimate causes and explanation of things and realities
theodicy,	***Theos-God*** ***Dike-Justice,*** right, hence theodicy refers to justice rightness of God. It is the study that attempt to justify the ways of God to humanity.
cosmology,	Cosmos refers to the word or the universe while logos means study of, science or knowledge about. Cosmology in this etymological sense means, the study or knowledge about the world or universe. The scientists who go around the world are called, cosmonauts
ethics	Comes from the Greek word ethicus or ethikos*n general, ethic refers to the theory of values such as, integrity honesty and truthfulness courage atc*
Morality	Is used interchabiliy with ethics although it comes from Latin words mores and moralis which refers to habit custom or best way of doing things or behaving
human act,	What belong to human being is called human that is owned by human being and generating by human being a human act from an ethical point poin of view is that which a human being does having three

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	qualifiers namely knowledge free will and full intention an action does in this way readers a person either praise worthy /light /good/moral /ethical or on the other hand blame worthy/wrong /evil/e-moral unethical a human being must be responsible of his human act
act of human person	This refers to action mental or physical which is done by a human being or human person who has faculty soul and body .
value	Refers to which of the worth , desirable ,that is of excellence
virtue	Is a perfect value in a person ,its that act which is good and repeated by a person for along time so it become easier to do it it become like the second nature
vice	Its is the opposite of the virtue that is an bad action which a person repeats several times and become s like the second nature to him eg killing telling lies stealing etc

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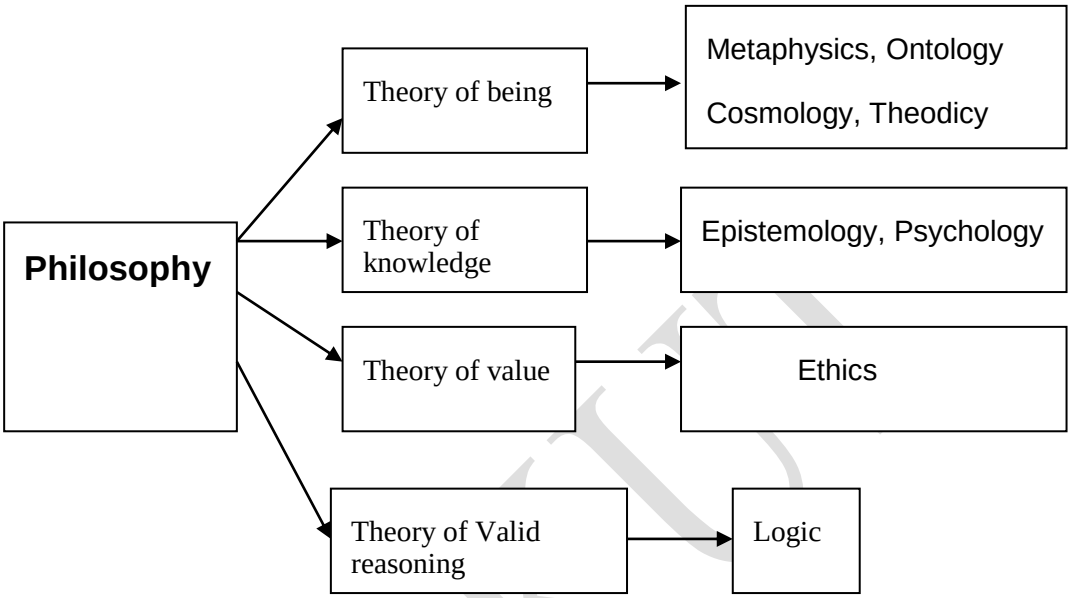
DIVISIONS OF PHILOSOPHY AS AN ACADEMIC DISCIPLINE

The following are the disciplines or branches of philosophy

1. Axiology
2. Cosmology
3. Metaphysics
4. Psychology
5. Ethics
6. Epistemology

7. Ontology
8. Theodicy
9. Logic

1st diagrammatic presentations of philosophical Disciplines based on theories



2nd diagrammatic Presentations of philosophical Discipline based on historical evolution of knowledge

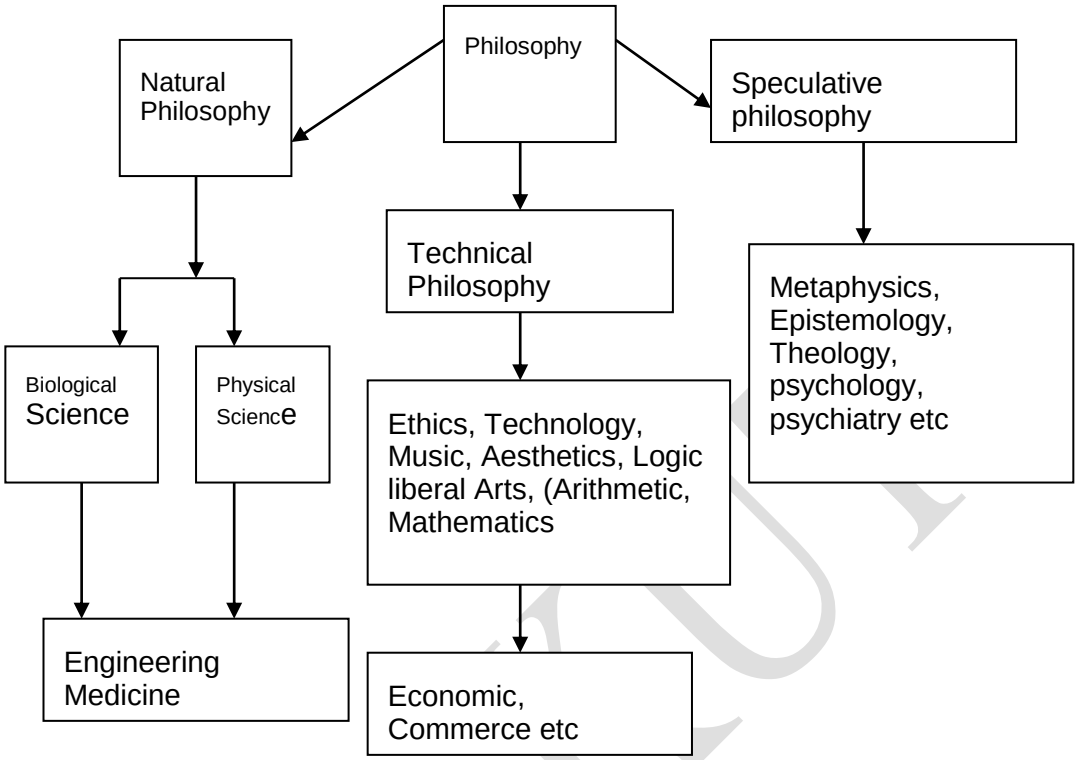
The diagram below shows the relevance of philosophical inquiry to those engaged in the acquisition of scientific and technical skills in our world today.

The diagram shows also the relevance of the philosophical inquiry even in physical science, like medicine and engineering and other areas like economics and commerce etc.

The diagram with a cluster of disciplines here below advances two convictions of worth in our modern world namely;

- Philosophy as love of wisdom and search for the ultimate foundation of all things it is MOTHER subject of all other disciplines on higher level of learning or thought pattern.

- Philosophy was relevant from the times of the Greeks as it is now in that it was and still is a foundation for a better understanding of any coherent discipline of learning.



AXIOLOGY:

i) Etymological definition

- Axiology comes from two **Greek** words; "**axios**" which means "**worthy**" and "**logos**" which means "**the study of**"

ii) Basic meaning of Axiology

- Axiology means study of values; the investigation of its nature, criteria, and metaphysical status.
- The analysis of values to determine their meaning, characteristics, origins, types, criteria, and epistemological status.

1. **We can briefly elaborate as follows.**

   a) **<u>Nature of value:</u>** is value a fulfillment of desire, a pleasure, a preference, or simply an interest?

b) **Criteria of value:** de gustibus non (est) disputandum or do standards apply?

c) **Status of value:** how are values related to (scientific) facts? What ultimate worth, if any, do human values have?

2. Axiology is sub-divided into two main parts.

a) Ethics:

i) Ethics is a general term for what is often described as the "science (study) of morality". In philosophy, ethical behavior is that which is "good" or "right." The Western tradition of ethics is sometimes called **moral philosophy**. This is one part of value theory (axiology) – the other part is aesthetics – of the four major branches of philosophy, alongside metaphysics, epistemology, and logic.

ii) The Term Moral:

The English word moral is derived from Latin words Mores and Moralis.

Both of them are translated from Greek by the famous Roman Orator Cicero.

The Greek word from which the term **Moral** is derived from is **Ethikos** which means **Custom** or **pertaining** to Character.

Ethics is also the study of values in human behavior or the study of moral problems: e.g.,

(1) the rightness and wrongness of actions,

(2) the kinds of things which are good or desirable, and

(3) blameworthy and praiseworthy actions.

b) Aesthetics

- comes from Greek word **aisthetikos**, "one who is perceptive of things through his sensations, feelings, and intuitions"
- the word aesthesis means "primary, rudimentary sensation"

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- this is the study of beauty, and of related concepts such as the sublime, the tragic, the ugly, the humorous, the drab, the pretty.
- The analysis of the values, tastes, attitudes, ands standards involved in our experience of and judgments about things made by humans or found in nature which we call beautiful.

Therefore, Aesthetics is the study of value in the arts or the inquiry into feelings, judgments, or standards of beauty and related concepts.

EPISTEMOLOGY

• Epistemology is the science or theory of knowledge. Episteme- means knowledge, and Logos means theory/science/study/discussion of.
• This is the branch or discipline of philosophy which investigates the origin, structure, method and validity of knowledge.
• It responds to questions such as:

- What are the sources and grounds of knowledge?
- What is the scope and extent of knowledge?
- When do we have assurance that we know?
- What is the difference between knowledge and faith?
- What is faith?
- ls faith the will to believe?
- ls faith an expectation based on experience in human knowledge?
- How important is language in knowledge?
- What role do symbols, intuition, and empirical science play in knowledge?

• The term epistemology seems. to have been used for the first time by J.F. Ferrier in his institute of Metaphysics (1854), when he distinguished two branches of philosophy, epistemology and ontology (which we shall see later).

• Epistemology in another sense is an enquiry into the nature and ground of experience, belief and knowledge.

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• What can we know, and how do we know it? Are the questions central to philosophy? And knowledge forms the main topic of epistemology along with other cognitive notions like belief, understanding, reason, judgment, sensation, imagination, supposing, guessing, learning and forgetting.

Types of Knowledge from the Point of view of Epistemology

The types of knowledge often occur in pairs

i) a priori (analytic) knowledge

This is knowledge by definition e.g., by definition only, a triangle is a figure with three sides and three angles It is analytical knowledge.

ii) A ***posteriori knowledge***

This is knowledge (empirical knowledge) based upon (sense) experience-it is synthetic knowledge.

A priori and Postenori (empirical) knowledge have long been contrasted on the basis of origins analytical/synthetic distinction is relevant here. The philosopher Immanuel Kant, argues that is a priori knowledge is analytic; it risks having no content Kant postulated synthetic a priori propositions known as Transcendental Arguments or notions for our course, these are controversial waters which we do not want to test in our introductory course on philosophy.

Propositional Knowledge

This entails knowing facts e.g. knowing that Nairobi is the capital of Kenya. This type of knowledge is contrasted with knowing objects (connected with Nairobi)-what make Nairobi to be the capital of Kenya.

Knowing How and Knowing That

Gilbert Ryle contrasts Knowing how and knowing that and the distinction has been widely used in for instance, Ethics and Philosophy of mind for example moral knowledge might consist in knowing how to behave and scientific knowledge might consist in knowing the earth is spherical rather than flat.

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Relevance of Epistemology to the society

We are living in a global village where the acquisition dissemination and use of information and knowledge is a vital identity in itself. But knowledge without critical thinking and pursuance of the truth cannot be fulfilling. It will certainly not be of benefit to cooperate firms who must be sensitive to their customers need for truth in vital matter especially concerning their daily living.

Clients are becoming more knowledgeable - thanks to the availability of data and information readily in the internet and in the web. Firms which unconsciously deprive client of truth might not meet their target in so far as making profit is concerned.

Truth is also vital in many other areas including humanity or social sciences research. Objectivity in data collection from sample population is essential in all research undertaking. The same applies in the area of research in positive sciences. Critical evaluation of facts is called for in epistemology, it is also vital in areas of politics and governance. Most political scandals have their origin in politicians or people in position of leadership giving either deliberately or unknowingly false information or covering up some immoral or unethical matters which later come to the public domain.

All these incidences in our contemporary society calls for a sound basis in epistemology which calls for a critical look in the way we pursue and achieve knowledge and truth.

COSMOLOGY

• ***Etymological*** **definition,** the name comes from two Greek words namely;
-Kosmos-order, the form or structure of a thing and
-Logos-means study of the ordered universe or harmony of the word, of the universe-as contrasted with Chaos.
The universe here is taken as a single integrated whole and not chaotic and disorderly.

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• It is the study of philosophy which deals with the science of the universe as a whole-the earth-the globe-

• Cosmology also covers speculations about the cosmos- the world as an orderly systematic whole.

• It also deals with the nature of cosmos for instance; the possibility of a form of life existing on the planets is a cosmological question.

• The scientists who navigate around the world in search for knowledge about it- are called **Cosmonouts**

ONTOLOGY

The word Ontology comes from two Greek words namely

Onta-the really existing things, true reality and

Logos-the study of the theory which accounts of.

• Ontology refers to the study of the essential characteristic of being in itself apart from the study of particular existing things.

• In studying being in its most abstract from it asks questions such as; what is Being-in-itself?

• What is the nature of being-as Being?

• Ontology is the branch of philosophy which attempts;

a) to describe the nature of ultimate being (the one, the absolute, the perfect eternal form.

b) To show that all things depend upon it or their existence

c) To indicate how this dependence is manifested in reality to relate.

d) To relate human thoughts and actions to this reality on an individual and historical bases.

e) That branch of philosophy which asks the question; what does "to be" to exist mean?

f) Which analysis the variety of meaning (ways) in which things can be said to be, "Exists"

Ontology is close to *meta-physics* ***and Epistemology.***

This is the branch of philosophy which deals with speculations concerning pure being (God) as well as the realm of Human existence. For instance, the nature of life and death is a concern for ontology.

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METAPHYSICS-(Study of things-or beings)

• The term "metaphysics" comes from two Greek words names **meta- "after", "beyond", and physikos, "pertaining to nature", or physis, "nature," "natural"**

Metaphysics is the branch of philosophy which studies the ultimate reality of things. An attempt to find a true account of reality. It is the study of the first principles and ultimate problems.

• While drawing up a list of Aristotle's works around the year 70 AD, Andronicus of Rhodes named some of his books (Aristotle) metaphysics, things they came after his physics book.

• The name, however, perfectly fits this field of study; since it seeks the ultimate cause of the being of things, it has risen above what is material and sensible and reached out to spiritual realities.

• Metaphysics studies all reality, since everything real has being.

• It is not limited to some type of being, unlike the other branches of philosophy.

• Thus, the manual object of metaphysics is all reality.

• Since metaphysics studies reality fro the point of view of its being, the formal object of metaphysics is the being of reality that is, the being of things. Study of being Qua being-being as being

Being (ens-in Latin)

• The term being (ens in Latin) denotes everything "that is" It is something that has (habet) an act of being (esse), and has a specific manner of being.

• Strictly speaking, God is not a Being, since He is his own-esse or act of being, and He is not limited to any particular or finite manner of being.

• Metaphysics studies God as the first cause (ultimate cause) or the act of being of all things.

***Cause and Causality according to* Aristotle**

In his' physics and more in his metaphysics, Aristotle has elaborated his doctrine of causality. In doing so, he is putting into a systematic and profound form the philosophy of the ultimate cause which emerged from the pre-Socratic philosophers

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According to Aristotle, everything that happens has a cause that explains its origin, and its end and the manner of its coming to be. Everything that comes to be is due to a cause.

FOUR CAUSES

Aristotle distinguishes four types of *causes.* Each cause can briefly be defined as follows:

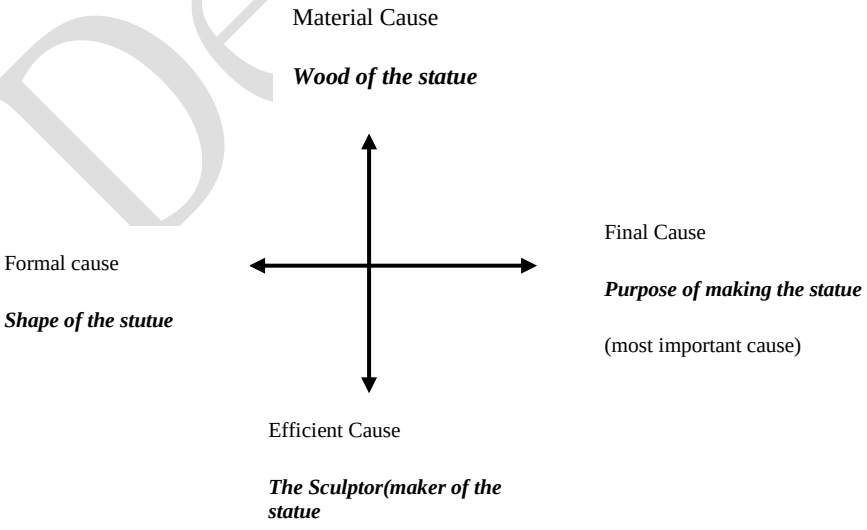
a) *Material cause:* it is that matter out of which something is made; it is the intrinsic constitutive element of something (e.g., the wood of the statue)

b) Formal Cause: it is the form or shape of something; its essence to be what it is (the shape of the statue)

c) *Efficient Cause:* it is the being in act who brings about the change (the sculptor who makes the statue)

d) *Final Cause:* it is that for the sake of which the change takes place. It is what constitutes the perfection of the being (in the case of the statue, this is the purpose for which the statue was made)

Aristotle regards the final cause as the most important of all cause as all the other cause are ultimately founded on the final cause.



NB: Later on we shall study the pre-Socratic philosophers each according to which cause he elaborated Aristotle systematized his doctrine of cause coming from these philosophers.

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• ***Cause means:***

i) That from which, a thing comes from into being e.g., the bronze is the cause of statue and the silver is the cause of the saucer.

ii) The form or pattern, i.e. the definition of the essence and the genera which include this (e.g. the ratio 2:1 and the number in general are causes of the octave in music.)

iii) That form which the change or the resting from change first begins, e.g. the adviser is a cause of the action, and the father a cause of the child.

iv) The end i.e., that for the sake of which a thing is e.g. Health is the cause of walking.

THEODICY

• Etymologically, Theodicy **comes from** two **Greek words** namely;

Theos-God

Dike-Justice, right, hence theodicy refers to justice rightness of God.

• It is the study that attempt to justify the ways of God to humanity.

• The attempt to vindicate the goodness and justice of God in ordaining or allowing moral and eternal evil and human suffering.

• Any coherently organized body of doctrine concerning the nature of God and his relationship with humans and the universe.

• The systematic attempt present, interprets, and justifies in a consistent and meaningful way the belief in gods and/or God.

• It is a branch of theology which deals with the study of God from a natural point of view (not from faith)

• It studies God not only from the point of his existence the pure being but as the cause of all beings and origin of human life and the end of the conduct and actions of human being.

PSYCHOLOGY

• ***Etymologically*** Psychology comes from two Greek words, namely;

Psyche- Soul, mind, breath, spirit life.

Logos-study of the soul, mind, breath of life, spirit-of a person

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• Psyche was used originally to refer to the state of being alive; then to the principle of life (breath-spirit, soul in all things that cause life.

Psychology is the science that investigates mental states directly. It uses generally empirical methods to investigate concrete mental states like joy, fear or obsessions. Psychology investigates the laws that bind these mental states to each other or with inputs and outputs to the human organism.

- It also came to refer to the source of conscience and also to conscience to the world soul.
  • It is also called Meta-Psychology.
  • Psychology deals with the mind/soul and personality. For instance, whether dreams can foretell the future is a question for metaphysical psychology. From psyche-soul/mind and logos-study.

B. LOGIC AND IT'S RELEVANCE IN RESEARCH: The Basic Aspect

Introduction

More and more people are coming to appreciate the importance of logic as a basic part of scientific formation. For a long time after the advent of the experimental method, classical logic, that great Aristotelian legacy highly esteemed among medieval scholars, was generally thought to be a defunct science.

Prior to the revival of interest of interest in the subject matter, the teaching of logic had degenerated to such an extent that it often gave the impression of being nothing more than a collection of hair-splitting discussions among sophists. It was only after the advent of the new mathematical sciences, the discovery of the calculus, and the study of modern semantics that people began to rediscover its importance. This renewed appreciation for logic is undoubtedly a welcome development, for ad rational animals, we owe it to ourselves to cultivate our reason.

Though invaluable as a tool in forming the habit of orderly, precise, and coherent thinking, logic is, however, not but a means nonetheless-to know the truth. This is the ultimate aim we must bear in our mind in our study. It is our hope that the section serve its pedagogical purpose, and that the

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reader find it food introduction to the study of logic in the light of metaphysical principles.(Juan Jose Sanguineti 2006)

LOGIC-VALID REASONING

a) LOGIC: what is it?

Logic is "… the study of the rules of correct argument"

The general answer

Man gets to know reality in a partial, step-by step manner. He proceeds from what is sensible to what is intelligible, from some aspects of reality to others by way of reasoning. His knowledge doe not encompass reality all at once and in a complete way. Reasoning would not be necessary if we had a perfect, once –and- for- all knowledge of reality. However, the limits of our knowledge demand the use of reasoning, so that with the use of our mind and starting from some previously acquired knowledge, we can attain further knowledge.

Hence, through induction, we obtain universal knowledge by considering some particular cases. For instance, from the repeated experience of seeing bodies fall towards the ground, we induce that this is common to all bodies. Through deduction we proceed from universal knowledge to individual cases. For instance, if we know that all bodies tend to fall, we deduce that when we throw a specific body upward, it will fall to the ground.

Logic studies the laws that apply to different types of reasoning, that is, the conditions that must be met to make them valid. Logic studies mental processes, to make sure that they are correct and that they lead to the truth.(Mariano Artigas 2006)

Specific Answer

Barry 1980:5 explains what logic focuses in this expose quoted from his text, *Practical Logic:*

"First of all, just what is an argument?

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In some circles an argument is a fight; in other it's a discussion. In logic an argument is neither. An argument is any group of propositions (true or false statements) one of which is said to follow from the others.

- Logic is the branch of philosophy which treats all forms of thinking in general and particularly
- Inferences and scientific method. It is the fundamental science of thought.
- ***Literary logic is the science or art or reasoning as applied to a department of knowledge.*** Logic, simply put, is the art of valid reasoning and argumentation
- An argument is either logical (right) or illogical (false). Logic studies concepts, proposition (premises) and syllogisms
- The object of study of logic is human knowledge in so for as it respects reality. We can distinguish three operations on our process of knowing;

i) Simple Apprehension; Simple apprehension is the first and most basic operation of the mind. Its **end result is the CONCEPT**, such as the concept man or dog.

ii) The operation of Judging; It is through this second operation of the mind that we put concepts together; its **end result is called JUDGMENT** or proposition (premise) such as man laughs

iii) The operation of Reasoning (Sylogism)

It is through the operation of reasoning by which the mind combines several judgments or propositions in order to arrive at a previous unknown judgment; its **end result is called SYLLOGISM**, such as, "He who breathes is alive, Peter breathes Therefore, he is alive.

TYPES OF LOGIC

There are two types of logic

i) **DEDUCTIVE LOGIC** **ii) INDUCTIVE LOGIC**

Deduction and induction are the two basic approaches used in Logic to arrive at valid conclusions.

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1.DEDUCTIVE LOGIC

- In deduction one arrives at particular statements from general statements.
- For the apologist practicing in the modern world, however, deductive logic is needed more frequently than the inductive counterpart.
- A large number of technical terms are required to give a complete introduction to deductive logic, but in this discussion we will restrict ourselves to few words very important for the apologist.
- The first two terms are: PREMISES and DEDUCTION.
- Premises are the informative statements on the basis of which conclusions (or deductions) are made.
- In the correct kind of deductive reasoning, the conclusions follow necessarily from the information (Premises) that is given.
- An argument is deductive if it draws a conclusion from certain premises/propositions that to deny the conclusion would be to contradict the premises/proposition.
- It is an inference in which a conclusion follows necessarily from one or more given premises.
- In deductive Logic, one argues from universal to particular conclusion.

1st Example

- 1st premise/proposition; "all eats eat rats

  2nd " " "this is a cat

  Conclusion this cat eats rats.

2nd Example

1. No athletes are vegetarians

2. All football players are Athletes.

Conclusion: therefore, no football players are vegetarians

2.INDUCTIVE LOGIC

- In inductive logic, one argues from particular cases to a universal conclusion
- Both approaches are equally valid and important for sciences.

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- **Example**: Inductive logic is used by positive or **empirical sciences** which tests a number of cases before making a conclusion. Inductive logic is concerned with the critical investigation of facts it is sometimes called **Methodology or applied logic**.
- An argument is inductive in a strict sense if it draws such general conclusions from such premises directly in a single step.
- If this step consists in arguing that because some (or all observed) maize are rotten, therefore further (or all) observed maize are rotten, we have simple or enumerative induction.

i) There is another type of logic which is called Symbolic Logic which is mathematical (calculus) and symbolic.

ii) Symbol from Greek word symbolon which means, a sign by which one knows or infers a thing; An outside sign representing a hidden meaning or an abstract ideas-Symbollein- to put together to compare. And numbers are signs. Hence symbolic logic.

The question of valid and invalid Arguments

Ochieng Odhiambo focuses on an important branch of philosophy known as logic. He describes it as "…branch of philosophy that reflects upon the nature of thinking" According to him it focuses on questions such as: What is reasoning? What distinguishes between good (valid) reasoning from bad (invalid) reasoning? This involves whether what is concluded follows systematically from what has been asserted .In other words logic is concerned with the correct valid reasoning. Logic also focuses on whether there any methods or principles to detect fallacies in reasoning and if so what are they? (Ochieng Odhiambo 2005:61).

Ochieng-odhiambo also regards Logic as a very important if not the most important branch of philosophy. Why? "All branches of philosophy employ reasoning and whether the reasoning employed in these other branches are correct or not will depend upon whether they are in accord with the laws of logic (ibid). This is not only important in philosophy but also in all other academic disciplines and areas of human life.

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As seen earlier Logic is "… the study of the rules of correct argument" Barry 1980:5 explains what logic focuses in this expose quoted from his text, *Practical Logic:*

"First of all, just what is an argument? In some circles an argument is a fight; in other it's a discussion. In logic an argument is neither. An argument is any group of propositions (true or false statements) one of which is said to follow from the others. The key phrase here is "follow from."

For a group of propositions to be an argument, one of them must be claimed to follow the others. Here's a simple example; "Mothers are females. Jane's a mother. Therefore, Jane's a female." Now the statement "Jane's a female" supposedly follows from the two preceding statements. In other words, the first two statements are said to entail the third.

Taken as a group, then, these three statements comprise an argument. Naturally we could combine all these statements into a single sentence "Since (1) mothers are females and (2) Jane's a mother, therefore Jane's a female." and we would still have an argument. An argument then can be a group of statements that take the form of individual sentences or just a single sentence.

The difference between non- arguments and arguments is essentially one of interest or purpose. If someone is interested in establishing the truth of a claim and offers evidence intended to do just that, then the person is arguing.

What they offer is an argument. But if a person regards the truth of a claim as unproblematic, and they're just interested in explaining why it is the case (as opposed to demonstrating that it is, in fact, the case), then they're explaining. What they offer is an explanation, not an argument. In short, if a person's intent is to establish the truth of a statement, then the person formulates an argument. In contrast, if the person's purpose is to explain why something is the case, then the person formulates an explanation. Thus, when I say, "Marie looks better since her vacation," I'm not trying to establish that Marie, in fact, does look better. I'm taking that as a well-established truth, and I'm trying to explain why I think it's the case. In contrast, suppose I said, "Marie ought to be hired for the job, since she has

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qualifications superior to all other applicants." Here I'm attempting to establish the truth of the statement, "Marie ought to be hired for the job." I am not taking this statement as a well-established truth. Quite the opposite, I am trying to show how it follows from the other statement.

In speaking of arguments, logicians give special names to their ingredients-premises and conclusions.

The premises of arguments are those statements that are claimed to entail the conclusions. The conclusion is the statement that supposedly is entailed by the premises. Thus, in the argument "All mothers are females. Jane is a mother. Therefore Jane is a female," the first two propositions are the premises, the third is the conclusion. Similarly, in the argument "Marie ought to be hired for the job since has qualifications superior to all other job applicants." "Marie ought to be hired" is the conclusion, and "she has qualifications superior to all the other job applicants" is the premise. Notice from these two examples that premises and conclusions can occur anywhere in the argument.

Premises don't have to appear at the beginning; conclusions don't have to appear at the end. Recognizing arguments, let alone their premises and conclusions, isn't easy. It takes considerable experience and often intensive analysis of passages. *(Read more on how to do this in Logic texts such as the one cited above, Barry 1976:6 or Copi, 1986:28; Hughes 1992:3-4 Cederblom and Paulsen 1991:13 etc)*

Logic also deals with fallacies. The word fallacy is etymologically from the Latin word "fallere" meaning "to deceive". A fallacy is therefore an argument that appears correct but is in fact invalid or even unsound yet it may look convincing. That is why Plato once said "arguments, like men are often pretenders".

