

UNIVERSITY OF PORT HARCOURT

**“BUT FOR PHILOSOPHY,
WHAT IS ‘MAN’?”**

An Inaugural Lecture

By

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ORDER OF PROCEEDINGS

2.45P.M. GUESTS ARE SEATED

3.00P.M. ACADEMIC PROCESSION BEGINS

The procession shall enter the Ebitimi Banigo Auditorium, University Park, and the Congregation shall stand as the procession enters the hall in the following order:

ACADEMIC OFFICER

PROFESSORS

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DEAN, SCHOOL OF GRADUATE STUDIES

PROVOST, COLLEGE OF HEALTH SCIENCES

LECTURER

AG. REGISTRAR

DEPUTY VICE-CHANCELLOR [ADMINISTRATION]

AG. VICE CHANCELLOR

After the Ag. Vice-Chancellor has ascended the dais, the congregation shall remain standing for the University of Port Harcourt Anthem.

The congregation shall thereafter resume their seats.

THE AG. VICE-CHANCELLOR'S OPENING REMARKS.

The Ag. Registrar shall rise, cap, invite the Ag. Vice-Chancellor to make his opening remarks and introduce the Lecturer.

The Lecturer shall remain standing during the Introduction.

THE INAUGURAL LECTURE

The Lecturer shall step on the rostrum, cap and deliver his Inaugural Lecture. After the lecture, he shall step towards the Ag. Vice-Chancellor, cap and deliver a copy of the Inaugural Lecture to the Ag. Vice-Chancellor and resume his seat. The Ag. Vice-Chancellor shall present the document to the Registrar.

CLOSING

The Ag. Registrar shall rise, cap and invite the Ag. Vice-Chancellor to make his Closing Remarks.

THE AG. VICE-CHANCELLOR'S CLOSING REMARKS.

The Ag. Vice-Chancellor shall then rise, cap and make his Closing Remarks. The Congregation shall rise for the University of Port Harcourt Anthem and remain standing as the Academic [Honour] Procession retreats in the following order:

AG. VICE CHANCELLOR

DEPUTY VICE-CHANCELLOR [ADMINISTRATION]

AG. REGISTRAR

LECTURER

PROVOST, COLLEGE OF HEALTH SCIENCES

DEAN, SCHOOL OF GRADUATE STUDIES

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PROFESSORS

ACADEMIC OFFICER

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- ❖ The Ag. Vice-Chancellor
- ❖ Previous Vice-Chancellors
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- ❖ Unique Students of UNIPORT
- ❖ Members of the Press
- ❖ Distinguished Ladies and Gentlemen.

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For Ag. Vice Chancellor and his team I wish you well, and let me through Mr. Vice Chancellor thank the University of Port Harcourt for the opportunity given to me including acknowledging my ability. Permit me to draw your attention to the words of Mwalimu Julius K. Nyerere when he said that:

fulfilling the wishes of the people does not always mean taking the most popular course.

To my former colleagues and comrades during the pro-democracy struggles of the eighties and nineties including those I came across in the different detention centers in the Country, you all will ever be remembered in the annals of my history. For those who unfortunately lost their lives in the struggle, it is eternal rest I wish for you all. To those that were together with me in the different trenches and are still living, permit me to ask: *were those sacrifices not in vain given today's realities?*

Between 2010 and 2019, I painfully lost my four brothers (one senior and three juniors – Etemi, Oritseno, Bright and Samuel), all of whom should have been here today. Eternal rest I wish for them respectively. To my late Mother, Madam Mary Nanna who died on 4th Dec., 1994 while I was in incarceration at the cell of the State Security Service, Port Harcourt, I say thank you for your tenacity and ensuring that I got educated which I initially resisted as my aspiration was to be a sailor which was then a status symbol in the port towns of Koko and Sapele, both in Delta State. No doubt, the thought of my detention then, exacerbated your final exit. Stay well wherever you are!

To all those present here today including the umpteen around the World watching through webinar (zoom), I remain eternally indebted and hereby inform that comments and criticism remain most welcomed- (lucky.akaruese@uniport.edu.ng) in accordance with the tradition of our University, such that will engender further research.

INTRODUCTION

Cicero, a famous thinker and orator of the Ancient Greek society once noted;

Thou we are turning to, thou we are asking for help. On Philosophy, the lodestar of life, neither we nor human life itself, could exist without you! (cited in Galina Kirilenko, p.7.)

‘Man’ (generically applied) has found her/himself inhabiting this Planate (Earth) with no concrete knowledge of how it all started. Even from the diverse available knowledge-sources with different accompanying narratives about the beginning of ‘Man’ on Planate Earth which were definitely at the primeval times derived from myths, religions and the arts respectively, there has never been any congruence of views and claims within any ‘language-game’ on the issue of the ‘beginnings’; i.e. ‘the when’, and ‘the how’ the inhabitation started, including the coming into being of planet Earth. Here we have in mind how to arrive at the knowledge of ‘when’ and ‘how’ the first person(s) started the process of the imaginable beginning; or do we say the very point when this Planate became an abode, which should be preceded planet Earth’s existence, and thus hoisting humans and others, of which we (individually and collectively) as here assembled constitute part of the continuation of the inhabitation.

Besides this puzzle, another critical one in the same direction is the ‘how’, and ‘when’ of ‘Man’ interms of a beginning as an organism; i.e. how and when did ‘Man’ came into existence; or do we say, ‘how’, and at what point did ‘Man’ found her/himself existing as a self-conscious being such that has spanned to this day whereby we as individuals and collective are continuing the process of whose ‘beginning’ we cannot ascertain.

In the same vein of knowledge-seeking in relationship to these puzzles and the available ‘answers’, ‘Man’ (as earlier noted) was at different historic junctures restricted only to the narratives of religions and myths for evolving answers to these bewildering issues. Along this trajectory of inquiries, answers derived from the duo sometimes find expressions in the arts. Importantly for our discussions is that ‘answers’ derived from myths are largely expression of religious beliefs and are thus encapsulated within the ‘supernatural’. It was largely from these duo sources of knowledge (which are generally interrelated) that *‘Man’ for millions of years* looked up to for providing answers to any bewildering puzzle. Inclusively in all these specifically as they relate to modern times, is how has the human been able to transcend the limitations of myths and religions to such present enviable position as the master and dominator of Planate Earth to the point of even venturing into Space through scientific endeavors in a manner that demonstrate his being endowed with endless unfolding knowledge that has consistently made it possible for him to advance in civilization and development from generation to generation. The fundamental precipitating factor for such achievements in transcending the dictates and limitations of religions and myths (as will be shown) is centered on her/his ability to philosophize as an evolving and unfolding being.

‘MAN’, AND THE DUO ‘SOURCES’ OF ORIGIN

No doubt, different religions and myths of tribal groups the World over are never in want of putting forward their differently espoused ‘answers’ to any nagging puzzle that far transcends their imagination particularly those dealing with issues bordering on the multiple of ‘beginnings’ which include that of ‘Man’, ‘Planate Earth’ and the specific first time of ‘inhabitation’ respectively. We include the issue of the beginning of ‘inhabitation’ because it is not out of place to

assume the possibility of Planate Earth as not being the ‘first’ place of habitation by ‘Man’ in some cosmological thoughts that may be unknown to us. After all, Jesus Christ that once lived on Planate Earth was reported to have earlier lived in Heaven to which he reportedly returned to after sojourning for about three decades on Earth.

Myths in their respective entirety including ‘answers’ that usually emanate do not command global acceptance because any myth remain largely restrictive to particular geo-ethno milieu as dictated their respective and historical specificities and desires to explain and find answers to what confront them. Thus, in our discussions we shall subsume myth under the category of religion.

Let us now summarize the triad puzzles deduced from the above for the purpose of ensuring further clarity;

- a. How did ‘Man’ (i.e. human animal) came into ‘being’ (existence) as a self-conscious being?
- b. At what point did the inhabitation of Planate Earth by ‘Man’ started?
- c. How did Planate Earth come into existence?

As already stated, religion had remained since the primeval times the major grand root of inquiry. Inclusively, it has from prehistory remained one of the ways in which the humans have expressed themselves and their wonders about the nature of things including all that are not within their immediate cognition and experience. As argued by James Feibleman, no development comes entirely from nothing. It is clear that the cause for curiosity which precipitated the eventual coming into being of Philosophy evolved from the earliest organized religious beliefs. It is when available answers derived from religious narratives remain arid of the necessary ‘contents’ to satisfy the Humans’ natural appetite for curiosity and desire for rational answers that the need for furthers inquiries becomes

inevitable, such that inadvertently gave rise to the act of philosophizing. He also noted that what experience has demonstrated is that religious speculation centered on the different aspects of human interests as determined by the peculiarity of subsisting environment such that for example:

In Palestine ..., it centered itself with God, in China it concerned itself with social life and the human community; in India it concerned itself with the innermost self; in Greece it concern itself with the physical world (Feibleman,p. 23).

By virtue of our background in relation to our puzzles, we shall espouse the Palestine's concern about religion which centers on the existence of a monotheistic God. Along this trajectory, we shall majorly espouse (for this section of our effort) the Judeo-Christian narrative on the beginning of human existence with occasional reference to its Islamic counterpart as the need arises.

1. 'CREATIONISM'

Here, answers to the trio-puzzles can be derived from the Judeo-Christian narratives which are wholly centered on a 'Being' of incorporeal and Supreme characterizations who is invested with omnipotent and benevolent appurtenances as His inherent defining characteristics. A derivative of these identified characteristics is that the 'Being' by His nature necessarily transcend the 'puzzles' that confronts 'Man' by virtue of being the only 'Being' whose beingness is derivable from the principle of *aseity*. For those outside the language-game of Philosophy, *aseity* is from the Latin words *a se esse* – 'being from oneself' i.e. Self-caused.

Thus, locating our outlined puzzles within the domain of the Judeo-Christian God in our search for answers cannot but of necessity lead us into the *Holy Bible* where God in His espousal of the principle of 'Creationism' reportedly caused

into existence both Planate Earth, and ‘Man’ respectively; and reportedly by His ‘mere’ pronouncements. The Holy Bible has this to say on how both Planate Earth and ‘Man’ came into existence: *In the beginning, God created the heaven and the earth* (Genesis 1:1). In the same vein, God was quoted as saying; let us make man in our own image; after our likeness:...*So God created man in his own image, in the image of God created him....* (Genesis 1:26-27).

Here, the respective beginnings of both Planate Earth and ‘non-human animals’ are reported in such manner to demonstrate the possibility of ‘something coming out of nothing’ specifically for the coming into existence of Planate Earth. The Deuteronomic historians oblivious of future critical thought-patterns (now encapsulated in academic Philosophy) may not have contemplated that their future ‘readers’ could for instance be inquisitive enough to desire to know about a possible pre-creation issue(s). For example, since God must of necessity exist first before embarking on any activity, his reported existence (within the biblical narratives) must have of necessity preceded his reported actions of ‘creations. That is, He must have equally had a pre-creation existence. For instance, in Christian theology, Heaven remains the known place of abode of God from where He is assumed to superintend over His creations. Since Heaven remain one of the particulars of ‘Creationism’ and thus came into existence within a particular time which of necessity falls within post-God’s ‘beingness’, it then stands to reason that Heaven as the assumed place of abode of God could not have been His first place of abode.

Inclusively, and unknown to the writers of the creation narratives, there were necessarily intangible items God ‘must’ have caused into existence at the material time which were not known and recorded, but has become knowable to ‘Man’

through the benefit of philosophy. The first of such (for example) that can easily be conjectured using the principle of mental apprehension is ‘Force of Gravity’ without which the the tangible items that were reportedly created (including Adam and other animals including plants) would have at the point of creation been floating in the atmosphere. Also inclusive are other specifics of Laws of Nature.

Reference to our earlier assertion that ‘Man’ as the dominator of ‘Planate Earth’ through his intellectual power arising from his inherent rational characteristic for philosophizing, we can then conjecture that as at the time of his reportedly coming into existence reportedly through the transcendental creating-power of a ‘Being’ of omnipotent and benevolent characteristics, all that the ‘Being’ may have done in the process of creation may have been to engrave ‘Man’ with genetic make-up for rationality which at best may translate into potentiality for rationality and intellection. We can then rightly assume that from the said human so reportedly created to ‘his’ offspring and subsequent descendants (inclusive of all contemporary human denizens of Planate Earth), they must have inherited the genetic make-up whose application and development for self-enhancement the Creator may not have envisaged. All that happened after the reported eating’ of the said forbidden by the duo of Adam and Eve is indicative of the fact that the Creator least expected them to think and act outside moral ambit of ‘Creationism’.

Our speculative analysis as above is derived from multiplicity of reported actions of the Creator in His relationship with ‘Man’ which largely manifest some levels of disdainfulness specifically when ‘Man’ attempted to fully apply his rational and intellectual characteristics to philosophize and develop. This is moreso as reported of the Creator’s full satisfaction with all He created: *And God saw everything that he had*

made, and, behold, it was very good. (Genesis 1:31). Here we run into a logical conundrum. ‘Good’ as associated with the specifics of ‘Creationism’ presuppose that a ‘good’ associated with an omnipotent and benevolent Being remain eternally final and boundless and by its logic cannot experience diminution, nor can it be improved on even by the Creator. To imagine the possibility of the said ‘good’ possessing the potential of being improved on even by the Supreme Creator presupposes that He is a Being with potential to improve and thus cannot be infinite. Such thought-pattern automatically diminishes the ‘Creator’ and undermine His attributes. Since all that were created at the immediate point of creation were pronounced ‘good’ by the Creator, it thus precludes the possibility of any alteration (positively or otherwise) of all that were declared ‘good’.

What we are trying to explore from our above inquisitorial reflection is that assuming the Judeo-Christian narrative of how ‘Man’ came into existence is real, can we with certainty assume that the ‘Creator’ had wished for ‘Man’ to be ‘independence’ such that he is inherently free to deploy his rational and intellectual potentials for self enhancement, development and creativity outside the ambit of what ‘Creationism’ epitomized?

If such hypothetical wish is associated with ‘Creationism’, then it can be assumed that the pronounced ‘good’ for all that He had created had rooms for improvements and such will undermine the logic of the characteristics of the Creator. In the same vein, and still assuming the factualness of the Judeo-Christian narrative for the purpose of this work, can we with certitude assume that the Creator had wished that inter-human relationship, sociality and governance be developed as dictated by human rational capacity and need, and for the sole interests of ‘Man’ and other denizens of Planate Earth? For the

avoidance of doubt (and at the risk of repetition), our conception of ‘Creationism’ includes all the reported tangible items as contained in the narrative, but by mental apprehension we can assume that it must also include intangible ones like Laws of Nature (e.g. force of gravity), Natural Laws (e.g. sex/procreation), specific forms of religious values and morals, etc. It is within these intangible ones (all within ‘Creationism’) that Judeo-Christian precepts evolved and sustaining its values and worldview till today. Consequently, ‘Creationism’ encapsulates *values* and *morals* and thus a continuous process as long as these values and morals subsists.

Also, whatever the specific attributes that defines the identical imagery assumed to be collectively shared by both God and ‘Man’ which should of necessity be reflected in both tangible and intangible ones, we contend that it must include such that borders on axiology. In the same vein, some of such values and actions as espoused and tolerable within the Judeo-Christian’ morality (albeit ‘Creationism’) which undoubtedly are dictates of the omnipotent and benevolent Creator as expressed in the **Holy Bible** with the **Holy Koran** inclusive are some cases largely at variance with the rational constituents of the humans, and specifically within his present level of cogitations and developments. Some of such include entrenched inequality between both sexes of the human race with the female folk thoroughly disadvantaged, non-acknowledgement of the inalienable and inviolable rights of every human person irrespective of age and sex, unfair dispensation of retributive justice including inflicting punishments on the innocents for ‘crimes’ not directly committed or participated in; and utter dichotomy between the human and non-human animals with the latter presented in contradistinction to the former such that no right claim for example can be attributed to the non-human animals.

We can also assume that irrespective of the multiplicity of relationships as reported in either the Biblical or Koranic narratives between the ‘Creator’ and ‘Man’ which stem from the narrative of *identical imagery*, it can reasonably be assumed that over these hundreds of thousands of years (when the process of Creation was reportedly conceived and executed, (even though its precepts continuous) certain fundamental constituents of the specifics of the said ‘imagery’ may have naturally *warned off* such that as at today, the respective duo (i.e. the Creator and ‘Man’) are most likely to have inadvertently within their respective *quiddity* developed some fundamental differences that may not have been present as at the point of creation. This is moreso that ‘Man’ in our view is an unfolding being that continuously evolve such that enable him to engage in the act of philosophizing; while the Supreme Deity is conceived as unchanging i.e of mono-normativity characterization as against humans’ hetero normativity characterization.