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APPLICATION OF LOGIC IN LAWYERS AND POLITICIANS PROFESSION

How can professionals e.g. (Lawyers and politicians) utilize logic in their profession?

- Politicians and lawyers utilize language and persuasive language in their careers They are required to persuade their clients through logical argument and not mere rhetoric.

- Logical argumentation is a mode of reasoning which is viewed as good or bad according to conformity or want of conformity to logical pertinence and , and propriety.

- Hence politicians and lawyers worthy of their names should engage themselves in logical argument which is conformity with the laws of correct reasoning in order to arrive at truthful and fair conclusion. This is the only way in which they can maintain their integrity by validly convincing and empowering people or in case of lawyer validly winning a case.

- Logic will enable especially a lawyer to show the necessary connection between the tangible evidence and deductive or inductive argumentation and conclusion.
- No wonder that both professionals in normal circumstances study philosophy so that it can open up their minds and engage themselves in valid reasoning.
- In this also to be noted that both Lawyers and politicians may use fallacious reasoning in order to win a case or votes. And in some instances, this illogical argumentation has worked in their favor.

FALLACIES

Criteria for relevance and ambiguity cannot be made formal because of the many ways in which an attempted inference may fall.

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When an attempted inference fails because the premises are irrelevant or ambiguous, we shall describe the argument containing inference as a FALLACY.

• The purpose of any inference in LOGIC is to establish Truth of a Conclusion.

• An argument whose attempted inference fails to establish the truth of its conclusion is a fallacy.

• FALLACIES in LOGIC are incorrect forms of arguments they may appear to be correct since a fallacy cannot inform us of the truth of its conclusion, yet can seem correct, its aim must be to cause us to accept or agree to its conclusion.

We have seen that, while a literal use of words can inform us, the use of emotive terms can influence our attitude or feelings.

This one way in which an argument may attempt fallaciously to cause us to accept or agree to its conclusion is through the use of emotive language.

• Our first criterion of relevance is now the presence of an emotive appeal in premises. Fallacies of this sort may be called fallacies of emotive appeal

Examples of Fallacy

i) argumentation ad Misericordium (pity)

a) "Passing this course means a great deal to me. it will enable me to stay in school and make my parents very happy. So I hope you can see to it that I get a passing grade"

b) "And so, ladies and gentlemen of the jury, I know you will find it in your hearts it dismiss the charges against this man who has had poverty and misfortune to cope with all his life and who has done his best even though, like all of us, he has made mistakes" (lawyer of the defendant.)

c) "If you don't agree that his conclusion follows from these premises. I will flunk (fail) you"-(Dean of Students)

ii) Argumentum ad Hominem (abusive)

"The idea of taxing large incomes at a greater rate than small ones is one of those unfortunate consequences of the ill-fated Ndegwa Commission. Therefore this bill which is related to the commission must be defeated).

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iii) Arguentum ad Ignorantiam (appeal to Ignorance)

"it is obviously foolish to believe in immorality, since no one has ever proved that man has a soul that survives death"

iv) Argumentum ad Populum (Public)

When we are urged to believe on the ground that others do so, we encounter an "appeal to the public"

v) Argumentum ad Vere cundum (appeal to Authority)

The error in fallacious appeal to authority consists in the attempt to associate something or someone already approved by or with some claim to authority or conclusion.

E.g. "The president, ministers have agreed that the Harmonized Draft constitution is good for Kenya and there is no need for any single amendment change to it. So, you are supposed to say yes to the draft"

vi) Argumentum ad Baculum (Appeal to force)

Where fallacies contain threat of harm or punishment, the fallacy is that of appeal to force

vii) Argumentum ad Hominem- Circumstantial appeal to person's circumstances

viii) Argumentum ad ignorantiam (Appeal to ignorance).

To attempt to gain assent through reference to lack of evidence.

- We might not hear that in the legal context; the innocence of the accused is assumed or affirmed.

  Hence, lack of evidence of guilt does not prove innocence but simply constitutes the failure to prove guilt and the original assumption stands.

Fallacy comes about because of accident, hasty generalization or false course. Fallacies of the second type could be due to faulty selections or fallacies of neglected aspect.

The next two fallacies of relevance we will consider might be called fallacies of concealed assumption.

Fallacies of Composition and Division

The ambiguity in the fallacies of composition and division concerns the relations of classes and, properties, or wholes.

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Examples fallacy of division, “Kenya is known for its hospitality. You can be sure you will be welcomed by every mwananchi you meet”

Fallacy of Equivocation

“Kip Keino was a good Athlete. He should make a good politician”.

Fallacy of Composition

-“Surely we can’t trust any organization of which he is a member”.

- “Pele is the best striker in the world. Therefore we expect the Cosmos (his club) to be the best soccer club in the world”.

NB: Avoid Fallacious Argumentation and conversation. Note them when they are made by others and correct them.

C. ETHICS AND IT'S VALUE TODAY

General Understanding of Ethics And Moral

i) Ethics in General

When most people think of ethics (or morals), they think of rules for distinguishing between right and wrong, such as the Golden Rule ("Do unto others as you would have them do unto you"), a code of professional conduct like the Hippocratic Oath ("First of all, do no harm"), a religious creed like the Ten Commandments ("Thou Shall not kill..."), or a wise aphorisms like the sayings of Confucius. This is the most common way of defining "ethics": **norms for conduct** that distinguish between acceptable and unacceptable behavior.

1. Most people learn ethical norms at home, at school, in church, or in other social settings. Although most people acquire their sense of right and wrong during childhood, moral development occurs throughout life and human beings pass through different stages of growth as they mature. Ethical norms are so ubiquitous that one might be tempted to regard them as simple commonsense. On the other hand, if morality were nothing more than commonsense, then why are there so many ethical disputes and issues in our society?

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2.One plausible explanation of these disagreements is that all people recognize some common ethical norms but different individuals interpret, apply, and balance these norms in different ways in light of their own values and life experiences.

3. Most societies also have legal rules that govern behavior, but ethical norms tend to be broader and more informal than laws.

- Although most societies use laws to enforce widely accepted moral standards and ethical and legal rules use similar concepts, it is important to remember that ethics and law are not the same. An action may be legal but unethical or illegal but ethical.

- We can also use ethical concepts and principles to criticize, evaluate, propose, or interpret laws.
- Indeed, in the last century, many social reformers urged citizens to disobey laws in order to protest what they regarded as immoral or unjust laws. Peaceful civil disobedience is an ethical way of expressing political viewpoints.

- Another way of defining 'ethics' focuses on the **disciplines that study** standards of conduct, such as philosophy, theology, law, psychology, or sociology. For example, a "medical ethicist" is someone who studies ethical standards in medicine. One may also define ethics as a **method, procedure, or perspective** for deciding how to act and for analyzing complex problems and issues.
  For instance, in considering a complex issue like global warming, one may take an economic, ecological, political, or ethical perspective on the problem.

4. While an economist might examine the cost and benefits of various policies related to global warming, an environmental ethicist could examine the ethical values and principles at stake.

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5. Many different disciplines, institutions, and professions have norms for behavior that suit their particular aims and goals. These norms also help members of the discipline to coordinate their actions or activities and to establish the public's trust of the discipline. For instance, ethical norms govern conduct in medicine, law, engineering, and business.

6. Ethical norms also serve the aims or goals of research and apply to people who conduct scientific research or other scholarly or creative activities. There is even a specialized discipline, research ethics, which studies these norms.

Ethics in Particular

1. Ethics is a general term for what is often described as the "science (study) of morality". In philosophy, ethical behavior is that which is "good" or "right." The Western tradition of ethics is sometimes called **moral philosophy**. This is one part of value theory (axiology) – the other part is aesthetics – of the four major branches of philosophy, alongside metaphysics, epistemology, and logic.

2. The Term Moral:

The English word moral is derived from Latin words Mores and Moralis. Both of them are translated from Greek by the famous Roman Orator Cicero. The Greek word from which the term **Moral** is derived from is **Ethikos** which means **Custom** or **pertaining** to Character.

a) What does Ethics/Morals Study?

- Ethics and morals study Human acts and not Acts of man

i) Human acts

- Good actions are praiseworthy. Bad actions are blamable or blameworthy)

ii) Acts of men (reflex actions)

- These are acts which man is not the originator. They are also called ***reflex action.*** Man cannot control them e.g. breathing, blood circulation etc. Man cannot be praised or blamed because of them.

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c) Moral Agent and Non Moral Agent

- For a person to be praised or blamed for an action he/she must be a responsible moral agent.
- Moral agent must have knowledge and freedom in order to be responsible of the action done
- The people whom we have to excuse from the blame in their actions are non-responsible moral agents, e.g. the infant, mad people and the sinile.

- Inanimate beings are not moral agents.
- And to say that action is ethical or moral may mean that it pertains to the language or fields of morals or that is praiseworthy conduct of some moral agent

For a person to qualify as a moral agent, he must have moral actions and responsible behavior, coupled with knowledge, freedom of choice and intention. If the action is good, then the doer is said praiseworthy. Conversely, if the action is bad or evil, the person is said to be blameworthy. Non moral agents are human beings who do not have the three activities of human free action namely: knowledge, freedom of choice and intention of doing the act.

Examples of such people are the infants, senile and insane. These peoples' actions are either praiseable or blamable and hence cannot be punished. In nutshell, all these actions have implications for business activities.

Summarizing Ethics, human acts, moral Agent and responsibility

Human Beings capable of a human act/moral act	**Moral Agent** Freedom, knowledge intention (free will)	Responsible of his/her actions	Moral or immoral	Praiseworthy or blameworthy
Human beings incapable of a moral act Infants, senile, insane	**Non moral agents** why? No freedom , knowledge intention	Not responsible of their actions	Amoral (neutral)	Not praiseworthy or blameworthy

Source: ***Githui 2012***

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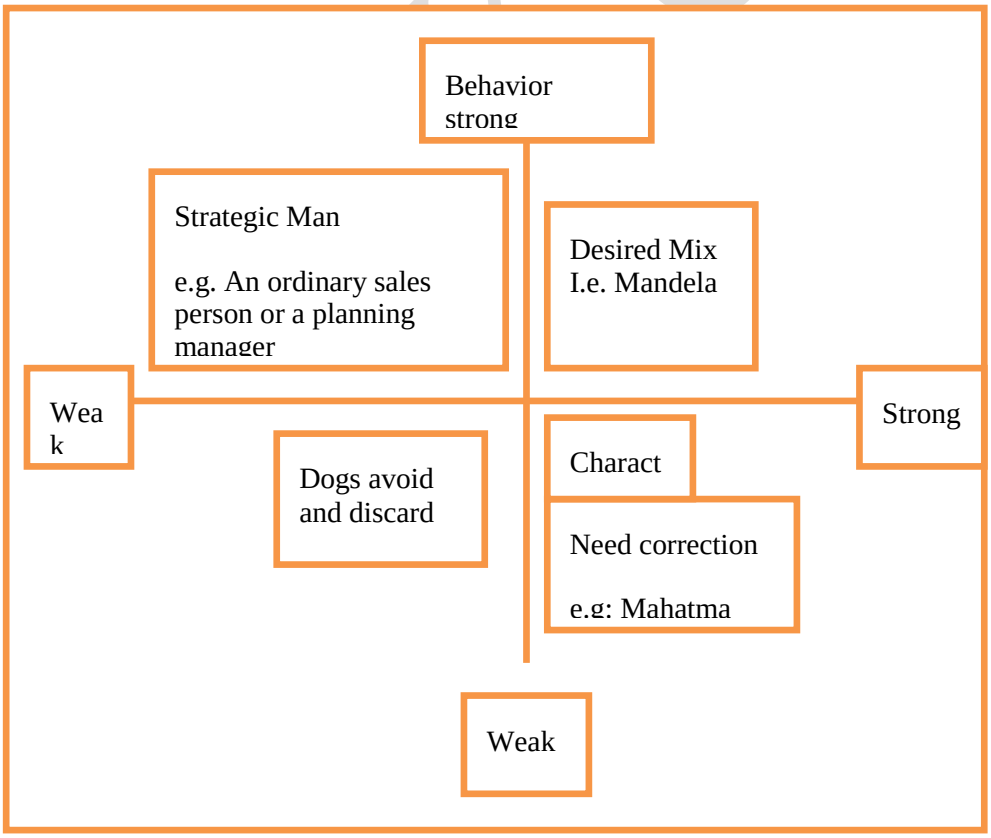
Behavior and Character

Behavior is external that is the response one makes with interaction with others. the behavior reflects the character of an individual. The character is within and hence core being individual whereas behavior is external. Behavior is short term while character is long term people have different shades of characters weak to strong levels. Similarly the behaviors exhibited by individual differ from weak to strong.

Character unlike behaviour is an intrinsic or basic factor which derives from inner dimension of a person. Ethics in simple words is a treatise or science of morals, moral principles and social conduct rules. Behaviour is external, that is, the response one makes with interaction with others. The behaviour reflects the character of an individual e.g. purity in behaviour is reflection of good character of an individual. Character is within and hence core being of an individual whereas behaviour is external. Behaviour is short term while character is long term.

Character –Behavior Matrix



Source: Badi & Badi (2009): *Business ethics*

Free Will and Free Choice

1. ***Free will*** is the ability of rational agents to exercise control over their actions, decisions, or choices.
2. ***Free Choice*** consists of the mental process of judging the merits of multiple options and selecting one of them.

• Without freedom of choice, one is not a moral agent and is therefore not morally responsible of his action. He cannot be blamed or praised for them.

e) Conscience

- Is the inner voice that speaks to a person, praising or blaming him for the action done.
- In religion, conscience is seen as the voice of God in a person.
- It is an aptitude, faculty, intuition, or judgment of the intellect, that distinguishes whether one's prospective actions are right or wrong by reference to norms (principles and rules) or values.

Ethical/Moral Value

a) What does the term value mean in Ethics?

The word value comes from a Latin *varele*, which means, to have worth, to be strong.

- **Worth**; is the quality of a thing which makes it desirable, desired, useful or an object of interest.
- **Of excellence**; that which is esteemed, priced or regarded highly, or as a good.

The opposite of value is disvalue. The opposite of good is negative good, which is evil.

- **Objective value**- the view that values are objective in the sense that they can be supported by careful and consistent rational argumentation as being the best under the circumstances.

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b) Value in Ethical/Moral sense

Three elements are considered essential for the valuation of moral acts i.e.- to enable the moral agent (person), to make a moral judgment is rooted in his conscience. They are:-

- **The object of the action**; by object is meant-the kind of action which in no way harms or distorts neither the personal nature, nor that of the other. A being is in order if it does its proper thing, its proper work. Aristotle said that every being has an End and moves towards that end according to its mode of being. A human being moves like human being, and an animal like an animal.
- **Intention**; refers to the aim of the person performing an action in pursuit of a natural want. It is what the moral agent intends to achieve by the use of his operative powers-his aim, or the end of an agent.

- **Circumstances**

Circumstances can modify the moral evaluation of an act. What, where, who, how, which, when- of the action and agent.

UNIVERSAL CORE ETHICAL VALUES, VICES AND THEIR IMPLICATION IN BUSINESS

Using core ethical values as the basis for ethical thinking can help detect situations where we focus so hard on upholding one value that we sacrifice another — e.g. we are loyal to friends and so do not always tell the truth about their actions.

1.Trustworthiness;
2.Honesty
3.Integrity
4.Reliability
5.Loyalty
6.Truthfulness
7.Respect
8.Responsibility
9.Accountability
10. Transparency

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11. Diligence
12. Perseverance
13. Self-Restraint
14. Fairness
15. Caring
16. Citizenship

VIRTUES

i) What is a virtue?

- Virtue is a positive/good action which has been repeated for a long time by a community or has come through a particular tradition.
- It has stood the test of time in human life and practice.
- Virtues are cross-cutting values, regardless of race, religion or age. The virtues do not go out of fashion as might happen to blue jeans.
- Good human habits are indispensable to a person who wants self fulfillment and that of others.
- Human maturity therefore is a state of virtues. It is a situation of a person who has acquired good habits, is trying to develop them by exercising them as well as to acquire those that he is lacking.

A virtue as power/faculty

- Virtues can be said to be a power or faculty which has been brought to perfection. Such a capacity enables a person to do good acts easily, promptly, gladly and naturally in a habitual or stable Manner.
- The word ***virtue*** is related to Latin Vis which means strength; it empowers a person to carry out proper acts effectively. Virtues are important in leadership

VICES

i) What is a Vice?

- Absence of due disposition
- A human act which is repeated several vice and becomes like second nature/habit in a person
- Under each cardinal virtue, there is a vice.
- A vice leads a person away from the goal of human life.

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- A vice destroys a person and society.

According to the Greek philosopher Aristotle, virtue is in the middle of the two extremes (as illustrated in the following chart)

VIRTUES AND CORRESPONDING VICES

Anger	Meekness,	Lack of energy of will
Rashness/boldness	Courage,	Cowardice
Shamelessness	Modesty	Timidity
Licentiousness	Temperance	Drunkenness
Profit (Crematistica)	The just	Loss
Wastefulness	Liberality	Miserliness
Boastfulness	Sincerity	Self depreciation
Flattery	Friendship	Brusqueness
Servility	Dignity	Obstinacy
Vanity	Self-respect	Humility
Extravagance	Magnificence	Meanness
Buffoonery(mockery)	Wittiness	Boorishness

iii) List of vices according to Dante(Italian thinker and literary Artist

They are the ones commonly known in traditional Christianity;

1. Pride or vanity
2. Avarice (covetousness, greed)
3. Lust
4. Wrath or anger
5. Gluttony
6. Envy or jealousy
7. Sloth or laziness

Moral agent should chose the life of values and virtues and not life of the vices

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Unit summary

Summary

1. In this topic examined the origin of philosophical endeavor in the human capacity to wonder. Human mind can wrestle with an intellectual puzzle because of its rational nature. We have seen the evolution of the core branches of the philosophy in the human wondering about life, the world, knowledge reality and even the supreme being, These gave rise to the main branches of philosophy namely: Axiology, Cosmology, Metaphysics, Psychology, Epistemology, Ontology, Theodicy, Logic and Ethics. We have explained logic and ethics in an expansive way because of their importance in a systematic argumentation and research and also the standard of good behaviour within the individual, society and the growth of business.

   In this topic, we have reflected on the relevance of these core branches of philosophy to the academicians and the society in general. We have seen that philosophy is engaged in a critical thinking in any engagement and scientific work. The students can now be able to appreciate the different branches that comprise the discipline of philosophy. He will also employ philosophical skills in his academic training and for his future career.

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Task

1. Note that PhD., refers to Doctor of Philosophy. But it must be qualified in which discipline in the arena of WISDOM did one specialise in,eg., PhD in theology, engineering, political science, law, business etc. This speaks volumes as to the relevance of Philosophy today**.** *Reflect on this in the context of this world where philosophy detested by academicians who have specialized in sciences*

2. Indicate the fallacy committed in each of the following;

i. "The army is notoriously inefficient, so we cannot expect major Kuveu to do an efficient job".

ii. "No mathematician has ever been able to demonstrate the truth of the famous "last theorem" of format, so it must be false.

iii. "You can't park your car here. I don't care what the sign says. If you don't drive on I will give you a ticket".

iv. "God exists because the Bible tells us so, and we know that what the Bible tells must be true because it is the revealed word of God".

v. "America is the wealthiest nation in the world today, so it is absurd to say that poverty is a problem for America".

vi. "Cooks have been preparing food for generations, so our cook must be a real expert".

vii. "Since all men are mortal the human race must someday come to an end".

viii. "There is no point hiring a skilled worker to do the

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job, because many who are regarded as skilled workers are no more skilled than anybody else".

3. Philosophical Activities and self learning on line (Google /YouTube)

   a. *Google the concepts you have learnt in this topic especially the ones indicated at the beginning of the chapter (2.2 above). Begin constructing a philosophical word glossary using your own words.*

   b. *Google either "Branches of philosophy" or "Division of philosophy". Go to the Wiki books cite and open "Introduction to philosophy/ The Branches of philosophy." Summarize in your own words and explain: Epistemology, Metaphysics, Logic, and Ethics.*

   c. *Note and define from the same text "other branches" entitled philosophy of (education, history, language, law, mathematics etc). Find out the important of these "other branches" for the specific disciplines indicated.*

   d. *Visit other cites in the same area for more expositions to divisions of philosophy.*

   e. *Go to YouTube, listen and summarize lectures on different branches of philosophy. From this determine their usefulness in general and especially in academic life.*

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Assessment

Assessment

1. Indicate the contribution of the following branches of philosophy in academic life:-
    i) Logic
    ii) Epistemology
    iii) Ethics
    iv) Metaphysics
2. State the focus of each of the main philosophical disciplines.
3. Explain who a moral agent is in ethics.
4. Discuss how an ethical Kenya can be achieved by living a life of values, virtues and avoiding vices at personal, public and private sectors.
5. Define “Fallacy” etymologically and write a detailed essay on the value of the study of fallacies to educators, Law, Business professionals. Engineers, Medical practitioners, preachers and any other professionals.

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Topic 3

HISTORICAL INTRODUCTION TO PHILOSOPHY

Introduction

This topic is a bold attempt to introduce philosophy in a nutshell through the study of its history. We shall examine the traditionally four periods of history of philosophy namely, ***Ancient, Medieval, Modern and Contemporary***. Since this history is so vast, only short summaries of what is deemed important for our purpose will be provided here. At most we shall only examine some of the key philosophical personalities we consider important and their main ideas. We shall also consider the relevance of some of their contributions and the impact to the history of human kind and to the society at large. The tasks, questions and references given at the end of the topic will test the students whether he/she has understood the content and the ability to apply the knowledge for his academic progression.

LEARNING OUTCOMES

Upon completion of this unit you will be able to:

- List the four periods of history of philosophy and their dates accurately
- Explain the key issues in each historical period and the protagonists (the key philosophers) of the period.
- Show the relevance of the key philosophical ideas of the historical period to the society.

Terms: History of philosophy; Epochs; Sophism Platonism, Aristotelian, Thomanism; existentialism; Scholasticism; reason; faith; matter and form;

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Terminology

History of philosophy	This refers to the beginning and history of philosophy upto the 21st century. It also highlights the development of philosophical thinking and contribution of philosophers.
Epoch	Refers to division of philosophy from its beginning and the contribution of philosophers at a given period
Sophism	is a model of philosophy which arose in the Greek history after the pre-socratic philosophers. The sophists were interested with intellectual gymnastics and parading of ideas so that people could recognize them. Sophism is generally associated with people who have knowledge and at the same time people who suspend judgment because they always think that they do not have sufficient grounds to arrive at a conclusion. Sophism is also equated to atheism and also relativism of everything.
Platonism	it is a philosophical system which is based on the philosophical of ideas and theories of the Greek philosopher; Plato. Plato used to think that the realities are in the attic or the ceiling. What we see in the common world of experience are only shadows of the reality above. So the focus of Platonism is only what is above (heaven) than what is earthly. Platonism has also a theory of ethics.

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Aristotelianism; this is a philosophical system which arose from the main Greek Aristotle. He summarized the ideas and philosophical contributions of all the philosophers before him and added his own. Aristotelianism has theory of metaphysics (being, cause-the ultimate cause as God), theory of value which is ethics, theory of politics. Aristotle argues that every being has an end and it moves towards its own end according to the mode of its being.

Thomanism; this is a philosophical and theological position developed by Thomas Aquinas in the 12th Century. This famous Italian scholar brought heavily from Aristotelian doctrine of philosophy. He was able to use Aristotelian philosophical paradigm to explain mattes concerning the Christian faith. For Thomas and Thomists, philosophy was considered as a branch of theology although theology is higher because it is a revelation from God. Thomanism brought a paradigm shift in the teaching of philosophy and theology in the Catholic Church and has been dominant ever since. Thomas had gone further to establish five proofs of the existence of God based on what is experimental in the world.

Scholasticism; This refers to a period which focused on people who specialized in theology and philosophy of St Thomas Aquinas. During the time of St Thomas Aquinas, universities had just started in Europe and were great centres of learning.

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Scholastics were basically school men of scholars who were very learned. They could urge for example; as to how many Angels could sit at the top of the needle. Scholastic brought a lot of contribution in the Catholic church especially in their defence against the Reformers, namely, Martin Luther, John Calvin and King Henry the 8th who began the Anglican church.

Existentialism; This is a philosophical position which focuses on what is practical and affects human beings and their life at present times. Unlike Idealism and rationalism, whose pre-occupations are on theoretical thinking, speculation, and innovative ideas; existentialism focuses on the venerable aspects of the human being such as diseases, hunger, poverty, catastrophes, and what can be done to assist and better the lives of the victims of those calamities. For this reason, existentialists are ethically and morally oriented.

Reason; This refers to the activity of the mind and the intellect.

Faith; This refers to the unconditional belief and trust in God and the practice of His will which is reflected in his Will which is Expressed in His commandments in the Bible or any other Holy book. Faith is not brought about by reason. It refers to revealed truth of God.

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Matter; This word refers to what a human being can see and touch, what is visible and tangible e.g. the wood of a statues

Form; This term refers to the shape of a thing e.g. the shape of a statue.

HISTORY OF PHILOSOPHY

Definition of history of philosophy

History is defined in Latin as "**scientia rerum gestarum**" which is translated as "**the science past events**". Classically, history is defined as an organized or systemized science of part events. History of philosophy then is the study of the evolution of human philosophical thinking from the ancient times to the present day. It is the scientific and critical account of human beings effort to think out or rationally search for the ultimate cause and fundamental basis or reason for all that exists in the course of centuries up to the present times.

Genesis or Origin of Philosophy

When did philosophy start? Or what is the origin of philosophy? This is a difficult question to answer as we have already stated in the previous pages that philosophy begins with wonder- an intellectual puzzle endowed to all human beings as rational animals. We cannot therefore easily pinpoint philosophy stated here or there or at an accurate specific time for all people. This is because the capability to wonder is not a monopoly of any culture race or religion.

Philosophy in the East and Africa

Today we can rightly conclude there was philosophical thinking in places like China, India and even here in Africa (and especially

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Egypt) even before the western thinkers (mainly the Greeks) started their philosophical endeavor to search for the ultimate cause of things.(see Masolo 1995: 19. 20). Solomon and Higgins 1996:1 recognizes the philosophical endeavor of thinkers like Siddhartha Gautama who developed the idea that the ordinary material world is an illusion- a thought that has influenced not only India and western Asia but also the world.

Philosophy in the Western World

However philosophy in the western part of the world is said to have begun at a fixed time that is around 6th century B.C. This is the time that the first philosopher paused a question about reality. Before this time the European thinkers had not reached a philosophical level. They were at what is known as mythical consciousness level.

Their answers to issues of philosophical nature were mainly based on myths, legends and not on pure reason. Narrative and epics such as those of Homer and Hesiod provided such mythical consciousness answers to the questions raised by philosophical wonder. In the next section we shall look at the Westerners (Greek) efforts to pause a philosophical questions and why their answer to these questions is considered philosophical

THE FOUR PERIODS/ EPOCHS OF HISTORY OF PHILOSOPHY

The history of philosophy is divided into four periods/epochs namely; Ancient Philosophy (600 BC to 600 AD), Medieval Philosophy (700 AD-16th Ct), Modern Philosophy (17th-18th Ct), Contemporary Philosophy (19th Ct to Present). In these periods we shall now go into details of many philosophers and schools of thought and other societal movements that were influential in the thinking pattern of the societies because of our limited scope in this unit. Our specific task in this unit is only to introduce students to philosophy thus giving him an over view. That is why we have

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selected the main pillars or philosophers in each epoch as you can read below.

A. First Period- Ancient Philosophy-from 600 BC to 600 AD

The Ancient period spans about one thousand years of philosophical activities. This refers to the mythical period of the Greeks where tales, storytelling, mystery religion and the expansion of the Greek emperor took the centre stage many actors were involved in shaping this stage.

We shall only highlight a few thinkers of the age who contributed and shaped the beginning of philosophy as we know it today in the Western world.

Greek Mythical consciousness of Homer and Hellas

The story of Western Philosophy begins in a series of Greek islands and colonies during the Century BC. The Ancient thinkers, called Sages/or wise men were concerned with such many questions in their desire to know and explain the world before them. Examples of such questions are:

- How was the world formed?
- What are things really like?
- How can we explain the process of change in things?
- Is there a world beyond the earthly, one surrounding them?
- Is man unique among the animals?
- What is the ultimate cause of all things?
- What is common in everything? Etc

The solutions they gave to these puzzles were shortly thereafter dubbed “philosophy”, the love of wisdom. Appearance often differs from reality. There are brute facts of birth, death, growth and decay coming into being and passing away. These events puzzled the Greek and they sought explanations.

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HOMER

- Earlier, lonia had produced Homer, 700BC, Author of the Iliad and odyssey. He was a great poet. In these poetic times, Homer describes the scene of mount Olympus, where the gods pursued lives quite similar to that of their human counterparts on earth.
- This poetic view of the world also depicted ways in which the gods intruded into people; affairs. In particular the Homeric gods would punish the people for their lack of moderation and especially for their pride or insubordination.

- It is not that homer gods were exceptionally moral beings. Instead, they were merely stranger than homers and demanded obedience. They were immoral as human were but humans were worse according to the Greek mythical consciousness.

- Homer suggests that there is a power called f to which the gods are subject; and to which everything else must be subordinate.