Assuming our conjectures are correct, what then can we adduce as being responsible for these said ‘changes’ experienced by ‘Man’? For God, given His said attributes of ‘changelessness’ and ‘eternality’ including omnipotent and benevolent characterizations, it will definitely negate the logic of these aforementioned attributes to associate any form of ‘change’ with Him. However, if some of the Biblical narratives are thoroughly assessed using the prisms of both logic and reality, it will be difficult to totally avoid the conclusion that points to the fact that the said ‘unchanging’ and ‘changeless’ Being may have inadvertently experienced some forms of ‘change’ since creation. Even though we are not in the position to identify the forms and specifics of the ‘change(s)’ we have speculated in our discussions, we can for example conjecture from the recorded creation narrative which reported that... *it repented the LORD that he had made man on earth, and it*

grieved him at his hearth (Genesis 6:6.) which is indicative of the fact that ‘experience’ and ‘existential realities’ as reportedly manifested in the reported conducts of humans of that time may have informed the necessity for some forms of inadvertent change on the part of Supreme Being. Besides this specific example, it is not impossible that even within the moral sphere, the Supreme Deity will in today’s World ever contemplate executing the Sodom and Gomorrah pattern of ‘justice’ on any community irrespective of the intensity of licentious act that may be exhibited in such communities.

It is important to at this junction briefly draw our attention to another religious narrative which even though recognizes and centralizes God as *Primus* within the context of the discussions on the existence of the Universe and all therein, it however in a significant sense digress from the narratives of ‘Creationism’. The doctrine which is known as *Emanationism* which appeared in the works of such ancient Philosophers like Plato and Aristotle including those of the Stoic bent; was developed by a third Century Philosopher Plotinus (A.D. 205-270) who espouses the view that the universe and all therein via naturalness are ‘effusion’ or ‘overflow’ from the Supreme Deity (God). Here, the Biblical narrative of God’s conscious and voluntary efforts and pronouncements within a particular time in bringing about the existence of the Universe including ‘Man’ is negated for involuntary occurrence that inexorably flow out of the nature of the Supreme Deity. It was from the works of Plotinus that the Philosophers of the Medieval era, specifically those of both the Christian and Islamic mutations derived the idea. It is important to note that some strands of the religions of the East espouse tendencies that gravitate towards *Emanationism*. Let’s give a trifling example to make clear the thrust of the doctrine of *Emanationism*.

Let us imagine a room that is in total darkness and an individual gets into that room and ignites a candle stick. Once the candle flame is on, it of necessity emits rays of light that efflux from the candle flame to illuminate the room. That is, once the candle stick is lighted and the flame on, illumination automatically flows out from the flame such that it is impossible to conceive the non-flowing of illumination once the candle stick is lighted with flame glowing. What this simple analogy demonstrates in relation to the doctrine of *Emanation* is that the Universe and all therein (via naturalness) are not the outcome of the conscious efforts of any Supreme God, but an inexorable effluxion from the nature of the Supreme Being in which case He can be said to possess no control over the coming into being of the universe and all such therein including humans. It is His inherent nature that the Universe and all therein must of necessity efflux and become part of His divine attributes in accordance with the Pantheistic Philosophy of Spinoza which John Hick described as *God-In-all-ism*.

Irrespective of the theological, and factual gap between the claims of *Creationism* and *Emanationism*, the fact remains that the coming into being of the Universe and all therein remain wholly associated with the Supreme Being. In similar forms, both narratives unambiguously associate 'Man' as having shared from the attributes of the Supreme Deity. While 'Man' in the narrative of 'Creationism' had through the 'imagery' metaphor (i.e. God creating 'Man' in His image) can rightly be assumed to have shared from the nature, including perceptions and morality of God; *Emanationism* on the other hand presents 'Man' as an efflux from God and consequently an automatic 'carrier' of all the known and imaginable attributes and characters of God. Thus in whatever form, both narratives espouse 'Man' as emanating from God, although through

different methods that respectively centered on ‘voluntarism’ and ‘involuntarism’.

In our earlier discussions on ‘Creationism’, we have highlighted the Biblical claim that ‘Man’ is reportedly a creation of a Being of omnipotent and benevolent characterizations who out of his personal volition evolved a process to bring about the existence of ‘Man’ and also opting to share some of His characteristics and appurtenances with His human creation. Deductively, the claimed congruence of identical imageries between the ‘Being’ of ‘infinite-eternality’ vis-a-vis the ‘being’ of ‘spatio-temporality’ presupposes among others possibly shared ‘physical’, axiological, rational and moral characteristics between both.

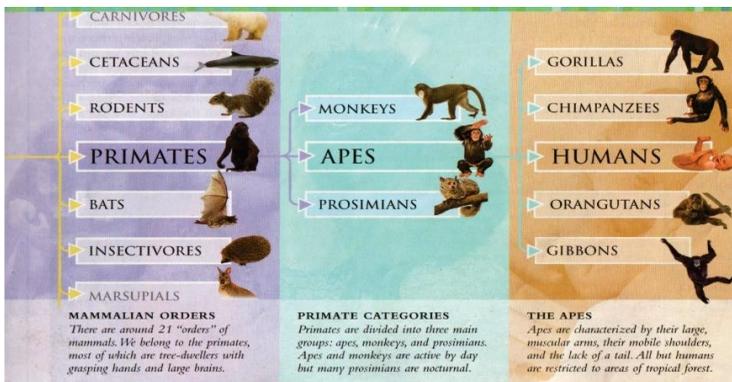
As will later be highlighted and discussed with brief references to some reported pronouncements, actions and directives of the Creator and His expectation of ‘Man’ as recorded in both the **Holy Koran** and the **Holy Bible** respectively, we shall attempt to establish that the evocation and application by ‘Man’ of his rational make-up as epitomized in his power of intellection as a non-static organism, but a ‘being’ of ‘evolution’ in accordance with the *second order* dictates of Philosophy remain fundamentally responsible for the current state of ‘Man’ whereby he has largely dominated the World. These include his endless evolving new values and relationship with the environment (both biotic and abiotic constituents). Such index of non-static nature of ‘Man’ include for example, exploring Space (i.e. region beyond Earth’s atmosphere) and voyaging into other Planets in search of the secrets of nature, scientific discoveries like the recent COVID-19 Vaccines. Such activities if located within the narratives of ‘Creationism’ will no doubt remain repulsive and intolerable given the fact that as at the time of creation, all were considered as ‘good’

and ‘total’ by the Supreme Creator. We shall now turn to ‘Evolutionism’.

1. ‘Man’, Existence And Darwinian Evolutionism

To Charles Darwin (1809-1882) organic complexity as something that happened over vast period of time, when simple creatures devoid of deliberate form of consciousness and influenced by nothing but natural forces that are themselves not conscious of occurrences from them reproduce more of their kind than could survive. Here non-teleological (i.e. non-purposeful) explanation describing how ‘Man’ evolved devoid of any form of conscious act of any ‘Being’, or being(s). It was within this process of ‘natural selection’ that the humans (Homo sapiens) evolved from the primates and with distinguishing features:

One of the curious things that make our specie different from others is that we recognize ourselves in mirror. To scientists and philosophers, our capacity to understand a reflection is a sign of one of our most important distinguishing features: self-awareness. Only the most intelligent animals, including chimps and gorillas, show hints of this very peculiar ability. Self-awareness not only defines us, it also drives our ongoing efforts to understand our very nature. Since the beginning of history, people have struggled to unravel the mystery of human nature and find out exactly what makes us special. (Robert Winston-p.12)



The sketch above as culled from Robert Winston, pp. 12-13 perfectly demonstrates the Darwinian Biology of Evolutionism- the Principle of Natural Selection.

The religious narrative of 'Creationism' as briefly put forward in the preceding section was challenged with the publishing of **The Descent of Man** in 1871 by a British naturalist Charles Darwin when in his evolutionary theory of natural selection, he asserted a common ancestry between human and apes and thus putting forward a new natural biological narrative to the effect that the human is a member of the 'animal kingdom' comprising all living organism as reflected in the above diagrams. Within this period, results from geological

explorations had clearly revealed not only the existence of large fossils, but the extent to which how particular types of fossils are found in particular strata with the simpler ones appearing in older rocks, and thus demonstrating that life form had originally been, but gradually becoming complex. Here, the existence of organism accommodates gradual evolving form through a gradual unconscious natural process as against the all coming into existence at once as espoused in the narrative of ‘Creationism’.

Hitherto now, large proportion of Humanity had never in the slightest respect viewed itself as member of the animal kingdom. Even in the contemporary use of language, the word ‘animal’ connote ‘inhuman’ ‘savagery’, vicious, ‘barbaric’ etc. Before we proceed further, let us briefly delve into ‘what evolution is’.

Evolution, ...complex process by which the characteristics of living organisms change over many generations as traits are passed from one generation to the next. The science of evolution seeks to understand the biological forces that caused ancient organisms to develop into the tremendous and ever-changing variety of life seen on Earth today. It addresses how, over the course of time, various plant and animal species branch off to become entirely new species, and how different species are related through complicated family trees that span millions of years (For details, see Microsoft Encarta 2009)

No doubt, Darwinian evolutionism brings to focus (among others) the fact that the ‘human’ of today is the inevitable product of evolutionary histories and occurrences that span over 5 million years ago. The ‘human’ which is a descendant of *Homo erectus* remain the only surviving member of a sub-family of apes known as *hominins* which is believed to have split from the chimpanzee branch of the ape family tree about

5 million years ago. For the purpose of this effort on *evolution by natural selection*, we are restricting ourselves to vertebrate and invertebrates. However, in all the literature available to us, the issue of a possible ‘first’ origin such that of necessity experienced a web of evolutions and partly culminating into the ‘tree of life’ as above remain unavailable. That is, at what point did the ‘first life’ came into being? Could it be through the process of *aseity*, or even a derivative from the hypothesis of *abiogenesis*? This problem has remained unresolved and as noted in **Wikipedia**:

The origin of life on Earth is a scientific problem which is not yet solved. There are plenty of ideas, but few clear facts.

It is generally agreed that all life today evolved by common descent from a single primitive lifeform. It is not known how this early form came about, but scientists think it was a natural process which took place perhaps 3,900 million years ago. This is in accord with the philosophy of naturalism: only natural causes are admitted.

A clear derivative from the above is that unlike ‘creationism’ with ‘clear’ narrative on the ‘how’ and the ‘when’ the different ‘lives’ can be assumed to have started inhabiting the earth including the kinds of the said ‘lives’ as the outcome of pronouncements from the Supreme Being, the narratives from ‘Evolutionism’ has not been able to put forward any position on ‘first life’. Consequently, we shall not bother to delve into the issue of possible *first life* or *lives*, but espouse (for the purpose of this discussions) ‘evolution’ as the concentric sphere from which all existing vertebrates and invertebrates derive their existences from common ancestry. However, inspite of our perception and claimed differences between the ‘human’ and the other species within the animal kingdom (i.e. assumed differences that largely stands in an opposite relationship between the human vis-a-vis others as collective),

evolutionists largely hold that the Homo sapiens remain in all ramifications within the family of ape. Clearly, if we remove our cloths including going further to remove our skins, what will confront us interms of anatomical compositions are identical types of tissues and organs largely in the same shape and form as those of the different particulars within the mammalian genus, and particularly within the ape family such that the human and the ape species are generally categorized as 'cousins'.

Thus for the geneticists for example, the 'difference' between the humans and chimpanzees remain minimal interms of DNA composition and ranges between 1-2 percent. For the purpose of this discussion and particularly why this detail is imperative for our thrust is because geneticists agree that the decoding of the genetic make-up of living creatures has made it possible for scientists to establish the links and relationships between class(s) of animals' shared DNA as this automatically translate into the fact that such creatures must have had shared ancestry.

From the 'tree of life' the human is located within the Mammalian classification which largely possess certain characteristics that differentiate it (i.e. mammal) from other vertebrates. Like others within the mammalian genre, the human among other characteristics is warm-blooded and also share in other mammalian defining characteristics such as lactating for the purpose of nourishing their off-springs. At the risk of repetition, for example our anatomy among others which include forward-facing eyes with hands designed for grasping and others particularly the high degree of shared DNA epitomizes possible in the claim of shared ancestry between the human and other members of the primate' category. Besides the above, biologists have further identified other specifics of both anatomical and social relationships that further give credence to the Darwinian Biology (albeit

evolutionary theory). Some of these as captured in (Robert Winston—13) include among others ‘teeth and diet’, ‘sex lives’, ‘complex society’, ‘keeping warm’, etc.

‘CREATIONISM’: WHAT IT HOLDS FOR ‘MAN’.

As we have noted, inclusive in all the tangible outcome of ‘Creationism’ which are clearly stated are also the intangible ones, which were not captured in the narrative but knowable through speculative philosophy, some of which constitute what can loosely be described as ‘accessories’ of creation. It is through the application and patterns of these ‘accessories’ that the Creator unwittingly unfold his nature, relationship with the humans and patterns of justice. Inclusively, it is from the patterns of applying these ‘accessories’ interms of the actions and pronouncements of the Creator that we can conjecture His Quiddity and his wish for the humans including what should have been the present state of the humans and the Planate they occupy if ‘Man’ has espoused the morals as located within the intangibles of ‘Creationism’.

Back to the issue of the nature of God’s quiddity particularly His attributes which include incorporeity, infiniteness, omnipotentency, benevolency, etc. which can be deployed by Him in His relationship with the humans. Our concern is whether these attributes are not even undermined by some specific actions and pronouncements of the Creator, and thus throwing the whole narratives of ‘Creationism’ into some linguistic and logical conundrums such that may have impelled early humans to have unwittingly gravitated towards relying on their rational and reflecting capacities and consequent act of philosophizing; instead of depending on what ‘Creationism’ and the Creator may have wished for them. The conundrums we have tagged as *divine-triad’ metaphors of negativities of rest, regret and fear*. Let’s identify a few actions and pronouncements within our neologized and broader conception

of ‘Creationism’ to highlight the respective specifics of the triad.

From the Creation narratives it was reported that *God rested on the seventh day* which literally indicate that after ‘working’ assiduously for six days, He became ‘tired’, ‘exhausted’ and ‘weak’ and thus (like humans) deserved a ‘rest’; a ‘rest’ that the narrative equally acknowledged that the Supreme Deity in reality observed on the seventh day. This epitomize the doctrine of *Imago Dei* ensconced on *anthropomorphism* already acknowledged in the narrative; after all, humans are reportedly created in the image of God. The second example of the linguistic and logical conundrums that in our view also question the attributes of the Judeo-Christian narrative is to the effect that after creation and with humans experiencing demographic robustness and consequent diverseness in the application of their rationality and power of intellection to the point of reassessing the dominance of God’s World, including His values and dictates, they became critical of the standards set by God. The result was that they opted to philosophize through evolving new moral values and charting their own course in line with their experiences which in the sight of God were unacceptable, such that He expressed utter regret for creating ‘Man’ which we have already noted; (*And it repented the LORD that he had made man on earth, and it grieved him at his hearth*) This greatly undermined His defining characteristic of being omnipotent. Such actions of the humans should not have been strange to him given his nature. The last of the trio was the tale of the ‘Tower of Babel’ which literarily depict God as being jittery over the adventurous audacity of the humans through the act of ‘philosophizing’ by embarking on the building of a city with a tower hoping that when completed, it will ‘link’ Earth (which was their place of abode) with Heavens (which was/is the place of abode of the Creator).