- It was Hesiod (living the same time with Homer), who altered this concept of the gods and fate. He thus removed from gods, all capriciousness and inscribes in them a moral consistency.

- The moral order is still the product of a Zews. He commands the universe a moral order without any reference to the gods.

Hellas (Greece)

- As it has been proven, the earliest thinkers of Hellas among the Greeks were poets, the interpreters of traditional Religions
- **Myth Makers:** like Homer and Hesiod and sometimes prophets like Epi-menides of Cnossos who purified Athens from pestilence by erecting alters to unnamed divinities, were renown wise men. Greek philosophy, as Aristotle later showed started with Thales of Miletes.

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THE SEVEN PRE-SOCRATIC PHILOSOPHERS

To begin with the Ancient period we shall consider the contribution of the early pre-socratic thinkers.

THALES FROM MILETUS (624-54 6 BC)-WATER

Water for Thales is the basic explanation of things or what things are made of.

a) ***Nature of things***

Thales asked questions:

- What is everything made of?

- Or what kind of stuff goes into the composition of things?

By things, he referred to the earth, clouds, oceans etc from time to time, some of these things change into something else, and yet they still resemble each other in certain ways.

b) *One and the Many*

Thales unique contribution to thought was his notion that, in spite of the differences between things, there is nevertheless a basic similarity between them all. The many are related to each other by one. He assumed that some single element, some stuff', a stuff which contained its own principle of action or change lay the foundation of all physical reality is in all things. To him, the one, the stuff water. That is to say for Thales, water is the cause of all things.

ANAXIMANDER OF MILETUS (610-547 BC)- BOUNDLESS/INFINITE

Boundless (or infinite) for Anaximander is the basic explanation of things. He moves from matter (Thales) to an idea.

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a) He was the pupil of Thales. He agreed with Thales that there is some single stuff out of which everybody comes.

b) Unlike him however, Anaximander said that this basic stuff is neither water nor any other specific element. Water is only one specific thing among many other elements.

i) Indefinite or boundless Realm

According to Anaximander, the primary (sit which all specific things come, is an indefinite or boundless realm. This is indefinite boundless. The source of things is indeterminate.

ii) Where as actual things are specific, their source is indeterminate, and whereas things are finite, their original stuff is infinite or boundless.

ANAXIMENES OF MILETUS (585-528 BC) -AIR

Air for Anaximenes is the ultimate explanation of things.

i) He was the third and last of the Milesian philosophers. He was a young associate of Anaximander in answer to questions concerning the composition of natural things but was dissatisfied with it.

ii) For him, the boundless and infinite had not specific meaning. He chose to focus upon a definite substance as Thales did (not something vague)

iii) Attempting to meditate between Thales and Anaximander, he designed air as the primary substance from which things come. It is the root of all things. We live only as we can breath, air holds us together. Air is spread everywhere although unlike the boundless, it is specific and tangible material substance that can be identified.

iv) Quality and Quantity

He introduced the import new idea that differences in quality are caused by differences in quantity.

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v) The expansion and contraction of air represent quantities changes, and these changes accruing in a single substance account for the variety of different things that we see in the world around us. Expansion of air causes warming, while condensation cooling and transformation of air into solids by the way of gradual transients. The greatest time greeted condensation is to be found in stones.

NB: the greatness of the Milesian school of thought is that they raised the question about the ultimate nature of things.

PYTHAGORAS OF SAMOS (5 72-509) (OF THE ITALIAN SCHOOL)-NUMBERS

Numbers was the key explanation of things according to Pythagoras.

• He was the founder of philosophic society of a religious and political character which held the rein of government to several cities of magna Graecie; The Great Greek Emperor (Southern Italy). Samos was a small town in Southern Italy which had been occupied by the Greeks. That is where philosophy began to flourish in the Western Greek Emperor.

• This school understood that there existed realities of a higher order than those perceived by the senses.

But it was the study of numbers that Pythagoras arrived at the knowledge of these invisible realities, whose immutable order dominated and determined the process of becoming and hence forward, he had understanding only in numbers.

• He taught that numbers by which harmony is related in our senses- are the soul true reality, and regarded them as the very existence of things. He was conversant with oriental astromonary.

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- And by his fundamental discovery of the relationship between pitch of sounds and the length of vibrating strings, he reduced to the rigidly of numerical a phenomenon like sound. He passed from the sign to the cause and made symbol the principle of reality. Every essence is a number. The number 4 is not only the essence of Justice but constitutes the essence of justice.
- Number three constitute Holiness 7, times 8, harmony 5, the union of the sexes- 10 perfection. Pythagoras was however not able to arrive at the formal cause-whose full dedication was reserved to Aristotle alone.
- Pythagoras argued that music comes from numbers which produce harmony and sound.
- It is to Pythagoras, as we have noted who defined "philosophy" **love of wisdom**.

HERACLITUS OF EPHESUS 540 — 475 BC. - CHANGE

- Change, motion and process for Heraclitus were the basic explanation of things.
- He was a lonely and proud genius who despised the multitude and popular region. He advanced from Ionian philosophers (near Ephesus) and came out with reality of change or becoming. His vision was so fixed on the change because he believed that all things are victims of change and becoming.

- Heraclitus is remembered for his saying; "You cannot cross the same river twice; because by your second crossing, both you and the river will have changed. This idea was later to be taken by 20th Century Philosopher, Alfred North White Head who was a process philosopher and a theologian.

PERMENIDES OF ELIAS 510 BC-BEING

- Being is the basic explanation of things according to Permenides who hailed from the Eleatic School of philosophy.

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- Born at Elea, the Great Permenides, as Plato called him, was the real founder of the Eleatic School.
- Transcending the world of sensible phenomena and even that of mathematical forms or essences and numbers, he attained to what are things which are kindly and strictly the object of the intellect that things exist, their being.
- Permenides considers the notion of being which is abstracted by the mind from visible realities as basic explanation of all things. Everything is being. That is what is common in all things. He thus departed from the idea of change given by Heraclitus.

- **Nature of being**- Permenides contemplated pure being. He perceived that this being is completely one, absolute immutable eternal without becoming, incorruptible indivisible, whole and entire in its unity, in everything equal to itself, infinite and containing in itself every perfection.

DEMOCRITUS OF ABDERA (470-361 BC)-Flux

- Flux is the basic explanation of things according to Democritus.
- He attempted to discover the flux of sensible phenomena, a permanent and unchangeable element. But in his search, he made use of his imagination. Therefore, the only reality he would recognize was something which though it is inaccessible to the senses, can nevertheless be apprehended by imagination.

- Democritus found the explanation of everything in the PLANUM, which he identified with BEING and the VOID, identified with non entity.
- The Plenum was divided into indivisible parts of extensions (ATOMS), which were separated one from another, by the void and in a state of everlasting motion, and differed only in shape, order and position (the idea of Atom came back later with the scientists like Isaac Newton etc).

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- He attributed the order of the universe and the structure of individual beings, to the blind necessity of chance.

THE GOLDEN AGE OF GREEK PHILOSOPHICAL THOUGHT

In this section we shall discuss the golden age of Greek philosophical thoughts of sophists, Socrates, Plato and Aristotle who is the main philosopher of the first epoch (Ancient)

SOPHISM/ SOPHISTS

a) . Sophism: Gk., Sophisma, "skillful act", "a clever device", "a sly trick", "a captious argument," a

Quibble" ,""a FALLACY"

A specious and subtle argument, usually presented as a formal argument, that is intended to deceive and/or mislead.

b) . Sophistes:

Gk ., "a master of one's craft or art," one adept at doing (or teaching) something". Used synonymously with the Greek word phronimos, "one who is clever in matters of life," and with sophos, "a wise man" In Athens, "sophists" were used specifically to refer to a Sophist (a professor, a teacher) who taught grammar, Rhetoric, Political affairs, logic, law, mathematics literary and linguistic analysis. At first the Sophists were held in high respect. For a variety of reasons they fell into ill repute and the word Sophists came to mean "a cheat" or "a quibbler" (or both)

c) . Sophistic

a) Used to refer to an argument that is fallaciously subtle and clever and that is intended to deceive and/or mislead.

b) Sometimes used synonymously with Eristic. Aristotle distinguished between sophistic and eristic arguments on the basis

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that sophistic arguments are engaged in for a fee and eristic arguments merely for this victory

d) Sophistry

a) Showy in and intentionally fallacious reasoning in order to deceive, to mislead, to persuade, or to defend a point regardless of its value or truth.

b) Disputation for the sake of disputation

c) The techniques, teachings, and practices of the Sophists, especially as they engage in (a) and (b)

d) **Sophists**:

The Sophists are said to have taught for a fee (which in the opinion of Socrates was an evil thing to do, since if anyone had something good and true to teach people he should feel it his duty to communicate it without pay). They taught a variety of subjects: grammar, rhetoric, the art of persuasion, the art of defending oneself in court, political affairs, moral conduct, logic, legal principles, mathematics, natural sciences, literary criticism, and linguistic analysis. They taught whatever one wanted to learn. They generally seemed to be interested in teaching the art of how to improve oneself and succeed in life.

The Sophists fell into ill repute in the eyes of other philosophers.

They were regarded as eloquent but captious and fallacious reasoners, as logic choppers, as appealing to and taking advantage of popular trends and wishes for their own monetary gain.

The Sophists told people what they wanted to hear. They were teachers of persuasion and were interested, not in the attainment of truth but in how to defend any argument whatsoever.

They would defend their teaching and sort victory in their argumentation without minding the cost.

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They focused on disputation no matter how bad the argument was, as being able to make the worse appear the better and the better appears worse.

Some of the main ideas of the Sophists;

a) The relatively of sense perception: The individual is the measure of all things. Things are as one says they are and see them as being.

b) The relatively of knowledge; Knowledge and truth are relative to the social, cultural and unique personal predispositions of the individual. There is no absolute truth.

c) The denial of knowledge of any ultimate reality behind our sensations; the natural world can only be known in terms of those sensations that appear to our consciousness. There is no reality such as a WORLD SOUL or universal mind behind the phenomena as they appear to and are interpreted by our sensations and perceptions.

d) ***Empiricism***; all knowledge is ultimately based on our direct and immediate experiences as they occur to us in consciousness.

SOCRATES OF ATHENS (469-399 BC)

Birth

- Socrates was an Athenian citizen who spent his time in arguments and taught philosophy to the youths, without.
- In reality Socrates waged war against Sophists and opposed them at every point.
- The Sophists had claimed to know everything and did not pursue the truth for its own sake.
- Socrates professed Ignorance and taught his hears to seek nothing but the truth.

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- He thus reformed philosophical reasoning and directed it to the truth which was the goal of ancient thinker before the sophists.
- Socrates composed himself as a gadfly sent to sting the Athenian awake and lead them to use their reason to examine their conscience.
- The businesses of Socrates were to make the Athenian think; Sapere aude, clear to think for yourself and don't accept things or believes simply because they are held by others or as a result of a tradition.

Starting point of philosophy

- Socrates is considered by many thinkers as the starting point in the study of philosophical thought.
- This is a cause he raised philosophy from exclusive occupation with physical matter (Thales and anaxamander etc) like (water, air and fir) to the study of human nature and human activities which contain a spiritual element or a higher order altogether than the stars or the entire universe of matter (***see Jack Martian —Introduction to philosophy)***

Socratic philosophical Method of Interlogation and questioning

Socrates regarded himself as a midwife (Maieutria) using this method to assist in the birth of ideas already formed and carried (impregnated) in the mind the nature of human beings.

- Like a midwife, Socrates gave birth to pursuit for true ideas or knowledge of the eternal principles of right conduct, virtues, society, government and the life of the spirit.
- He was always concerned with the questions:

Question: What does it mean for man to be virtuous?"

Ans: "To be virtuous is to know what is good through critical and philosophical reflection.

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Main features

Some of the main in features in Socrates distinctive use of this method are the following:

i. A highly critical and analytic discussion leading to an intense self-examination on the meanings and implications of one's ideas and on the other person who is part of a group (members of the group ask and answer questions and may occasionally take the leading part)

ii. It is wrong to accept beliefs, merely on the ground that are accepted by one's group, are handed down by tradition, or are part of a body of knowledge. The only foundation of knowledge is that which can withstand the scrutiny of rational inquiry.

iii. The leader (Socrates) serves as the gadfly. With Socrates' probing examination of another person's beliefs it becomes evident;

a) that the meanings of the concepts being discussed (such as piety, justice, virtue, good, or courage) are unclear, confused and untrue

b) that these meanings have no rational justification or consistency

c) That the beliefs and conduct based on they lead to irrational thought and to irrational behaviour.

iv. The main person in the conversation (discussion, dialogue) claims expert knowledge of the subject matter to be discussed.

Socrates asks questions, initially short and simple, to which he prefers short and simple answers. These answers present a series of interrelated statements from which Socrates draws absurdities inconsistencies, and conclusions that are in opposition to the original confident assertions and that serve to indicate the conceit of the person who has dogmatically asserted knowledge of the topic being discussed. (it appears that the result, if not the aim, of

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Socratic dialetic is not only to show that the person cannot rationally just in his knowledge claims, but that he really does not know what he is talking about, he does not know truth, that he is, if that he will only stop to admit it, intellectually conceited and overly confident about something he thinks he knows but really does not)

v. Once the embarrassment is resolved about not having a real grasp of the concepts being discussed-once humility is established-then the serious task is undertaken of beginning to philosophically construct an adequate and acceptable rational foundation for the concept by means of asking and answering a series of question, and by means of denying and assenting to ideas as they are presented, until better knowledge is reached.

vi. the principal controlling pattern of this process of question/answer, denial/acceptance to points as they are brought up is that, the knowledge obtained must conform to the general categories (forms, values) of good, beauty and truth-none of which for Socrates could ever exist alone.

vii. Thus Socratic Method or dialectic is a continuing quest for truth by constant critical analysis, interrogation, self-examination and further analysis, questioning, and self-examination.

The concern is to uncover truth no matter how hurtful it might appear to us in the beginning. Socratic Method is the persistent tendency to follow aratiQn1 argument thought to its conclusion regardless of what that conclusion is Of course; the Socratic assumption is that if that conclusion were completely rational it would conform to the good, beautiful, and true, since the good, beautiful, and true are truly rational.

His Trial

- Socrates was tried, condemned to death an d executed in 399 BC by his fellow countrymen and political leaders. Because the

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Athenian government accused him of impiety and of corrupting the youth of his day.

- Today, progressive thinkers no longer accept that anyone can corrupt by empowering others (even the youth) with critical thinking and logic *(See Plato, Apology; Selected Dialogue No 23)*
  - Socrates left no writings of his philosophical works. His philosophy was preserved by his left pupils, Plato. Socrates lived a life which revealed his integrity of character, his passion for truth and his nobility of mind.

PLATO OF ATHENS (427-347 BC)

Birth

- Plato, the pupil and intellectual heir of Socrates was born in Athens, Greece in 427 BC.
- After his extensive tour of the Greek empire (he was far as Egypt and learned greatly from the Egyptians civilization) he returned to his home town in Athens.
- Plato purchased the estate of a certain man called Academus. This where he built his school which he named Academia-Academy-(after Academus)
- His father was of royal descent. HE was expected by his family to take up a political post but he refused. He had already come to know how the mighty can be corrupt, to the extent of executing his teacher and mentor Socrates
- Plato wanted to reign in intellectual domain of philosophy.
- He was highly educated by his noble family
- He intern was the teacher of Aristotle.
- Plato spent his time as a philosopher reconstructing Socrates doctrines and also going beyond it.

His Philosophic Task

The philosophic tasks of Plato were to think though and complete the work begun his master Socrates, Plato therefore offered:

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i) A theory of Knowledge (Epistemology
ii) Theory of Conduct (Ethics)
iii) A theory of State (political) science (in his REPUBLIC)
iv) A theory of Universe (Cosmology)

Let us explain them one by one

a) Plato's Theory of Knowledge (Epistemology)

- He sought to comprehend knowledge in all its phases-physical, mental and moral-which must come from a complete understanding of the nature of world. He argued that "if knowledge is derived from sense-perception, then the Sophists are right that there can be genuine knowledge". He concluded that sense-perception does not reveal the true reality of things.
- Genuine knowledge, he argued, is based on reason, not sense-perception or opinion
- For Plato, if the idea is to have any value as knowledge, something real must correspond to it.
- This is known as the correspondence theory of truth. According to his theory, if the objects of our ideas were real our knowledge would not be genuine knowledge. The perceived by our senses is not the true world, its appearance or illusion
- The true world is changeless and eternal

b) Plato's Theory of the State (Political Science)

- Plato's Republic (his book) is based on his ethics and provides for virtues, the highest good realized in human society. The virtue of wisdom

ARISTOTLE OF MILETUS (384-322 BC)-MAIN PHILOSOPHER IN THE FIRST EPOCH OF PHISLOSOPHY

Aristotle is considered by Thomas Aquinas as philosopher per excellence

a) ***His Starting Point***

- Many writers on philosophy are in agreement that Aristotle, the philosopher's radically different from his predecessors we have

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thus discussed namely; Socrates and Plato. Why? Because Aristotle distinguished himself in his scholarly achievement as being the first to write like a professional philosopher.

- How? All his writings are systematic, and unlike Socrates and Plato, Aristotle has indeed contributed enormously to physical science, literary criticism, metaphysics, physics and logic. And finally, Aristotle attempted to overcome the so called deficiencies of his teacher, Plato.

b) ***His Background-His Birth***

- Aristotle was born in Miletus (not Athens), Fourteen years after the death of Socrates: Plato's teacher.
- His father was a court physician to the king of Macedon. Aristotle entered Plato's academy in Athens at the age of 18. Plato himself was 60 years old at that time. Aristotle remained in the Academy until Plato's death.

c) ***As Tutor Of Alexander the Great***

- Later on Aristotle became the tutor of the son of king of Macedon, a boy aged 13 who later became Alexander the Great. About 335BC, Aristotle returned to Athens and founded his school.
- Twelve years later, he was threatened with persecution, so he went into exile.
- He died in 322 BC

His Contribution in Philosophy

a) ***Aristotle Theory of Ethics/Morality***

- According to Aristotle, the chief good is Happiness. What is Happiness? For Aristotle, happiness is complete self-realization. It consists of contemplation of Truth.
- In his moral theory, Aristotle contends that the great good is not please but virtue which must be made a habit. A virtuous soul is a well-ordered soul. It is the right relation which exists between

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reason and desire. A rational attitude should be assumed towards bodily desires or appetites.

- Aristotle maintained that the virtuous must obey or observe the PRINCIPLE OF THE GOLDEN RULE in conduct. This principle is a law of moderation, keeping the mean between two extremes.
- Aristotle, virtue is in the middle of the two extremes.

Example; Courage is the mean of:

- Fool hardness (extreme of excess) and
- Cowardice (extreme of deficiency)

- To face a fierce lion with a stake is foolhardiness (an extreme) and face a rat with several spears, knives etc is coward ness (the other extreme)
  - According to Aristotle the intellectual virtues aim at the attainment of truth. The means for the attainment of truth are:-Art, Science, Prudence, Wisdom, Initiative, and Reason
- Onyango's critique of Aristotle's ethics

His question: Aristotle doctrine of the mean provide an accurate analysis of the concepts of virtues?

- This is because; one could conceptualize virtue which do not lie between extremes eg:
  i) Is there any middle course between keeping a promise and not keeping? Either one keeps a promise or one does not.
- What is the middle course between talking the truth and talking a lie? Again either on talks the truth when asked about something or one does not. According to Onyango, the two examples illustrate virtues which obey the Law of Excluded middle which is a variance with Aristotle, principle of the golden rule.
- If this criticism is correct, argues Onyango, Aristotle's Principle of Golden mean is too narrow to do justice to the many different kinds of virtues man recognizes. But at least Onyango accepts the principle in general.

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- Even with Aristotle's contribution the issues of human happiness remains a problem; it had also to be tackled by Hedomists and others in later years.

b) ***Aristotle political Philosophy***

- According to Aristotle, social life is the goal of the human existence
- The state should produce virtue thereby producing good citizens.
- The constitution of the state must be adapted to the character and requirements of the people.
- Since individuals differ in ability, Aristotle contends, justice demands that they be treated according to these differences.
- In other words, for Aristotle, people of equal ability must be treated equally whereas people of unequal ability must be treated differently.

c) ***Aristotle's Science***

i) **Logic**

- Science in the strict sense of word is demonstrated knowledge of the casual reactions of things.
- The science now knows as logic called analytic by Aristotle, is fundamental to settings out condition to be observed in critical thinking in search of truth. The thrust of Aristotle's logic is the syllogism. He was the first to formulate the logical theory of syllogism and deduction. Apart from deductive reasoning, Aristotle recognizes inductive reasoning which involves reasoning from particular sense experience (things known to us) to the universal and necessary principles involved in sense experience (only to themselves)

ii) **Physics**

- According to Aristotle, physics is the science of what the Greeks called Phusics or physics, a term translated to mean NATURE. In

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this physics, Aristotle discusses the principle of motion in several senses.

- ***Biological Senses***: The corn is potentially an oak. The corn by nature changes qualitatively and qualitatively into an oak tree.

- ***Locomotive Sense***: Motion in this sense fulfils what exists potentially when A moves relatively to B, B moves relatively to A and therefore, both A and B are in motion with respect to one another. For Aristotle, there is no sense in saying either A or B is in motion while the other is at rest. Therefore Aristotle argues motion in this sense is RELATIVE.

Unmoved First Mover

- Aristotle's physics ends with the discussion on unmoved first mover (God) in connection with the Metaphysics which we shall now turn to for discussion.

Aristotle's Metaphysics

- The significance of Aristotle's contribution to knowledge is registered most when it is understood that Aristotle came at the end of the creation period in the Greek thought.
- And after his death, it took
- Two thousand years before the world produced any scholar who could be regarded as his equal in science as well as in philosophy.
- Betrand Russell has observed; "Aristotle, metaphysics, roughly speaking, may be described a Plato diluted by common sense. He is difficult because Plato and common sense do not mix easily"
- For Russell, Aristotle is setting forth platonism with a new understanding

Theory of universal

- Aristotle has contributed to the theory of universal which in simple terms states that:
  - there are proper names and there are also adjectives

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- there are proper names apply to things or persons each of which is the only thing or person to which the name refers eg:

Oniango and Kenya are proper names which are unique to particular individual entities.

- For Aristotle, Universal are concerns with meanings of words, such as well as adjectives such as white, soft, sweet etc.
- The term universal means that which is of such a nature as to be predicated of many subjects.
- By particular, or individual, he means that which is not thus predicated.

Aristotle View of Form and Matter

- For Aristotle metaphysics attempts to distinguish between form and Matter.
- Here we must understand matter in the sense in which it is opposed to mind eg;

Let us take a marble. The marble is the matter while the round shape (ball shape) is the form.

Doctrine of the four Causes

- Using the notion of causality brought about by the ancient philosophers before Socrates, Aristotle in his metaphysics, formulates his doctrine of four causes

Four Causes

- Aristotle distinguishes four types of causes. Each cause can briefly be defined as follows:

a) ***Material cause***: it is that matter out of which something is made; it is the intrinsic constitutive element of something (e.g., the wood of the statue)

b) ***Formal Cause:*** it is the form or shape of something; its essence to be what it is (the shape of the statue)

c) ***Efficient Cause:*** it is the being in act who brings about the change (the sculptor who makes the statue)

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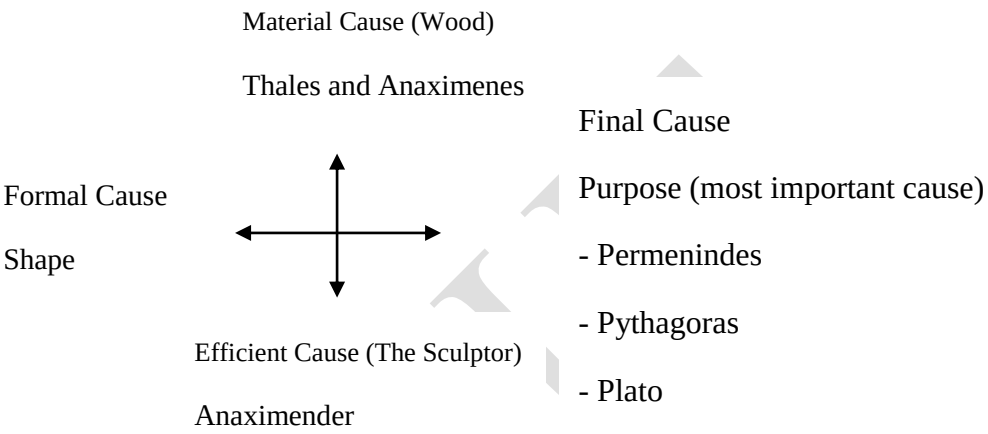
d) ***Final Cause:*** it is that for the sake of which the change takes place. It is what constitutes the perfection of the being (in the case of the statue, this is the purpose for which the statue was made)

Aristotle regards the final cause as the most important of all cause as all the other cause are ultimately founded on the final cause.

Diagrammatic Representation of the four causes-(with the Examples of the Statue)



The notion of the ultimate causes is the concern of the human beings in all cultures. Even today's science and technologies is concerned with the concern of worth which every scholar should ingrain in areas of specialization.

vii) **Aristotle views on Theology**

- Aristotle teaches that there are three kinds of substance

a) Those that are sensible and perishable
b) Those that are sensible but not perishable
c) Those that are neither perishable nor sensible

- The first kind includes plants and animals
- The second includes the celestial bodies (stars)
- The third includes the rational soul in man and God.

▪ According to Aristotle's metaphysics, God is the first cause, that is, the origin of motion
▪ God in this respect is the Unmover which is eternal

Influence: this doctrine of Aristotle influenced and shaped the philosophy and Theology of St Thomas Aquinas in the 12th century (many years after Aristotle's death)

Viii) **Summary of Aristotle's Philosophy Its Influence and Relevance**

- Aristotle has enormously contributed to specific methodology, logic, metaphysics, ethics, politics, natural science, physics theology and critical thinking.
- All these set the grand for later scholarly thinking.
- For instance, circular motion which Aristotle thought of as "natural for the heavenly bodies" involves continued change in the direction of motion and therefore requires a force directed towards the centre, as Isaac Newton (of England-very far from Greece and after many years) shows later in his law of gravitation.
- In his metaphysics, Aristotle taught that;
  - what is a being; ratness; manness, goatness etc
  - Every being has an end
  - Every being moves towards its own end.
  - Whatever moves, does so according to its mode of being. I.e.
    - a rat moves according to its ratness
    - A goat moves according to its goatness
    - A man according to its manness
    - Human being according to its …..
  - every being has a cause
  - whatever is caused cannot cause itself; it has to be caused by something else superior to it.
  - In the totality of beings there must be a being which is the cause of all other being; that is called infinite being-God.
  - Being are divided into two finite and infinite

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B. Second Period- Middle Ages (Medieval) - from 700 AD- 16th Ct BC

- The middle ages had many philosophers who gave significant contributions. Some authors begin to discuss these dimensions of philosophy from early middle ages where they focus the philosophy of Arabs, Jews and Augustans philosophies. After that they go to the middle ages and proceed to the latter middle ages of scholastism. This era was also marked by humanism, European renascence, reformation in the Christian history, new independent thinking; in short it opened up a new order in Europe which came up with explorers and missionaries from the continent from all parts of the world. The new thinking became a driver in science and technology which gave a new impetus and growth of universities and other places of higher learning. The churches and the kings were becoming less dominant in European societies because of this new waves. For the purpose in this unit we shall focus on one main philosopher who gave the most contribution to philosophy; St Thomas Aquinas and whose influence continues today especially in the Catholic Church on matter of reason and faith.

St. Thomas Aquinas (Medieval Philosopher- Summary of His Teaching

- Bringing/incorporating the Aristotelian thought into the West to serve his theological purposes (faith and/religion)
- Faith needs real reason in order to be well articulated.
- He also presented five proofs of the existence of God.
- Grace does not destroy nature.
- Thomas also maintained that the grace of God does not destroy nature in the salvation of man rather, Grace builds on nature of the human being,, elevating it so that man is able to move towards his final end that is heaven.
- Here Thomas is utilizing Aristotelian philosophy of the being and its final end. Aristotle had maintained that every being has

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an end and it moves toward the end in order to fulfill itself. Thomas Aquinas made the church in the West to include philosophy while doing theology. Infact philosophy was referred to as Achilla Theologia, branch of theology in the Latin Catholic church.

- St. Thomas Aquinas believed that truth is true wherever it is found, and thus consulted Greek, Roman, Jewish, and Muslim philosophers. Specifically, he was a realist (i.e., he believed that the world can be known as it is, unlike skeptics). He largely followed Aristotelian terminology and metaphysics, and wrote comprehensive commentaries on Aristotle, often affirming Aristotle's views with independent arguments.
- Thomas respectfully referred to Aristotle simply as "the Philosopher." He also adhered to some neoplatonic principles, for example that "it is absolutely true that there is first something which is essentially being and essentially good, which we call God, ... [and that] everything can be called good and a being, inasmuch as it participates in it by way of a certain assimilation..."
- Shortly before Thomas died, his friend Reginald of Piperno implored him to finish his works. Thomas replied, "I cannot, because all that I have written seems like straw to me." Apologist Peggy Frye of Catholic Answers comments that "Aquinas's vision may have been a vision of heaven, compared to which everything else, no matter how glorious, seems worthless."