The reason for this technological endeavor was that having reportedly experienced a devastating flood (reportedly caused by God as a means of divine punishment for the wrongs of some humans) that almost wiped out all living things on the surface of the then World except Noah and a few others including few non-human animals; thus avoiding being future victims of any likely reoccurrence became a necessary concern that required them to ingeniously deploy their knowledge to save themselves in the case of a repetition. To this end, they were reported to have conceived the idea of building a new city with a tower that can bridge Planate Earth and Heavens so as to be assured of possible escape to the Heaven in the case of future occurrence of such devastating flood, and since God by his definition must of necessary exist, He thus cannot cause flood in Heaven to destroy his place of abode. This human efforts according to the narratives scared the ‘Creator’ and deploying His infinite power, He was reported to have caused ‘communication commotion’ amongst the executors of the project through creating multiplicity of languages and consequently aborted the project; the ‘first and the last’ of such project so conceived by any group of humans. The incident no doubt raised fundamental questions. Firstly, why should an omnipotent ‘Creator’ be averse to scientific endeavor and adventurism. It could be because His conception of the ‘good’ that was inherent in ‘Man’ at the point of his beingness within the narrative of ‘Creationism’ does not accommodate such scientific adventurism. Inclusively among possible worries, is why would the omnipotent ‘Creator’ be oblivious of the fact that an attempt to structurally link the Earth to the even the nearest Planate was an impossibility?

For philosophy, the act of speculating including deploying the tools of criticality and mental apprehension to articulate, analyze and generate ideas remain central. Whatever the degree, form and nature of criticality possibly available and

deployable by the humans within the then world, we can rightly conjecture that they may have become skeptical of a 'Creationist' God that was determined to direct the totality of their day to day affairs. These comprise scuttling of knowledge-search and initiatives, including determining the pattern and nature of morals and direction of human relationships such that they must have instead embarked on the process of bringing into being a reason-centered 'World' that should be knowledge-driven as against what 'Creationism' would have offered them. Such act of criticality and consequent philosophizing was the only option available to them; and today's 'World' in its varied ramifications (axiology and development) are products of such endeavor.

At this juncture, it is expedient that we put forward a few selected reported dogmas and practices including incidences as perpetuated within the narrative of 'Creationism'. This is with a view to demonstrate the extent to which such that once epitomized the moral nature of a 'God-centered World'; if had been allowed to persist would have today left for humans a 'World' of utter chaos. But for such philosophizing attributes of the humans, some of such ancient and religious shibboleths and worldviews of social negativities would have survived till today and being confer with legitimacy as a way of life and continuation of such precepts of 'Creationism'.

A fundamental positive outcome of our conjectured 'inexorably unfolding nature of the humans' is the realization that only by the efforts of humans through the act of philosophizing as against looking up for divine guidance (which appears to be very uncertain and quixotic) that humans shall be the course and shapers of their lives as against the dictates of 'Creationism' that would have precipitated among others; the arrest of current levels of civilization, development and inter-gender relationship. Let's identify a few index of

social negativities associated with “Creationism” and its ethos. They include among others:

- i. contra-womanhood,
- ii. divine moral negativity,
- iii. misdirected vengeance,
- iv. anti-biocentric ecology.

In what follows, we shall briefly look into these respective specifics of negativity which we consider as constituting some of the precepts and thrusts of ‘Creationism’; all with the necessary characteristics and inherent lunges that would have inadvertently arrested ‘Man’ as a creative and self-realizing being, and would have eternally been subjected to superstitions, ignorance and divine-dependency; but for the roles that critical Philosophy has continuously played in the affairs of humans in bringing to the fore including stimulating in ‘Man’ his inherent nature as an evolutionary and an unfolding being. Center to these is philosophy’s realization that at no point was finality in humans’ development achieved as ‘Creationism’ seems to be suggesting with the said ‘goodness’ of ‘Man’ as pronounced by the Creator.

CONTRA-WOMANHOOD

Besides the fact that “Creationism” within the Judeo-Christian context is *ab initio* anti-feminism including portraying womanhood as an afterthought in the manner that her being created was largely for the specific purpose of serving the interest of her male counterparts, laws in the **Holy Bible** (the **Holy Koran** inclusive) (since both were exclusively written by men) denies women all the basic rights which we largely take for granted in today’s World. For example, within the dictates and moral framework of “Creationism”, the female was forbidden from undertaking a vow on her own. In the same vein a woman cannot on her own make a contractual obligation outside the permission, approval and authority of a

husband or father. (Number 30: 3-8). We can best imagine the implication of this moral directive and thrust if it had been allowed to subsist.

Further along the continuum of androcentric dominance as central to 'Creationism', the issue of divorce was exclusively the prerogative of men such that a man could rid himself of a wife he longer wants simply by giving her a note and sending her out. Conversely, no such reciprocal 'right' was apportioned to womanhood irrespective of the conduct, character and quality of men in their marital relationship with wives. The **Holy Bible** thus commanded:

When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give in her hand, and send her out of his house (Deut. 25: 1)

In the same vein, the Holy Koran noted:

Men are protectors of women....So virtuous women are obedient and guard in the husband's absence....As for those whom you apprehend infidelity, admonish them, then refuse to share their beds, and finally hit them lightly. Then if they obey, take no further action against them.(Koran 4:34)

Furthering the anti-feminist worldview of 'Creationism', Paul the prolific letter writing disciple whose teachings largely informed the direction of contemporary Christianity equally espoused male chauvinism to an unimaginable horrific level when he admonished that:

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law (Corinthians 14: 34)

He further rebuked that;

Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over man, but to be in silence (1st Timothy 2: 11-12)

What does these Pauline admonitions portend for womanhood in the light of today's World that has evolved to such level of civilization and development with the female gender excelling like their male counterparts? Even though Paul was specifically referring to Christian woman, but by extrapolation he was referring to womanhood in their relationship with society including the 'how' and 'extent' they should be involved in societal affairs. It simply undermined the possible contributions of the female gender on the ground that by the dictates of 'Creationism' they remain *ab initio* arid of the necessary ingredients required to independently contribute to the growth of society and are also assumed to be ontologically bereft of the requisite makeup to be classified as agents of development and growth. Furthermore, these admonitions manifestly denigrate, commodify, 'thingify' and 'sub-humanize' womanhood in such manner that they assume divine sanctioning and thus irredeemable.

Even, Aristotle was of the same notion of the assumed inherent inferiority of the female gender when for example he said that:

...the relation of male to female is naturally that of superior to the inferior-of the ruling to the ruled. (Aristotle. P.13)

Aristotle further noted that:

It is true that all persons (freeman and slave, and female...possess in common the different parts of the soul, but they possess them in different ways. The slave is entirely without faculty of deliberation; the female indeed possesses it, but in a form which remain inconclusive... (Aristotle, p. 35)

These views of Aristotle no longer has place in philosophy especially with the advent of Marxist Philosophy moreso that (unlike religion) no idea in philosophy is assumed sacrosanct. The totality of the above negative views on womanhood epitomizes the fact that androcentric worldview has strong historical root; root that has been significantly uprooted through the efforts of Philosophers in evolving the idea of human rights as inalienable and inviolable which are inherent in all humans by virtue of ontological sameness.

No doubt, many human societies in their traditional settings even up till contemporary times still retain some patriarchal traits, but the level(s) cannot be said to be of such degree as advocated above. It is better to imaging how modern societies would have looked like interms of civilizations, developments and inter-gender relations if *homo sapiens* through the prompting of philosophy had not within its inexorable evolutionary and unfolding existence and characteristics found itself deploying rational attributes for self-awareness, critical investigation; and thus in the process intuitively questioning some of the claims and precepts of “Creationism’s” as a *genre* within which for example Pauline admonishing emanated.

‘DIVINE’ MORAL NEGATIVITY, AND MISDIRECTED VENGEANCE

By *Divine Moral Negativity* which we have identified as part of the constituents of ‘Creationism’, we have in mind such acts and prescriptions attributable to the divine and are strewed with moral turpitude if subjected to assessments within moral philosophy. Also inclusive among the constituents of ‘Creationism’ within the context of our discussions is what we have described as *misdirected vengeance* whereby ‘punishments’ designed for offenders and violators of the precepts of ‘Creationism’ are also misdirected and inflicted on those who would not have been party to such alleged offences.

With reference to both we shall take few examples of reported actions and pronouncements; all reportedly having divine approval.

Our conception of Divine Moral Negativity manifest (for example) in what we term as ‘Abrahamic Morality’. From the accounts of both the **Holy Koran** and the **Holy Bible** Abraham was a devoted servant of Yahweh (God). For whatever reason, Yahweh directed Abraham to sacrifice his son Isaac (a very young boy and thus an amoral being) to Him, and he agreed to do so. According to the Biblical account, Isaac was reportedly kept oblivious of the intention of Abraham while being taken to the place the sacrifice was to be executed. From the accounts recorded in the **Holy Quran**, Isaac consented to be sacrificed when told by his father. In the respective accounts from both holy books, the sacrifice was about to take place when Yahweh intervened and provided a ram as an alternative. (**Holy Quran** 37: 101-106; Genesis 22: 6-13)

Our interest in what can be described as ‘Abrahamic morality’ revolves around the issue of Abraham’s consenting to the said ‘command’ in order to foster his relationship with his Being of worship at the expense of his ‘amoral’ son. Taking for granted the consensual narrative as espoused in the Koranic version, it is clear that the child being an amoral agent cannot be assumed to have consented to his being sacrificed from the point of philosophy. Though the child was eventually not sacrificed, the trauma that Isaac may have passed through can best be imagined. Finally, does this act not present Abraham as an individual of selfish nature who may have seen nothing wrong in satisfying his interest at the expense of his son?

Our taking steps towards a moral assessment of the event stem from the fact that the action of Abraham which in our view is within the precepts of ‘Creationism’ was assumed as an indisputable pointer to how ‘faith’ and ‘sincerity’ in the

worship of the Divine Being could be demonstrated, and in both holy books, Abraham remained entrenched as an all times point of reference. But should ‘faith’ and ‘religious sincerity’ at the expense of a fellow human being be tolerated and venerated? Such cannot be accommodated in today’s moral thrust, irrespective of the theories of ethics deployed. Even though in the homilies of both respective religions even in contemporary times, Abraham is still being eulogized as an epitome of faith by adherents of both religions, but not to such level of wishing that the act of intended sacrificing of one’s child on the altar of faith be enthroned as religious norm.

An aspect of the precepts of ‘Creationism’ is the enthronement of the principle of natural hierarchy whereby it is assumed that in the process of creation, the Creator besides enthroned speciesism (i.e. the enthronement of the human over other non-human animals), including some humans being destined as rulers, slaves, etc. respectively within the totality of the process. This inform Paul’s admonishing that

Slaves obey your earthly masters with respect and fear and with sincerity of heart just as you will obey Christ....
(Ephesians 6: 5-9).

Paul further noted that;

Slaves, obey your earthly masters in everything; and do it, not only when their eye is on you and to curry their favor, but with sincerity of heart and reverence for the Lord
(Colossians 3: 22-)

What the above portend is that unlike Stoicism and its espoused philosophy of the equality of all humans and all persons being the ‘sons of God’, ‘Creationism’ and its precepts conversely do not uphold all humans as equal in reality and ontologically. It is in this vein that Paul also admonished citizens when he said that;

Let every soul be subject unto higher powers. For there is no power but God: the power that be are of ordained of God. Whoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good work, but to evil...(Roman 13: 1-3)

The absolutism in terms of governance as exercised in the Middle Ages in Europe particularly with the dominance of the Roman Catholic Church was fundamentally a derivative from such assumed divinely ordained Biblical political ethos and method of governance. For example (and with the intention to digress a little), expounding such Pauline admonition further, Sir Robert Filmer in his **The Patriarcha** rejected human determined political authority in favor of what he described as the;

Patriarchal authority exercised by Adam over his family when that family constituted the whole of the human race... is the only species of authority that has the sanction of God's immediate bestowal (Bhabdari-237.)

Thus according to Filmer and evoking 'Creationism' as the source of his view, he contended that patriarchalism is natural and remained the type of government sanctioned by God and history (Richard Aaron-p. 271). Within this type of reasoning, emerged the concept of the 'divine right of the King'. It was not until the emergence of some philosophers specifically those of the 'social contract' mutations that such worldviews linked to 'Creationism' and its precepts particularly those that apportioned some persons with the divine right to govern, including the assumed sanctity of some sociopolitical precepts of 'Creationism' were subjected to rational analysis using the tools of philosophy. In this effort, a British Philosopher John Locke stood out among others that propounded the idea of human-centered modus operandi for governance encapsulated

in the liberal democratic model as against absolutism in its various shades including God-centered type.

Let's briefly look into the Middle Ages to further exemplify our concept of *divine moral negativity* as it will further demonstrate how 'Man' as an evolving being has through the espousal of philosophical criticality continuously advance in moral, civilization and ideal humanism. The Judeo-Christian ethos and mores and all that it represented as encapsulated in the narratives of 'Creationism' had once held sway even in the Europe of the Middle Ages such that those accused of witchcraft were held as inherently evil and accompanied with prescribed punishments and persecutions. Such acts were assumed to be divinely ordained. Thus, Christian leaders then supported and perpetuated such persecutions on the ground that it was Christianly to do so. Consequent upon this for example, Cardinal Bellarmine (1542-1621) argued that such persecutions were divine commands in accordance with ecclesiastical laws. He described such tortures as beneficial to the victims because according to him;

It is even good for the heretics themselves, since the longer they live in heresy the worse would be their punishments in hell....(B. Elmer,-p.748)

Definitely, such thinking can no longer be accommodated, even among Christians. The fundamental issue here is that as claimed by Bellarmine and supported by the Christian religion of his era that such persecutions were in reality divine command, why should such a practice not continue till today? The simple reason that can be deduced from our speculative efforts centers on the nature of 'Man' as a product of evolution and thus an endless unfolding being at both levels of corporeity and incorporeity, including endlessly transmuting from one stage of reasoning to another including knowledge of

the Universe as he inexorably continues to evolve in the act of philosophizing.

Within the context of our identified ‘Disproportionate’ and ‘Misdirected Vengeance’, there is another dimension such that borders on disproportionateness which deserve being mention. The biblical recorded gruesome experience of the ‘first sons’ of ‘all’ Egyptians as punishment for the activities of their ruler Pharaoh exemplify our view. The narrative had it that Pharaoh defied the directive of God to the effect that he (Pharaoh) should set the children of Israel free from the slavery so that they can migrate from the land of Egypt to the land that Yahweh has reserved for them. This directive Pharaoh turned down. From the narratives, Pharaoh’s action was personal and nowhere was it reported that it was a collective decision of the Egyptians. Strangely all the ‘punishments’ visited on Pharaoh were reportedly inflicted on all Egyptians. The last of such was recorded thus:

And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; all the firstborn of the cattle. (Exodus 12: 29).

What is striking and incomprehensible to us is the macrological nature of the retributive vengeance as it was inflicted not only on Pharaoh, but inclusive of those that were not even involved by losing *their* first sons for the offence reportedly committed by an identifiable person. For example, those that were reported as *captives* and living in *dungeon* equally had their first sons killed for an offence that they could not have been party to. Such pattern of ‘misdirected vengeance’ remain a reoccurring decimal and a vector within the precepts of ‘Creationism’ with umpteen recorded incidences. We need not reemphasize the extent to which such

pattern of distributive/retributive justice is indeed arid of justice and fairness within moral philosophy. Such type of 'justice' where the innocents were willfully punished for the actions of known offenders as espoused in the narratives of 'Creationism' (which once thrived) is inherently strewn with injustice, immorality and irrationality. Philosophy has made possible for humans to transcend such ethos and patterns of justice that would have greatly undermined the level of orderliness and inter-human relationship that moral philosophy including positive law have so far achieved for mankind. We shall now turn to what we term as anti-biocentric ecology.

Anti-Biocentrism

Buddhist and Hindu Philosophies (literally referred to as Eastern religions) largely espouse the unity of all living things, and thus recognition even for non-human animals. In the form of Pythagorean doctrine, these two religions espouse the doctrine of transmigration of the soul. For example, within the Buddhist religion it is believed that the 'self' (the atman) which is the incorporeal constituent of the human person, i.e., the *soul* inexorably transmigrate and thus passes through many stages in which it is differently 'housed' by both humans and non-human animals until it eventually gets to the full and perfect enlightenment. It is within this context that the doctrines of *Karma* and *Reincarnation* can be explained. In the words of Buddha as contained in the Lankavatara Sutra (2009);

Whenever there is the evolution of living beings, let people cherish the kingship with them, and that all beings are to be loved as if they were an only child, let them refrain from eating meat. (Lankavatara Sutra-2009)

In the same vein as above, the Hindu Philosophy which upholds the sanctity of the lives of non-human animals whereby it is held that the Earth and the lives that exist on it emanate from God's body in a manner that approximate pantheistic doctrine.

Thus, in India for example where over forty percent of the population practice Hinduism, Monkeys and Cows (for example) are considered sacred and it is illegal to kill them among the Hindus. In furtherance of the sanctity of lives of animals, Mahatma Gandhi noted that:

It ill becomes us to invoke in our daily prayers the blessings of God, the compassionate, if we in turn will not practice elementary compassion towards our fellow creatures.... The greatness of a nation and its moral progress can be judged by the way its animals are treated. (The Moral Basis of Vegetarianism -1959)

Conversely, the Islamic religion completely veered from the above intems of how it viewed the lives of non-human animals. As contained in the *Hadith*, Prophet Muhammed was quoted to have said:

One who kills even a sparrow or anything smaller, without justifiable reason, will be answerable to Allah. When asked what would be a justifiable reason, he replied: to slaughter it for food-not to kill and discard it. (A Manual of Hadith 2009)

From the above it is clear that Islam interms of Environmental concern is unambiguously anthropocentric.

Within the Judeo-Christian narratives of ‘Creationism’, there is ambiguity. For example, the Creator while admonishing His human creature (i.e. Adam the first human) was quoted thus;

... and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Genesis 1:28)

..., *Behold, I have given you every herb bearing seed... and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.* (Genesis 1:29)

And to every beast of the earth, and to every fowl of the air, and to everthing that creepth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. (Genesis 1: 30)

From the above, it can reasonably be argued that at the initial stage of 'Creationism', the Creator admonished 'Man' to espouse vegetarianism as a way of life. We should at this point understand that 'meat' is not necessarily the flesh of animals as entrenched in our spoken English, it also includes *the edible part of a fruit or nut, inside a shell or rind*, (Encarta Dictionary-2009). Thus, 'meat' as reflected in the above Biblical quotations refers to the edible parts of fruits or nuts. Consequent upon the above, it can be assumed that at the initial stage 'Creationism' espouse 'Biocentrism' reflected in the oneness of 'nature'.

However, after the reported flood (Genesis 7 & 8) for some inexplicable reason(s) the Creator changed from Biocentrism to Anthropocentrism whereby He was unambiguous and emphatic in His instruction to Noah to abandon strict vegetarianism, but to include the flesh of non-human animals among his meals. Speaking to Noah, God said:

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things (Genesis 9: 2-3)

From our discussions so far, both monotheistic religions of Islam and Judeo-Christianity are quite anthropocentric and thus cannot be categorized as being averse to cruelty against the non-human animals, more so that the inclusion of non-human organisms as parts of routine diets is assumed as divinely sanctioned. We can confidently assert that both respective religions which are in congruence in their embrace of 'sexism' because of the anatomical and physiological differences between the female and male genders, are by the same token in congruence in their embrace of 'speciecism', a term coined by a contemporary 'Philosopher of Animal Rights' Peter Singer who holds that humans' discrimination against non-human animals is based on the differences in the species, just like 'racism' that is based on colour, and 'sexism', based on gender.

We should at this juncture inform that even some Philosophers like Aristotle by virtue of his held view of the existence of hierarchy in nature with the gods at the apex, followed by humans and then other living organisms held that the humans are thus at liberty to use the non-human animals. In the same vein, the Stoic Philosophers equally consented to humans' use of the animals by virtue of the fact that they cannot reason. Conversely, members of the Pythagorean School (a school founded by Pythagoras of Samos of Ancient Greece) who believe in the transmigration of the souls was averse to any cruelty to non-human organisms.

However, since the early 18th Century, some Moral Philosophers (of Western Philosophy genre) of different moral mutations largely informed by continuous scientific findings have demonstrated concerns over the plight of non-human animals and engaging in the articulation of acceptable humane moral framework that should underline relationships between both species within the animal kingdom as against the

uncharitable ones encapsulated in ‘Creationism’. For example, as early as 1879, Jeremy Bentham (1748-1832) who within the context of Western Philosophy is credited with being the first Philosopher to articulate issues bordering on ‘animal rights’ specifically on why non-human animals should be granted ‘moral status’ in his **Introduction to the Principles of Morals and Legislation** asked: *The question is not, Can they reason? Nor can they talk? But, Can they suffer?*

Inclusive of the above interms of Philosophers’ concern for the moral status of non-human animals arising from scientific and other discoveries including other concerns, it is clear that ethical issues are involved on how these non-human animals are put into use particularly that in contemporary times apart from the proteinous dietary including agricultural roles foisted on the specie by the duo monotheistic religions, the usages into which they are now put into resulting from “man’s” unfolding nature now varies such that as identified by Clifford J. Sherry, we now have Agricultural Animals, Companion Animals, Service Animals and Entertainment Animals among others. Let’s take the example of Service Animals as further enunciated by Sherry:

Service animals are a diverse group,....They include seeing-eye dogs that help blind people get around, dogs that help people who are hard of hearing deal with their world, and dogs and primates that help other handicapped people, including paraplegics. They also include dogs that help detect dangerous contraband...and cadaver-detecting dogs that help locate living and dead humans after natural or man-made disasters. Dogs...help the military and police guard perimeter, perform search and rescue operations....(Clifford J. Sherry, Pp.2-4)

Besides the above mentioned groups into which non-human animals perform different functions, the use of members of this

specie for scientific endeavors which is inclusive of basic and applied scientific research including being used for the training of professionals in the diverse medical related disciplines including usages in detecting presence of hard drugs, explosives and contrabands among others are inclusive among the factors why to many moral Philosophers, codes for moral conducts must of necessity be put in place to regulate how members of these species are put into use to avoid abuse and likely consequences on intra-animal relations and mutual respect.

No doubt in our daily existence particularly in underdeveloped societies like ours where there exists no official regulation on how and where a cow (for example) can be slaughtered, it is not uncommon to see indiscriminate slaughtering of cattle with no regard to those present. What experience has demonstrated is that not all persons can willfully hold a knife, place the sharp part on the neck of a cow including chicken (for instance) and sever same. The ‘inability’ is not the physical type (i.e., physical incapacity to handle the knife and sever the neck), but an ‘inability’ resulting from emotional and sentimental inhibitions given the fact that at the subconscious level, there exist among the preponderance of the humans a conception and mental picture of identical anatomical and ontological oneness between both the human and such non-human animals; moreso that like human beings such non-human animals brazenly express the feeling of pains as sentient beings. For example, we can assert from drawings that the kidneys of most mammals (human inclusive) are bean-shaped. Reason?, likely same source of origin as espoused in ‘Evolutionism’.

This specifically inform the view among some philosophers like Immanuel Kant that continuous untrammled cruelty on the other members of the animal kingdom will inadvertently

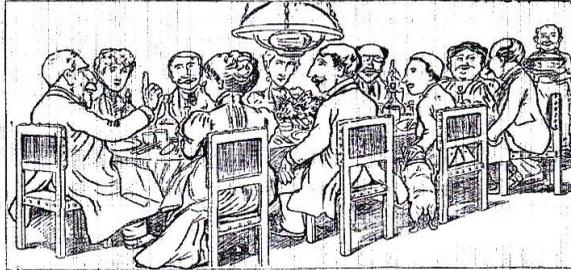
diminish our conception and espousal of our collective humanity which is predicated on the 'sacrosanct' of lives, and if we continue to trivialize the lives of those of species that are similar to us, we are inadvertently paving the way for future trivializing of ours.

What has emerged from the above is that in spite of our age-long dietary and aesthetic habits for example, preponderance of humans are not oblivious of the different forms and levels of similarities among all members of the animal kingdom. Such visible similarities have furthermore been made robust and assured with modern scientific discoveries particularly along the path of genetics as already mentioned.

Under this circumstance of ethical 'chaos' and uncertainty that largely underline how humans as moral agents should relate with the non-human animal category which are amoral, the traditional second order role of philosophy must of necessity come into play. This will involve critical reflection, and the analysis and articulation of contending issues with the view to separating realities from illusions, and in the process evolve the requisite moral framework and knowledge that should guide the humans as moral agents on how to relate, treat and put to use the non-human animals including plants. This is necessary because the continuous existence and survival of the humans on Planate Earth will cease if the non-human animals including plants experience diminution including possible cessation of existence. We now turn to 'what 'Philosophy is' such that has equip it for the performance of its roles in extricating humans from the limitations deficits inherent in the moral and developmental dictates of 'Creationism.

‘What Philosophy is’; And ‘What Philosophers Do’

Philosophers agreeing on the supremacy of philosophy



Philosophers defining “philosophy”



Both pictorial illustrations were curled from google.

According to Karl Marx; *the first necessity for philosophical investigation is a bold, free mind.* (Karl Marx, p. 469).

Strangely, we shall begin our discussions on ‘what philosophy is’ from the *Book of Job* in the **Holy Bible** which enunciated the travails of Job and his critically reflective responses. His person was described thus;

...and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. (The Book of Job-1:2-3)

In addition to the above as a dedicated servant of the Creator, Job was also by the then standard a very wealthy individual as thus book reported by the writer:

And there were born unto him seven sons and three daughters

His substance also was seven thousand sheep, and three thousand camels, and five hundred York of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all men of the east. (Job 1: 2-3)

The author after describing the person of Job in terms of perfection and wealth then went to inform of a gathering in Heaven between God and his ‘sons’ and unexpectedly (from the human angle probably) the biblical Satan was conspicuously present most likely on ‘invitation’. The author of the Book of Job recorded thus:

there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. (The Book of Job-1:6).

For whatever reason, the said meeting was reserved for only ‘sons’ with not a single ‘daughter’ invited and thus a clear demonstration of gender bias even in Heaven. Issues discussed in the gathering were not put forward by the author. However, the author informed that in the course of this said meeting which no doubt reflected high degree of conviviality during which occurred a reported ‘chat’ between God and Satan took place whereby the Creator [for whatever reason(s)] was boastful of Job’s dedication to Him. The narrative further said that upon Satan’s reply, a ‘deal’ was struck between God and Satan that Job should be subjected to tormentingly temptation, but with the specific instruction from God that whatever the specifics and the totality of the macabre nature of the temptation that Satan will afflict on Job, such must not lead to his death. Some of the specifics of the gruesome temptation

that were inflicted on Job included endemic ill-health, death of his children and livestock, among others; and all were indeed reported to have happened to the utter disbelief, shock and amazement of those who knew Job including his wife.

What is interesting to us in the reported episode was what we consider as the fundamental issue that underlined the conversation between Job and his friends that undertook a condolence visit to him. To the sympathizers, the multiplicity of tragedies that had befallen Job were inconsistent with the two existing variables of ‘Creationism’, viz., the concept of an existing omnipotent and benevolent Supreme Creator of the Universe; and the belief that Job was a perfect and upright person that feared God, including eschewing evil. In the view of the ‘visitors’, if true, the omnipotent and benevolent Being would not have allowed the tragedies Job was experiencing. The ‘visitors’ had reasoned in the line of the dominant traditional beliefs which they also attempted to infuse into Job to the effect that the reality of the existence of an all-powerful and all-merciful Being to whom Job was reportedly dedicated to was such that Job’s tragic experience cannot be explained. In their reasoning devoid of critical reflection, they held that if Job was indeed a righteous person, he would not have experienced such tragedies which can only be indicative of God’s abandonment.

Conversely, Job in his response exhibited some level of critical reflection and thus contended that traditional held beliefs and knowledge cannot serve as the only vehicle for explaining existential realities in the World noting that even in a World created and governed by an omnipotent and benevolent being, the wicked prosper while the honest and just at the same time experience agony and suffering. Let’s hear some of the critical self-consoling homily of Job:

The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly. (Job 4: 6)

Man that is born of a woman is of few days, and full of trouble (Job 14:1)

Wherefore do the wicked live, become old, yea, are mighty in power (Job 21:7)

Their seed is established in their sight with them, and their offspring before their eyes

Their houses are safe from fear, neither is the rod of God upon them (Job 21: 7-9)

What Job largely succeeded in doing was to bring into focus the fact that the traditionally held beliefs in a supposed divinely-governed World cannot explain the nature and existential experiences of ‘Man’ on Earth and thus drawing attention to the need to go outside the proverbial ‘box’ in search of explanations and wisdom. To Job, instead of docilely accepting dominant/traditional views (even if assumed divinely ordained) in the face overwhelming and undermining evidences and be contented, such views should be re-examined and reassessed in search of rationally defensible ones. Thus, as contended by Satischandra Chatterjee and Dhirendramohan Datta;

the aim of philosophical wisdom is not merely the satisfaction of intellectual curiosity, but mainly an enlightened life led with far-sight, foresight and insight. (Satischandra Chatterjee, p.12)

The lesson from Job’s experience (arising from his ‘philosophical’ disposition) is instructive particularly his critical reflection that impelled him to think outside traditionally-held views instead of settling for established

thoughts and values in the midst of overwhelming evidential negations.

We can recall here that prior to putting Socrates to death allegedly for corrupting the youths, he was advised to stop questioning accepted concepts and established thoughts, including escaping from Athens. His response was that to stop questioning accepted established thoughts was unthinkable and the freedom to live in the direction of critically questioning everything stood more fundamental and important than social status and long life; *for to live an unexamined life was not worth it*. It is within the context of the Socratic tradition that we should reflect on ‘what philosophy is.’

Philosophy like some of its academic peers remain being variedly conceptualized in terms of its subject-matter and thrust and consequently leading to its attracting different definitions including usages and application. I recall that in my Secondary School we were taught that Economics as an academic discipline remain one amongst those besieged by ‘babel’ of definitions, with no single one gaining universal acceptance. That is, such crises of definitions are not restricted to only philosophy. Even at this, there is no doubt that the case of philosophy appears to be more complex given its nature, subject-matters and thrusts which remain fundamentally at the ‘second-order’ level making it a ‘universal’ whose particulars remain diverse specifically the endless search at the levels of wisdom, knowledge, curiosity, abstraction, questioning, reflection, logicity and fundamental principles underlining realities; including governance, technology, axiology, ecology, sports, education, health, among others.

Even in another dimension, ‘philosophy’ in terms of its assumed thrust remain a household word whereby individuals engage in gibingly remarking of being in possession of their

own 'philosophy' such that informs attitude, but at the same time not having their own 'mathematics'. In the same vein, formal institutions commonly lay claim to having 'philosophy' upon which their activities, focus and results are ensconced. In our University and others in Nigeria, the introductory parts of all academic departments' brochures must of necessity accommodate atleast a paragraph usually titled 'Philosophy' which indicate such departments' espousal of 'second order' category in the affairs of such departments. For example, Nigeria's National University Commission (NUC) expect every academic department in any university in Nigeria to unambiguously state its 'philosophy' in the opening pages of its brochure.

Let's make this clearer with tariffing analogy. Every academic department in this University for the purpose of this analogy is conceptualized as 'academic organism' which has core mandates bordering on lecturing, research, public service, mentoring, examining, disciplining & welfare of (both staff and students), producing manpower in its areas of specialization, executing the University of Port Harcourt's mandate and vision, among others. These multiplicity of different tasks (of both tangible and intangible characteristics) is what our imaginary 'academic organism' is saddled with for accomplishment. That the 'academic organism' is able to accomplish these diverse functions which at the level of corporeity are diverse and disconnected is indicative of congruency of these disjointed and dissimilar tasks at a level beyond the realm of tangibility. Thus, a Philosopher can cogitate and articulate the existence of a 'vectorial' connectivity of incorporeal nature linking all these tasks which remain located within the 'second order' realm and only knowable through the 'vehicle' of philosophy with the application of mental abstraction. Here, despite the evidentially structured diversities among the respectively identified tasks

our imaginary ‘academic organism’ is saddled with, for the philosopher she is primarily concerned with evolving congruency and unity out of the diversities through identifying interconnecting vector of ‘beingness’ linking all the tasks at the second order level. Thus, for William Halverson:

Philosophy is man’s quest for the unity of knowledge: it consists in a perpetual struggle to create the concepts in which the universe can be conceived as a universe and not a multi-verse. (Manuel-Philosophy-9)

It is always a routine saying in any discussion on the nature of ‘philosophy’ to kick off with ‘philosophy begins with wonder’. In reality as a rational being we inadvertently find ourselves wondering over many experiences such as; if God exist, is Heaven real, is there life after death, how did human came into being, what true love is, whether euthanasia, abortion, phonography, homosexuality, truth-telling, etc. are respectively morally right or wrong? What is the best political model to be adopted in organizing our societies, and the roles of citizens Such wonderings ceaselessly confront every rational individual. Even children as soon as they are able to talk engage in similar inquisitional endeavors. It should be understood that ‘wondering’ is a virtue and the capacity and courage to engage in this enterprise remain one of the fundamental distinguishing factors that separate the human from the non-human animals. Here we have introduced ‘courage’. This is because in our daily existence we remain confronted with certain beliefs, worldviews and practices arising from either our religions or culture, and even those that may be illogical and even irrational, yet we opt to live by such either for the fear of the unknown, or unwillingness to stimulate our critical capacity.