His Distinctive ideas

1. Thomas has a theology of; Ontology

Ontology; Potency and Act divide being in such a way that whatever is, is either pure act, or of necessity it is composed of potency and act as primary and intrinsic principles.

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2. He has a theology of Cosmology

Cosmology is the stuffy of the universe. According to St Thomas Aquinas neither the matter nor the form have being of themselves, nor are they produced or corrupted of themselves, nor are they included in any category otherwise than reductively, as substantial principles.

3. He has a theory of Psychology

Psychology is the study of the mind or the soul (from the word psyche)

Souls in the vegetative and sensitive orders cannot subsist of themselves, nor are they produced of themselves. Rather, they are no more than principles whereby the living thing exists and lives; and since they are wholly dependent upon matter, they are incidentally corrupted through the corruption of the composite.

4. **He has a theory of God**

- Thomas taught that God exists. He reached that conclusion through his faith justified by reason as influenced by Aristotle. God is unmoved mover and who causes all finite beings.
- The finite beings cannot exist by themselves without being moved by an infinite cause.
- We do not perceive by an immediate intuition that God exists, nor do we prove it a priori. But we do prove it a posteriori, i.e., from the things that have been created, following an argument from the effects to the cause

5. Thomas Aquinas has a theory of Metaphysics

Etymologically meta means going beyond and physcos means what is physical, nature, what can be observed. Metaphysic therefore is the study of the ultimate causes of beings or things. It is also the study of existence of beings

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Thomas says that the fundamental axioms of ontology are the principle of non-contradiction and the principle of causality. Therefore, any being that does not contradict these two laws could theoretically exist.

Thomas was concerned with definition of beings

The usage of "definition" that Thomas gives is the genus of the being, plus a difference that sets it apart from the genus itself. For instance, the Aristotelian definition of "man" is "rational animal"; its genus being animal, and what sets apart man from other animals is his rationality.

Beings

Existence is twofold: one is essential existence or the substantial existence of a thing, for example man exists, and this is existence simpliciter. The other is accidental existence, for example man is white, and this is existence secundum quid.

The principle Nature of being

In Thomist philosophy, the definition of a being is "that which is," which is composed of two parts: "which" refers to its quiddity (literally "whatness"), and "is" refers to its esse (the Latin infinitive verb "to be").

"Quiddity" is synonymous with essence, form and nature; whereas "esse" refers to the principle of the being's existence. In other words, a being is "an essence that exists."

Causality

Aristotle categorized causality into four subsets in the Metaphysics, which is an integral part of Thomism: these four are

The material cause, formal, efficient and final cause

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Thus, both Aristotle and Thomas conclude that there must be one uncaused Primary Mover whom they called the infinite cause or God.

5 proves of existence of God according to Thomas Aquinas

1. God is the unmoved mover;

2. God is the first cause who is responsible for all other causes (finite beings)

3. God is an impotent all powerful and does not need the power of finite being.

4. God is simple that is he is not a solid matter, he is the main spiritual being

5. God is omniscient-other beings has less knowledge from him.

NB St Thomas Aquinas was able to justify faith through reason. he argued that the Grace of God builds in Human nature. It does not destroy nature. More so the Grace of God elevates human nature and help it to move toward its own end which is heaven. This comes from Aristotelian Argument where he says; “all beings has and end ;

Every being moves towards its own end according to the mode of being” this motion (Motio is what St Thomas considered as Grace in his theological paradiem)

Reference- for a deeper understanding of Thomas contribution to philosophy refer to; (Jacques Maritain (1991); An Introduction to Philosophy)

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C. Third Period- Modern philosophy from 16" Ct to 19th Century

The period covered by what is termed as Modern Philosophy is mid-17th/18th Century to French Revolution – the age of Reason / Enlightenment. The preceding period: European Renaissance (14th-16th) and Protestant *Reformation (16th cent)*

What followed the modern period? It is the Industrial Revolution (late 18th - early 19th) Modern philosophy is contrasted with ancient and medieval philosophy in the past, with German Idealism and contemporary philosophy in the future.

It was a revolutionary period in all domains: Politics: Downfall of absolute kingdoms and feudal systems – revolutions and rise of democratic regimes (England, US, France). Religion: Downfall of Christendom as a unified political entity – last religious wars (Thirty Years war: 1618-48) and rise of tolerance. Science: Rise of modern science and technological progress (Copernicus, Kepler, Harvey, Descartes, Leibniz, Pascal, Boyle, and Newton). Enlighten, Economy and Society: Rise of individualism and capitalism. As one can imagine, all this does not come in a nice and easy way.

Although they were many philosophers in this period, both in Britain and continental Europe we shall pick one of the namely Immanuel Kant for the purpose of this unit.

Main Philosopher Immanuel Kant-(1724-1804)

A German idealist (in the 18th century) who revolutionalised the notion of knowledge or epistemology by saying that the human mind is the one that determines knowledge and not the knowing subject itself.

• To the questions; how do we know about the world? What is the nature of the world? Kant said that we must first give a critique of our faculties.

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• He asks, what it is possible for any mind like human mind to know? Hence his philosophy is often called the critique philosophy or Critique of Pure reason.

• Kant also tried to derive morality from reason alone, and to elaborate a notion of the self compatible with our position of free will.

Immanuel Kant (1724-1804)

Kant's most original contribution to philosophy is his "Copernican Revolution," that, as he puts it, it is the representation that makes the object possible rather than the object that makes the representation possible.

This introduced the human mind as an active originator of experience rather than just a passive recipient of perception. Kant always believed that the rational structure of the mind reflected the rational structure of the world, even of things-in-themselves -- that the "operating system" of the processor, by modern analogy, matched the operating system of reality. But Kant had no real argument for this -- the "Ideas" of reason just become "postulates" of morality.

Kant's theory]

Kant managed to provide, in phenomenal reality (phaenomena="appearances"), for a sphere for science that was distinct and separate from anything that would relate to morality or religion.

Science and religion

Kant taught that God and divine creation cannot be part of any truly scientific theory because both involve "unconditioned" realities, while science can only deal with conditioned realities.

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Kant Critique of Pure Reason (1781).

In this book cant's theory is that the fundamental activity of the mind, called "synthesis," is an activity of thought that applies certain concepts to a previously given perceptual datum from experience.

It is upon this theory that the Critique of Pure Reason was planned with its fundamental division between the "Transcendental Aesthetic," about the conditions of perception (what Kant called empirical "intuition"), and the "Transcendental Logic," about the conditions of thought

Kant realized that "synthesis" would have to produce, not just a structure of thought, but the entire structure of consciousness within which perception also occurs. Thus he says, "What is first given to us is appearance.

When combined with consciousness [Bewußtsein], it is called perception [Wahrnehmung]" (A 119-120). It is the structure of consciousness, through synthesis, that turns "appearances" into objects and perceptions, without which they would be nothing. Consequently Kant made synthesis a function of imagination rather than thought, as a bridge between thought and perception, though this creates its own confusions (it still depends on the forms of thought and is still treated in the Logic). This move occurred because Kant hit upon the idea that synthesis produced the unity that we actually find in "apperception," i.e. in the unity of consciousness -- everything I know, think, see, feel, remember, etc. belongs to my consciousness in one temporal stream of experience.

Synthesis therefore brings things into consciousness, making it possible for us to subsequently recognize that our consciousness exists and that there are things in it. Hume had described the result as "something betwixt unity and number," since it is paradoxically one thing and many things all at the same time.

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One benefit of Kant's theory is that for the first time in the history of philosophy there is an explanation that can account for the simple phenomenon of sleep. Descartes apparently did not realize that when he made thought the essence of soul, this ruled out a state of non-thought for the mind, i.e. sleep or unconsciousness.

The path to resolving the paradoxes of Kant's theory opens up with two basic realizations:

(1) Kant always believed that reason connected us directly to things-in-themselves,

(2) Kant's system is not a Cartesian theory of hidden, transcendent objects, but a version of empirical realism, that we are directly acquainted with real objects.

Kant's Moral Philosophy

Immanuel Kant argued that moral requirements are based on a standard of rationality he dubbed the "Categorical Imperative" (CI).

Immorality thus involves a violation of the Categorical Imperative and is thereby irrational. Other philosophers, such as Locke and Hobbes, had also argued that moral requirements are based on standards of rationality. However, these standards were either desire-based instrumental principles of rationality or based on sui generis rational intuitions. Kant agreed with many of his predecessors that an analysis of practical reason will reveal only the requirement that rational agents must conform to instrumental principles.

Yet he argued that conformity to the CI (a non-instrumental principle) and hence to moral requirements themselves, can nevertheless be shown to be essential to rational agency. This argument was based on his striking doctrine that a rational will

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must be regarded as autonomous, or free in the sense of being the author of the law that binds it.

The fundamental principle of morality — the CI — is none other than the law of an autonomous will. Thus, at the heart of Kant's moral philosophy is a conception of reason whose reach in practical affairs goes well beyond that of a Humean 'slave' to the passions. Moreover, it is the presence of this self-governing reason in each person that Kant thought offered decisive grounds for viewing each as possessed of equal worth and deserving of equal respect.

Metaphysics

Kant's most influential positions are found in The Groundwork of the Metaphysics of Morals (hereafter, which is found in The Critique of Practical Reason.

In this book he developed the following philosophical positions;

1. Aims and Methods of Moral Philosophy
2. Good Will, Moral Worth and Duty
3. Duty and Respect for Moral Law
4. Categorical and Hypothetical Imperatives
5. The Formula of the Universal Law of Nature
6. The Humanity Formula
7. The Autonomy Formula
8. The Kingdom of Ends Formula
9. The Unity of the Formulas
10. Autonomy
11. Virtue and Vice
12. Teleology or Deontology

Good Will, Moral Worth and Duty

Kant's analysis of commonsense ideas begins with the thought that the only thing good without qualification is a 'good will'. While the phrases 'he's good hearted', 'she's good natured' and 'she means well' are common, 'the good will' as Kant thinks of it is not the same as any of these ordinary notions. The idea of a good will is

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closer to the idea of a ‘good person’, or, more archaically, a ‘person of good will’.

Duty and Respect for Moral Law

According to Kant, what is singular about motivation by duty is that it consists of bare respect for lawfulness. What naturally comes to mind is this: Duties are created by rules or laws of some sort. For instance, the bylaws of a club lay down duties for its officers. City and state laws establish the duties of citizens.

Virtue and Vice

Kant defines virtue as “the moral strength of a human being's will in fulfilling his duty” (6:405) and vice as principled immorality. (6:390) This definition appears to put Kant's views on virtue at odds with classical views such as Aristotle's in several important respects. First, Kant's account of virtue presupposes an account of moral duty already in place.

Teleology or Deontology?

The received view is that Kant's moral philosophy is a deontological normative theory at least to this extent: it denies that right and wrong are in some way or other functions of goodness or badness. It denies, in other words, the central claim of teleological moral views. For instance, act consequentialism is one sort of teleological theory. It asserts that the right action is that action of all the alternatives available to the agent that has the best overall outcome. Here, the goodness of the outcome determines the rightness of an action. Another sort of teleological theory might focus instead on character traits.'Virtue ethics' asserts that a right action in any given circumstance is that action a virtuous person does or would perform in those circumstances. In this case, it is the goodness of the character of the person who does or would perform it that determines the rightness of an action. In both cases, as it were, the source or ground of rightness is goodness. And Kant's own views have typically been classified as deontological precisely

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because they have seemed to reverse this priority and deny just what such theories assert. Rightness, on the standard reading of Kant, is not grounded in the value of LEARNING OUTCOMES or character.

Theory of Knowledge

1. Awareness of reality
2. Apprehension of the reality
3. Comprehension of reality
4. Explanation of reality

D. Contemporary philosophy- from 19th Century up to date

Introduction

Contemporary philosophy is the present period in the history of Western philosophy beginning at the end of the 19th century with the professionalization of the discipline and the rise of analytic, continental philosophy which included; Marxism and existentialism which main protagonist was Soren Kierkegaard of Scandinavia. The phrase "contemporary philosophy" is a piece of technical terminology in philosophy that refers to a specific period in the history of Western philosophy. However, the phrase is often confused with modern philosophy (which refers to an earlier period in Western philosophy), postmodern philosophy (which refers to continental philosophers' criticisms of modern philosophy), and with a non-technical use of the phrase referring to any recent philosophic work. For the purpose of this unit we shall pick Alfred North Whitehead as a representative of contemporary philosophers because of his contribution in process philosophy and theology.

MAIN PHILOSOPHER-ALFRED NORTH WHITEHEAD

- A.N. Whitehead was an Englishman, born in Kent, England in 1861. His process thought was basically influenced by the collapse of Newtonian physics and secondly by the Heraclitus,

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a Greek Ancient philosopher who argued that things are a flux, and that change is the basic constituent in all things.

Process philosophy

- The genesis of Whitehead's process philosophy may be attributed to his having witnessed the shocking collapse of Newtonian physics, due mainly to Albert Einstein's work. His metaphysical views emerged in his 1920 *The Concept of Nature* and expanded in his 1925 '''***Science and the Modern World***''', also an important study in the history of ideas, and the role of science and mathematics in the rise of Western civilization.

- Indebted as he was to Henri Bergson's philosophy of change, Whitehead was also a Platonist who "saw the definite character of events as due to the "ingression" of timeless entities." In 1927, Whitehead was asked to give the Gifford Lectures at the University of Edinburgh. These were published in 1929 as *Process and Reality*, the book that founded process philosophy, a major contribution to Western metaphysics.

- *In his article on Process and Reality* is famous for its defense of theism, although Whitehead's God differs essentially from the revealed God of Abrahamic religions. Whitehead's Philosophy of Organism gave rise to process theology, thanks to Hartshorne, John B. Cobb, Jr, and David Ray Griffin.

- Some Christians and Jews find process theology a fruitful way of understanding God and the universe. Just as the entire universe is in constant flow and change, God, as source of the universe, is viewed as growing and changing. Whitehead's rejection of mind-body dualism is similar to elements in traditions such as Buddhism.

On the other hand, many Whitehead scholars read his work as providing a philosophical foundation for the social liberalism of the

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New Liberal movement that was prominent throughout Whitehead's adult life. Morris wrote that "...there is good reason for claiming that Whitehead shared the social and political ideals of the new liberals."

Whitehead and Heraclitus

- Whitehead believed the starting point of his philosophy was the flux of Heraclitus modified and supplemented by the thought of Aristotle. Whitehead did not see himself as a process philosopher but believed he was updating Heraclitus in the light of the mathematics and mathematical philosophers of his time. The key lecture is reproduced in *Process and Reality*.

- Using "all things flow" as the starting point for a "metaphysics of 'flux'", which he sees as implicit to various degrees in the philosophies of John Locke, David Hume and Immanuel Kant (but not Hegel), Whitehead does not present it as a mutually exclusive alternative to the "metaphysics of 'substance'" but as complementary.

- The latter "spatializes the universe" (according to Henri Bergson) but this is "the shortest route to a clear-cut philosophy" such as the Analytic Geometry of Descartes. The substance metaphysics is of less interest to Whitehead.

- Proclaiming that Newton "brusquely ordered fluency back into the world" with his Theory of Fluxions (the derivatives of differential calculus) Whitehead launches into an innovative elaboration of Heraclitus' upward-downward way, relying especially on Aristotle's theory of act and potency.

- The way becomes the simultaneous occurrence of two processes: "concrescence" (in place of the upward) and transition (in place of the downward). The former is the unification of "particular

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existents" into new particular existents also termed "actual occasions" or "actual entities."

- In this process the final cause of the new unity is predominant. Transition is the "perishing of the process" (concrescence) in such a way as to leave the new existent as an "original element" of future new unities. This latter process is the "vehicle of the efficient causes" and expresses the "immortal past."

- As in Heraclitus, a concrescence never reaches the unity of its final cause; hence Whitehead uses the term "presupposed actual occasions", which are "falsifications." An object therefore is identified with its concrescence; there is no other. The process of transforming "alien" entities into "data" for a new concrescence is termed a "feeling."

- Whitehead thus builds up statements that are scarcely less obscure, if at all, than those of Heraclitus: "... an actual occasion is a concrescence affected by a process of feelings."

- In contrast to the becoming of Aristotle, a concrescence never results in the static act toward which it tends, but it does reach a "culmination" in which "all indetermination as to the realization of possibilities has been eliminated." This "evaporation of all indetermination" is the "satisfaction" of the feeling.

- To explain the passage of the actual moment through time (the upward-downward way) Whitehead thus resorts to a unique blend of Heraclitus' flow and Aristotle's act and potency. The potency of Aristotle is the substrate in which all possibility resides, from which comes the actual or determinate and specifically empowered beings by a process called "to become." Whitehead refers to the potency under the aegis of the future, or yet to come, as "reality."

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- The reduction of the potential to the actual occurs in two processes: macroscopic, "the transition from attained actuality to actuality in attainment" and microscopic (concrescence), the "conversion of conditions which are merely real into determinate actualities." The past is "a nexus of actuality", which grows into what is currently the future.

- The community of actual things is an organism; but it is not a static organism. It is an incompletion in process of production. Unlike the perennial substance philosophers, Whitehead took a stand against the changeless of things. Things change even the infinite God change in the process of being and becoming.

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Unit summary

Summary

In this topic, we started by explaining to the students the genesis and evolution of philosophy from Greece. The fundamental questions that provoked philosophy was; what is the ultimate cause of things. The Greek philosophers made tremendous contribution in answer to this question. The main philosopher in this first Epoch was Aristotle who summarised the work of philosophers before him namely; pre-socratic philosophers, sopihist, Socrates and Plato. He went further by contributing the theory of causes (Metaphysics), ethics, epistemology and politics among others.

The second epoch was dominated by many movements and ideas not to mention the expansions of the Muslim faith in the middle East and Europe. This brought the writings of Greek philosophers to the Western European.

St Thomas Aquinas read the book of Aristotle and was able to explain that faith and reason can work together. This was the beginning and expansion of Universities which became centres of study. Thomistic thought became crucial especially in the Catholic Church in the year that followed.

In the same period humanism, renaissance, reformation brought alot independent thinking especially in the universities. Science also widened its impact in the society. This is also the beginning of the era of exploration and missionary activities from Europe to other parts of the world.

In the third epoch in the evolution of philosophy, many philosophers came with the new and modern ideas some of which criticised the church and even rejected God and emphasised human reason. Philosophers such as Immanuel Kant, George Hegel, John Lock and Karl Marx became predominant.

In the forth epoch which we have called Contemporary period, new ideas also sprang up such as existentialism and in later years the

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process thought which was advanced by Alfred North Whitehead. The purpose of this topic was to give the students an overview of the main trends in the history of philosophy so that he can be empowered what is useful and also to come up with a reasonable assessment of the past as he moves forward with the modern worldview of IT revolution.

Task

Task

1. Bertrand Russell, a German modern philosopher gives the account of the Athenian charges against Socrates 'Socrates is an evil-doer and a curious person, searching for things under the earth and above the heavens, and making the worse appear the better cause, and teaching this to others" – especially the youth of Athens) *(See B. Russell- A history of Western Philosophy pg 84). Reflect on this statement and what it means today in terms of teachers, students, and importance of learning for the youth.*
2. Explain Socrates philosophical thought.
3. Demonstrate the difficulty of distinguishing; Socrates philosophy from Plato
4. Show how the Socratic method of posing questions can be relevant to today both the classroom and developing projects of other people
5. **Philosophical Activities and self learning on line (Google /YouTube)**

    - *Visit YouTube and enter "History of Western philosophy part 1 of B" Dr. David Evans of Queven University Belfast. Follow the talk to see the issues that philosophers have wrested with since Thales of Mellitus.*

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Assessment

Assessment

1. *(a) State the various periods of the history of philosophy*

   (b) Pick any one period in (a) and indicate its focus and Relevance to the society.

2. *(a) Define the terms Skepticism, Rationalism, Empiricism and Idealism how are these relevant to the academic life and society?.*

3. *(a) How was the "materialistic" answers given by Milesian to the question of ultimate constituent of reality philosophical*

   (b) Using a sketch show Aristotle's attempt to answer the Milesian question given birth to the doctrine of causes.

4. *(a) Illustrate with explanation the division of western philosophy.*

   (b) Why is the study history of philosophy important on our modern society?

   (c) Show the link between the following philosophers (i) Hume (ii) Kant (iii) Hegel (iv) Marx.

5. *(a) Describe how medieval thinking contributed to the origin of universities.*

   (b) Identify features in our contemporary universities that are reminiscent of their medieval origin.

6. *(a) Explain any one social contribution of philosophy in the following ages:*

   (i) Ancient

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(ii) Medieval

(iii) Modern

(iv) Contemporary

6. Using a diagram show how Aristotle summarized the pre-Socratic search for the ultimate cause of reality

7. Discuss how seven Ancient Greek philosophers can be compared with the African sages

8. Show how the Socratic questioning method can be used to elevate poverty in poverished areas in Kenya today.

9. Discuss the contribution of Aristotle in his teaching on causes, ethics and politics. Explain their relevance for today's world.

10. Faith and reason are not opposing one another; explain this statement in view of the teaching of St Thomas Aquinas

11. Discuss the Kantian relevance and irrelevance of Kantian teaching on ethics and reason today.

12. Explain the contribution of Alfred North White head and how he was influenced by Heraclitus on change and process.

13. In your considered view, explain the importance of History of philosophy to those who detest today

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Topic 4

THEMATIC INTRODUCTION TO PHILOSOPHY

Introduction

This topic is a treatise of three subtopics namely; Philosophical models, mind body problem, and cause, effect, determinism and freedom. The first subtopic of Philosophical models is critical because a student must know what a model is; A model and a theory are very closely connected but they have also differences as it will be shown in the following explanations. Models of philosophy are very applicable to students studying business in the university and also their future career in the job market. They are also research friendly. Secondly the mind body problem is one of the problems which have preoccupied the philosophers of the mind for centuries. For this reason the students will be given answers to questions such as; what is the relationship between mind and body? Is their composition different? Personal identity; what makes you the person you are? The third subtopic is cause, determinism and freedom. The basic questions in this area are; Are your actions and decisions part of the chain of cause and effects studied by physics? If so, does that mean you never act freely? Is a human being determined like a robot? Can computers think? If determinism is true, is a human being free and responsible of his actions? What is crime and criminology? What is insecurity and Security management? What is the role of law and ethical systems in resolving crimes and insecurity nationally and internationally? How can a university student obtain skills to solve crime relates cases in business, administration, interior security management and society at large. The tasks, assignments and references given at the end of the topic will test the students whether he/she has understood the content and the ability to apply the knowledge for his academic progression.

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Upon completion of this unit you will be able to:

LEARNING OUTCOMES

- Identify and articulate philosophical themes and issues.
- define what a model and a theory is
- to explain and give relevance of each philosophical model
- Give what are acceptable and unacceptable behaviors
- Trace the historical evaluation of the themes in the history of philosophy.
- define the terms cause, effect, freedom and Determinism
- obtain philosophical, ethical and legal skills in order to offer suggestions for resolving crime related cases in business, administration, interior security management and the society
- Indicate their relevance in the society and especially in the area of science and technology

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Terminology

Model	A systematic description of an object or phenomenon also understood as an example that explains complex realities
theory	A set of statements or principles devised to explain a group of facts or phenomena.
Mind body problem ,	Is the mind simply a product of the biological, physical brain or is it rather a product of nonmaterial, nonphysical forces?
Monism	Monism describes a belief in one substance. Is a doctrine that hold that there is only one principle that hold the body mind and soul together
Dualism	It is a view that implies that there are two separate and distinct substances that make up a human being: mind and body.
cause, effect,	the cause is the sum total of the condition positive and negative taken together to produce something new (like starting a car). What is produced is the effect that means every effect have a cause
freedom	Is the ability for the human being to do something or to act without any force from outside self therefore the doer of the action is the owner of the act for that reason responsible for it.
Determinism	is the theory that claims that **every effect** is produced by' necessary causes, so that nothing

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	occurs as a result of **free Will**, whether **divine or human** .For this reason determinism sees human being as robot which is not responsible for the action
Crime	Crime is an act harmful not only to some individual, but also to the community or the state (a public wrong). Such acts are forbidden and punishable by law. The term **crime** does not, in modern times, have any simple and universally accepted definition, but one definition is that a **crime**, also called an **offence** or a **criminal offence.**
Criminology	**Criminology** (from Latin *crīmen*, "accusation"; and Greek -λογία, *-logia*) is the scientific study of the nature, extent, causes, control, and prevention of criminal behavior in both the individual and in society. Criminology is an interdisciplinary field in the behavioral sciences, drawing especially upon the research of sociologists (particularly in the sociology of deviance), psychologists and psychiatrists, social anthropologists as well as on writings in law.
Security	Security is the degree of resistance to, or protection from, harm. It applies to any vulnerable and valuable asset, such as a person, dwelling, community, nation, or organization.
Management	Management in all business and organizational activities is the act of coordinating the efforts

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	of people to accomplish desired goals and objectives using available resources efficiently and effectively. Management comprises planning, organizing, staffing, leading or directing, and controlling an organization (a group of one or more people or entities) or effort for the purpose of accomplishing a goal. Resourcing encompasses the deployment and manipulation of human resources, financial resources, technological resources, and natural resources.
Forensic	Forensic means pertaining to, connected with, or used in courts of law or public discussion and debate. It is also adapted or suited to argumentation; rhetorical. Forensics therefore means the art or study of argumentation and formal debate.
Insecurity	Insecurity is lack of confidence or assurance; self-doubt: He is plagued by insecurity. The quality or state of being insecure; instability: the insecurity of her financial position.
Hacker	In the computer security context, a **hacker** is someone who seeks and exploits weaknesses in a computer system or computer network. Hackers may be motivated by a multitude of reasons, such as profit, protest, or challenge. The subculture that has evolved around hackers is often referred to as the computer underground and is now a known community.

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What is a Model?

A schematic description of a system, theory, or phenomenon that accounts for its known or inferred properties and may be used for further study of its characteristics: a model of generative grammar; a model of an atom; an economic model. One serving as an example to be imitated or compared: a model of decorum. A systematic description of an object or phenomenon that shares important characteristics with the object or phenomenon. Scientific models can be material, visual, mathematical, or computational and are often used in the construction of scientific theories.

What is a Theory

1. A set of statements or principles devised to explain a group of facts or phenomena, especially one that has been repeatedly tested or is widely accepted and can be used to make predictions about natural phenomena. A theory is a system of rules, procedures, and assumptions used to produce a result

2. The branch of a science or art consisting of its explanatory statements, accepted principles, and methods of analysis, as opposed to practice: a fine musician who had never studied theory.

An assumption based on limited information or knowledge; a conjecture.

A. PHILOSOPHICAL MODELS

Skepticism

• Etymological definition. We start with Greek words "**Skeptikos**" which means, thoughtful, reflective, and curious from **Skeptesthai**, to consider, to examine, to look carefully about. A Skeptic is therefore one who suspends judgment about something because of doubt and or because he is waiting for a more or better evidence. One whose attitude is critical; and usually destructively so. A disbeliever. One who has doubts or does not believe in doctrine. One who believes in Skepticism or use it as philosophical method.

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Skepticism, it is a state of doubting, suspension of a judgment, a state of disbelief. Skepticism believed among other things that knowledge of what is information about reality, and what is correct information, is impossible.

Idealism

Idealism is a term with several related meanings. It comes via idea from the Greek idein meaning "**to see**".

In ordinary use, as when speaking of Woodrow Wilson's political idealism, it generally suggests the priority of ideals, principles, values, and goals over concrete realities. Idealism is any system or theory that maintains that the real is of the nature of thought or that the object of external perception consists of ideas. Idealism is the cherishing or pursuit of high or noble principles, purposes, goals, etc. and also is the tendency to represent things in an ideal form, or as they might or should be rather than as they are, with emphasis on values. In philosophy, idealism is the group of philosophies which assert that reality, or reality as we can know it, is fundamentally mental, mentally constructed, or otherwise immaterial. Idealism manifests as a skepticism about the possibility of knowing any mind-independent thing.

Idealism emphasizes how human ideas — especially beliefs and values- shape society. Idealism goes further, asserting that all entities are composed of mind or spirit. Idealism thus rejects physicalist and dualist theories that fail to ascribe priority to the mind. Idealists are understood to represent the world as it might or should be, unlike pragmatists, who focus on the world as it presently is.

Any philosophy that assigns crucial importance to the ideal or spiritual realm in its account of human existence may be termed "idealist".

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Sophism

Sophism: comes from the Greek word, Sophisma, “skillful act”, “a clever device”, “a sly trick”, “a captious argument”, “a quibble”, “a FALLACY”. A specious and subtle argument, usually presented as a formal argument, that is intended to deceive and/or mislead. **Sophistes**: Gk ., “a master of one’s craft or art,” “one adept at doing (or teaching) something”. Used synonymously with the Greek word phronimos, “one who is clever in matters of life,” and with sophos, “a wise man” In Athens, “sophists” were used specifically to refer to a Sophist (a professor, a teacher) who taught grammar, Rhetoric, Political affairs, logic, law, mathematics literary and linguistic analysis. At first the Sophists were held in high respect. For a variety of reasons they fell into ill repute and the word Sophists came to mean “a cheat” or “a quibbler” (or both). **Sophisticated**; One who is complicated in dressing, speech, in behaviour, self-styled in character, seeking attraction from others, not easily understood.

Some of the main ideas of the Sophists;

- **The relatively of sense perception**: The individual is the measure of all things. Things are as one says they are and see them as being. **The relatively of knowledge**; Knowledge and truth are relative to the social, cultural and unique personal predispositions of the individual. There is no absolute truth. **The denial of knowledge of any ultimate reality behind our sensations**; The natural world can only be known in terms of those sensations that appear to our consciousness. There is no reality such as a WORLD SOUL or universal mind behind the phenomena as they appear to and are interpreted by our sensations and perceptions.
- **Empiricism**; all knowledge is ultimately based on our direct and immediate experiences as they occur to us in consciousness.

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Characteristics of the Sophists

Sophists were anything but wise men. They were not interested with wisdom like the earlier Greek philosophers (sages-like Thales, Anaximander, Pythagoras, Hieraclitus etc) -

- Sophists accumulated honour and wealth as they taught requesting a fee.
- They were lectures and teachers of every branch of learning (known then), like supermen wanted to be adored by society. They were facts of all trade and masters of none. They sought the advantage conferred by knowledge without seeking the truth. They liked power, pronounce or intellectual pleasure. They put themselves forward as rationalists and walking Encyclopedia to every question, they thought they had an answer ready. They cultivated most assiduously law, history, casuistry, politics and Rhetoric
- They considered the art of refusing and disapproving every argument by skillful arguments- the pros- and cons of every question. During their days knowledge which had been sought by sages before them), lost true sight of its true purpose which is love of wisdom. They lacked discipline and restraint in handling ideas. Sophists brought an era of "bankruptcy of speculative thought a crisis'. This was a period of crisis in the history of Greek philosophical thought a corruption philosophy. Socrates, who was born in this period, emerged from it and put philosophy where it belongs. He gave his lectures without a fee because he was interested to pursue truth for its own sake being with the youth of Athens.

Empiricism

The English term "empiric" derives from the Greek word emperia, which is cognate with and translates to the Latin experientia, from which we derive the word "experience" and the related "experiment". The term was used of the Empiric

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school of ancient Greek medical practitioners, who rejected the doctrines of the (Dogmatic school), preferring to rely on the observation of phenomena. Empiricism is a theory of knowledge that asserts that knowledge comes only or primarily from sensory experience. One of several views of epistemology, the study of human knowledge, along with rationalism, idealism and historicism, empiricism emphasizes the role of experience and evidence, especially sensory perception, in the formation of ideas, over the notion of innate ideas or traditions. Empiricism in the philosophy of science emphasizes evidence, especially as discovered in experiments. It is a fundamental part of the scientific method that all hypotheses and theories must be tested against observations of the natural world rather than resting solely on a priori reasoning, intuition, or revelation.

Philosophers associated with empiricism include Aristotle, Thomas Hobbes, John Locke, Francis Bacon,George Berkeley

Empirical method

A central concept in science and the scientific method is that it must be empirically based on the evidence of the senses. Both natural and social sciences use working hypotheses that are testable by observation and experiment. The term semi-empirical is sometimes used to describe theoretical methods that make use of basic axioms, established scientific laws, and previous experimental results in order to engage in reasoned model building and theoretical inquiry. Philosophical empiricists hold no knowledge to be properly inferred or deduced unless it is derived from one's sense-based experience. This view is commonly contrasted with rationalism, which asserts that knowledge may be derived from reason independently of the senses. For example John Locke held that

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some knowledge (e.g. knowledge of God's existence) could be arrived at through intuition and reasoning alone

Rationalism

Rationalism is;

- the principle or habit of accepting reason as the supreme authority in matters of opinion, belief, or conduct.
- the doctrine that reason alone is a source of knowledge and is independent of experience. Doctrine that all knowledge is expressible in self-evident propositions or their consequences. Etymologically from the Latin word ratio, which means, reason, from reri, ratus Ip reckom, to think. Rationalism is "any view appealing to reason as a source of knowledge or justification." In more technical terms, it is a method or a theory "in which the criterion of the truth is not sensory but intellectual and deductive." Different degrees of emphasis on this method or theory lead to a range of rationalist standpoints, from the moderate position "that reason has precedence over other ways of acquiring knowledge" to the more extreme position that reason is "the unique path to knowledge." Rationalism should not be confused with rationality, nor with rationalization.
- In politics, Rationalism is a development of the Enlightenment that emphasizes a "politics of reason" centred upon support of the concepts of rational choice, utilitarianism, secularism, and irreligion; this has especially been promoted by liberalism. Rationalism comes in various versions and makes wider or narrower claims. The idea underlying most versions is that reason is the most characteristic faculty of *Homo sapiens (wise/intelligent human being).* the Enlightenment period 18th century i.e. Immanuel Kant, Voltaire and John Locke explained rationalism in a radical way because they put reason as the only basis of explaining everything including God. Enlightenment taught that ideas are proven, absolutely certain, and fully

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justified by rigorous proof. Science begins with rejecting all doubtful ideas.

Existentialism

Existentialism is a 20th century philosophy concerned with human existence, finding self, and the meaning of life through free will, choice, and personal responsibility. The belief that people are searching to find out who and what they are throughout life as they make choices based on their experiences, beliefs, and outlook without the help of laws, ethnic rules, or traditions. Existentialism then stresses that a person's judgment is the determining factor for what is to be believed rather than by religious or secular world values.

Existentialism is generally considered to be the philosophical and cultural movement which holds that the starting point of philosophical thinking must be the individual and the experiences of the individual; that moral thinking and scientific thinking together do not suffice to understand human existence, and, therefore, that a further set of categories, governed by the norm of *authenticity*, is necessary to understand human existence. (*Authenticity*, in the context of **existentialism**, is being true to one's own personality, spirit, or character.)

Søren Kierkegaard (From Denmark)-Main Founder of Existentialism

- Existentialism began in the mid-19th century as a reaction against then-dominant systematic philosophies, with Søren Kierkegaard generally considered to be the first existentialist philosopher. Opposed to Hegelianism and Kantianism, Kierkegaard posited that it is the individual who is solely responsible for giving meaning to life and for living life passionately and sincerely. According to Soren Kierkegaard. Existentialism became popular in the years following World War II and influenced a range of disciplines besides

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philosophy, including theology, drama, art, literature, and psychology. Existentialists generally regard traditional systematic or academic philosophies, in both style and content, as too abstract and remote from concrete human experience. According to Soren Kierkegaard, the universe does not provide moral values. Moral values are concentrated by humans in the context of being responsible for their actions and for the actions of others. Individuals' actions are unpredictable. individuals have complete freedom of the will to make choices.

- It is also noted that Kierkegaard was a Lutheran who believed in personal salvation by Jesus Christ. Some philosophers contend that his teaching of existentialism was more influenced and shaped by his Christian Lutheran faith and moral values. Scholars generally consider the views of existentialist philosophers to be profoundly different from one another relative to other philosophies. Criticisms of existentialist philosophers include the assertions that they confuse their use of terminology and contradict themselves.

Realism

Realism it is a philosophical position that holds that human mind, always perceives what is real; what you see is what is real.

The theory that universals (essences, abstract concepts, general terms) exist in reality independently of our commonsense universals exist in the external world even when not perceived. The theory that which is known about a thing exists in the thing known and would exist without the knower. The attempt to see things as they are without idealization, speculation. The dedication of facts regardless of how unpleasant they may be. Plato and Aristotle contented in this field.

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B. BODY/MIND PROBLEM

The mind / body problem is the problem facing philosophers of the mind:

- Is the mind simply a product of the biological, physical brain or is it rather a product of nonmaterial, nonphysical forces? Those who answer with the latter are dualists, arguing that the mind and the brain are a dual system of two very different things. Those who answer with the former are materialists of one sort or another.

Basic questions of mind body problem

The philosophy of mind is concerned with the problems associated with the functioning of the mind or brain. Such problems can take on many different aspects, for instance:

• Is the mind separate from the brain, or a by-product of it?
• Is there such a thing as a permanent self or soul?
• What is consciousness?
• Is artificial intelligence possible?

This module will look at these and other related problems.

Theories of Mind-body relationship

(a) Interactionism:

Mind Body

Both of them body and mind are separate but affect one another.

Problem: How can the two essentially different entities interact?

(b) Parallelism

Mental and physical relations are from human being experience equally real but there is no interaction or casual relationship between them. They merely accompany each other in time.

This is the position of Leibniz 1646-1716 in his theory of pre established

(c) Double- aspect theory

Mind and body are actually two aspects of one reality.

Body Mind

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(d) Contemporary identity theory

This theory holds that mental activities are identical with brain activities. It was brought forward by J.J.C. SMART. It claims that future scientific investigations will reveal this.

Monism and Dualism

a) Types of Monism

Monism describes a belief in one substance. It can be used in two distinct ways:

To describe the view that only matter, or the physical body, exist. To describe the view that only mind, or spirit, exist. The first option is called "materialism" or "physicalism"; the second option is called "idealism". Whilst few people accept the idealist viewpoint, materialism is quite a widely held view. The main task for the materialists is to show that consciousness and the mind can be accounted for in terms of properties of matter and the functioning of a physical substance: the brain.

In short, ***monism holds that there is only one principle governing the body, mind and soul.*** This is to say one cannot separate the physical body from the spiritual that is soul and mind (intellect)

b) What is dualism?

As the name implies, it is a view that implies that there are two separate and distinct substances that make up a human being: mind and body. In religious terms, the mind is sometimes equated with the soul - with Plato and Aristotle, for instance, where the Greek term nous is used to describe the part of the individual that survives death. For the purposes of this chapter, the term "mind" is used as a general term to cover any conscious substance that is separate from the physical body.

Popular dualism

Perhaps the best way to introduce the philosophy of mind is to look at the most popular theory: **dualism** which is the most popular theory of mind in that:

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• Most non-philosophers hold to this view, most religious believers hold to this view.

• It is probably the oldest and most widespread theory of mind

Summary of Monism and Dualism

• Theories of mind tend to fall into one of two main categories: monist and dualist.

• Monism can be further subdivided into materialism and idealism.

Modern Technology and the Mind

Modern technology allows us to map brain activity to specific areas of the brain. MRI (Magnetic Resonance Imaging) and FMRI (Functional Magnetic Resonance Imaging) have allowed scientists to study the structure and activity of the brain in detail. MRI scans work by creating a magnetic field around the thing being scanned and induces different chemical elements to emit radio waves This will give a 2D cross section of the internal structures of the brain which can then be built up into a 3D one. FMRI works in more or less the same way as MRI except that it is also able to track blood flow. This allows us to see which areas of the brain are active when certain prescribed activities are performed and is therefore especially useful in the study of brain function.

Philosophy of mind and science

• Humans are corporeal beings and, as such, they are subject to examination and description by the natural sciences. Since mental processes are intimately related to bodily processes, the descriptions that the natural sciences furnish of human beings play an important role in the philosophy of mind.

Computer science; do computers have the mind?

• Computer science concerns itself with the automatic processing of information (or at least with physical systems of symbols to which information is assigned) by means of such things as computers.

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- Could they, someday, come to have what we call a mind? This question has been propelled into the forefront of much philosophical debate because of investigations in the field of artificial intelligence.

C. CAUSE, EFFECT, DETERMINISM AND FREEDOM

a) What is a cause?

- When we say that drafts cause colds, or that the striking a match causes it to light. What do we mean by the word cause? What, precisely, are we saying about the relation of the **Cause C to the effect E**, when we say that C causes E. We want to know what characteristics a C must have in order to cause E.

b) Necessary Connection

You must be in by midnight... This is an Imperative sense of must.

Inference: Often must is used in the context of inference; If P is true, and P implies Q then Q must be true.

Here we mean that is **logically** deducible from the premises given. We are saying that Q must be true if P is true and P implies Q. In this case, the inference is deductive, and the must is one of the logical necessity.

Often, **must** is used to indicate a **necessary condition**.

- **A** is a necessary condition for **B** when, in the absence of A, B never occurs.
- Oxygen is a necessary condition for human life, that is, in the absence of oxygen human life would be impossible.

c) Cause as constant Conjunction

- David Hume said: "Causality in effect; in merely constant connection" or
- C cause E means that the same C is constantly conjoined with E, or C is regularly followed by E i.e. that friction cause heat?
- That **lightening** cause thunder. For **Hume causality** is not **necessary connection**

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Causality is constant conjunction among events.

The difference between a mere **temporal sequence** and a **causal condition** is regularity, the informally of the latter. If C is regularly followed by E, then C is the cause of E.

The cause Principle

a) The Empirical Interpretation; The failure to find cause is evidence against the principle.

b) The a priori interpretation;Many people have held that the causal Principle is not open to imperial disproof at all but is a necessary truth. If there is a difference in the C, there is a difference in E

c) The causal Principle as a leading principle of scientific investigation

The causal Principle is neither a posteriori (an empirical statement) nor a priori, because it not a proposition at all, and not being a proposition, it is neither true nor false.

- The causal principle happens as a rule - the **Scientific guess**.
- An enterprise which is governed by rules.
- The causal principle is a **kind of leading principles of scientific investigation.**
- By employing it, we are led to find more and more the causal conditions.

FREEDOM

In a negative sense.

1. Freedom means

- The absence of constraint. Obscene of coercion-We are free in a sense that no one is forcing us to do something against our will. Not acting by compulsion or duress. Freedom in this sense is referred to liberty in coatria- liberte (French)

b). **Positive Sense**

- To mean, roughly the same ability. We are free, not from restraints but to do, certain things
- You are free to do certain things if you choose to do them.

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NB: One is completely free.

Your Act

- You act is caused - by your freedom
- It is caused by your decision to do it.
- Decision leads to Act

What **greater freedom** could you want than that your acts be caused by your decision? But if our decisions are caused, we are not free.

Problems

But if every event is caused, our decisions are also caused. If they are caused, how can we be free? Asks the determinist.

DETERMINISM

1. If everything that happens has a cause, then we live in a **deterministic universe**, or in other words, **determinism is true** and if **determinism is true**, then it is believed there is no **room for human freedom**.
2. Determinism is the theory that claims that **every effect** is produced by' necessary causes, so that nothing occurs as a result of **free Will**, whether **divine or human**.
   - Natural determinism holds that the human will is impelled by nature or environment, so that people are **no more free** than irrational animals. As a philosophy of being, natural determinism is a form of pantheism that the whole universe arose necessarily and riot by the free decision of Gods creative will (eg. Latin. Determiner to limit, to direct, arrange, order).

Determinism, absolute

A philosophy that denies free will either in God or in human being. Determinism teaches that human actions are a result of cause and effect and not as a result of **free will**. That human beings are **like Rock** which is acted upon by other forces — and directed. That the human beings are like robots and they are directed to do what they do by other cause, beyond their control. The **person is becoming more** and **more like a stone**, **He may fancy that he is free, but**

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this is delusion -He is no more than the stone is. The forces that are acting upon how are more complex then those acting on the stone. That every moment of his persons life is **determined**

Yet it is full of **confusion**. It has many errors - for examples, three of the concepts used in it.

- Causality o Compulsion o Predictability

<u>Human Freedom</u>

If every event is determined (caused), the objection arises of;

a) How is human freedom possible?

b). Everything that happens is caused by previously existing conditions and those in turn are caused by conditions prior to them, and so on, **Indefinitely**. But if your every action is caused, how can you be free.

Determined means that;

- We were not part to our action, we were merely acted upon, that we were mere spectators of cause of events and happens, in spite of us

This of course is false according to many philosophers of ethics.

If determinism is true, every event that occurs, including every human action, is necessitated by conditions and events that occurred prior to it.

How is human freedom possible if everything occurs by necessity?

But if everything is caused, is our own action caused?

Determinists say. "Yes" But; we say I cause my action. And my actions are caused by me, I caused my actions, "is the cornerstone of freedom.

Determinism as incompatible with freedom

- I want to know whether this person with just those characteristics being just as I am now would have done differently. Nothing less than this is what freedom requires and writers have testified to the

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fact we believe ourselves to be self determining beings who are sometimes the cause of their own behaviour.

Free Will and Determinism

The conflict between free will and determinism is one of the **oldest and most** difficult problems in the history of Philosophy.

PROBLEM: the problem is this;

(a) I think of myself as free, at least within my limits to choose what I will do. To choose what I will do and how I will do it.
(b) The notion that I am free to choose is important to me when I am trying to decide what to do. It is also important when I am trying to judge whether I am responsible for what I do.
(c) But I do not consider myself responsible for reflex actions like beating of my heart etc.

THOMAS HOBBES THEORY OF DETERMINISM

1. Hobbes a scientist argued all things including thought in my mind consist of the **motions of atoms**. And the motions of atoms obey the universal laws of physics in which there seems to be no room for choice or freedom.

2. So Hobbes thesis is that there is sort of free will in this sense. According to Hobbes, there is what **actually happens.**

3. First, atoms from outside the body, strike the various sense organs of the body (eyes, ears etc)

4. They set sympathizing vibrations in the sense cells which are carried to the brains

5. The brain atoms rattle about bumping into one another triggering little beginning motions towards or away from something outside the body. These to in and fro-in these **bumping** and **rebounding** are what I call thinking what I am going to do or deliberately do.

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6. So long as this process is going on, I am under the illusion that I am free because the motions are too small and quick for me to observe them.

7. According to Hobbes, when I say that a man is free, all I mean is that nothing **external to him stood in the way** of his doing what he was inclined to do.

8. But his inclination itself is of cause **causally determined** as is everything in the natural world.

NB; A student is urged to evaluate Hobbes thinking and consider why he would agree or disagree with his new teachings.

THE IDEA OF AUTONOMY AND HETERONOMY BY KANT

Autonomy

- According to Kant; Autonomy means that a man is;
- Self determined,
- Self legislating/rule by self,
- Self consciousness
- Self guided; dear to think for yourself.

Kant urged everyman to dare to think for himself so that he can be autonomous or self driven.

For Kant, **reason** is the centre bolt of the main campus of man's autonomy.

Kant urged every person; "you are a law unto yourself, therefore, a reasonable man obeys laws which he has made for himself"

Heteronomy

Hetero- other Normos- Rule /Law

Heteronomy according to Kant is rule by others. Kant attacked rules given by others i.e. state, church even God. This was the beginning Atheism.

NB; A student is urged to evaluate Kant's thinking and consider why he would agree or disagree with his new teachings.

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D. PHILOSOPHY OF CRIME, CRIMINOLOGYAND SECURITY MANAGEMENT

Introduction

In this unit, we define philosophy as love of wisdom. We also noted that philosophy has many branches and methodologies in its pursuit of wisdom. In this subtopic we shall consider the impact of philosophy (especially metaphysics which have the theory of ultimate causes of things, epistemology and logic which have a theory of knowledge and finally ethics or morality which focuses on the theory of value in terms of right and wrong, praiseworthy and blameworthy moral agent.

Crimes, criminology, conflict resolutions and insecurity management cannot be studied fully without anchoring them on a sound philosophical bases or pursuit. In this subsection, we shall only highlight some of the basic issues connected with crimes, criminology, insecurity and above all security management in view of living in a secure world and society. In this regard, the legal systems and ethical values and codes are critical. Tasks, assignments and references of this subtopic will be provided.

CRIME

Crime is an act harmful not only to some individual, but also to the community or the state (a public wrong). Such acts are forbidden and punishable by law. The term **crime** does not, in modern times, have any simple and universally accepted definition, but one definition is that a **crime**, also called an **offence** or a **criminal offence**.

Types of Crimes

The following list includes but not limited to crimes that can be found in the world and also in the Kenya context. But is should not mean that some crimes are more general, rampant in some continents, cities and also in different societies.

List of Crimes

- Murder (including abortion and Euthanasia in some countries)

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- Extra judicial killings
- Robbery with or without violence
- Rape
- Theft (from petty to mega economic crimes)
- Terrorism
- Bribery
- Fraud
- Pilfering
- Plagiarism
- Extortion
- Carjacking
- Political crime (ethnic clashes)
- Drug and substance abuse
- Adultery in marriage (unfaithfulness in relationships)
- Impunity
- Excess use of force

The above crimes have legal, religious and cultural dimensions which must be considered.

Cause of Crimes in many countries and societies

Many countries worldwide have been fighting against so many issues since its independence. Some of these issues include the lack of education, poverty, the lack of jobs and many others. However, the toughest among them is crime. The following are some of the most common causes of crime.

1) Poverty- which comes due to rich few and majority who are poor
2) High population growth
3) Lack of education.
4) Not having good role models.
5) Peer pressure.
6) Drug and substance abuse.

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7) Domestic violence

8) Scarcity of resources such as water, grass in pastoralist communities

9) Domination of political leadership by one community against minority or majority

10) Dictatorship which may lead to a revolution and shedding of blood

11) Torture of whistleblowers and those who speak for the voiceless (the Jews murdered and tortured in Germany by Hitler during the Second World War.

12) Religious supremacy and triumphalism like in Northern Ireland, Egypt, former Sudan and some Asian Muslim countries

Common Crimes in Kenya

There is a high rate of **crime** in all regions of **Kenya**, particularly in Nairobi, Mombasa, Kisumu, and coastal beach resorts. There are regular reports of attacks against tourists by groups of armed assailants. However, the commonest crime in Kenya is carjacking so the criminal can commit an armed robbery. "Snatch and run" crimes are becoming more common on city streets.

1. Carjacking
2. Theft and banditry
3. Political crime
4. Terrorism
5. Drug abuse

CRIMINOLOGY

Criminology (from Latin *crīmen*, "accusation"; and Greek, *-logia*) is the scientific study of the nature, extent, causes, control, and prevention of criminal behavior in both the individual and in society. Criminology is an interdisciplinary field in the behavioral sciences, drawing especially upon the research of sociologists (particularly in the sociology of deviance), psychologists and psychiatrists, social anthropologists as well as on writings in law. Areas of research in criminology include;

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- the incidence,
- forms,
- causes and consequences of crime,
- social and governmental regulations and
- reaction to crime.

For studying the distribution and causes of crime, criminology mainly relies upon quantitative methods.

The Justice System Criminology

Criminal justice is a system that involves government's institutions and practices which are directed to uphold social control, to deter and mitigate crime and to sanction law breakers with rehabilitation efforts and criminal penalties according to a procedural set of rules and limitations

The criminal justice system has three main parts namely:

- law enforcement,
- adjudication and
- Corrections.

i) Law Enforcement

The law enforcement involves the police. The police are the first contact that the law breaker comes into contact with within the criminal justice system.

The police will investigate the wrong doing before making an arrest.

The police can be given a warrant to use force or any legal coercion in order to effect public and social order.

The primary concern of the police is to keep peace and enforce criminal laws.

The main duties of the police are:

- ***Peace keeping***. This involves protection of individuals in violent situations whether o the streets or domestic quarrels.
- ***Crime prevention***. This is implemented through public education on crime threats. The police also prevent crime

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by curbing and reducing situations likely to be committed crimes, for example, raiding the drug peddlers' dens.

- ***Social services provision.*** The traffic police direct and control traffic, other officers give medical aid emergencies. They also help to recover stolen or lost property. They also help people who have locked themselves out of their cars or homes.

ii) **Adjudication**

Adjudication involves the courts. These serve as the venues where settling of disputes takes place and administering of justice is effected.

A court includes both professionals and non professionals. Some of the court room work group may include a judge, defense attorney and the prosecutor.

The judge offers the final decision in order for the case to be disposed. The prosecutor is the lawyer who charges the accused

iii) **Corrections**

The police, corrections and the courts, have their own needs and goals which are interdependent.

If one of the units changes its resources, polices or practices, it affects others units,

for example, when the number of arrest by the police increases, the judicial, probation and the correctional units get affected too.

Private agencies also come in to assist to supervise or even to treat the offenders.

Example of such agencies includes the crime victim compensation boards.

There are other administrative agencies whose work is to enforce criminal law.

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Examples of these agencies include those who deal with taxation and natural resources, and driver and vehicle licensing bureaus.

The major steps to process a criminal case

The major steps involved to process a criminal case are:

1. ***Crime investigation.*** This is done by the police. Its purpose is to enable identification of a suspect in order to support an arrest.
   A search or an inspection of a person or property is done.
   The police must gather enough criminality evidence to indicate that the suspect committed the crime or a crime was committed in a specific place.
2. ***Suspect arrest***. This is done by the police. It involves taking the suspect to custody where he is held awaiting court.

   This is an indication that the person arrested has a link to the specific crime committed.
3. ***Criminal defendant prosecution.*** This is done by a district attorney.
   There are many factors that prosecutors consider before they decide whether to charge a person with a crime.
   They consider how strong the evidence presented against the suspect is and also how serious the offense is.
4. ***Grand jury indictment or information filing by a prosecutor.*** An indictment is required when prosecuting a capital crime or information in cases with offenses liable to be punished by imprisonment.
   The grand jury will decide whether to charge the suspect in a closed hearing where the evidence is presented only by the prosecutor or the prosecutor will file information (a charging document).
   They determine whether the evidence is enough to deserve a trial through a preliminary hearing.

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5. ***Judge's arraignment***. Ahead of the trial, defendant makes a court appearance and enters a guilty or not guilty plea.
6. ***Bail or/and pretrial detention.*** To be detained is to be put in custody on temporal basis before a trial.
   Bail is an amount of money paid by a suspect as a surety to show up for trial.
7. ***Plea bargaining.*** This is between the prosecutor and the defense attorney. Usually for the suspect's sentence or charge to reduce he has to agree to plead guilty.
8. ***Adjudication of guilt/trial.*** This is done by a jury or a judge in participation of a defense lawyer and a prosecutor.
   For a suspect to be convicted criminally, the evidence has to prove guilt beyond reasonable doubt, failure to which the suspect is acquitted.
9. ***Judge sentence.*** If the person accused is found guilty, he is given a sentence. The accused can be fined, put on probation, sent to a correctional institution for a given period of time or be put on community service.
10. ***Appealing***. This is filed by appellate attorneys and ruled by appellate judges.
    When a case has been reversed by an appellate court, it is returned to a trial court for retrial rendering the original trial a moot. The prosecutor then will decide refilling or dropping the charges.
11. ***Rehabilitation or/and punishment.*** This is administered by state, local or federal correctional authorities. Many of the inmates do not serve a complete term. They may have an early release through pardon or parole

INSECURITY

Insecurity is lack of confidence or assurance; self-doubt: He is plagued by insecurity. The quality or state of being insecure; instability: the insecurity of her financial position.

Signs of Insecurity

Here are some common signs that indicate insecurity:

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i) Defensiveness

Insecure people tend to be very sensitive to critique and respond with defensiveness. They aren't comfortable enough with themselves to accept that they might be flawed.

A secure person can handle criticism. They're open to hearing about ways they might improve. If they disagree with the criticism, they don't try to argue because they're happy with who they are. They're comfortable enough to be themselves, even if other people don't like it. They realize that they can't please everyone.

ii) Can't Enjoy Silence

Some insecure people just can't deal with silence. They fill every void with meaningless chatter, almost to avoid having to reflect on themselves. The unfortunate consequence is the annoyance of everyone around them, who secretly look for an escape.

A secure person can tolerate, and often enjoys silence. If they are with someone else, they have the ability to let someone else talk without having to interject their own perspective.

iii) Excessive Joking

Another coping mechanism for insecurity is constant joking. While a sense of humor is almost necessary for emotional health, the excessive joker doesn't seem to know the limits of appropriateness. (Think Michael Scott on "The Office.")

It feels good when everyone laughs at your joke, and an insecure person craves this sort of attention. The unfortunate consequence is an uncomfortable environment and an insensitivity to others.

Jokes are almost always more funny when they are well-timed and delivered by a person of confidence. Security gives you the ability to be sensitive of others; knowing what they would consider funny and what they would consider offensive.

iv) Self-Promoting

Insecure people tend to talk about themselves constantly, as if they feel like they have to prove themselves. Self-promotion is paramount to over-compensation for doubt.

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A confident person doesn't need to promote himself. His qualities are displayed naturally by the way he lives his life. Besides, he doesn't need validation from anyone anyway.

v) Bullying

Insecure people feel threatened by others, and one way to cope with this is to try and squash them. The most threatening person of all to an insecure person is a secure person, because they can sense their power.

vi) Overly Authoritative

Insecure people in positions of power tend to compensate for their lack of confidence by taking out their frustrations on their subordinates. They might issue unfair punishments or orders as a way to prove their authority.

I once had a boss who took joy in screaming at his employees, even for minor offenses. Once, I overheard him speaking to another manager about picking someone to fire for the fun of it. This kind of excessive authoritativeness is an obvious over-compensation for insecurity.

vii) Overly Competitive

Competitiveness is part of a healthy emotional makeup, but over-competitiveness is a sign of a problem. Someone who can't take losing by making a big emotional display lacks confidence.

A person who is secure with himself wins or loses with *grace*. Grace has a lot to do with respecting your opponent, and you can only do that if you are first comfortable with yourself.

viii) Materialistic

A very dangerous coping mechanism for insecurity is buying things you can't afford just to show off. We can all think of people with huge TV's, fast cars, and every toy known to man; even though they don't make much money. People like this tend to run up their credit cards and get themselves into big trouble.

A secure person doesn't need to show off. He doesn't care what other people think about his possessions.

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ix) Insecurity in Relationships

Insecurity tends to be amplified in relationships. In this situation, there is a constant struggle for control and energy.

Interestingly enough, people tend to be attracted to other people at the same level of security. Insecure people tend to find other insecure people to date, and secure people tend to date other secure people.

A healthy relationship is made up of two secure people who create their own emotional energy and *give* to their partner. An unhealthy relationship is made up of two insecure people who *take* emotional energy from their partner.