Let’s take an example from our local Christian belief. It is customary that when burial ceremonies are conducted for the

departed, the prayers to the almighty God to grant the Spirit/Soul of the departed member a repose usually include a place of rest in the *right hand side of Jesus Christ*. A philosopher would want to know the reason for the insistence on the (metaphorical) ‘right hand side’, as against the ‘left hand side’? If such prayers actually lead to reality, why will it not occur to adherents that the ‘right hand side’ after these centuries should likely be overflowing since all those engaging in the transcendental journey and transmuting into the state of incorporeity and are qualified are heading for the said ‘right hand side’?; and finally what do believers hold as being wrong with the ‘left hand side’? These are for example some critical concerns that could be of interest to some philosophers as against others.

The philosophers’ goal is to examine these beliefs towards seeking answers to these nagging and provoking questions and specifically going beyond hitherto dominant traditional held views and answers. It should be noted that the intention is not to aprior reject them, but to critically rummage into reasons for holding them including learning from them and knowing if there were good reasons for such beliefs and views. Through such endeavors, we free ourselves from accepting beliefs and views simply because such are infused into our consciousness and knowledge by either traditions, environment and even peers. Such leads us to being independent in our thinking including what we believe in.

From the above it is clear that ‘Philosophy’ is unavoidable. As a rational person, even in the loose form, you cannot but have a ‘Philosophy’ in view of the fact that ‘ideas’ and ‘assumptions’ determine our conception of the World and realities therein, with same determining how we live our lives and relating with our environment. If for whatever reason, we are dissatisfied over some occurrences, experiences and ideas,

we may decide to re-cogitate and reevaluate such. Such reevaluating and re-cogitating endeavors among others, are what philosophers have immersed themselves into for the past centuries up till now, and will in the future engage in same.

From the above we can deduce the dominant trio characteristics that are inherent in philosophical questions. Primarily, whatever emerge as answers in any philosophical inquiry are definitely arid of the force of finality as such answers of necessity attract further reflections and disputations. For example, if we say ‘every human person of necessity possesses soul’; such claim will of necessity be of interest to philosophers who will want to know ‘what soul is’ interms of nature, makeup and the part(s) of the human body it may be located. Such inquiries are rational and germane. Since those who propound the existence of ‘soul’ do not lay claim to its tangible existence but inadvertently drape it with some forms of corporeal characteristic, whatever answers that may be put forward will only lead to further inquiries and contestation of ideas and potpourri of answers that will definitely precipitate other queries including answers among philosophers depending on the intellectual thrusts and conceptual assumptions of the philosophers involved.

Secondly, given the generally undisputed abstractive and limitlessness in the scope and nature of issues and problems that philosophers deal with, problems that emerge from philosophical speculations cannot be settled with deploying the methods used by scientists, nor can religious faith conclusively address such problems. Thus, philosophy begins where science ends. This is because, philosophical problems are inherently beyond the scope of the sciences which fundamentally rely on measurements and observations. For example, it is not the real nature of respective individual persons (for example Oneoritsebawo, Haruna, Tom, Ngozi, Weyinmi, etc.) that are

of interest to philosophy, but that of the ‘human’ in general. In the same vein, it is not the ‘mind’ of any of these respective individuals as above that are of interest to the philosopher, but about human ‘mind’. Thus, Philosophy deals with the whole Universe holistically, while the approach of science is fragmented. Such approach of philosophy precipitates inherent impartiality and objectivity making philosophical endeavor as one that is only concern about principles, idea and knowledge and not about specifics, and persons including their statuses.

And lastly, it is clear from the above that philosophical problems and issues are always persistent as they majorly concern tenets on which depend our conception of ‘Man’ and his place in the World she has found herself including values that sustain inter-human relations. Such questions are always of utmost importance and are perennial to the extent that they will always continue to occupy human thoughts and proffered answers including questions will continue to enhance the practice and robustness of philosophy which thus make ‘philosophy’ an exciting endeavor to practitioners.

From the above, we can now attempt a distinct definition of ‘what philosophy is’. In the view of R.J. Hist:

Philosophy is the rational investigation of certain problems about the nature of man and the world he lives in. (R.J. Hist, p.6)

Let’s not assume that the above has said it all. In the views of Galina Kirilenko and Lydia Korshunova:

philosophy is world outlook. It is the view of the world-of nature and society, and man’s place in it-and analysis of the possibilities of understanding and transforming it.

Thus, understanding philosophy require some trouble, but it is a desirable effort given the fact that it remain one of the most

important venture ever undertaken by man as it is consistently needed as the only vehicle that integrate our ideas. No question in philosophy can be considered as simple because in the speculating endeavor to find answer, a whole range of diverse areas of knowledge will be required and deployed with the attendant questions and answers including precipitating new ones in the process of answering the original ones.

In contemporary era, a lot of innovations and discoveries has come onboard affecting humans in all ramifications. These include among others television, biotechnology, air travels, globalization, mineral explorations, genetic engineering, human cloning, stem cell, artificial intelligence, pornography, In-vitro-fertilization, sports, abortion, euthanasia, surrogate motherhood, letting-die, nuclear technology, space travels, etc. Along with these new indices of development are new challenges especially such that are axiological in nature and precipitating confusions among humans and practitioners alike as some of these are in confrontation with already held beliefs and worldviews and with the potentials to either advance human civilization, or obliterate humanity depending on the usages into which they are put into. It is the business of philosophy to clarify and identify sources of such confusions and bringing into being the required clarity and consistency into the underlying confusions associated with these respective innovations and possible usages, and thus evolve relevant ethical theories within which all can be accommodated and applied for the enhancement of humanity. Furthermore, it is the task of philosophy and philosophers to construct and deploy the requisite ethical and logical frameworks with a view to educating and arming practitioners to confront diverse challenges that may besiege them in the course of their efforts. Thus, philosophy encapsulate wondering about all aspects of the universe and exploring life including virtues, and breaking

free to undertake critical engagements and investigation of all that affects human existence at any point time.

HUMAN CIVILIZATION AND ADVANCEMENT: PHILOSOPHY AS THE PRIMARY CAUSATIVE FACTOR

In our response to one of the puzzles we had raised at the beginning of this effort specifically how ‘Man’ came into existence, and become one of the denizens of Planet Earth, we discussed two narratives which are centered on religion (i.e. the Judeo-Christianity, and in a very limited sense, the Islamic version); and evolution by natural selection. The Judeo-Christian religions espouses a Supreme Being who remained the Supreme Creator and effected His works of creation from nothing. The second narrative ‘Evolutionism’, put forward how ‘Man’ beginning with simple organism possibly through the principle of *abiogenesis* and then through Evolution (i.e. Evolution by Natural Selection) came into existence about 6 Million years ago and had since then through an endless circles of evolutionary processes has remained as an ‘unfolding being’ with unlocked potentials.

It should be noted that our ascription of the attribute of ‘unfolding being’ to the humans can only be conceptualized and articulated within the template of ‘Evolutionism’ as such can rightly be assumed as embedded within the logic of its epistemological foundation given the fact that ‘Evolutionism’ presents ‘Man’ as a ‘being’ of endless continuity and changeability at both the corporeal and incorporeal levels. It is such attributes that can explain how ‘Man’ has become the most precious being in the World who has been able to dominate nature and transforming it deterministically. By virtue of his attribute as an ‘unfolding being’ the ‘human’ remain engraved with unfolding rationality for cogitation from which critical philosophy emerged that has made possible the

emergence of diverse knowledge and present state of human development. As already noted, with the 'guidance' of critical philosophy, 'Man' has deployed this knowledge to dialectically transform himself, nature and the totality of his environment including the conquering of matter, energy and space.

Conversely, the totality of the narratives associated with 'Creationism' in its espousal and presentation of 'Man' within the variants of his attributes at the levels of both tangibility and intangibility presented 'Man' as 'complete and perfect' in the sense that: ...*God saw everything that he made, and, behold, it was very good.* - (Genesis 1:31). This pronounced divine-goodness of 'Man' at his inception conferring the status of 'totality' and 'completeness' on him is inherently antithetical to our thesis espousing 'Man' as an unfolding being with unlocked potentials. That is, 'Man' *ab initio* at the point of his said creation was endowed with the desired requisite knowledge and capacity which in the knowledge of the Infinite 'Creator' were enough for 'Man' to live on Planate Earth and fulfill all that He wished for him.

At the risk of repetition, but for the purpose of clarity, let's again revisit our stated position above to the effect that 'Man' within the context of the narratives of 'Creationism' cannot be assumed as a being of unfolding experience and imagination, as ...*God saw everything that he made, and, behold, it was good* at the point He reportedly created 'Man' including others. Within the logic of God's attributes of infiniteness, omnipotence and benevolence, whatever he pronounced as 'good' by virtue of these outlined attributes stand 'good' eternally and devoid of any possible drawback and limitation; and thus room(s) for bettering same remain eternally out of question. Any contrary thought, will automatically undermine

the attributes of the ‘Creator’ and *ipso facto* a shrinking of His ‘Beingness’.

Thus, it is only within the logic of ‘Evolutionism’ which espouses ‘Man’ as the most developed of all living things and with the capacity to make and re-make the World as a ‘being’ of consciousness who does not adapt himself to the environment but determined to transform nature to meet his needs by virtue of his attributes as an ‘unfolding being’ that we can articulate why it has been possible for ‘Man’ to transform himself and nature deterministically. “Man’s” capacity for self-transformation with the Universe inclusive has defied the precepts of ‘Creationism’ in restricting humans’ habitation to Planate Earth. No doubt ‘Man’ being endlessly an unfolding creative being has transcended Planate Earth to realize his dream including engaging in *bioastronomy* so as to include any other Planate(s) as possible place(s) for habitation.

There is an old saying that philosophy bakes no bread. It is perhaps equally true that no bread would ever have been backed without philosophy. For the act of baking implies a decision on the philosophical issue of whether life is worthwhile at all.

The present pattern of dominance of Planate Earth by ‘Man’ clearly transcends what ‘Creationism’ envisioned. No doubt, many hitherto assumed prerogative of the divine in relationship to the humans and the Universe have now been penetrated, analyzed and cosigned to the realm of the humans’ power of intellection. ‘Spacewalk’, *in vitro* fertilization, undersea diving, artificial intelligence, among hundreds of others are classical examples.

‘Man’ as a being of unfolding continuous imagination has unceasingly deployed his unfolding knowledge through the application of the methods of philosophy to engage in rigorous and limitless quests including questioning all hitherto assumed

prerogative of the divine. Through this, he continuously engages in the process of bridging the traditionally assumed gap between the divine and humans such that the assumed immutable involving roles of the divine in the affairs of the humans and Planate Earth as espoused in the narratives of ‘Creationism’ are ceaselessly being taken over by humans; with philosophy remaining most central in these positive endeavors. This philosophy does by generating and clarifying ideas thereby showing and guiding humanity on the path to follow in pursuance of his ascribed and inherent creative, transformative and deciding roles as the most developed material being who remain *the master of everything and decides everything*. (Kim Jong IL, p.9).

No doubt, multiplicity of creative and transformative endeavors by deploying the instrumentality of philosophy as knowledge-guide and pilot for other forms of knowledge to emerge and follow, has placed man as master of Planet Earth. These creative and transformative endeavors as differently manifested in philosophy as academic discipline can be briefly summarized as follows:

- i. Societal Governance,
- ii. Axiology and Social Ethics,
- iii. Eco-philosophy and the bridging of the religiously entrenched gap between humans and the Environment, and,
- iv. Philosophy, as the basis of Modern Scientific Evolution.

A fundamental principle that underlined and propelled the above was the spirit of ‘self-deterministic urge’ by Philosophers. This is against the hitherto dominant knowledge of assumed existing divinely ordained cosmic and teleological order whereby cosmic forces were assumed as being in charge of the Universe including humans’ daily existence. Within this dominant feelings of necessary unquestionable subordination

to this assumed divine order, the humans are to play the role of mere acolytes in total deference to the cosmic order irrespective of humans' rationality, feelings and the human conditions. Let's briefly analyze the roles of philosophy and Philosophers in all these that has collectively placed human as the master of the World; a feat that would not have been achieved with ethos and worldviews of Creationism, if not for academic philosophy

i. Societal Governance

Greek political philosophers like Pericles remain most central in the emergence of political communities' espousal of citizens' rights, freedom, responsibilities and duties which were developed in the Greece State of Athens by Political Philosophers. Others like Plato (427-347 BC) and Aristotle (384-322) respectively evolved the idea of modern state and most importantly governance was presented as science defining what a political community should be like and how it ought to be governed solely by humans. In different forms, from ancient to contemporary era, philosophers have proposed different models for governance whereby the respective individuals will of necessity surrender some of their freedoms (and consequently be controlled); and this remain the prerequisite whereby individuals will benefit from the necessary functions of governments. Political Philosophers had in history espoused the view of two basic functions of governments which include provision of security and welfare (public goods). However, in recent times largely arising from the knowledge and appeals that the Marxist Philosophy has made, there is the third function which is 'promoting equality. 'Equality' remains variedly conceptualized particularly along the Liberal and the Marxist trajectories respectively. What we are trying to establish is that philosophers are not in unanimity on the concept of 'promoting equality' as a function of governments specifically on the precepts and particulars of

‘equality’. This is not so with functions associated with ‘maintaining order and security, and ‘provision of public good’.

Furthermore, Political Philosophers have proposed different types of government; i.e. the modus operandi upon which ‘governance’ should be ensconced and these include democracy, oligarchy, dictatorship, monarchy, etc. Particularly for democracy (i.e. the Liberal model) which is the dominant model for governance in the contemporary world, it still reflects the framework and the language put in place by Greek philosophers. As already noted, what ‘democracy’ fundamentally epitomized is that humans should be **sorely** responsible in the determination of how they are governed within any political community with the divine devoid of any role; contrary to what St. Paul of the **Holy Bible** would want us to believe as already stated.

Of all the models of governance evolved by philosophers, the Liberal Democratic type no doubt dominates the contemporary world with Nigeria inclusive among ‘practitioner’. Surprisingly, while the model can be said to have in the different political communities of Europe and others constituted the vehicle for achieving developments and stability; conversely, in Nigeria and others mostly in Africa (particularly the intensely multi-ethnic ones and *ipso facto* devoid of the existence of a national or superordinate culture), the practice of Liberal Democracy has not been able to evolve stability and development in such political communities. Let us discuss why it has been so and will continue to be so.

a. LIBERAL DEMOCRACY: CONDITIONS PRECEDENT, AND ETHOS

Many African political leaders (without caring about the realities inherent in their respective countries) disingenuously ‘espouse’ this model, but usually end up with only the electoral

aspect which are usually fraught with irregularities, while other aspects specifically the stability of governance as experienced in the 'West' remain perpetually elusive. Nigeria's current experiment with liberal democracy epitomize this. In what follows, we shall briefly identify what in our view constitute the ethos of liberal democracy, or do we say 'basal imperatives' for liberal democracy as a political creed to thrive with a view to demonstrating its suitability or otherwise given the Nigerian terrain.

The notion of liberal democracy and particularly its thriving presuppose the existence of a Nation-State (Country). What experience has shown is that such Nation-States should be defined by certain characteristics specifically that its internal components (i.e. human denizens) should in absolute term remain fundamentally committed to the existence and survival of that particular Nation-State. Such collective binding expectations must unequivocally include the disposition whereby citizens conceptualize the Nation-State as the necessary fulcrum on which their respective and collective survival remain hinged upon. This expected defining characteristics presuppose a high degree of homogeneity reflected in history, linguistic affinity, cultural outlook, etc. which will translate into the presence of specific superordinate cultures and values that must preponderantly be reflected within the totality of the political community.

As espoused by the Encarta Dictionaries,

a Nation-State is independent state: a politically independent country, especially one in which the citizens share the same language, culture, and nationality. (Microsoft Encarta Dictionaries 2009.)