Insecurity in Men and Women

Here are some characteristics of **insecure men in relationships**:

i) Irrationally Jealous

An insecure man is constantly worried about his girlfriend leaving him, and is extremely jealous. This manifests itself in constant questioning, mistrust, and altercations with other men.

A man who is secure with himself and his relationship is able to trust his partner. He can do so because he doesn't depend on her for his well-being. He knows that he will be okay no matter what happens. If she betrays his trust, he is fully capable of either forgiving her, or leaving her to start over.

ii) Abusive

Abuse is where insecurity in a relationship becomes extremely destructive. Men become abusive out of the need to control their partner. Instead of loving them for who they are, they try to force them into someone else.

A man who is secure with himself is never abusive.

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Signs of insecurity for women in relationships:

i) Stays in Abusive Relationships

Remember how insecure people tend to be attracted to each other? Unfortunately, this means that abusive men end up with women who take the abuse.

Have you ever known a woman who has had a string of abusive boyfriends? She ends up falling for one after the other. She has so little confidence that she is convinced that it's her fault.

A secure woman isn't afraid of leaving an abusive man. She knows that she doesn't deserve that kind of treatment. She creates her own emotional energy and therefore she will be fine on her own.

ii) Overly Sexual

Sexuality is a very powerful force, as evidenced by the amount of sexual images in our media. Men especially are strongly influenced by attractive women. Some women learn that they can get a lot of attention from men by flaunting their sexuality.

An insecure woman who is seeking constant validation from others relies on her sexuality as a crutch. It becomes her main source of emotional energy and begins to define her.

A secure woman doesn't need constant validation. She is confident enough to define herself in many dimensions; not just one.

Causes of Insecurity

Here are five causes of insecurity:

1) ***Continual sense of not being accepted***. When we grow up thinking no one truly likes us, lack of confidence and shyness can easily develop and carry on into adulthood.
2) ***Personal tragedy*** such as a broken home, the sudden death of a close family member or a job loss can trigger this feeling.
3) ***Poor reflection of the physical body***. Self esteem can be damaged due to body shape, weight, hair loss, skin marks, height or other physical traits. A sense of shame and self-consciousness can infiltrate daily life.

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4) ***Feeling less important in comparison to others***. For example, comparing intelligence, looks, wealth, achievements, education, or anything else that could create self-doubt.
5) ***A failure-in-life attitude.*** A severe setback in a personal relationship, career, or health could have devastating effects to someone's self image.

Criminal Justice Ethics

Criminal justice ethics is the study of how and whether criminal justice is moral i.e. whether the standards by which human behavior are judged is good and right. It is only by being moral that criminal justice can be distinguished from the same crime it condemns.

Criminal justice is a process which involves a series of steps that begins with an investigation and ends with the convicted offender being released from a correctional centre. This process involves making of a lot of decisions and following of so many rules.

Moral standards are not generally accepted but are rationally justifiable behavior. Morality is neutral hence good for all people.

These standards are used to guide those who exercise authority and power over citizens. The morally right or wrong varies from one person to another and from one culture to another i.e. a moral judgment cannot be true for all purposes, cultures or people.

A particular culture is judged in accordance to its culture, the same applies to different people and different purposes. At the same time, there could be high disagreement about morals in a particular culture. For instance the issues of prostitution, capital punishment and abortion have always brought about moral disagreements between individuals of the same cultures.

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Ethical standards are not necessarily written down rules or laws; they are simply a collective experience that regulates the behavior of those who make up a particular society.

It is important to learn ethical issues in criminal justice as this gives solutions to the professionals on how authority is exercised. Some of the problems that use of authority encounters are when authority is used for personal values promotion, and using authority in order to avoid accountability for doing wrong

Learning ethical issues also helps in solving problems on how personal and professional conflicts can be handled. Problems between personal and professional may arise when a professional uses his status to promote his personal interests. These personal interests may be religious, political or financial. Another professional-personal problem may arise when a professional uses time and materials from the institution to do illegitimate work for his personal gain

ETHICAL ISSUES INVOLVING CRIMINAL JUSTICE AND PUBLIC POLICY

Some of the ethical issues involving criminal justice and public policy may include: capital punishment, the war on drugs, to move away from rehabilitative juvenile justice policies toward more punitive policies and policies involving harsher penalties resulting in prisoner warehousing. Ethical issues resulting from policing polices are policing policies in domestic violence cases, use of force by the police, profiling by police and use of discretion by police.

Ethical standards are mostly shaped by the diverse religion, the law of nature and other forms of law. For the criminal justice system to work properly and efficiently and for competent decision making, the professionals should understand the ethical issues involved therein.

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For a case to be processed, many key decision makers are involved in the justice system. The case has to go through the police officers, the prosecutors, the judges, through probation officers, the wardens, and finally the members of the parole board. They decide at each stage whether a case will be dropped or proceed to the next stage.

SECURITY MANAGEMENT

Security management is the identification of an organization's assets (including information assets), followed by the development, documentation, and implementation of policies and procedures for protecting these assets.

An organisation uses such security management procedures as information classification, risk assessment, and risk analysis to identify threats, categorise assets, and rate system vulnerabilities so that they can implement effective controls.

Loss prevention

Loss prevention focuses on what your critical assets are and how you are going to protect them. A key component to loss prevention is assessing the potential threats to the successful achievement of the goal. This must include the potential opportunities that further the object (why take the risk unless there's an upside?) Balance probability and impact determine and implement measures to minimize or eliminate those threats.

Security Risk Management

Management of security risks applies the principles of risk management to the management of security threats. It consists of identifying threats (or risk causes), assessing the effectiveness of existing controls to face those threats, determining the risks' consequence(s), prioritising the risks by rating the likelihood and impact, classifying the type of risk and selecting and appropriate risk option or risk response.

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TYPES OF SECURITY THREATS

External

- Strategic: like competition and customer demand
- Operational: Regulation, suppliers, contracts
- Financial: FX, credit
- Hazard: Natural disaster, cyber, external criminal act
- Compliance: new regulatory or legal requirements are introduced, or existing ones are changed, exposing the organisation to a non-compliance risk if measures are not taken to ensure compliance

Internal

- Strategic: R&D
- Operational: Systems and process (H&R, Payroll)
- Financial: Liquidity, cash flow
- Hazard: Safety and security; employees and equipment
- Compliance: Actual or potential changes in the organisation's systems, processes, suppliers, etc. may create exposure to a legal or regulatory non-compliance.

Risk Options

1. Risk avoidance

The first choice to be considered. The possibility of eliminating the existence of criminal opportunity or avoiding the creation of such an opportunity is always the best solution, when additional considerations or factors are not created as a result of this action that would create a greater risk. As an example, removing all the cash from a retail outlet would eliminate the opportunity for stealing the cash–but it would also eliminate the ability to conduct business.

2.Risk reduction

When avoiding or eliminating the criminal opportunity conflicts with the ability to conduct business, the next step is the reduction of the opportunity and potential loss to the lowest level consistent

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with the function of the business. In the example above, the application of risk reduction might result in the business keeping only enough cash on hand for one day's operation.

3.Risk spreading

Assets that remain exposed after the application of reduction and avoidance are the subjects of risk spreading.

This is the concept that limits loss or potential losses by exposing the perpetrator to the probability of detection and apprehension prior to the consummation of the crime through the application of perimeter lighting, barred windows and intrusion detection systems.

The idea here is to reduce the time available to steal assets and escape without apprehension.

4.Risk transfer

Transferring risks to other alternatives when those risks have not been reduced to acceptable levels.

The two primary methods of accomplishing risk transfer are to insure the assets or raise prices to cover the loss in the event of a criminal act.

Generally speaking, when the first three steps have been properly applied, the cost of transferring risks are much lower.

5.Risk acceptance

All remaining risks must simply be assumed by the business as a risk of doing business. Included with these accepted losses are deductibles which have been made as part of the insurance coverage.

Legal, Regulatory, and Ethical Issues in Security Management

Information is the essence of every organization. If this information is compromised, the organization can experience a wide range of consequences.

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There are external issues outside of an organization’s control that influence security policy. These include legal requirements, fraud, hacking, contractual obligations, and existing organizational policies.

Information Security is a strategic approach that should be based on a solid, holistic framework encompassing all of an organization's Information Security requirements.

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Unit summary

Summary

In this unit you learned some basic things in philosophy .which have been explained in short form it is now clear to you what a theory are and among models we have explained the meaning of sophism, idealism, skeptism ,rationalism ,empiricism ,and existentialism. You have been empower to employ models in your research work and also in the explanation difficult ideas in your academic progression .the unit has also tried to answer the question pertain to the mind problem (which embrace the doctrine of monism and dualism).the cause and effect at the human and scientific levels and finally the question of freedom and determinism the doctrine of determinism as defended by Thomas Hobbes makes a human being seen as incapable of having no freedom in other words Hobbes denies freedom to human being. If determinism is true then there is no human freedom this means that human being will be in chaotic world where there no rules or superiors to be obeyed including God like we have argued human being are responsible of their own act and for these reason they are free. This unit help the student think before acting that ones freedom ends where the other freedom beings .finally the learner has come to understand that there are no easy answers to mind problem and whether there so survives up to the death of the physical body (immortality of the soul and life after death) this is new world view is therefore created in mind of a student undertaking business courses. **The student has also learnt the meaning of criminology, security management and how law and philosophical ethics can assist in resolving these issues.**

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Task

Task

1. These standards are used as bench books by trial court judges and hornbooks by prosecutors and practicing defense attorneys. The defense lawyers and the prosecutors have found the ethical issues useful when appearing before the judges to support their arguments. They also use the standards to guide their own conduct and to train and mentor their colleagues. For example, they give the functions of a prosecutor which is to not only convict but also to give justice (ABA, 2009).

The ethical standards are also cited to make appellate opinions in appellate courts, the military justice and the federal courts. They are an important source of authority. They also have impacted greatly on the way the courts rule (ABA, 2009).

Read more:
http://www.ukessays.com/essays/criminology/impact-of-ethical-issues-on-the-justice-system-criminology-essay.php#ixzz2es2UNMjT

2. Philosophical Activities and self learning on line (Google /YouTube

i) Google all the key words listed at the beginning of this chapter and determine their meaning. How are they applicable in science and technology in our contemporary world.

ii) Google and also go to YouTube and listen to any lecture on Einstein. Determine and summarize his relatively theory. Read more on this topic in Werner Heisenberg (1989). Physics and Philosophy. Oxford: O.U.P

3. Identify various mechanisms of solving crimes in modern society and African traditional society by carrying out a survey with a particular sample targeting a focus group who will respond to your questionnaire.

Draft

Assessment

Assessment

1. Explain why the connection between the mind and body have been a big problem to philosophers of the mind .
2. Explain the importance of the following in your study of philosophy:
    a. Body/mind problem
    b. Monism and dualism
    c. Philosophy of mind
    d. Freedom and Determinism
3. Describe the nature of human freedom: philosophy of free and determinism
4. In your own opinion how would the philosophical mind, body problem help an I.C.T student as a scholar?
5. . Explain briefly the relevance the following models of philosophy;
    i) Rationalism
    ii) Existentialism
    iii) Empiricism
    iv) Skepticism
    v) Idealism
    vi) Realism
    vii) Sophism
6. Are human actions and decisions part of the chain of cause and effect as studied in Science? Answer the question making reference to the ethical issue of freedom and determinism.
7. Suggest how the youth can bring solutions to drug and substance abuse in the universities and other centres of life. What is the ethical dimension of sexuality in your view and why.
8. Reflect on what philosophical enquiry can assist in giving solutions to crime related cases in business, administration and society at large.
9. Discuss the nature of crimes and explain the role of

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criminology in this section

10. Is forensic science essential in identification of crimes in today's age of IT technology
11. Analyse the role of law and ethics in the management of crimes and insecurity\domestic violence in Kenya. Explain its causes and how it can be resolves
12. Discuss how crimes and lack of insecurity management can affect the growth of world economy and the realization of Kenya's Vision 2030.

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Topic 5

AFRICAN PHILOSOPHY: IT'S ROLE IN THE ECONOMIC DEVELOPMENT AGENDA IN AFRICA

Introduction

The debate of African Philosophy is based on two questions: Is there an African Philosophy? If there is, what constitutes it? This is not seen as very positive by some current African thinkers, especially when they trace back its origin. Thinkers like D.A. Masolo, Ochieng- Odhiambo, Henry Oruka, Weredu have gone a bit back (to the time before this debate which is said to have triggered by the publication of temples Bantu Philosophy. In his work, Masolo, 1995 traces it to "Western discourse on African response to it" Masolo 1995:1. The core of this debate according to Masolo is "… the concept of reason, a value which is believed to stand as the great divide between the civilized and the uncivilized, the logical and the mystical" while Oruka and Weredu goes to prove the rationality of Africans with their research especially on the African sages.

Hence this debate owes to the differentiation made by Westerners between themselves and African and especially based on rationality. The two German philosophers who triggered the debate are Immanuel Kant and George Hegel (18th Century) as it will be seen in this topic, both came to the conclusion that the Africans have no is rationality. The races are grouped in four categories namely; the white blonde, the Asains, the Negroid (Africans) and the red Indians in that perking order. In this topic, the conclusion envisaged is that Africans have rationality and are capable of having a philosophy which can drive Africans economic Agenda and especially at these ages of African renascence.

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Upon completion of this unit you will be able to:

LEARNING OUTCOMES

By the end of the chapter the reader should:

- Identify whether Africans have a philosophy
- identify the main issue and other issues in African philosophy debate
- Evaluate critically each of the main trends of African philosophy
- Discuss the critique given by philosophers on African philosopher and defense by African philosophers
- Summarize the main theme of African philosophy
- Compare and contrast European and African Renaissance
- Construct a history of African philosophy.

Terminology

Religion	An innate feeling of absolute dependent upon God; total confidence and trust in the God we believe in faith in God religion connect believe faith and worship and morally good way of life it also embraces prayer to the believer
African Sage	a sage is a wise man or woman who had wisdom, that is, a capacity of thinking transcending the everyday way of life; it is a philosophy beyond cultural way of doing things. The reason behind things, action beliefs and worship
Ethnophilosophy	has been used to record the beliefs found in African cultures
Renaissance	is a term used to describe the development of Western civilization that marked the transition

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from medieval to modern times.

Critique	Is to compare and contrast in negative sense means to reject or oppose a view on intellectual grounds
AU	African Union
Culture	A way of life of given society

A. QUESTIONS ON AFRICAN PHILOSOPHY

Is there an African Philosophy? If there is what is it?

B. THE SCHOOLS OF THOUGHT IN AFRICAN PHILOSOPHY

There are basically three African philosophical schools.

i) ***<u>The Ethnographical Philosophical School</u>***

The main representatives are;

a) *John S. Mbiti* and His Book; ***African Religious and philosophy***-where he summarizes African philosophy as "I am because we are, and because we are therefore I am"

b) *Placide Temple*; he is the first European anthropologist to write on African philosophy in his book; ***Bantu Philosophy***, Tempel's contribution have triggered many to be interested in the African mind and philosophy in both Europe and Africa.

ii) ***<u>Historical Philosophical School</u>***

Here we find many of the central and western African writers on philosophy. They are also joined by writers from Ethiopia and North Africa.

<u>Examples of such Schools are;</u>

- James Freeman and his writings on, The Stolen Legacy Egypt, Stolen by the Greeks who later sold it to the Germans in Western Europe.
- Kwame Nkuruma, Julius Nyerere and his notion of African Socialism.

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iii) ***Rational Philosophical School***

This school propounds the view that Africans have rationality and they on to proof it in their writing.

The perking order is led by

- H. Odera Oruka of Kenya and his book on ***Sage Philosophy***
- Kwasi Wiredu philosophy, mysticism and Rationality. He differentiates believes, sagacity or rationality and mystical experiences.

According to Odera, a sage is a wise man or woman who had wisdom, that is, a capacity of thinking transcending the everyday way of life; it is a philosophy beyond cultural way of doing things. The reason behind things, action, beliefs and worship. He further says that a sage in a given community tries to give answers to such issues as creation, human nature, good, spirit, war, end, death, events, thunder, gender, afterlife, hidden calamities, like floods etc.

C. AFRICAN RATIONALITY

Critique of Immanuel Kant and George Hegel

Introduction

The Debate on African philosophy owe its genesis in the ideas of Immanuel Kant and George Hegel on African rationality. Give the basis of this assertion.

Immanuel Kant and George Hegel are the two German modern philosophers, who excluded rationality from the African.

- Both Immanuel Kant and George Hegel argued that Africans have no capacity for philosophical thinking because they have no rationality.
- Their views influenced the Western outlook towards the African race. For this reason, an African has been considered lower than the white race because he cannot reason and not much is expected from him in terms of critical thinking, ingenuity and economic development of the world. This is the

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origin of the unquestioned prejudice of western anthologists and historians and who in turn influenced the Western world's outlook to be black race.

Immanuel Kant-1724-1804

- He wrote many philosophical books during his life time. But the one which is quoted in this negative debate towards the African is his article entitled; ***VON DE VERSCHIEDEN RASSEN DER MENSCHEN (1785) (From Different Races of Men)***

- It is worth noting that Kant's life was entirely non eventful. Of all modern philosophers, he was the first to spend his entire life as a professional teacher and writer on philosophy.

- He never married but had dinned with friends, conversed eagerly with travelers who brought him news of a wide world he never saw.
- In his controversial article on different races of men, he made the following <u>contentious</u> issues;
  - That is possible to demonstrate that the indigenous American (red) and blacks are spiritually descendent race among members of the human stock.
  - That the original human species was the white appearing as dark brown.
  - That the black race was dark coloured as a result of humid heat beating on the skin of the original species.
  - That the indigenous Americans and the blacks are spiritually inferior in the human species.
  - That there are four races in this perking order; the <u>white, yellow, Negro and America (red</u>) with a decreasing mental and general ability in that same order.
- Kant's conclusion in this debate is that the African has no philosophy because they have no rationality, the capacity to thrill rationally. Two African philosophers, Henry Odera Oruka and Malumba say that things Kant says about the African race is due to his:

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- Ignorance of the African person
- Prejudice, because he never visited Africa but depended on stories given to him by missionaries, anthologists and explorers.
- They conclude by saying that Kant; views cannot be accepted at all because the African, like any race has a rational mind and capability of a philosophy.

George W.F. Hegel (1770-1831

Hegel was Kant's successor in history of modern Philosophy. In his book on the Historical Process, Hegel makes the following points;

That the only thought which brings with it to the contemplation of history is the simple connection of reason,

- That reason is the sovereign of the world.
- That the history of the humans as a manifestation of the spirit (Weltgeist) travels from East to West. The European is the end of history and Asia is the beginning. Here consciously rises the sun of self- consciousness which diffuses a noble brilliance in the West.
- That the Greco-Roman world is the Antitheses of the oriental world, which unites in the dialectical triad to form a synthesis in the modern christia German world.
- That the African is excluded from the historical process because of his unhistorical underdeveloped spirit.
- That since it is with reason that man orders and governs the world, it is only with reason that cultural change and development can be achieved towards civilization.
- That, since the African has no historical world process properly speaking, it means that he is lacking in culture and civilization.
- That in the Negro life, consciousness has not yet attained to the realization of any substantial objective existence.
- That the unconscious of the Negroid is in the natural primitive state of Adam and Eve in the Biblical paradise before the emergence of reason and will.

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- That because the Africa has no rationality, he cannot interact and is therefore incapable of any historical development or culture.
- That civilization is the work of the mind or reason which has the capacity to draw conclusion and determines right and truth. The African has no reason; hence he cannot have philosophy, culture. History or development.
- Both Kantian and Hegelian attitude persisted, and it was demonstrated in a big way during the slave trade era and during the colonization of Africa by the Europeans.

D. RESPONSE BY AFRICAN PHILOSOPHERS

Rational African Philosophers.

- African thinkers and especially those like Henry Odera Oruka, Odhiambo Ochieng, Dismass. Masolo insist that Africans were created with rational mind. They are paving the way for an African philosophy which will be the corner stone for a true model of African development. The point of departure is sage philosophy.
- Christine Gichure in her book; **Ethics For African Today**, has called for an African renaissance, a rethinking, a return to Ubantu philosophy which will help African People to reflect on where we have come from, who are we, influence by the west, and what we can do to shape African's destiny. The westerners had their philosophy upon which they based their development. It is the same long and dry road that Africans must decide to travel. It is a difficult task, which must be done.
- Such a philosophy of rediscovering and redefining ourselves will help Africa and African's to articulate issues of wholesome development (economic development included) within an African context and framework.
- We can borrow a leaf from the former long serving Singapore Prime Minister, Lee Kwan Yew. In 25 years he was able to transform Singapore, which was British port (later a Malaysian

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colony), built on a single rock, into a 1st world economy. He worked for and with his people with a vision, mission, objectives, goals, and core values.

- He had a philosophy in which he engrained development policies for the Singaporeans. Lee's book entitled; From Third World to First; the Singapore story (1965-2000) explains how this achievement was done.
- We are talking about a philosophy with such values as honesty, truthfulness, transparency and accountability, hospitality and sharing.
- A philosophy which will encourage interstate and regional trade. This is a philosophy that will invest on moral capital in order to fight the existing corruption and the philosophy of "it is our time to eat" then a president comes from a particular tribe.
- This is indeed a philosophy that will hold dear the bacons of unity, equality, rule of law, right to life, human dignity, cultural values, right to private ownership, to property and respect of environment.

Henry Oruka's contribution to African Contribution (His ideas to sage philosophy)

Kenyan philosopher Henry Odera Oruka has distinguished what he calls four trends in modern African philosophy: ethnophilosophy, philosophical sagacity, nationalistic–ideological philosophy, and professional philosophy.

In fact it would be more realistic to call them candidates for the position of African philosophy, with the understanding that more than one of them might fit the bill. (Oruka later added two additional categories: literary/artistic philosophy, the work of literary figures such as Ngũgĩ wa Thiong'o, Wole Soyinka, Chinua Achebe, Okot p'Bitek, and Taban Lo Liyong, and hermeneutic philosophy the analysis of African languages in order to find

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philosophical content.) Maulana Karenga is one of the key philosophers in African-American circles, he produced a 803 page book titled *Maat, The Moral Ideal in Ancient Egypt*.

Ethnophilosophy & philosophical sagacity

Ethno philosophy has been used to record the beliefs found in African cultures. Such an approach treats African philosophy as consisting in a set of shared beliefs, values, categories, and assumptions that are implicit in the language, practices, and beliefs of African cultures; in short, the uniquely African world view. As such, it is seen as an item of communal property rather than an activity for the individual.

Critics of this approach argue that the actual philosophical work in producing a coherent philosophical position is being done by the academic philosopher (such as Algoa), and that the sayings of the same culture can be selected from and organised in many different ways in order to produce very different, often contradictory systems of thought.

Critics of this approach note that not all reflection and questioning is philosophical; besides, if African philosophy were to be defined purely in terms of philosophic sagacity, then the thoughts of the sages could not be African philosophy, for they did not record them from other sages. Also, on this view the only difference between non-African anthropology or ethnology and African philosophy seems to be the nationality of the researcher.

Critics argue further that the problem with both ethnophilosophy and philosophical sagacity is that there is surely an important distinction between philosophy and the history of ideas, although other philosophers consider the two topics to be remarkably similar.

Professional philosophy

Professional philosophy is the view that philosophy is a particularly European way of thinking, reflecting, and reasoning, that such a

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way is relatively new to (most of) Africa, and that African philosophy must grow in terms of the philosophical work carried out by Africans and applied to (perhaps not exclusively) African concerns.

African Sage Philosophy According To Odera

According to Odera, a sage is a wise man or woman who had wisdom, that is, a capacity of thinking transcending the everyday way of life; it is a philosophy beyond cultural way of doing things. The reason behind things, action beliefs and worship.

He further says that a sage in a given community tries to give answers to such issues as creation, human nature, good, spirit, war, end, death, events, wealthies, thunder, gender, afterlife, hidden calamities, like floods etc.

What counts as Sage Philosophy?

According ***to Oruka, Sage Philosophy is*** "the expressed thoughts of wise men and women in any given community and is a way of thinking and explaining the world that fluctuates between popular wisdom (well known communal maxims, aphorisms and general common sense truths) and didactic wisdom, an expounded wisdom and a rational thought of some given individuals within a community"

"African Sage Philosophy" is the name now commonly given to the body of thought produced by persons considered wise in African communities, and more specifically refers to those who seek a rational foundation for ideas and concepts used to describe and view the world by critically examining the justification of those ideas and concepts.

The expression acquired its currency from a project conducted by the late Kenyan philosopher Henry Odera Oruka (1944–1995), whose primary aim was to establish, with evidence, that critical reflection upon themes of fundamental importance has always been the concern of a select few in African societies.

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These themes involve questions regarding the nature of the supreme being, the concept of the person, the meaning of freedom, equality, death and the belief in the afterlife.

The evidence that Oruka collected regarding the rational elaboration of such themes by indigenous sages is contained in dialogues, many of which appear in his classic text, *Sage Philosophy: Indigenous Thinkers and Modern Debate on African Philosophy* (1990).

Oruka's Project

Oruka's survey of sages aimed to counter three negative claims regarding the philosophical status of indigenous African thought:

1. Unlike Greek sages who used reason, African sages do not engage in philosophic thought.
2. African sages are part of an oral tradition, whereas philosophic thought requires literacy.
3. African traditions encourage unanimity regarding beliefs and values and discourage individual critical thought.

His reply to these claims has significantly shaped the discourse on Sage Philosophy. In what follows the criteria he proposed to determine what counts as Sage Philosophy will be considered in the light of his critique of the Eurocentric bias against African philosophic thought and the question of whether literacy is required.

The African Sage Tradition and Eurocentric Bias

First, Oruka was concerned about the picture created under colonialism that, while the sayings of numerous Greek sages such as Thales, Anaximander, Heraclitus, and other pre-Socratics, were regarded as “philosophical,” those of traditional African sages were not. This bias arises out of the implicit belief that philosophy is the privileged activity of certain races.

He believed that this unjustified belief had further led to the image of philosophy as the restricted property of Greeks, or Europeans, and, even more exclusively, the property of white males. Partly

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concerned with exposing the falsehood of this Eurocentric attitude, he recognized that what had raised the apparently simple sayings of the pre-Socratics to the status of philosophy was the subsequent sustained commentaries by later philosophers.

Literacy and the Oral Tradition in Sage Philosophy

The influence of colonial bias against unwritten thought was also challenged by Oruka's project. By publishing his interviews with the sages he aimed to counter the second negative claim regarding the denigration of African thought, namely that "philosophy is and can only be a 'written' enterprise; and so a tradition without writing is incapabale of philosophy [and that any claim to the contrary] …is a non-scientific, mythological claim"

In another essay popularly associated with his name, Oruka identified four main trends to be constitutive of African philosophy, namely;

(i) African ethnophilosophy,
(ii) African nationalist-ideological philosophy,
(iii)professional African philosophy, and of course,
(iv)the African Sage philosophy

The Sage Philosophy project objected to this claim regarding unanimity in Africa, which Oruka regarded as absurd, by presenting empirical evidence of the diversity of thought among indigenous thinkers. Oruka insisted that, while rulers everywhere will always crave unanimity, thinkers thrive in dialogue and diversity of opinion. He pointed out that Sage philosophy was about thinkers, not rulers.

Conclusion

- It is not entirely clear what Oruka believed ought to be the relationship between the indigenous philosophic sage and his or her Western-trained counterpart.
- What is clear from his remarks is that the use of Western philosophers, like Quine or Wittgenstein, for example, as tools for analyzing the conceptual content of African modes of

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thought has allowed some scholars to champion “what they term ‘African philosophy’ by using terminology given in ‘Western philosophy’.

- On this point at least, Oruka seems to position himself away from philosophers such as Appiah, Wiredu, and Gyekye. He understood the work of professional philosophers to be distinct from that of the philosophic sages and expressed the wish that they could remain so, as a way of preserving traditions. This idea appears to be implied by his regret that “The tragedy for man is that the Western intellectual elite has, over the years, successfully imposed its own culture and philosophy over the masses. So, British philosophy, for example, is taken to be the texts of Lockes, Humes, Bacons, Russels, etc.”

- Among African philosophers, Kwasi Wiredu is particularly sympathetic to Oruka's concerns. Writing on the need for conceptual decolonization in African philosophy, Wiredu claims that such a need would mean both “avoiding or reversing through a critical conceptual self-awareness the unexamined assimilation in our thought (that is, in the thought of contemporary African philosophers) of the conceptual frameworks embedded in the foreign philosophical traditions that have had impact on African life and thought…[and] exploiting as much as is judicious the resources of our own indigenous conceptual schemes in our philosophical meditations on even the most technical problems of contemporary philosophy”

- Oruka believed that professional African philosophers could interact with their sagacious counterparts, provided there was sufficient room for each to flourish separately.

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- Along with Wiredu, Hallen and Sodipo also hold that very complex philosophical views are already signaled by many sayings in African languages, and wait to be teased out through careful analysis and interpretation. Although Oruka's idea of the sages as philosophically savvy in their own languages raises methodical questions as to whether sage philosophy is the property of the professional philosopher, or of the indigenous wise person, and only teased out through the prompting of a professional philosopher, Hallen, Sodipo and Wiredu agree with his insistence that the distinguishing marks of African philosophy emerge precisely out of analytical involvement by Western-trained philosophers, who raise questions regarding the conceptual underpinnings of indigenous beliefs, values, and languages, and critically examine their meaning and implications.
- They propose, on this basis, to accommodate both indigenous sages, and Western-trained professionals, as philosophers.

E. THE AFRICAN PHILOSOPHY AND ECONOMIC DEVELOPMENT

The African philosophy and economic development dilemma. The best foundation for its economic growth

I) ***The Dilemma***

- First it must be admitted that there is a dilemma in this debate on development in Africa.
- The dilemma consists in lack of African thought system and culture by the Western world that comes in the name of developing Africa from Economic underdevelopment and raising poverty levels.
- Post independent African states have seen western donor countries and the Breton wood institutions pour out billions of dollars in various development projects in Africa.
- The multinationals and transnational companies have invested heavily in Africa.
- The United Nations, through its two arms namely, the world Bank and international Monetary Fund have given loans and

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direct donor funding to Africa nations for development projects and rapid aid during natural calamities like hunger, flooding etc.

- Cases can be cited like Congo during Mobutu Seseko's reign, but Mobutu pocketed three quarters of the money and impoverished a country so rich in mineral resources. Such mineral resources have been exploited by the West.
- The dilemma comes because even with such funding, theories like "the trickle down affect" focused on the fact that even the poor will have something little falling from the investors surplus in terms of jobs and other economic benefits, and corporate social responsibility by foreigners.
- Yet most people in African countries are actually living below the poverty datum line of one US dollar per day per head and they cannot have the basic necessities like food or water. This is the dilemma.
- In most Sub-Saharan Africa states there is very little to show of the aid, grant, loans and investments that they have received for at least 40 years or so from the West.
- Poverty seems to escalate and the gap between millions of the poor people in Africa and the scandalous rich is becoming wider every year.

ii) West as the better Option

- Yet most of the African leaders and especially politicians are convinced that African people cannot develop economically without aid from the other development partners.
- There is a clamor and a rallying call that foreign benefactors should forgive us our debt" so that we can use what we have domestically raised from taxation to channel to the most crucial sectors like health, education and other infrastructure.
- Even during the recent Copenhagen meeting on climate change, the African countries were looking for financial aid in order to begin green revolution in Africa.

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viii) Need for development plans based on African Philosophy

- Some African philosophical and analysts are arguing that Africa will have true development when it will evolve a true African philosophy.
- They argue that people's culture and thought pattern should be taken into account in resolving their development problems.

- Unless thinkers of the land of Africa interpret such development dilemmas within their own cultural milieu and formulate a rational foundation for meaningful development in Africa, all aid, donations and investments will neither help the African's nor develop the potentiality of this vast continent.
- It will be difficult for African to realize the UN Millennium Development Goals without a sound philosophy.
- The fight against climate change and environmental sustainability are also standing on slippery grounds.
- Kenya ambitious vision 2030 also requires a philosophical thought partner otherwise it might become a mileage or the whitest of the white elephants in the long run. It is a good vision which must rest on a philosophical cornerstone with an African identity.
- There is need for changing the foreign development model which was imposed to African's by the West.
- This is because Africans had their own system of food production based on their culture and mode of thought before colonial times.
- The situation cannot be compared with what is happening at the moment where African states cannot manage to feed their own people especially during famines, because they base themselves to foreign models of development.
- Although the solutions of post colonial era may not be relevant today, the African initiative to find solutions to their own problems must be appreciated and also be taken as the starting point of beginning a philosophical African system. Foreign partners in development to add what they have.

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F. EUROPEAN AND AFRICAN RENAISSANCE

The **Renaissance** from French: means "re-birth", Italian: *Rinascimento*, from *rinascere* "to be reborn"). **Renaissance** is a term used to describe the development of Western civilization that marked the transition from medieval to modern times.

This section is concerned mainly with general developments and their impact in the fields of science, rhetoric, literature, and music.

European Renaissance

The **Renaissance** was a cultural movement that profoundly affected **European** intellectual life in the early modern period. Beginning in Italy, and spreading to the rest of **Europe** by the 16th century, its influence was felt in literature, philosophy, art, music, politics, science, religion, and other aspects of intellectual inquiry. **Renaissance** scholars employed the humanist method in study, and searched for realism and human emotion in art.

Theories of Origin of Renaissance

There are many theories which have been advanced as to the causes of European Renaissance**.**

One theory is attributed to Black Death (plague) in Florence which hit **Europe** between 1348 and 1350, resulted in a shift in the world view of people in 14th-century Italy. It has also been argued that the Black Death prompted a new wave of piety, manifested in the sponsorship of religious works of art.

The other theory is one of intellectual rebirth in Europe. In all, the Renaissance could be viewed as an attempt by intellectuals to study and improve the secular and worldly, both through the revival of ideas from antiquity, and through novel approaches to thought.

Characteristics of European Renaissance

- **Humanism**

***Renaissance** humanism*; Humanism was not a philosophy but a method of learning. In contrast to the medieval scholastic mode, which focused on resolving contradictions between authors, humanists would study ancient texts in the original, and appraise

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them through a combination of reasoning and empirical evidence.

Humanist education was based on the programme of 'Studia Humanitatis', that being the study of five humanities: poetry, grammar, history, moral philosophy and rhetoric.
The humanists believed that it is important to transcend to the afterlife with a perfect mind and body.
This transcending belief can be done with education. The purpose of humanism was to create a universal man whose person combined intellectual and physical excellence and who was capable of functioning honorably in virtually any situation.

- **Science**

Beginning in the latter half of the 15th cent., a humanist faith in classical scholarship led to the search for ancient texts that would increase current scientific knowledge.
Among the works rediscovered were Galen's physiological and anatomical studies and Ptolemy's *Geography.* Botany, zoology, magic, alchemy, and astrology were developed during the Renaissance as a result of the study of ancient texts.
Scientific thinkers such as Leonardo da Vinci, Nicolaus Copernicus, Galileo, Tycho Brahe, and Johannes Kepler attempted to refine earlier thought on astronomy. Among Leonardo's discoveries were the revelation that thrown or shot projectiles move in one curved trajectory rather than two; metallurgical techniques that allowed him to make great.

Rhetoric and Literature

Humanism in Renaissance rhetoric was a reaction to Aristotelian scholasticism, as espoused by Francis Bacon , Averroës , and Albertus Magnus , among others. While the scholastics claimed a logical connection between word and thought, the humanists differentiated between physical utterance and intangible

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meditation; they gave common usage priority over sets of logical rules.

The humanists also sought to emulate classical values. Joseph Webbe wrote textbooks that taught Latin through reconstruction of the sentences of classical authors from individual phrases and clauses. Roger Ascham taught that one could learn to speak effectively by studying the speeches of ancient orators. Thomas Elyot wrote *The Book Named the Governor,* which suggested rules for effective statesmanship.

Thomas More 's most significant contribution to humanism was *Utopia,* a design for an ideal society based primarily on works by classical authors.

The effect of humanism on English literature was wide and far-reaching. It is evidenced, for example, in the works of Ben Jonson and William Shakespeare.

Music

Renaissance music took great liberties with musical form. In 1300 the most popular music was French and secular. Although secular music gradually spread all over Europe, it flowered in Italy.

In fact, in about 1330 an Italian school of musical composition developed in Padua, Verona, Bologna, Florence, and Milan. Often this music was written in the vernacular; its primary composers, thinkers such as Leonardo Giustiniani (1398–1446) and Marsilio Ficino, would often improvise words to the accompaniment of a lute-viola.

Art and Culture

One of the distinguishing features of Renaissance art was its development of highly realistic linear perspective. Giotto di Bondone (1267–1337) is credited with first treating a painting as a window into space, but it was not until the demonstrations of architect Filippo Brunelleschi (1377–1446) and the subsequent writings of Leon Battista Alberti (1404–1472) that perspective was

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formalized as an artistic technique. The development of perspective was part of a wider trend towards realism in the arts.

To that end, painters also developed other techniques, studying light, shadow, and, famously in the case of Leonardo da Vinci, human anatomy.

Underlying these changes in artistic method, was a renewed desire to depict the beauty of nature, and to unravel the axioms of aesthetics, with the works of Leonardo, Michelangelo and Raphael representing artistic pinnacles that were to be much imitated by other artists.

Other notable artists include Sandro Botticelli, working for the Medici in Florence, Donatello another Florentine and Titian in Venice, among others.

African Renaissance

The **African Renaissance** is the concept that **African** people and nations shall overcome the current challenges confronting the continent and achieve cultural, scientific, and economic renewal.

Foundational step

- The African renaissance is the political and social vision promoted by the Africa Union, launched in 2002 to transform and succeed to the OAU.
- The establishment of the OAU in 1963 was a major political step in cementing Africa's continental bond, and was also one of the fruits of Pan-Africanism, often defined as the most ambitious and inclusive ideology that Africa has formulated for itself since the 19th century.
- The legacies of Pan-Africanism are today to be represented, at least in their political aspects, by the interests of the 54 African nations forming the African Union. As such, Pan-Africanism stands as a foundational step to the African renaissance, its source, its roots and its main ambition.

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- The **African Renaissance** concept was first articulated by Cheikh Anta Diop in a series of essays beginning in 1946, which are collected in his book *"Towards the* **African Renaissance***: Essays in Culture and Development, 1946-1960,"*.
- This concept has been popularized by South **African** President Thabo Mbeki during his term of office, heralding the beginning of The **African Renaissance**, and it continues to be a key part of the post-apartheid intellectual agenda.
- African Renaissance is a philosophical and political movement to end the violence, elitism, corruption and poverty that seem to plague the African continent, and replace them with a more just and equitable order. Mbeki proposes doing this by, among other things, encouraging education and the reversal of the "brain drain" of African intellectuals.

- In 1994 in South **Africa** following the first democratic election after the end of apartheid, and was clarified with then-Deputy President Mbeki's famous "I am an **African**" speech in May 1996 following the adoption of a new constitution:

  "I am born of a people who are heroes and heroines [...] Patient because history is on their side, these masses do not despair because today the weather is bad. Nor do they turn triumphalist when, tomorrow, the sun shines. [...] Whatever the circumstances they have lived through and because of that experience, they are determined to define for themselves who they are and who they should be".
- He also urges Africans (led by African intellectuals) to take pride in their heritage, and to take charge of their lives. For Noel Moukala of Renaissance Africaine, no African Renaissance without African Unity. When Africans overcome their differences to unite, they can then talk about African Renaissance.

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- Okumu in his "The African Renaissance" underlines the point that the term development and such forms as undeveloped, developing and developed require a more precise awareness than is generally accorded them.

Celebrating the African Renaissance

- On May 25, 2013, Africa celebrated the 50th anniversary of the Organization of African Unity (OAU) in the Ethiopian capital, Addis Ababa. Heads of African States, high profile personalities and guests from all over the world were pouring into Addis Ababa to testify that the early objective of the OAU had been fulfilled: the total liberation of Africa from colonialism and white supremacy.

- As the Emperor of Ethiopia, Haile Selassie I, said at the 1963 Summit: ***"Our liberty is meaningless unless all Africans are free."*** However, this celebration does more, and illustrated how Africa is entering its renaissance.

Empowerment

- Today, Pan-Africanism is again at a turning point. Stalwarts of contemporary Pan-Africanism leave Jamaica to teach in Zimbabwe, depart from New York to settle in Ethiopia, and organise the upcoming Eighth Pan-African Congress, while Pan-African institutions of learning and education, regional organizations, political parties, and civil society associations are in search of a vision of a global Africa.
- Many challenges offer fertile ground to social and political change in Africa: the experience of neo-colonialism, the threat of acute militarization, the persistent poverty and underdevelopment are brewing deep discontent in African people and the diaspora.

Rebirth of creative economy in Africa.

Creative economy in a country refers to growth of talents which will contribute to empowerment of the youth, women and even

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men to develop themselves, earn money and pay tax. These talents are music, films, athletics and other sports, SMEs, art and culture. In Asian countries especially in India, creative economy contributes 20% of the country's GPD. African governments should create an enabling environment so that they can empower youth and women to develop their skills in these areas. This will go a long way in promoting the total income of the country and the continent.

This area of creative economy has not been well tapped and supported by African governments. The African Renaissance must take creative economy subsector as very critical if the continent is to develop and compete with other international economies in this globalised village.

Quality research, innovations and patenting

African scholars should be given and enabling environment and funds to do research work. African governments and corporate companies should have linkages with universities students and scholars in order to develop new ideas and innovations which can bear fruits having products made from Africa and sold abroad such as medicine, vehicles etc. If this is not done Africa will become a net import and not an exporter and thus remain in the circle of poverty for many years. Yet Africa is endowed with rich natural resources which are exploited by the great innovators and researchers outside Africa.

We should have solutions to our problem of drought, diseases, hunger, etc.

The university lecturers should also be interested to do research because that is the only way for career progression, and also contribute in developing their own continent instead of looking for jobs abroad.

Comparing and contrasting

Just as European renaissance was a rebirth and rediscovery of their

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tradition values and go beyond, the African Renaissance has taken the same approach, but a lot needs to be done in the areas of rediscovering African religious cultural and philosophical values and how this rediscovery can make Africa entering regional and continental intra state trade etc.

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Unit summary

Summary

In this last topic you learned the answers to the basic questions namely are there an African philosophy?

If there is, what is it ? in the process we explained three schools of thought which have been driven by the conviction that there is an African philosophy .this schools are ,the ethonographic schools the historical schools and the rational professional school .

The main authors in these three schools include but not restricted to, Placide and John S Mbiti, D Masolo and Makumba ,and finally Henry Oruka and Weredu in that peaking order

All of these authors were responding to cliques given by two 18th century German philosophers namely Immanuel Kant and George Hegel who came argued that African do not have rationality that is to say ,the African has no capability of rationalising i.e intellect power or mind .

Without these faculties the African are incapable of having written history or culture .this unit has made the student to appreciate the response given by the three Africans schools of thought to the German philosophers and their supporters .African thinkers like Odera Oruka have gone further to do research among prominent old people(men and women) who are considered wise and able to give solutions to certain problems in their respective traditional communities. As result of his research he wrote a book entitled; **Sage Philosophy.**

Where he considers the wise people of Kenya and Africa as sages capable of rationalising issues therefore he was proving that African were cable of having a philosophy contrary what the German philosophers concluded

The student has also been empowered to learn to compare and contrast the European and African Renaissance. Both the African philosophy and African Renaissance can be the drivers of the African identity /unity /rebirth intra-trade among countries and strong African economic growth .

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Task

Task

1. Philosophical Activities and self learning on line (Google /YouTube

i) *Go to Ebrary. Search online for the following texts.*

Barry A History of African Philosophy. Ochieng- Odhiambo

Ochieng- Odhiambo (2010) Trends and Issues in African Philosophy and Issues in African Philosophy.

Make brief summaries of the books.

ii)Google "African Philosophy" and summarize the main trends that have come in African Philosophy

2. Museveni in the text referred earlier, and after defining development as "… man's ability to tame his environment and utilize its natural laws for his own benefit" adds that; "…there are those who have reasonably mastered certain aspects of nature and have, consequently, improved their lot on earth" [Museveni (1992:49)]

   "Most of the contemporary African states would not be classified as such. The development indicators cited in our introduction do not manifest that the " … have improved their lot on earth" reflect on this remarks made by Kaguta Yoweri Musevi(1992) in his book ..... Museveni, Y.K. (1992) What is Africa's Problem? (Kampala: NRM Publication.) and evaluate his views in the context of African economic development and sustainability .

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Assessment

Assessment

1. The debate on African philosophy owes its genesis in the ideas of Immanuel Kant and George Hegel on Africa rationality.
   a) Give the basis of this assertion.
   b) Discuss the possible contribution to economic development in Africa
2. Discuss the contribution of the rational African philosophers
3. Explain briefly the origin of the following concepts
   i)European renaissance ii) African renaissance
4. Compare and contrast European and African renaissance indicating the areas where each continent could learn from each other in this globalised world.
5. In your considered view, do you think that Africa Renaissance is a possibility for the African continent for its wholistic growth or it is a dream or wishful thinking, Utopia?

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End of the Unit Content

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APPENDIX 1

Philosophy, Culture and Development

Abstract

This paper aims at showing that the former development efforts in Africa by foreigners and the elite have not borne fruit because they did not take into consideration the cultural context nor device a philosophical framework as a foundation of their development endeavour. Therefore in spite of the development partners pouring billions of dollars in grants, aid and investments, majority of the African people have continued to be impoverished

Various perspective from which Africa underdevelopment is viewed are elucidated followed by a brief tracing of the origin of an attitude from the west that held the notion that Africans have no reason and therefore no culture.

Pinpointing this attitude is important because it could be one of the possible explanations of why foreign models of development were imposed on Africans because it was simply assumed that they do not have their own culture or thought pattern on which to base their development agenda.

The paper concludes by presenting an effort towards a new approach in tackling one of the development issues namely food-sufficiency by one African thinker. This is an issue that was poorly addressed in the post colonial era where development models whose origin is the West carried the day and were for the interest of the foreigners.

The paper concludes by an attempt to show the relationship between development, culture and philosophy urging African philosophers to come up with a framework that can make African development efforts bear fruits in this new millennium.

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Philosophy, Culture and Development

Introduction: The African Development Dilemma

This presentation aims at exploring one of the factors that contributes to Africa's development dilemma namely lack of consideration of their thought system and culture. Post-independent African states have seen Western donor countries and the Bretton-Woods institutions pour billions of dollars in various development projects. Theories like the "trickle down" one, forecasted that even the poor people will have something little falling to them from the investors surplus in terms of jobs and other economic benefits. Yet most people in many of the African countries are actually living below the poverty line. They cannot even afford a dollar per day to spend on basic necessities like food or water and actually live in squalid conditions- a purely abject level of existence. It is not surprising to read that in the Democratic Republic of Congo (DRC)

"Aid agencies led by UN in February called on the international communities to come up with nearly US $ 700 million to help look after 42 million Congolese (75%) of the population) whose life remains in the balance" [Lewis (2006:14)]

The DRC is one of the countries endowed with largest deposit of precious mineral in the whole of Africa and in fact even in the whole world. But again according to Lewis (2006:15)

"Life expectancy in DR Congo is 43 and according to the French *Medicins sans Frontieres* one in five newborn Congolese children will never reach the age of five years"

But in most of the Sub-Saharan African states, there is very little to show of the aid, grants, loans and investments that they have received for the last 40 years or so. Poverty continues to escalate and the gap between the millions of the poor people in Africa and

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the scandalous rich is becoming wider. Yet most of the African leaders and especially politicians are convinced that African people cannot develop economically without aid from the so-called development partners. This is amidst an outcry from the citizens that our foreign "benefectors" should "forgive us our debts" so that we can use what we have domestically raised form taxation to channel to the most crucial sectors like health, education and other infrastructures.

The aim of this presentation is to show that a people's culture and thought pattern should be taken into account in resolving their development problems. Unless the thinkers of the land interpret such development dilemma's within their own cultural milleau and formulate a rational foundation for meaningful development in Africa, all aid, donation, grants and investments will neither help the Africans nor develop the potentiality of most of this vast continent. We shall first analyze the different perspective form which the African underdevelopment and backwardness is looked at. Then we shall also see how colonial and post-colonial efforts to make Africa develop and become economically viable have failed. The reason for their failure, as shall be seen later is foreign development models which were imposed on the people. Africans had their own systems of food production based on their culture and mode of thought. This cannot be compared with what is happening at the moment where African states cannot manage to feed their own people especially during famines because they base themselves on foreign models of development. We shall also trace the origin of the notion found in the West that African have no culture or history to speak of because of lack of a rational mind. This is perhaps the main reason why development theories, plans and their implementations are always borrowed from the west because it is perceived that the Africans has no mind and hence no theoretical framework on which development efforts can be based

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on. We shall also see how one African thinker has articulated an issue of development in an African contextual framework.

Some different perspectives from which the African Underdevelopment and Backwardness is viewed.

African underdevelopment and backwardness has been viewed from different perspectives. One of them is that Africa is simply a dark god-forsaken backward continent. – in fact the poorest in the world. This view is clearly depicted in both western print and electronic media. Stories from Africa by Western journalists clearly paint a picture of Africa as a continent of poverty, diseases, illiteracy, famine, malnutrition, HIV/AID pandemic, inter-tribal crushes and *coup d'etat*s and other maladies. The continent is generally seen, as a basket case of all what can be possibly negative in human beings.

In the next section we shall see that from early as the 18th century, academicians have gone a step further and suggested that due to the African's lack of culture, history and philosophy their capacity to develop even economically is almost nil.

The East's (i.e. Eastern countries) perspective is not quite different from the aforementioned. When they compare themselves with the Africans they consider the latter to be lazy dependent and completely unable to fix their economies. The classical example used to illustrate this view is that the "tiger nations" who got independent at the same time with some African countries were similarly underdeveloped and backward. But now they are a showcase of industrialisation and are economically independent. African countries on the other hand are still lagging behind and with the majority of their populace living in abject poverty.

The third perspective is optimistic and holds that there is hope for Africa. In spite of the yesteryears of failure of the development

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efforts, the Africans can still move forward if the solution to their problems comes from them other than being interpreted and imposed on them. African thinkers must then rise to the occasion and propose the way forward by first of all coming up with a sound development framework based on sound understanding of the African culture and also based on African way of thinking about or interpreting realities that confront them.

Some African leaders and politicians interpret African underdevelopment and backwardness as a result of both the geographical positioning of Africa and also lack of technology. President Yoweri K. Museveni gives the reasons for African backwardness as poor communication (since most African rivers were un-navigable). He also cites the "good" climate of Africa as another reason;

"… ambient climate in most sub-Saharan Africa did not exert enough pressure on Africans in the way the harsh northern hemisphere climate forced Europeans and Asians to become innovative. Similar conditions would have forced our ancestors to look for ways of manipulating nature to ensure survival. In sub-Saharan African people nearly depend on the bounty of nature" [Museveni (1992:51)]

He also cites "…weak micro-states and backward technology (which) make the continent susceptible to foreign domination by some organized societies" Of course the organized society were the Europeans and Arabs who plundered both the natural and human resources of Africa (slaves). Slavery especially depopulated African – a continent which was also being depopulated by natural causes like diseases and famines especially in the drier areas.

Museveni's perspective indicates the reasons for African underdevelopment are multifaceted raging from natural historical and even political reasons as to why Africa is backward. In the next

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section we shall see another reason as to why Africa could not go far with western Aid in terms of development because the latter had a pre-conceived mentality about Africans. It will also show why the westerners did not even try to give their development effort in African what one would call an African face.

Development: Increased capacity to Harness from Nature.

Development is a term normally viewed from an economic standpoint. Since we do not have the space to analyse all the different economic ideologies from which it could be defined, we shall emphasise those definitions that take science and technology into account. Walter Rodney's view is a good starting point. He states:

"A society develops economically as its members increase jointly their capacity for dealing with the environment. This capacity for dealing with the environment is dependent on the extent to which they understand the laws of nature (Science), on the extent to which they put the understanding into practice by devising tools (technology) and on the manner in which work is organised" [Rodney (1989:10)]

In spite of it being very clear from his text that Rodney's ideas are more leftist – socialist oriented, he universalize the quest for development to all human beings: "Every people have shown a capacity for independently increasing their ability to live a more satisfactorily life thoroughly exploiting the resources of nature". [Rodney 1989:11]

However Museveni in the text referred earlier, and after defining development as "… man's ability to tame his environment and utilize its natural laws for his own benefit" adds that;

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"…there are those who have reasonably mastered certain aspects of nature and have, consequently, improved their lot on earth" [Museveni (1992:49)]

Most of the contemporary African states would not be classified as such. The development indicators cited in our introduction do not manifest that the

" … have improved their lot on earth".

But why has Africa lagged behind in development despite the development assistance from the Bretton Wood institutions and the false hope of theories such the "trickle down" theory of development? Why is it that the efforts spearheaded by Western donors to eradicate poverty through economic handouts (whether loans, grants etc) remain a pipedream?

In a recently published review of a text by an African Jesuit Clergy man, [Talimo (2005), the reviewer explains that eradication of poverty and backwardness in Africa by Western donor's efforts through economic handouts (whether grants, loans etc) fail because of not taking "… the dynamic of culture and religion of the Africans seriously. He adds; "… Western based solutions have tended to de-emphasise the role of the local cultures" [Ng'ang'a(2005:12)]

Our question is: has this misregard of African "dynamic of culture" been accidental or intentional? The next section will try to address itself to that question by tracing it to its origin.

Genesis of Western negative attitude towards African culture and Development

According to Masolo (1995), the beginning of the Western's attitude towards African culture and all types of development in general can be traced to its academic expression spearheaded by the German idealist thinkers Kant and Hegel. The former made his

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remarks about Africans in the context of the 18th century revival and consolidation of European national states. This is the era in which Europeans were comparing themselves "... with other people in areas of culture and history" and Africa was "... a ready example of the opposite of the desirable heights already attained in Europe. [Masolo(1995:4). According to Kant (who claimed that he was basing himself on "various sources"); "... it is possible to demonstrate that the (indigenous) American and blacks are spiritually decandant race among the members of the human stock" [Masolo (1995:4)].

In fact in his text entitled *Von den Verschiedenen Rassen der Menschen* (1785), Kant stated that "... the original human species was white appearing as dark brown". The black race "had emerged as a result of humid heat beating on the skin of the original species [Masolo (1995:3-5)].

Hegel went further and concluded in his *Lectures on the Philosophy of World History* [quoted by Masolo (1995:4) that one of the characteristics of the African is "... their consciousness (which) has not yet reached an awareness of any substantial objectivity..." Africans according to Hegel do no therefore have any culture since "... where there was "no culture" there was "no reason". In fact Africans are "unconscious of themselves as in the natural and primitive state of Adam and Eve in the biblical paradise before the emergence of reason and will" [Masolo (1995:5). And therefore because they cannot interact, they are incapable of "any historical development or culture". Civilization in the Hegelian thought system is the work of the mind or reason which has the capacity to "…draw conclusion and determine right and truth". African has no reason and hence they cannot have culture, history or development. In fact according to him, "… Africa was a land of childhood where no serious thought ever took place" [Ochieng'-Odhiambo(1995:6)]. Anthropologists, Taylor and Morgan argued

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for the existence of some common element in human nature shared by all races. But still the Hegelian/Kantian attitude persisted since they insisted that there are some superior societies, which have done better with ideas than others (read Africans). This is in spite of the reasoning capacity being common in all races.

This attitude continued to be manifested by the way slave owners in the American cotton plantations and the colonial masters treated the blacks. Even in the post-independent period the attitude persisted and the Africans were still to endure this paternalistic attitude in areas of development. Economic programmes were introduced with a total disregard of the African cultural practices. The next section will illustrate this using an example, which is considered to be a serious development and cultural issue- The issue is self- sufficiency in food production.

Development issue: Agricultural for foreign exchange versus Growing food to eradicate perpetual famine.

The aim of this section is to show that foreign approach to important issue like food production as an aspect of development has resulted to underdevelopment in so far as food sufficiency is concerned in some African countries. African people have not always been underdeveloped in terms of food production. It is true that African traditional life lacked the materialistic-technological sophistication of the west but most African people were somehow self sufficient in matters of basic necessities like food and shelter. Occasional famine was a common feature like it was in some otherworld regions and depending on the geographical location and weather. Therefore it is wrong to conclude African people have always lived in poverty. Freeman rightly states:"The history of Africa has many examples of how past cultures were able to cope with challenges and develop social and economic systems to go beyond simple sustenance" [Freeman (19993:14].

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Until the introduction of the western models of development by the colonialist, which were thought to be the better solution to the African underdevelopment problems, most of the African people were self sufficient in food production. No one can deny that there were occasional famine but not in the scale that we are having them in some of the contemporary African states like Kenya.

Why is it that most Africans people who in the past had enough food and even some surplus to put in the village granaries are now succumbing to famine even to the level of natural disaster? Is it merely because of population increase and global warming factors? What follows is an analysis of what happened in one African country known as Senegal- how the introduction of a foreign model of development devastated the people to the level of begging for food from foreign donors.Before the advent of their colonial masters most people in Senegal, "… had stocks (of food) enough to cover an emergency situation for 4 to10 yrs [Free man (1993:14)]. They also practiced mixed cultivation –growing different varieties of crops. But the French colonialist needed a lot of groundnuts for commercial purposes. Therefore they forced the Senegalese peasants to shift from mixed cultivation to mono cultivation of groundnuts. The cultivation of edible food by the Senegalese farmers fell by half.

As an answer to this acute food shortage the French introduced rice grown in their Far East colonies for local consumption. It became like the Senegalese staple food in a country where it was virtually unknown before the colonial masters introduced it.

Development assistance was offered to build infrastructure for transportation and export of groundnuts. Railways, roads and ports were built and Senegal was referred to as the "Pearl of West Africa". However this model of development did not spare the environment. The beautiful "Cap vert" (Green Cape)-where Dakar, the Senegalese capital was built on a penisula and covered with a

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thick beautiful forest was eventually turned into a desert by intensive groundnut cultivation.

By the late 1960s Senegal was the fourth groundnut producer globally and the cultivation of groundnuts was contributing 50%of the countries GDP. People become economically dependent on groundnuts since it was their sole mainstay.

But then the world's price for groundnuts fell such that by the end of 1980s Senegal economic situation become worse. Freeman (1993:15) states.