In the same vein, Ramsey Muir noted that;

A nation is a body of people who feel themselves to be naturally linked together by certain affinities which are so strong and real for them that they can live happily together, are dissatisfied when disunited and cannot tolerate subjugation to peoples who do not share their ties. (Appaduria, p.16)

Deductively from the above, we can thus rightly assert that the deliberate espousal of the liberal democratic model in the 'West' would have largely been informed by the awareness of the presence of this specific characteristic bordering on homogeneity that defines 'what a Nation is', given the fact that 'liberal democracy' requires it for consolidation and thriving.

There is also another fundamental prerequisite that will of necessity determine the extent to which liberal democracy will thrive within any political community. This 'condition' principally centers on inter-human relationships whether as followers, or leaders in liberal democratic engagements whose degree of effluxion remain primarily dependent on the extent the political community can be assumed as homogeneous and consequent presence of national culture and worldview. This include how the respective human denizens/groups within the said political community perceive and relate among themselves within the context of shared 'values', including the degree of shared visions, absolute commitments to the stability and survival of the political community irrespective of intra & inter humans and groups differences. The commitment to the survival of the Nation-State will largely inform the extent to which both political majority and minorities respectively (within a given political milieu) will agree to play by laid down rules such that defines liberal democracy.

There are other conditions that are necessary for liberal democracy to thrive which include high degree of literacy

amongst the populace, and levels of willingness to obey societal laws and norms.

Another fundamental imperative of liberal democracy is the superordinate status of the political/electoral 'majority' within any given liberal democratic community in terms of the absolute superintendency of espoused positions, views and visions of governance, irrespective of the presence of others (minorities) including their expressed positions and aspirations. This central ethos of liberal democracy will at any time stand the risk of being grievously undermined in non-homogenous political communities. Thus, most 'Nation-States' in Africa (within the context of our discussions so far) cannot but give cause for concern in view of their being largely 'multi-national' thus largely at variance with their European and North American counterparts that are mostly 'uni-national' in nature and 'make-up'. If our espoused view as above is correct, we cannot but conclude that most of the respective Nation-States in Africa are irredeemably at risk and inexorably gravitating towards (individual and collective) self-immolation to the extent that they fully succumb to wholesale espousal of 'liberal democracy' as model for resolving the problems of governance, stability and development.

Our said risk remains further complicated by the fact that in Africa's liberal democratic scenario, 'political majority' are in many cases derivatives (or do we say, approximation) of 'ethnic majority' within the respective political communities, in the same way that 'ethnic minority' sometimes translate into 'political minority'. This partly explains why in Nigeria's democratic scenario, ethnic entrepreneurs and warlords occupy the status of veritable 'brides', and thus are competitively sought for by leaders of political parties particularly during electioneering periods.

In the 'West' for instance, determinant factors that informs partisanship with specific respect to political parties' leanings including electoral preferences are largely social and fluidal. Thus for example, a minority political group within a given political community could remain at ease and be comfortable with expectations of a future possibility of being catapulted to the 'majority' status and thus become the ruling party depending on the extent it will be able to 'sell' itself and convince electorates of the superiority of its agenda for the community.

No doubt, in the 'West' for example, perceptible differences including mutual suspicions among individuals and social groups do subsist, and such for example even manifest in racial differences. However, the existence and dominance of what can be termed as societal/national cherished values and worldviews largely put in check the depth of likely negative effects on society such differences may precipitate. Our endless accentuation of the imperativeness of historical, cultural and value homogeneity for liberal democracy to flourish in any political community is further buttressed if we consider the fact that such homogeneous political communities (like Israel, England, Germany, Japan, Scandinavian National, New Zealand, South Korea, Canada, France, Portugal, Australia, Spain, United States of America, etc.) have fewer internal problems and easier to govern along the trajectory of liberal democracy because of the existence of largely shared worldviews, cultures, religions and goals, than those with diverse diversely different ethnic nations, religions, cultures and aspirations. Thus, whatever differences that may occur within electoral politics in ethnically homogeneous political communities will remain majorly ephemeral which will inadvertently be subsumed within the ambit of the metaphorical 'general will' of such community.

There is a dimension that needs again be reemphasized in relation to our view of 'homogeneity' as fundamental to the success of liberal democracy. From contemporary realities, our view on 'homogeneity as basic to the flourishing of the liberal democratic model could further be modified to include its being basic to the possible successes of other models for governance, whether liberal democratic or other models. The recorded relative successes (in national 'stability', and indices of development) of some non-liberal democratic Nations that are largely ethnically homogeneous when compared to their non-homogeneous African counterparts calls for concern particularly the need for Philosophers in heterogenous African political communities to be concerned in the arduous task of evolving the type of political model(s) that can be receptive to their respective heterogeneous peculiarities. What is the import of this view?

For example, such largely homogenous Nations like Saudi Arabia, Dubai, North Korea, China, Kuwait, etc. does not fall within the liberal democratic categorization; yet interms of dominant indices of development and 'stability' most African countries largely trail far behind them. What this portend is for us to note the potential risks for governance and stability that heterogeneous political communities are potentially exposed to. This largely informed the perennial unworkability of the different models for governance sofar experimented by many of these African countries of heterogeneous nature.

Among what can also be gleaned from our discussions so far is the dimension of axiology specifically that liberal democratic endeavor and enterprise in any political community will require particular forms of value for its thriving. That is, certain specific forms of individual's, and collective defined moralities, including attitudinal and behavioral dispositions must be engrave within the psych of all involved in the

democratic engagements. Ancient Greek Philosophers that brought the liberal democratic model into being had homogeneous political communities in view. Ancient Greek and Rome largely epitomized this.

Thus, for liberal democracy to successfully thrive in any political community (albeit Nation), besides the aforementioned condition of national homogeneity, certain forms of national value reflected in the conducts and characters of the human constituents, political groupings and inter-groups' relationship remain *sine qua non* so as to foster the required political communion (irrespective of real or imaginary differences among individuals and political groupings). Thus, as noted by Sidney Hook;

by democracy as a way of life we mean a way of organizing human relationships which embodies a certain complex of moral ideals. (Hook, p. 280.)

Along the trajectory of our discussions sofar, we must of necessity 'come to terms' with A. Appadorai's suggested gamut of specific 'values' and behavioral dispositions that are necessary for the thriving of democracy such that borders on absolute inter-group mutual understanding and tolerance which should be made to superordinate in liberal democratic engagement within any political community. Our interest in A. Appadorai's views is largely informed by some of the suggestions he articulated which for now stands out as some of the identifiable banes to democratic consolidation in Africa, and Nigeria in particular. According to him;

In order, however, that democracy may work successfully, certain... conditions are necessary. Foremost among these is the widespread of tolerance and compromise among the members of a community, a sense of 'give and take'. This is necessary because democracy involves the conception of majority rule, and the acquiescence of the minority in the

decision of the majority. If either presses its demands at the expense of the other, democracy becomes difficult to work. Such a temper can exist in a society only if there is general agreement on fundamentals thereof; it is difficult to secure if there are deep cleavages concerning their fundamental institutions. - (Appadorai 139).

As we have noted, electoral ‘majority’ or ‘minorities’ in many African political communities, are hardly the products of congruence of members’ shared sociopolitical views, visions and ideological dispositions; but in many cases are largely precipitate of different primordial/ethnic cleavages. This, largely inform the usual post-election crises sometimes of gruesome dimensions given the fact that minority and majority categorizations sometimes emanate from political bifurcation along ethnic and primordial categorizations.

Such are hardly contemplated in the respective political communities in the ‘West’ were there are largely the presence of internal ethnic homogeneity within the respective Nation-States and consequent presence of national value including national behavioral dispositions. The type of perennial post elections bloody violence that has become for example part of Nigeria’s electoral democracy (including some African countries) can hardly contemplated in the ‘West’. The current situations in South Sudan, Nigeria, Zaire, Somalia, Burundi, among others remain a classic example.

ii. **Philosophy, Axiology and Social Ethics,**

By *axiology* we have in mind the study of ‘values’, and value judgments including types, nature and criteria for evolving such ‘values’ and ‘value judgments’; while ‘social ethics’ deals with rational collectivity for realizing harmonious society. Every worldview and society evolve their respective ‘values’ including the types and forms of justice that are inhered within such values. In the same vein, ‘ethics’ which is

the science of human conducts prescribe the types of values and moral conducts that are necessary for inter human relations, societal cohesiveness, and stability of human societies.

In our earlier discussions on 'Creationism', we briefly touched on the Creator's types of espoused 'values' and 'morals' such as androcentric-sexism, 'Abrahamic' and 'Jephthahian' father/children moral relations including tolerance of human sacrifice to appease the Creator, divine legitimacy of political rulers including sanctioning of the institution of slavery within the Judeo-Christian's 'values' and 'ethics', amongst others.

In contemporary World of man-centeredness particularly with the global espousal of the notion of 'human right' as propounded by philosophers, none of the above 'values' and 'morals' can be assumed as legitimately tolerable. Let's take androcentric-sexism for example.

Arising from the efforts of some philosophers right from antiquity transcending Medieval, Modern to Contemporary eras in evolving human right concept as a universal moral value, gender-based discriminations no longer finds official legitimacy in the forms and patterns as espoused in 'Creationism'. For the avoidance of doubt, 'human right' concept constitute part of the speculative achievement by philosophers to articulate the existence of universal values inherent in 'Man', which constitute the nexus and hub from which all human persons equally derive their ontological humanness with equal sameness. This partly informs the view of John Hospers (a contemporary philosopher) who described human right:

not as a gift from God or by permission of society (permission can always be revoked) but by virtue of his nature as a rational being. (Hospers, p.603)

With this (inherent right) among other speculative efforts, the hitherto Judeo-Christian entrenched gender discrimination against women whereby they were assumed destined to be perpetually subjugated to the male gender receded and in contemporary times no position, nor any endeavors can now be assumed as being exclusively destined for men as women are in all departments of life contesting with their male counterparts including space travel.

The pictures below speak for themselves specifically the extent to which the ideal humanism ensconced on the oneness and ontological equality of all humans (irrespective of sex) as conceptualized and articulated by philosophers are being realized.

Find below the photographs of women in government of the Republic of Finland with a woman as the Prime Minister.



Some of the female ministers in the present government of Finland (From Left to right): Li Anderson (32) Education; Katri Kulmuni (32) Finance; Sanna Marin (34) Prime Minister and Maria Ohisalo (34) Minister of Internal Affairs- Culled from Google.

Even in our University of Port Harcourt, (Unique Uniport) women are on the move and providing leadership contrary to what St Paul had wished for them. For example, as at 2020, out of the statutory six principal officers' positions as provided for by law in this University, women were comfortably occupying four which were earned through intellectual and professional achievements, competence and capacities. The pictures below speak for themselves.



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Librarian

If St Paul of the **Holy Bible** reincarnate today and for example visit our University; what can we imagine will be his feelings given his earlier cited admonishment subjugating womanhood to a state of near irrelevancy. Can he confidently behold these women and not feel sense of remorse? Will these women among others not bood him?

Deductively from our above discussions including depictions from these pictures, we have no difficulty in evoking inductive process to infer that womanhood has transcended the uncharitable barriers and transcendental huddles that the precepts of ‘Creationism’ had willfully designed for her. How has this been possible? It is no doubt, through speculations and postulations by Philosophers with emphasis on the ontological oneness of the humans interms of common quiddity as for example encapsulated in the works of human right philosophers, including the efforts of some feminist philosophers.

From Philosophers' emphasis on the common ontological oneness of all humans, the theoretical framework against racism in contemporary times emerged. The photograph below speaks for itself.



(Culled from Google Photos)

The photograph above was at the University of Oklahoma, USA, in 1948 where on the ground of racial discrimination, a black man (George Maclaurin) was made to sit far away from his White classmates.



(Culled from Google photos)

The photograph above was from a Zoo in Belgium in 1958 where a black girl surnamed Jackia was kept as a 'monkey' to attract tourists.

We can better imagine how society would have looked like in terms of progress, developments, stability and inter-human relationship if not for philosophy who by its nature and characteristics of criticality and endless search for the ultimate reality has evolved the ontological oneness of all human. This includes the pontification of the principle of a human-centered universe; with the human as the most important being in the World who is inherently capable of transforming it. The Juche Philosophy thus described 'Man' as:

... the most precious being in the world, and his interests are more valuable than any others in the world....Man is the most powerful being in the world, and man alone is capable of transforming the world. It is man and none other that requires its transformation and perform this works. Man act upon and transforms the world as he desires, drawing on the objective laws.... (Jong Il, p.13)

Predicated on the outcome of speculative philosophies on the ontological oneness of all human persons from which the ideals of 'human right' notion evolved as already informed, the institution of slavery contrary to the precepts of 'Creationism' including some forms of Christian doctrine like Calvinism no longer enjoy legal acceptability among humans. It is within this context of philosophy's pervasive contribution to human civilization that we can understand humans' (particularly adherents of Judaism) unsustainability of some of the precepts and values as advocated within 'Creationism' such that for example espoused religious morality of both Abraham and Jephthah respectively whereby both reported servants of the Judeo-Christian God saw nothing wrong in sacrificing their respective children to please their Deity of worship for whatever reason(s). Let's imagine a World of ours without philosophy and Philosophers whereby such practices would have constituted parts of our realities. In the case of Jephthah

for example, he actually sacrificed his daughter who was his only child. (Judges 11:30-34, 38-39)

In the place of religious ethics and values, Philosophers from antiquity have evolved multiplicity of ethical theories and frameworks such as Doctrine of Means, Hedonism, Utilitarianism, Egoism, Altruism, Categorical Imperative, Existentialism, Situationalism, and a host of others from which individuals and groups could select from to determine their moral conducts.

It is from these ethical theories that Philosophers are for example expected to also select from in designing and educating professionals with specific reference to the ethics of their respective disciplines/fields including how professional and practitioners can take right (moral) decisions when confronted with ethical issues. Thus, it should be noted that every professional that must of necessity in the course of practicing such professions and thus relate with any living being must of necessity be exposed to ethical frameworks to guide her/his conducts in the rendering of their services, and ensuing professional integrity and advancement, oneness of nature, and enjoying societal confidence resulting from professional moral conducts. Thus, it is the job of Philosophers to reflect on all respective disciplines and professions including science and sting them to consciousness along the trajectories of ethical conducts (among others) like the Socratic gadfly.

Consequently, it is imperative on such faculties/academic departments in our universities like Law, Pharmacy, Agriculture, Medicine, Education, Religion, Communication Studies, Sports, Nursing, Science, Humanities, etc. to in their course contents create courses for professional ethics of the particular discipline which must be handled from the Department of Philosophy. It is time for Nigerian Universities

to reassess the present situation whereby qualified professionals are produced, but stand the risk of being deficit in Moral Philosophy (having not passed through the crucible of theories of ethics), and such individuals are unleashed on unsuspecting society. Thus, a lecturer in any of the medical related professions, law, communication, sports, agriculture, engineering, finance, education, etc can for example only pretend to be lecturing the 'ethics' of that specific profession if not thoroughly and firstly guided and trained by qualified Philosophers. This is because a thorough knowledge of the 'ethics of that profession' will of necessity require a diverse knowledge of the gamut of the theories of ethics from classical to contemporary era among which choices can be made to guide the practice of such professions.