"… Senegal was faced with the problem of an increased poverty, a fast desertification of the improvised area exploited by mono cultivation, increasing social pressure in the south where rice is not cultivated and always higher chunk of its resources gone to import the food once produced by local farmers"

Hence people who were formerly "developed" in the area of food sufficiency were now an impoverished lot-"underdeveloped" by a development model totally insensitive of their needs and cultural context.

This sad "development" story is typical of many African countries. Crops like coffee in Kenya, Uganda, Ethiopia and other African countries were forced on the local people. People neglected the cultivation of edible crops only for the world prices of these agricultural commodities to fall making these countries experience a perpetual economic dependent syndrome.

Museveni (1992:111) calls this "a wrong economic strategy". Discussing the Ivory Coast case, which is similar, to the one described above, he states:

"Now Ivory Coast is the third largest exporter of coffee in the World after Brazil and Columbia, ... Ivory Coast is the largest

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exporter of cocoa. In spite of all that there is a very serious economic crisis in the Ivory Coast because of the decline in the prices of coffee and cocoa. Whatever the reason may be advanced for the failed strategy of economic development in that country the fact is that the economic strategy itself was wrong in the first place."

Wrong economic strategies insensitive to the people's cultural practices and way of thinking have therefore contributed to lack of development in Africa. Foreigners who consciously or unconsciously believed that the African cultural context does not count at all in the implementation of such development models imposed the strategies on the people. The conviction of some of the Westerners that reason and culture are not inherent in the African people could be the underlying factor here. This was why it was important to see the evolution of this attitude in the West in the last section. The next section will show an African thinker analyze the same development issue concerning food sufficiency with a consideration of the African cultural context and thought.

Food Sufficiency and Development from Within

Persistent famine in African States is of course one of the indicators of underdevelopment like ignorance, lack of health care facilities and many others. We have seen that current series of famines could trace their origin from wrong strategies. Development models from without were somehow imposed on the African countries like Senegal, Ivory Coast, Kenya and other African countries in an attempt to earn the much needed foreign exchange. But they did not put a practical emphasis on edible foods sufficiency. They concentrated on cash crops like sisal, tea, coffee and others. When the world prices for these commodities fell, people became poor.

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An African thinker, a native of Cameroon, Jean-Marc Ela makes it clear that people in the Sahel "… are torn between famine and 'here today, gone tomorrow' development schemes". He describes the situation of the African people experiencing famine all over the south of Sahara as "… prisoners in a system devised elsewhere for the interest of others" [Ela (1988:88)]. He criticises such development projects as meant to favour "… the interests of foreign capital and its "watchdogs". "The axis of the African economy from their point of view is to produce cotton, coffee, palm-oil, sugar, cocoa and rubber". [Ela (1988:89)].

Ela argues that such models of development that impoverishes Africans such that they cannot even produce enough food for their own survival are actually imposed on them. In another of his text, he writes;

"… black peasants find their reason for rejecting a development model that generates an economic surplus to be divided up by foreign capitalists and local bureaucracies…" [Ela(1986:45-46)]

He therefore proposes a critical consciousness approach in which he suggests that communities should be educated in a new way so that they are able to oppose "… representatives of the people (who) speak of a model of production that creates an elite who demand peasant produce crops for export…" These people's representatives "… do so in the name of development or construction of a national economy"[Ela(1988:96)].

Ela calls such models of development "Vulgar ideology of development"- a plan that licenses whatever is used to starve people under the pretext of accumulating foreign exchange for the profit of the club of the affluent. [Ela (1988:97)].

The critical consciousness approach in dealing with issues of development is from within the African of a particular locality themselves. They are brought to a reflective awareness of the

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dynamics behind their perpetual famine situation. All the people in the village or location including the youth and children are trained to reflect on their own economic situation and also on the development from the west which has made them victims capable of only ending up empty granaries and hence famine.

After understanding the "mechanisms" operative in regions where cash crops such as coffee, cotton, groundnuts and others are grown, people can now "… reflect together to see why their life is different and find a new outlook". [Ela (1988:95)]. With this "reflective consciousness epistemology" they can now approach their own economic situation or development situation with a clear mind. They are now aware and can grasp their "felt needs or the real needs" as opposed to "imposed needs" of which through propaganda they are made to confuse with their "real needs". After all the "imposed" needs make them produce export crops in order to feed the appetites of the minority bureaucratic who "… squander foreign aid where they exploit the peasant and ruin their land and soil" [Ela(1988:89)].

The communities then become aware of what they are in terms of their capabilities. They can even identify cultural elements that supports a process of change making them plan a form of development that is relevant to their life situation and their future.

This approach encourages development efforts by the African themselves in the context of their own culture. A "different future" begins for the people because as seen clearly from Ela's text, the people themselves without any foreign assistance move form reflection to action. They alleviate poverty together as a community by tackling their various felt needs like water provision, health care, the education of their children and employment. [Ela(1988:85)]. At this juncture whoever would chip in any assistance would not dictate terms but would assist within the local people's felt needs, their culture and thought system.

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This approach in development unlike the western models that have been analyzed elsewhere in this paper recognizes that people- including Africans- have the potentiality to tackle their own felt needs. It also respects the local people's knowledge and capabilities. Their cultural context is also respected without necessarily eradicating the need for advancement especially in education and technology.

Concluding Remarks: The Role of Culture and Philosophy in a People's Development agenda

Development is a process of transforming people's lives not only to enjoy material comfort and sophisticated level of social and political structure but also in the level of morality and inter-human relationships. So in spite of the so called developed nations reaching a higher level of material and social progress they still have a long way to go in the process of development in terms of morality and inter human relationships, especially as seen in their approach towards marriage, sexual morality, divorce and individualism.

This paper has proposed that the African people in order to attain sustainable development must empower themselves. They must evaluate their thought pattern and culture to attain new attitude towards developing themselves and their country.

We have seen that the Western models of development disregard both the African culture and their way of thinking. This attitude started long ago and as we saw earlier, had its academic expression stated by Kant and Hegel.

Development efforts even in Africa cannot bear fruit without consideration of a people's culture and thought pattern. Mere Western economic paternalism and interest will not make the African people achieve self-sufficiency even in basic needs like

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food. According to Freeman (1993:15) "… economic changes brought by the new powers in charge have often broken the traditions binding the people causing dependency on the new master".

This was clearly seen in the Senegal example where the traditional granaries, which never lacked food, became empty when people started growing groundnuts for export by their colonial master. The "breaking of the tradition" or the culture of the people resulted in what one could call "negative modernisation" that resulted in perpetual famine. This led to dependency for food on the same colonialists. And as it is normally the case bowing to their foreign masters for food also lead to political domination as noted by Chege (1987:166)

"Food is also a strategic weapon by which food-deficient nations become politically beholden to the providers. Finally imported food costs African states foreign exchange. But food is most expensive of all to the hungry who cannot afford to pay cash: in return for food handouts, they forego their human dignity".

In other word this vicious circle (explained very clearly by Freeman 1993:15), which starts with an attitude of total disregard of a people's culture, leads also to the abuse of their human dignity.

The consideration of a people's culture when implementing development plans or even project is important. This is because a peoples culture includes all their achievement past present and future. It embraces everything that is an expression all what they are. Agazzi(1983:2) notes: "As a matter of fact, a culture is determined by a great lot of elements such as customs, ways of producing of dwelling of living together, social hierarchies, institutions, laws, unwritten rules of personal and social

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behaviour, public ceremonies way of celebrating special events like births, marriage and deaths, religious rites etc".

Culture then emphasises, all the symbols and ways in which an individual relates with other members of his community. The people of a particular community attach meaning to their cultural elements and cultural behaviour. This is the abstract dimension of culture. Masolo brings up this point very clearly when he states that culture;

"… is the process and fruit of man's own self-creation, of his search and moral obligation to cultivate and fulfill himself. The world of culture is therefore an abstract world removed from the original primary reality because it is its interpretation, exploitation and transformation" [Masolo (1983:48)].

Development as we saw earlier transforms people's lives so that they may become fulfilled. People who are in need of development are not a 'tabula rasa' but have their own "Self – creation" in which they cultivate themselves and become "cultured". As we so earlier any development effort that does not pay attention to people's cultural background cannot help them at all since it is not first of all based on how the people perceive things in their cultural context.

The cultural elements we saw earlier have meaning attached to them. This meaning is within a particular world view-the context in which a particular community interprets reality.

Philosophy as it is understood by some is a systematic quest for the ultimate meaning of whatever is real. According to Agazzi(1983:3) every single culture is characterised by what he calls "an implicit philosophical core" which makes a particular culture unique and "…explain the relevance and the value that are attributed to specific acts or facts within a given culture and not within another one"

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Therefore the philosophy of a particular culture makes it possible to argue and implement issues within a system that a particular community will easily articulate and also act accordingly because they can attach meaning to whatever they choose to undertake for their own developer.

The African development agenda then must be articulated within the context of African culture and philosophy. Professional philosophers must device models and approaches that will interprete and give a conceptual framework within which a development policy executers will act: if this is not done and if we unlike Jean-Marc Ela do not device a method that can be articulated within the African culture and thought pattern or philosophy, African's development effort will be elusive just as in the past.

The role of the African philosophers is to lead their people by the formulation of a framework from which concrete development effort and plans can be based on. This foundation will lead to a meaningful and relevant development in Africa. In most African countries development has stagnated because of using ideologies that people did not choose and which were purposely chosen by others to serve their own interests.

Promoting integral development of the people of Africa is key to this continent's progress. Political leadership on it's own without any thought pattern or philosophical framework will only serve the interest of the few bureaucrats and elite who will continually chain their people to underdevelopment while serving the interests of their foreign masters.

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APPENDIX 2

APPENDIX II

The African Renaissance Statement of Deputy President,

Thabo Mbeki
SABC, Gallagher Estate, 13 August 1998

A struggle for political power is dragging the Kingdom of Lesotho towards the abyss of a violent conflict. The Democratic Republic of Congo is sliding back into a conflict of arms from which its people had hoped they had escaped forever.

The silence of peace has died on the borders of Eritrea and Ethiopia because, in a debate about an acre or two of land, guns have usurped the place of reason.

Those who had risked death in Guinea Bissau as they fought as comrades to evict the Portuguese colonialists, today stand behind opposing ramparts speaking to one another in the deadly language of bazooka and mortar shells and the fearsome rhythm of the beat of machine-gun fire.

A war seemingly without mercy rages in Algeria, made more horrifying by a savagery which seeks to anoint itself with the sanctity of a religious faith.

Thus can we say that the children of Africa, from north to south, from the east and the west and at the very centre of our continent, continue to be consumed by death dealt out by those who have proclaimed a sentence of death on dialogue and reason and on the children of Africa whose limbs are too weak to run away from the rage of adults.

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Both of these, the harbingers of death and the victims of their wrath are as African as you and I.

For that reason, for the reason that we are the disembowelled African mothers and the decapitated African children of Rwanda, we have to say enough and no more.

It is because of these pitiful souls, who are the casualties of destructive force for whose birth they are not to blame, that Africa needs her renaissance. Were they alive and assured that the blight of human made death had passed for ever, we would have less need to call for that renaissance.

In the summer of light and warmth and life-giving rain, it is to mock the gods to ask them for light and warmth and life-giving rain. The passionate hope for the warming rays of the sun is the offspring of the chill and dark nights of the winters of our lives.

Africa has no need for the criminals who would acquire political power by slaughtering the innocents as do the butchers of the people of Richmond in KwaZulu-Natal.

Nor has she need for such as those who, because they did not accept that power is legitimate only because it serves the interests of the people, laid Somalia to waste and deprived its people of a country which gave its citizens a sense of being as well as the being to build themselves into a people.

Neither has Africa need for the petty gangsters who would be our governors by theft of elective positions, as a result of holding fraudulent elections, or by purchasing positions of authority through bribery and corruption.

The thieves and their accomplices, the givers of the bribes and the recipients are as African as you and I. We are the corrupter and the harlot who act together to demean our Continent and ourselves.

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The time has come that we say enough and no more, and by acting to banish the shame, remake ourselves as the midwives of the African Renaissance.

An ill wind has blown me across the face of Africa. I have seen the poverty of Orlando East and the wealth of Morningside in Johannesburg. In Lusaka, I have seen the poor of Kanyama township and the prosperous residents of Kabulonga.

I have seen the African slums of Surulere in Lagos and the African opulence of Victoria Island. I have seen the faces of the poor in Mbari in Harare and the quiet wealth of Borrowdale.

And I have heard the stories of how those who had access to power, or access to those who had access to power, of how they have robbed and pillaged and broken all laws and all ethical norms and with great abandon, to acquire wealth, all of them tied by an invisible thread which they hope will connect them to Morningside and Borrowdale and Victoria Island and Kabulonga.

Everyday, you ad I see those who would be citizens of Kabulonga and Borrowdale and Victoria Island and Morningside being born everywhere in our country. Their object in life is to acquire personal wealth by means both foul and fair.

Their measure of success is the amount of wealth they can accumulate and the ostentation they can achieve, which will convince all that they are a success, because, in a visible way, they are people of means.

Thus, they seek access to power or access to those who have access to power so that they can corrupt the political order for personal gain at all costs.

In this equation, the poverty of the masses of the people becomes a necessary condition for the enrichment of the few and the

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corruption of political power, the only possible condition for its exercise.

It is out of this pungent mixture of greed, dehumanising poverty, obscene wealth and endemic public and private corrupt practice, that many of Africa's coups d'etat, civil wars and situations of instability are born and entrenched.

The time has come that we call a halt to the seemingly socially approved deification of the acquisition of material wealth and the abuse of state power to impoverish the people and deny our Continent the possibility to achieve sustainable economic development. Africa cannot renew herself where its upper echelons are a mere parasite on the rest of society, enjoying as self-endowed mandate to use their political power and define the uses of such power such that its exercise ensures that our Continent reproduces itself as the periphery of the world economy, poor, underdeveloped and incapable of development. The African Renaissance demands that we purge ourselves of the parasites and maintain a permanent vigilance against the danger of the entrenchment in African society of this rapacious stratum with its social morality according to which everything in society must be organised materially to benefit the few.

As we recall with pride the African scholar and author of the Middle Ages, Sadi of Timbuktu, who had mastered such subjects as law, logic, dialectics, grammar and rhetoric, and other African intellectuals who taught at the University of Timbuktu, we must ask the question - where are Africa's intellectuals today!

In our world in which the generation of new knowledge and its application to change the human condition is the engine which moves human society further away from barbarism, do we not have need to recall Africa's hundreds of thousands of intellectuals back

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from their places of emigration in Western Europe and North America, to rejoin those who remain still within our shores!

I dream of the day when these, the African mathematicians and computer specialists in Washington and New York, the African physicists, engineers, doctors, business managers and economists, will return from London and Manchester and Paris and Brussels to add to the African pool of brain power, to enquire into and find solutions to Africa's problems and challenges, to open the African door to the world of knowledge, to elevate Africa's place within the universe of research the information of new knowledge, education and information. Africa's renewal demands that her intelligentsia must immerse itself in the titanic and all-round struggle to end poverty, ignorance, disease and backwardness, inspired by the fact that the Africans of Egypt were, in some instances, two thousand years ahead of the Europeans of Greece in the mastery of such subjects as geometry, trigonometry, algebra and chemistry.

To perpetuate their imperial domination over the peoples of Africa, the colonisers sought to enslave the African mind and to destroy the African soul. They sought to oblige us to accept that as Africans we had contributed nothing to human; civilisation except as beasts of burden, in much the same way as those who are opposed to the emancipation of women seek to convince them that they have a place in human society; but only as beasts of burden and bearers of children.

In the end, they wanted us to despise ourselves, convinced that, if we were not sub-human, we were, at least, not equal to the colonial master and mistress and were incapable of original thought and the African creativity which has endowed the world with an extraordinary treasure of masterpieces in architecture and the fine arts.

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The beginning of our rebirth as a Continent must be our own rediscovery of our soul, captured and made permanently available in the great works of creativity represented by the pyramids and sphinxes of Egypt, the stone buildings of Axum and the ruins of Carthage and Zimbabwe, the rock paintings of the San, the Benin bronzes and the African masks, the carvings of the Makonde and the stone sculptures of the Shona.

A people capable of such creativity could never have been less human than other human beings and being as human as any other, such a people can and must be its own liberator from the condition which seeks to describe our Continent and its people as the poverty stricken and disease ridden primitives in a world riding the crest of a wave of progress and human upliftment.

In that journey of self discovery and the restoration of our own self-esteem, without which we would never become combatants for the African Renaissance, we must retune our ears to the music of Zao and Franco of the Congos and the poetry of Mazisi Kunene of South Africa and refocus our eyes to behold the paintings of Malangatane of Mozambique and the sculptures of Dumile Feni of South Africa.

The call for Africa's renewal, for an African Renaissance is a call to rebellion. We must rebel against the tyrants and the dictators, those who seek to corrupt our societies and steal the wealth that belongs to the people.

We must rebel against the ordinary criminals who murder, rape and rob, and conduct war against poverty, ignorance and the backwardness of the children of Africa.

Surely, there must be politicians and business people, youth and women activists, trade unionists, religious leaders, artists and professionals from the Cape to Cairo, from Madagascar to Cape

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Verde, who are sufficiently enraged by Africa's condition in the world to want to join the mass crusade for Africa's renewal.

It is to these that we say, without equivocation, that to be a true African is to be a rebel in the cause of the African Renaissance, whose success in the new century and millenium is one of the great historic challenges of our time.

Let the voice of the Senegalese, Sheik Anta Diop, be heard:

"The African who has understood us is the one who, after reading of our works, would have felt a birth in himself, of another person, impelled by an historical conscience, a true creator, a Promethean carrier of a new civilisation and perfectly aware of what the whole earth owes to his ancestral genius in all the domains of science, culture and religion."

"Today each group of people, armed with its rediscovered or reinforced cultural identity, has arrived at the threshold of the post industrial era. An atavistic, but vigilant, African optimism inclines us to wish that all nations would join hands in order to build a planetary civilisation instead of sinking down to barbarism."

Thank you.

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APPENDIX 3

Legal, Regulatory, and Ethical issues in Security Management

29 January 2013

Abstract

The majority of organization have in place a high-level information security policy governing how and what information to handle. Looking down on these organizations, there policies look similar due to the expectation of security professional to know and respect the laws and regulations governing the use of computers and the information it holds. Security professions must understand the scope of an organization's legal and ethical responsibilities.

Keywords: Regulations, Ethical issues, Legal, information security policies, governance, Chief Information Security Officer, Information ethics

Introduction

Information is the essence of every organization. If this information is compromised, the organization can experience a wide range of consequences. There are external issues outside of an organization's control that influence security policy. These include legal requirements, fraud, hacking, contractual obligations, and existing organizational policies. Information Security is a strategic approach that should be based on a solid, holistic framework encompassing all of an organization's Information Security requirements. The purpose of this paper will examine the effects of these external factors organization's security decisions. Although these factors are beyond the scope of any company's direct control, the design of information security policies are essential to effectively anticipate them.

Chief Information Security Officer

Chief Information Security Officers (CISO) in companies is primarily responsible for providing corporate information security. In recent years this position has evolved beyond the singular scope into supporting business strategies and business continuity within the organization. By being a key business professional, the CISO evaluate ways to increase value to the organization and incorporate security needs according to the business goals and objectives (Whitten,...

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Impact of ethical issues on the justice system criminology essay

This research paper discusses the ethical issues from municipal to the courts in the criminal justice system. It explains how important it is for the courts to intervene in order for the ethical issues to be addressed and to ensure that the public's civil rights are not compromised. It also examines the interventions of the courts to ensure that the system of criminal justice addresses the ethical issues (Samuel, 1992).

Criminal justice is a system that involves government's institutions and practices which are directed to uphold social control, to deter and mitigate crime and to sanction law breakers with rehabilitation efforts and criminal penalties according to a procedural set of rules and limitations (Samuel, 1992).

The criminal justice system has three main parts: law enforcement, adjudication and corrections. The law enforcement involves the police. The police are the first contact that the law breaker comes into contact with within the criminal justice system. The police will investigate the wrong doing before making an arrest (Samuel, 1992).

The police can be given a warrant to use force or any legal coercion in order to effect public and social order. The primary concern of the police is to keep peace and enforce criminal laws. The main duties of the police are:

Peace keeping. This involves protection of individuals in violent situations whether o the streets or domestic quarrels.

To combat crime as well as to apprehend those who violate laws. This is a task that the police are mostly associated with by the public.

Crime prevention. This is implemented through public education on crime threats. The police also prevent crime by curbing and reducing situations likely to be committed crimes, for example, raiding the drug peddlers' dens.

Social services provision. The traffic police direct and control traffic, other officers give medical aid emergencies. They also help to recover stolen or lost property. They also help people who have locked themselves out of their cars or homes (Cole, & Christopher, 2008).

Adjudication involves the courts. These serve as the venues where settling of disputes takes place and administering of justice is effected. A court includes both professionals and non professionals.

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Some of the court room work group may include a judge, defense attorney and the prosecutor. The judge offers the final decision in order for the case to be disposed. The prosecutor is the lawyer who charges the accused (Samuel, 1992).

The accused could be a person, a group of people or a body corporate. The prosecutor explains the crime committed and gives detailed incriminating evidence against the accused. The prosecutor makes accusations on behalf of the state. The defense attorney counsels the person accused on legal process, the likely outcomes and also suggests strategies. The defense attorney represents the interests of the client. When the accused have been found guilty, they are turned over to correctional facilities. In early days, offenders were executed or exiled. In these modern days, after trial they are taken to prison for detention and to jail for containment (Samuel, 1992).

The police, corrections and the courts, have their own needs and goals which are interdependent. If one of the units changes its resources, polices or practices, it affects others units, for example, when the number of arrest by the police increases, the judicial, probation and the correctional units get affected too. Private agencies also come in to assist to supervise or even to treat the offenders. Example of such agencies includes the crime victim compensation boards. There are other administrative agencies whose work is to enforce criminal law. Examples of these agencies include those who deal with taxation and natural resources, and driver and vehicle licensing bureaus (Cole, & Christopher, 2008).

There is a need for every unit to make its maximum contribution for the criminal justice system to be able attain its goals. There is also a need for the units to maintain regular communication with each of the units. Good and proper interactions among individuals' decision makers will produce solid decisions (Cole, & Christopher, 2008).

The main attributes of the criminal justice system are resource dependence, discretion, filtering and sequential tasks (Cole, & Christopher, 2008).

Every decision made is bases on being discreet. This is where an individual exercises judgment in choice making about alternative causes of action, it is where decisions are made without the formal rules. A police officer may decide whether to make an arrest, to investigate, to use force or to question a suspect. Similarly, a prosecutor decides on whether to charge a suspect with a crime or to bargain for plea. A judge also uses discretion when he decides to set a bail, to accept or to reject plea bargain. The parole board members use discretion to decide whether or when to release an inmate from prison (TPCJ, 2010).

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Criminal justice ethics is the study of how and whether criminal justice is moral i.e. whether the standards by which human behavior are judged is good and right. It is only by being moral that criminal justice can be distinguished from the same crime it condemns (Leighton, & Reiman, 2001).

Moral standards are not generally accepted but are rationally justifiable behavior. Morality is neutral hence good for all people (Leighton, & Reiman, 2001).

These standards are used to guide those who exercise authority and power over citizens. The morally right or wrong varies from one person to another and from one culture to another i.e. a moral judgment cannot be true for all purposes, cultures or people (Banks, 2004).

A particular culture is judged in accordance to its culture, the same applies to different people and different purposes. At the same time, there could be high disagreement about morals in a particular culture. For instance the issues of prostitution, capital punishment and abortion have always brought about moral disagreements between individuals of the same cultures (Banks, 2004).

There's no moral code which is superior to the other. A moral behavior could be right to one culture but wrong to the other. It is always good to learn from other people's way of behavior and allow exposure of our moral shortcomings (Banks, 2004).

Ethical standards are not necessarily written down rules or laws; they are simply a collective experience that regulates the behavior of those who make up a particular society.

It is important to learn ethical issues in criminal justice as this gives solutions to the professionals on how authority is exercised. Some of the problems that use of authority encounters are when authority is used for personal values promotion, and using authority in order to avoid accountability for doing wrong (Banks, 2004).

Learning ethical issues also helps in solving problems on how personal and professional conflicts can be handled. Problems between personal and professional may arise when a professional uses his status to promote his personal interests. These personal interests may be religious, political or financial. Another professional-personal problem may arise when a professional uses time and materials from the institution to do illegitimate work for his personal gain (Banks, 2004).

When a person engages in promoting professional activities that contradict his personal values is seen as an ethical professional-personal problem. At the same time, when one engages in a public or private activity that contradicts professional values like drunk

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driving, it poses a problem between professional and personal values (Banks, 2004).

Commitment to clients may also pose personal- professional problems, For instance, when a professional behaves in an unethical manner with a client. Another problem is when the professionals misuse the relationship between them and their clients for personal gains, for example acquiring goods at a cheaper price (Banks, 2004).

Some of the ethical issues involving criminal justice and public policy may include: capital punishment, the war on drugs, to move away from rehabilitative juvenile justice policies toward more punitive policies and policies involving harsher penalties resulting in prisoner warehousing. Ethical issues resulting from policing polices are policing policies in domestic violence cases, use of force by the police, profiling by police and use of discretion by police.

There are also ethical problems resulting from information sharing. These problems may include; the ethics of information withholding. This may be from a client, from the police or even from the courts. Information sharing may also experience confidentiality problems and privileged communication, for instance during research participation one may be tempted to leak out some of the information gathered (Banks, 2004).

When dealing with human rights issues, the criminal justice system undergoes some ethical problems. Some of these may be when an unusual or cruel punishment is administered, another ethical problem is when human rights such of prisoners, and women are violated. Capital punishment is also part of human rights ethical problems (Banks, 2004).

The media also experiences ethical problems when reporting crime, For example, when highlighting the opinion of the public about crime. Other problems are when crime is politicized by the media and when they broadcast crime as part of entertainment (Banks, 2004).

Ethical standards are mostly shaped by the diverse religion, the law of nature and other forms of law. For the criminal justice system to work properly and efficiently and for competent decision making, the professionals should understand the ethical issues involved therein (Banks, 2004).

For a case to be processed, many key decision makers are involved in the justice system. The case has to go through the police officers, the prosecutors, the judges, through probation officers, the wardens, and finally the members of the parole board. They decide

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at each stage whether a case will be dropped or proceed to the next stage (Cole, & Christopher, 2008).

Criminal justice is a process which involves a series of steps that begins with an investigation and ends with the convicted offender being released from a correctional centre. This process involves making of a lot of decisions and following of so many rules (TPCJ, 2010).

The major steps involved to process a criminal case are:

Crime investigation. This is done by the police. Its purpose is to enable identification of a suspect in order to support an arrest. A search or an inspection of a person or property is done. The police must gather enough criminality evidence to indicate that the suspect committed the crime or a crime was committed in a specific place.

Suspect arrest. This is done by the police. It involves taking the suspect to custody where he is held awaiting court. This is an indication that the person arrested has a link to the specific crime committed (TPCJ, 2010).

Criminal defendant prosecution. This is done by a district attorney. There are many factors that prosecutors consider before they decide whether to charge a person with a crime. They consider how strong the evidence presented against the suspect is and also how serious the offense is.

Grand jury indictment or information filing by a prosecutor. An indictment is required when prosecuting a capital crime or information in cases with offenses liable to be punished by imprisonment. The grand jury will decide whether to charge the suspect in a closed hearing where the evidence is presented only by the prosecutor or the prosecutor will file an information (a charging document). They determine whether the evidence is enough to deserve a trial through a preliminary hearing.

Judge's arraignment. Ahead of the trial, defendant makes a court appearance and enters a guilty or not guilty plea.

Bail or/and pretrial detention. To be detained is to be put in custody on temporal basis before a trial. Bail is an amount of money paid by a suspect as a surety to show up for trial (TPCJ, 2010).

Plea bargaining. This is between the prosecutor and the defense attorney. Usually for the suspect's sentence or charge to reduce he has to agree to plead guilty.

Adjudication of guilt/trial. This is done by a jury or a judge in participation of a defense lawyer and a prosecutor. For a suspect to

be convicted criminally, the evidence has to prove guilt beyond reasonable doubt, failure to which the suspect is acquitted.

Judge sentence. If the person accused is found guilty, he is given a sentence. The accused can be fined, put on probation, sent to a correctional institution for a given period of time or be put on community service.

Appealing. This is filed by appellate attorneys and ruled by appellate judges. When a case has been reversed by an appellate court, it is returned to a trial court for retrial rendering the original trial a moot. The prosecutor then will decide refilling or dropping the charges.

Rehabilitation or/and punishment. This is administered by state, local or federal correctional authorities. Many of the inmates do not serve a complete term. They may have an early release through pardon or parole (TPCJ, 2010).

The ethical standards in the system of criminal justice have acted as a guide to policymakers and those who practice in the arena of criminal justice. They are relied upon by professionals in the criminal justice system to make just and solid decisions that could affect other people's lives (ABA, 2005).

These standards are used as bench books by trial court judges and hornbooks by prosecutors and practicing defense attorneys. The defense lawyers and the prosecutors have found the ethical issues useful when appearing before the judges to support their arguments. They also use the standards to guide their own conduct and to train and mentor their colleagues. For example, they give the functions of a prosecutor which is to not only convict but also to give justice (ABA, 2009).

The ethical standards are also cited to make appellate opinions in appellate courts, the military justice and the federal courts. They are an important source of authority. They also have impacted greatly on the way the courts rule (ABA, 2009).

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