In manner similar to the above, it is the role of philosophy to pontificate and evolve explanations of nexus nature in crises situation, particularly in religious related ones. The present 'crises of faith' arising from the devastating effects of COVID-19 pandemic which undoubtedly is contesting the fundamentals of the claims of adherents of the two respectively already mentioned monotheistic religions (i.e. Islam & Judeo-Christian) is a classic example. Irrespective of pretensions, this is no doubt demoralizing to the 'faithful'. This include assault on the fundamental of theism to the effect that in their today's realities, specifically that in a World they hold as uncontestably created by an omnipotent and a benevolent 'Being' that is consistently being worshipped as He maintained suprintendency over the World, could look the other way and allow His human creations to be so devastated by virus. Adherents of the two religions have no doubt found themselves in an unmitigated logical conundrum from which they cannot extricate themselves if they must retain the already mentioned traditional defining characteristics of the 'Being'. Thus, both religions will have no option than to rely on 'philosophy of

deism', i.e. absentee godism to resolve the quagmire. It is only the espousal of deistic philosophy which does not doubt the existence of an omnipotent and benevolent God, but that the 'Being' after setting the universe in motion, has since then allow it to function independently.

iii. Philosophy and the Environment

Right from Ancient Philosophy in Greece, Philosophers of different mutations and eras have in varied forms pontificated on humans' relationship with their environment. In philosophy, ecology is conceptualized as

The study of the relationship of plants and animals to their environment, of the relationship of plants and animals to one another, and the influence of man on the ecosystem.
(Perumalil-115)

The post-Copernican scientific revolution has precipitated diversified scientific break-through such that has elevated man from the *state of nature* through the conquering of matter, energy and space. These and other arrays of beguiling factors and results of scientific endeavors have been at a huge cost to the totality of the environment such that if deliberate efforts are not put in place to check such unbridled assaults on the environment, Man' stands the risk of being confronted with a Planet that will be too inhospitable for human habitation. After all, many scientists have in recent times raised alarm over the dangerous releases of greenhouse gases like carbon dioxide, methane, etc. into the atmosphere that are inadvertently precipitating global warming and depletion of the ozone layers with potentially great consequences on the survival of all living things. The interest of philosophy results from the challenges now confronting humans on the management of the Earth so as to protect its robust diversities of life and ensuring stability in the face of inexorable climate change. Despite the fact that the totality of humans of necessity remain absolutely

dependent on nature, yet nature remain brutally assaulted, denigrated and abused as a result of humans' greed, consumption and aesthetic patterns. How to maintain the required reasonable balance between the characteristics of the earth that has sustained human lives, and humans' excessive consumptive, exploitative and aesthetic desires remain the major concern of philosophy making it clear that environmental concerns and issues must not be left solely for the scientists specifically the moral dimensions. In the view of Perumalil:

Philosophy is concerned about building a theoretical system that makes this possible, based on a new understanding of human being's place in the universe in relation to the ecosystem. (Perumalil, p.116).

Thus, Philosophers' interest centers on reflecting on the relationship between human and their natural environment which encapsulate both biotic and abiotic factors; and in the process transcend environmental problems associated with politics, economy, science and technology to deeper levels of cogitation bordering on 'values' including the requisite moral framework that can be applied in refocusing and reengineering human' values' This also include evolving the relevant ethical framework for curtailing human appetites and desires for the realization of a mutually balanced relationship between the earth, human, other living and non-living things.

Such endeavors by philosophers are referred to as either Environmental Ethics, Eco-Philosophy, or Environmental philosophy; and it is within any that Philosophers in contemporary times have reflected on whether for example non-human animals should be accessed 'rights' that approximate 'natural or human right' which are for now largely restricted to only humans as rational beings. That is,

should non-human animals be assumed as natural carriers of certain inalienable rights; and for what reason(s)?

In view of the interests that Eco-Philosophy has generated particularly its wider implication for the human values in relationship to other living things specifically those within the categorization of non-human animals, we shall briefly demonstrate the factuality and trueism inherent in philosophers' holistic and monistic conception of the universe.

For example, let us recast our minds back to the 167th Inaugural Lecture delivered by Prof. Chioma Unachukwu titled *The Burden of the Foot in Diabetes: A Preventable Agony*. In page 57 (Figure 27: Biological Debridement Using Maggot), she metaphorically gave a good demonstration of philosophy's concern for the oneness of nature and why a monistic view of the Universe is imperative. The photograph (below) culled from her presentation is most elucidating and educating.



Biological Debridement Using Maggot

Source:

[https://www.thelancet.com/journals/lancet/article/PHS01406736\(05\)72870-1/fulltext](https://www.thelancet.com/journals/lancet/article/PHS01406736(05)72870-1/fulltext)

Culled from No. 167 University of Port Harcourt Inaugural Lecture series, p. 57.

In the lecture, we were educated on how this specie of non-human animals of the invertebrate categorization can be used for curative purposes in the treatment of ulcer, i.e. *external sore: a suppurating sore on the skin that does not heal and results in the destruction of tissue* (**Microsoft Encarta Dictionary-2009**). What does this demonstrate interms of what our relationship should be with other members of the animal kingdom, and in this instant case ‘maggots’ via houseflies? It is a clear pointer to the possible oneness of nature particularly among living organisms; and thus humans should cultivate relationships of mutuality and respect possibly because unknown to us, areas of mutual dependency exist. Let’s remind ourselves again of the views of Mahatma Ghandi earlier cited when he said that:

It ill becomes us to invoke in our daily prayers the blessings of God, the compassionate, if we in turn will not

practice elementary compassion towards our fellow creatures....The greatness of a nation and its moral progress can be judged by the ways its animals are treated.
(Ghandi, p. 6.)

Our inherited worldviews from the two monotheistic religions (Islam and Judeo-Christianity) largely centered around cruelty to non-human animals as encapsulated in our dietary patterns and aesthetic habits; and this is assumed as divinely legitimized. For most of us, our main contacts with non-human animals remain majorly at meal times and this use is probably the oldest and widest use of non-human animals. However, if non-human animals can be considered as carriers of their own 'right', then our consumption of animal flesh should be re-evaluated and balanced against the lives and welfare of these animals. This is necessary with a view to achieving an orderly, peaceful and integrated universe.

Of all the arguments put forward by different Philosophers for 'animal right', the most fascinating one in our view is 'whether non-human animals are not sentient beings'? Briefly, 'can they suffer, feel pains like the humans' including enjoying pleasure? If these are in the affirmative, then we have to reevaluate our 'values' in our relationship with the non-human animals. Thus, those of us (for example) wearing shoes made of animal skins, those carrying bags that are equally made of animal leathers, including those putting on wrist watches with leather stripes must understand that some members of the animal kingdoms (do we say our genetic kith and kin) are continually being willfully brutalized and killed to satisfy our respective dietary and aesthetic tastes. These are luxuries that we can avoid for the sake of ensuring the ontological oneness of nature including reducing the endless sufferings that non-human animals are exposed to. For example, using any of the non-human species for scientific research may not be

considered too immoral in the view of some Philosophers' given the absence of alternatives for now. But the mere desire to satisfy our aesthetic taste through the use of animal skins (when there are alternatives that will not affect any organism) in the view of Philosophers is immoral.

What is the import of the above? It should be viewed as part of Philosophers' efforts for evolving new 'values' for man towards the dire need to ensure a balanced ecosystem ensconced on the principle of biocentric ecology which of necessity requires transcending inherited anthropocentric prejudices against other members of the animal kingdom. In this effort, philosophy is attempting to establish the oneness of nature through discouraging inter-specie cruelties which if not addressed could in future precipitate intra-specie cruelties with specific reference to humans in an unmitigated manner. 'Man' as an unfolding being with unlocked potentials through Philosophers' investigative efforts is gradually realizing the interdependent and symbiotic relationship between all members of the animal kingdom including the environment such that a disequilibrium in any could negatively alter the ecosystem to the disadvantage of all. For example, scientists have warned that if bees cease to exist on earth, humans will cease to exist in less than five years. How do humans ensure the sustainability of this unavoidable interdependence? It thus inadvertently become the responsibility of Philosophers by virtue of the nature of philosophy to evolve the requisite 'values' and ethical framework to achieve this noble objective of ensuring an integrated worldview, and ontological oneness of the Universe and its constituents.

Centrality of Philosophy to Scientific Evolution and Value Concerns.

No doubt the world as it is today interms of the human capacities to conquer matter, energy and space results from the

achievements of modern scientific endeavors such that the inherited conception of nature and some of the assumed roles and exclusive prerogatives of the 'divine' as espoused in the different religions and myths of the world ('Creationism inclusive') are getting thinner as scientific discoveries progresses. What remain unknown to many is that modern science did not evolve on its own, but remain not just embedded in 'philosophy' with reference to its origin, but still rely on philosophy's second order nature for the articulation of its fundamentals and axiological aspects of its discoveries among others.

Contrary to general views, philosophy and science share certain epistemological attributes. We shall briefly look at a few of these which should lead us into our main thrust.

Since science grew out of philosophy with philosophy having its roots in the tradition that includes the beginning of modern science, it would be surprising if either could be demarcated sharply from the other such that will justify the view that differences are largely in degree and not in kind. For example, it often held that science consists of bodies of knowledge beyond reasonable doubt as against philosophy that only indulges in fanciful speculations that only appeal to feeling and imaginations for which no evidence may be adduced.

This is not necessarily so as Philosophers sometimes justify their views not in manner not radically different in kind from what scientists offer in support of their own. For example, the philosophical atomists in Ancient Greece argued for their views by citing observable facts that remain valid till today that will not require a laboratory proof. Sound, they pointed out travels through walls, but if walls were as solid as they seem, this would not be possible. They contended that only by assuming that walls are made of atoms with empty spaces between them that we can account for this phenomenon.

Similarly, how can we account for the fact that bodies of equal volume should have different densities and weights if we do not assume a difference in atomic structure?

Probably, no scientific theory enjoy acknowledgement as did Newtonian physics in the thirteen century. Immanuel Kant, a German philosopher predicated substantial parts of his metaphysics upon the belief that Newtonian physics was indubitably true. Yet, several of the fundamental assumptions of Newtonian physics have been abandoned by the scientific community in twentieth century, and as Einstein and other scientists have often reminded us, twentieth century physics itself will no doubt undergo fundamental changes in future. What we are trying to establish is that scientific claims including their paradigms are not absolute interms of factual claims, nor do science of necessity consists of such body of knowledge beyond doubt. In this sense it bears relationship with philosophy which is highly speculative.

Arising from the nature of modern science whereby all phenomena studied are invariably measurable including absolute dependence in experimental techniques is the absence of value; i.e. scant regard to the likely negative implications that may arise from the use of their discoveries and theories. Philosophers, on the contrary, rarely theorize without considering the human or moral implications of their thinking. For example, Epicurus and Lucretius advanced the atomic theory not only because it was required to explain observable facts, but also because they believed that their view of the nature of the universe would bring consolation to those who feared suffering in an afterlife and would show that in life we ought not to be concerned about gods.

It should be noted that as it is natural to put products of scientific endeavors into use for the enhancement of humanity, so also there are negative aspects that can equally and

grievously be impactful; as ethical considerations do not constitute parts of such endeavors. This is moreso that once any scientific discovery (knowledge and products) is out to the public for consumption and usages, those responsible for the 'bringing about' are no longer in position to control and determine the ethical aspects that should inform the pattern of usages and the likely effects on society. Such remain absolutely located within the domain of philosophy. The ethical concerns associated with the use of Computer and Internet, Stem Cell and Artificial Intelligence are classical examples.

Clearly, the use of computers and internets for example, has precipitated a lot of ethical issues such that has inadvertently call for the putting in place the requisite moral framework to address such ranges of ethical issues inadvertently popping up in the daily usages of internet and computers. This has led to the evolvment of a branch of applied ethics surnamed *Computer Ethics* which James H. Moor define as:

The analysis of the nature and social impact of computer technology and the corresponding formulation and justification of policies for the ethical use of such technology. (Olen-507).

Furthermore, communication and knowledge in all facets of human endeavor has been revolutionized for 'good' through the introduction of the computer and internet such that it is unimaginable to think for example a present day university, media centers, financial institutions, etc. operating without computers and internet services. No doubt, computer and internet have largely turned the world into a 'global village' and have greatly improved the quality of lives, learning, business, communication, industrial productions, inter personal relationships, detection of crimes, knowledge, etc. For example, through Webinar, this lecture which is the 168th

Inaugural Lecture Series of the University of Port Harcourt, Port Harcourt, Nigeria in being viewed worldwide and I am certain that I am the first Inaugural Lecturer in this university to be so privileged. But at the same time associated moral problems with the usages of both (computer & internet) have not only been on the increase, but have become diversified and determined in such manner that consistently undermined derivable advantages. Such ethical issues bordering on defamation, cybercrime, slander, pornography, intellectual property, forgery, hacking, misinformation, hate speech, anonymous speech, obscenity, assault on privacy, etc. are not just daily on the increase, but with macabre consequences that will not only undermine whatever the benefits that would have accrued from the application of both internet and computers for example, and with strong potentials for dynamiting human existence.

There is also the issue of artificial intelligence which has been of serious concern to Philosophers. Since the 1950s, the issue of automation particularly its threat to human labor has become a recurring decimal in science fictions. Automation from artificial intelligence is becoming a reality and diversely coming up in various forms and being used in the fields of transportation, health, as industrial and domestic hands, etc. No doubt, machines with the ability to ‘outsmart’ human in intelligence in industrial and other services eases humans of some burdens are being produced. However, such machines do not possess the capacity to empathize, show compassion nor mercy, and could in the distant future acquire the ability to replicate themselves, enslave and possibly exterminate the human community. Since the last half of the twentieth century, series of movies has been put up to demonstrate such possible consequences of artificial intelligence. What this portends is that the development of full artificial intelligence and putting same into some specific forms of usages could in the future

spell the cessation of homo sapiens, and even the totality of the biotic.

The challenge of ensuring that robotic systems will act morally has been of interest to Philosophers as years of reflection and research into artificial intelligence has evoked the need to not to take ‘science fiction’ for granted; and thus the imperativeness of moving from science fiction toward the direction for philosophical analysis and particularly the prospect evolving and implementing machine ethics. Such also include extending the field of computer ethics beyond concern of what the individuals do with their computers to issues bordering on what machines themselves do. No doubt, scientists are good at building systems to accomplish defined tasks, but largely arid of the inadvertent moral aspect (particularly moral consequences) which then falls on the domain of philosophy.

Such informs Philosophers’ involvement and bringing in being requisite knowledge in such areas such as Bioethics, Machine Ethics, Business Ethics, Computer Ethics, Environmental Ethics, etc. to address issues of moral fallouts that scientific discoveries inadvertently precipitate and unleashed on humans with the scientists caring less about such. With this efforts, negatives moral dimensions of scientific discoveries are tackled by Philosophers to ameliorate consequential negative moral effects of these discoveries on society, and other living beings.

The task of evolving the relevant ethical frameworks to guide, moderate and address the different specifics of inadvertent fallouts from usages of any scientific endeavor rests on philosophy as part of its age-long task. So far, Philosophers have been successful such that scientists remain largely undistracted in their laboratories over negative moral consequences that

inadvertently flow out from the effects of some of their efforts on humans and other biotic beings

So far we have been dealing with the necessary involvement of philosophy in the value aspects of scientific endeavors in relationship to the humans. Definitely, philosophy's positive interests and contributions to the development of science and technology as academic enterprise including articulating criteria that distinguishes science from other human activities and such features that are fundamental to the activities of scientists have been of concern to philosophy specifically in the area of applied philosophy known as 'Philosopher of Science.

One of the features of philosophy is that it provides the vehicle for humans to integrate ideas whereby one starts from one issue and finds herself delving into others and inadvertently cutting across other boundary lines that divide other discourses. In philosophy one can start from any question and from that, one is drawn into many other issues and subsequent questions; and this is with the hope of evolving integrated view of the world. Within this context, Augustine Perumalil noted that:

Philosophy also prepares the ground for the physical sciences by creating what the Philosopher of Science Thomas Kuhn calls paradigm. A paradigm is not a scientific theory, but a set of presuppositions which serve a general conceptual framework within which scientists carry out their investigations. ((Perumalil, p. 3)

He gave the example of the Newtonian mechanistic paradigm that viewed the world as being governed by unchanging natural laws and the world-process taking place in absolute time and absolute space. This was replaced by a new paradigm brought into being by Einsteinian relativist paradigm which viewed the world-process as taking place in a relative space

and relative time. It is the onerous duty of philosophy to for example examine these paradigms and if found wanting, put forth new ones within which scientists carry out their scientific activities. He further noted that all other academic discourses endlessly experience their respective developments as philosophy helps each one to define terms, clarify concepts and meanings, criticize defective methods, and proposed new and adequate methods, including the determining of the scope of each disciplines and subject-matter thereby creating the necessary environment for these disciplines to intellectually progress. Arising from all these identified contributions of philosophy such that other disciplines including science inadvertently rely on it to achieve progress Perumalil noted that:

More than the fact that philosophy is the oldest discipline, it may be because of these contributions that philosophy is sometimes referred to as the mother of all sciences (Perumalil, p.4)

What is the import of our going to the extent of elucidating on the positive roles that philosophy has contributed to the discipline of science and others in relationship to our subject-matter of discussion? As we have already asserted, 'Man' as an evolving being with unfolding potentials has successfully through scientific and other fields of knowledge transformed his person and environment, enrich his life and freeing herself from the terror and evils of unreason and superstition and even exploring the universe (Space) in the search for its 'secrets' of for human use. The unavoidable fact that all these different fields of knowledge (upon which the totality of human progress rests on) remain inherently dependent on philosophy (as already stated) for evolving the suitable intellectual environment for their respective progresses and developments demonstrate the centrality and *sine qua non* of philosophy in human civilization and progress.

Finally let us briefly look at the ‘Philosophy of Science’ whose central focus is to know ‘what science is, including the ‘logic’ that underline science and the building of scientific knowledge, factors that separate it from other human endeavors, among others so as to properly equip and fortify the scientists methodologically, including keeping her abreast with the theoretical pitfalls inherent in science. For example, the following outlined disciplines among multiplicity of others falls within the ‘Universal’ (i.e. Science). For instance, biology, electrical engineering, surgery, ophthalmology, physics, civil engineering, geomorphology, architecture, dentistry, chemical pathology, airplane piloting, radiography, hematology, geophysics, chemistry, agriculture, hydrology, medicine, botany, etc. are ‘particulars’ within the Universal - Science.

We need not state that despite the categorization of all as constituents of the universal-science, some of these in relation to subject-matters, methodologies, etc. are deeply diversifyingly different from each other. For example, what can scientists put forward as common denominator(s) interms of subject-matter and methodology between ‘architecture’ and ‘chemical pathology’, or between hematology and airplane piloting using their methodologies of observations and experimentations? We doubt if scientists can identify any, even though both falls within the categorization of ‘science’. It is then left for Philosophers of Science using their inherent speculative capacities within the ‘second order’ to identify the characteristics and nature of ‘science’; and through that identify the methodological and intellectual vectors that link together all these identified specific academic fields categorized as ‘Science’.

As we have noted, Philosophy of Science is applied philosophy which presuppose that a Philosopher of Science

must aprior be thoroughly groomed in philosophy so as to be able to apply such knowledge to *articulate and answer questions about science, which is completely different from answering scientific questions which are completely located in the domain of scientists*. Thus, any individual particularly scientists that intend to delve into the field of Philosophy of Science must as a first step subject her/himself to the rigor of philosophical speculations and should be certified as having successfully passed through the crucible and rigor of academic philosophy before being able to use knowledge of philosophy to articulate philosophical problems associated with science.

What then is ‘Philosophy of Science? In the view of Christopher Hitchcock, *it is the application of philosophical methods to philosophical problems as they arise in the context of the sciences*. (Hitchcock- p.1). It deals with ‘what science is’ including its methods and logic for the building of the corpus of scientific knowledge. The immediate question is ‘which are these problems’ They are no doubt diversified but can be grouped under the followings, viz: ethical, logical (inductive and deductive), falsification, parsimony/occam’s razor, epistemological, metaphysical, distinctive relationship between science and non-science, etc. All these are some of the problems the Philosophers of Science must handle with the view to evolve clarifications for scientists; while on the part of scientists they go on with their endeavors with preponderance not caring about the ‘second order’ problems that underline their endeavors because they rely on philosophy for that aspect of knowledge relating to their endeavors.

Thus for instant when the National University Commission (NUC) in 1990 (I think) introduced two philosophy courses, viz *Introduction to the History and Philosophy of Science*, and *Introduction to Logic and Philosophy* as prerequisite to acquire first degree in any discipline from any Nigerian University, it

was meant not only to stimulate in graduates of our universities a unified view of pieces of knowledge, but also engrave in them the necessary critical and analytical skills so as to intellectually go beyond the level of corporeity to the 'second order' level of critical analysis, abstraction and reflective cogitation with bold minds. Specifically for 'Introduction to *History and Philosophy of Science*, students are expected to be exposed among others to 'what science is', the roles of Philosophy in Science, ethical metaphysical and epistemological problems associated with scientific endeavors, problems of the reliability of knowledge that underline all language-games including science, problems of inductive logic upon which science is based, how data can be applied in distinguishing real causes from accidental ones, paradigm shift, possibility of value-free science?, etc. In some universities where the said course is unfortunately and mistakenly domiciled in the Faculty of Science, everything about the course is being abused, defamed, and intellectually summersaulted interms of course contents such that students are continually being taught *Science* as against *Philosophy of Science*. In a particular university, under the pretense of teaching 'Philosophy of Science', students are taught:

- i. Science, Technology and Elements of Food and Nutrition in Society,
- ii. Overview of Man's dynamic Environment,
- iii. Chemical and Radiochemical Hazards in the Environment,
- iv. Natural Resource, etc.

All the above are topics totally located within **Science**, but misleadingly being presented as 'Philosophy of Science' which no doubt diminishes true knowledge in the final analysis. How can such be presented to our peers in other parts of the World as the type of 'Philosophy of Science' we expose our students to whereby we give faulty knowledge that Philosophy

of Science is synonymous with the knowledge of Science?
Let's even briefly look at the aspect of the 'History' component of the course which equally reflect the tragic intellectual summersaulting of the 'History of Philosophy of Science' that some Faculties of Science are perpetuating in Nigerian universities. Along the same trajectory of abnormality, such formidable modern Philosophers of Science like Carl Hempel, Thomas Kuhn and Karl Popper are not even exposed to our students because those who pretend to be teaching Philosophy of Science have hardly read about them, and thus cannot give what they do not possess. Most painfully to me is Karl Popper by virtue of his falsifiability principle who is never mentioned. Conclusively, Philosophy of Science is not Science, but a Philosophy course which should not for whatever reason be domiciled in the Faculty of Science.

It is our strong suggestion that Departments of Philosophy and trained Philosophers in universities where such aberration are being perpetuated must stand up to revert this trend of intellectual felony that will ridicule our universities within the global comity of universities. This is with a view that 'Philosophy of Science' as a course of study be handled by only trained Philosophers so as to build future scientists and other organic intellectuals from our universities that would have been thoroughly groomed to contribute to the development of humanity and society atlarge.

CONCLUSION

Mr. Vice Chancellor Sir,

We have undoubtedly attempted to elucidate the centrality and *sine qua non* role of Philosophy in the affairs of humans such that we homo sapiens are where we are today because some of us can philosophize. For this central role in human existence including Philosophy's invaluable contributions to the

promotion of global civilization, development and peace, UNESCO in 2002 noted that:

Philosophy is a valuable tool for thinking about change; but it is also an approach that promotes dialogue and tolerance.

(UNESCO Director-General Audrey Azoulay) (Culled from Google)

In 2002, UNESCO (United Nations Education, Scientific and Cultural Organization) declared *November 19* of every year as **Word Philosophy Day** with the following objectives among others:

**to foster philosophical analysis, research and studies on major contemporary issues, so as to respond more effectively to the challenges that are confronting humanity today;*

**to raise public awareness of the importance of philosophy and its critical use in the choices arising for many societies from the effects of globalization or entry into modernity;*

**to appraise the state of philosophy teaching throughout the world, with special emphasis on unequal access;*

**to underline the importance of the universalization of philosophy teaching for future generations.*

These undoubtedly further elucidate and underline our view that the humans are what they are today in terms of self and environmental transformations by virtue of having some fellow humans that can philosophize and indeed are philosophizing.

Mr. Vice Chancellor Sir, we have articulated some of the positively pervasive and ubiquitous nature and role of philosophy whose subject-matter and thrust remain central to human existence including all fields of human endeavors and learning in their diverse contributions to human civilization and developments. This also includes our knowledge that

through philosophical speculations we realise that the human is inherently a self-evolving and unfolding being with unlocked potentials as master of his destiny and the world. We have also highlighted the fact that ‘Man’ as the most developed being in the world is largely the result of his capacities to philosophize such that has liberated him from the clutches of religiously created fears including entrenched natural hierarchies among humans, through philosophy’s intoning of ontological equality and sameness of humans irrespective of age, gender and statuses. In consonance with its human-centeredness, philosophy has made available to ‘Man’ different moral frameworks and theories including modus operandi for inter-human relationship, societal governance and global peace. No doubt from era to era, ‘Man’ and Planate Earth symbolically and symbiotically advances inexorably in creativity for collective enhancement, with Philosophy readily on hand to pave the way for the ‘advancement’, including the handling of all negative fallouts.

My Vision

According to UNESCO

Philosophy is the study of the nature of reality and existence, of what is possible to know, and of right and wrong behavior. It is one of the most important fields of human thought as it aspires to get at the very meaning of life. (Culled from Google)

Thus I suggest the following:

*Philosophy as academic discipline should be included amongst secondary schools’ curricula so as to catch them young with a view to building a future robust community of Philosophers in Nigeria.

* In our universities besides the two philosophy courses at the level of the General Studies, Applied Ethics as it relates to the different disciplines should be designed and taught by

qualified Moral Philosophers. The present situation whereby for example lecturers in engineering, pharmacy, law, medicine, etc who may not have been thoroughly groomed in Theories of Ethics, but pretend to be teaching 'Ethics' of these respective disciplines is a galling reminder of the tragedies that has besieged our educational systems. The result will among others include producing qualified nurses, medical doctors, pharmacists, etc that are arid of professional ethics; and same unleashed on society

* The University of Port Harcourt should declare November 19 every year (i.e. World Philosophy Day) as **Uniport' Moral Rearmament Day'** which will involve all Principal Officers, Heads of all Departments and Units including leaders of university based unions with senior academic in the Department of Philosophy in attendance for a workshop to discuss any issue of moral concern to the University within the context of selected ethical theories.

* The Professional Ethics Committee which is attached to the Office of the Vice Chancellor should (at any given time) as a matter of policy be composed of atleast a senior academic in Moral Philosophy from the Department of Philosophy.

* The University should place emphasis on Environmental Ethics with a committee put in place so as to check indiscriminate pasting of posters, noise pollution, indiscriminate dumping of wastes, abuse of lawns, among other environmental abuses within the University.

*Every newly appointed head of any tertiary institution in Nigeria should prior to assumption of office undergo training in theories of ethics which should be handled by Philosophers.

*At the National and State levels, November 19, every year (i.e. **World Philosophy Day**) should be set aside for Executive Councils of both the Federal, and State Governments whereby members will be lectured on 'Ethics in Governance' by Philosophers. For as noted by Plato:

There will be no end to the troubles of States, or of humanity itself, till Philosophers become Kings in this World, or till those we now call Kings and rulers really and truly become Philosophers, and political Power and philosophy thus come into the same hands.

* On my part, I have always espoused the principle of organic intellectualism whereby my knowledge of philosophy is not restricted only to class rooms, private researches including academic conferences, seminars and workshops; but of the Socratic tradition which must of necessity be practically linked to society (particularly the clan of the oppressed) for the overall development of all along the Marxist model of development. My modest contributions in the Human Rights and Pro-Democracy groups during the military era epitomizes this.

Mr. Vice Chancellor Sir, I am done. I thank you all

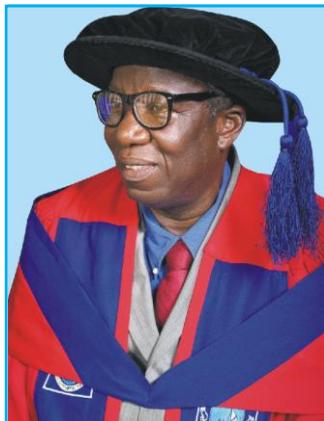
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Lucky Oritsetojumi Akaruese was born on the 3rd of March, 1956 in Nanna Town, Koko, in the present Warri North Local Government Council Area of Delta State, Nigeria. Within the first three years of his existence, the father Mr. Denis Akaruese Ebbah exited from Planate Earth. Lucky Akaruese attended the Local Authority Primary School, Koko, Academy (now Okotie-Eboh) Secondary Grammar School Sapele where he obtained his West African School Certificate in 1972. In 1974, he enrolled at the Institute of Continue Education, Benin City for his Higher School Certificate (HSC). In 1976, he was admitted into the University of Ife (now Obafemi Awolowo University) and obtained his Bachelor of Arts degree (Philosophy/Sociology) in 1979, and in 1984 returned back to his alma mater where he obtained the M.A. degree in Philosophy in 1986. He joined the then new Department of Philosophy, Cross River State University, Uyo (now University of Uyo) in 1986 as Assistant Lecturer and from

there moved to the University of Port Harcourt in 1991. He obtained his PhD (Social Ethics) in 1999 from the University of Nigeria, Nsukka. Akaruese has grown through the ranks and he is currently a Professor in the Department of Philosophy, University of Port Harcourt. He has published extensively majorly in the area of Applied Philosophy.

He is a widely travelled academic who has visited all the Continents of the Globe, except Australia to share ideas with others. Among his international academic engagements are: Guest Speaker on *Preventing Breakdown of Democracy in Nigeria* at The Colin Powel Center, City University of New York, (2000). In 2001, he was a Fellow of the Ford Foundation at the Center for the Study of Developing Societies, New Delhi, India; Guest Speaker, Centre for World Solidarity, Science Center, Hyderabad, India, (2001) on *Nigeria's Niger Delta and the Crises of Food Stability* in a Seminar on Genetic Engineering Agriculture and Food; Guest Speaker, Helsinki Foundation, Warsaw, Poland (2002) on *Human Rights: Problems and Techniques of Action-Exchanging African & East European Experiences*; Guest of the Dutch Foreign Ministry and Milieudefensie International at The Hague, Netherlands (2005) to speak on *People, Planet, Profits and Politics* as keynote speaker on "A Decade after the Judicial Murder of Ken Saro-Wiwa and Others"; Guest, Amnesty International, Amsterdam (2005) to Speak on the *Human Rights Situation in Nigeria*; Guest, Center for Democracy and Development (CDD), London, 2007 to speak on *The Dialectics of Inter-Groups Relations and Politics in the Niger Delta Region of Nigeria*; Guest, Pan African Development Education & Advocacy Program, School of Oriental and African Studies, University of London, (Nov., 2007), to speak on *United States of Africa; Essential Vision or Misguided Fantasy?*; Guest, World Social Forum, Belem, Brazil (2009) to speak on *Criminalizing Social Protests: The*

Niger Delta Experience; Guest, Institute for Human Rights, Sao Paulo, Brazil, (2009) to speak on *Transnational Corporations and the Underdevelopment of Nigeria's Niger Delta*; Guest, Delta Diaspora Direct Summit (DT3), (2010), Geneva, Switzerland; Keynote Speaker, *Environmental Biocentricism and the Problems of Development*, in Kigali, Rwanda (October, 2019). The last international academic outing for Lucky Akaruese was in November 2019 as a presenter at the 3rd Biennial African Philosophy World Conference, University of Dar Es Salaam, Dar Es Salaam, Tanzania where he presented a paper titled: *Structural Encumbrances to Democratic Consolidation In Africa's Heterogeneous Political Communities: Regulating the Multi-Party System to Redeem Nigeria's Democratic Engagement*.

Lucky Akaruese has served as onetime Financial Secretary, Vice Chairman and Chairman of the University of Port Harcourt Branch of Academic Staff Union of Universities (ASUU). He was among the pioneering members of Nigeria's Pro-Democracy and Human Rights' Movements during the military dictatorship of Generals Ibrahim Babangida and Late Sanni Abacha respectively. During this period, he held the following positions: Rivers State Secretary, Campaign for Democracy (CD); National Ex-Officio, Campaign for Democracy; National Vice Chairman, Campaign for Democracy; National Vice President, Committee for the Defense of Human Rights; National President, Committee for the Defense of Human Rights. Like some of his then counterparts, he was at different times incarcerated and maliciously prosecuted; all of which came to end with the sudden death General Sanni Abacha.

Lucky Akaruese once served as member of the Delta State Technical Committee on the Niger Delta from 2009-2014; Member, Delta State Technical Committee on the

Development of Oil Producing Communities from 2017-2019, and Member Presidential Committee on the Strategic Work for the Niger Delta in 2017. He is a member of the Advisory Board of the Nanna Living Museum, Koko, Delta State

He was a Consultant to MPP3, a European Union Interventionist Agency in the Niger Delta, and was also a Consultant and Resource Person to the Swedish based Institute for Democracy and Electoral Assistance, (IDEA). At different times he had visited the United Nations, New York, Indian Parliament, New Delhi and the World Bank, Washington DC on different assignments. He is a professorial assessor to many universities, and has been member of Accreditation Teams of the National University Commission (NUC) to participate in the accreditation of Departments of Philosophy in some Nigerian Universities.

He is a member of Philosophers Association of Nigeria, and African Philosophy Society.

Lucky Akaruese is married to Mrs. Roli Emiko Akaruese and both are blessed with four children. He remains a committed advocate of the Marxist Political Model for governance in Nigeria.

Professor Stephen Okodudu,
Ag. Vice-Chancellor.