

Philosophy in the Face of Science and Technology and Nation Building

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Abstract

The elevation of Science and scientific knowledge above other disciplines and knowledge all over the world is not without reason or justification. Science has made life easier for people. It has reduced the level of superstition. Above all, it has made the world a global village. However, it has come with its own challenges. In a world dominated by science and technology, can Philosophy, an arts discipline, play major roles in the development of a nation? Is Philosophy still relevant in the development of a modern society? These and other related questions are answered in the affirmative in this paper. The paper argues that Philosophy has crucial roles to play in the development of a nation. Therefore, whatever science must have achieved should be complimented with the values inherent in philosophy that this paper examines. The methodology Adopted Is A Critical Analysis.

Keywords: Philosophy; Corruption; Ehtics; Religion science and technology.



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1. Introduction

There have been several conceptions and misconceptions about Philosophy. To some people, it is merely an argumentative enterprise without practical usefulness. What most people want to know is the relevance of Philosophy in the modern society. Philosophy is often seen as an abstract discipline. Some people call it a theoretical enterprise. There are philosophers who regard Philosophy as a second order discipline. A Journal of Philosophy is even called *Second Order*. What they all imply is that Philosophy, unlike the sciences, is a theoretical discipline. Science courses are called first order because, it is claimed, they deal with practical and empirical phenomena, hence, men of science are called practical men.

There is no doubt that Philosophy is abstract and largely theoretical. Philosophy is also argumentative and the major tool of it is argument. Nothing is correct or right unless it is proved. What is however not correct about Philosophy is that it is of no use to non-philosophers and the society in general. As science has its values and usefulness to the society, so also is Philosophy. They may not play the same roles, but their roles are complimentary which eventually leads to the development of the society.

Science has become the paradigm for rationality. To be rational is to be scientific. The elevation of Science above other courses in Arts and Humanities is based on the successes achieved by the discipline. Recognizing these achievements, [Mbah \(2006\)](#) wrote:

The present age is an age of science and its twin brother technology. It is believed world over that science has enabled man to understand the world and grows human beings by liberating himself from the shackles of superstition, prejudice and stereotype. Man through the scientific method has come to view his problems objectively and look for their solutions fruitfully, in keeping with his capacity and dignity as a rational and moral being ([Mbah, 2006](#)).

In the modern world, many things that were thought to be impossible, heretical or even spiritual or metaphysical are better understood with the arrival and development of science. In other words, science has recorded so many successes since its birth, especially, modern science in the Seventeenth Century so much so that the world has not remained the same. Evaluating the relevance and the important contributions of Science to the modern world, [Hao and Hood \(2017\)](#) wrote that: "To date the teaching and learning of values in science remains relatively under-explored, particularly from a linguistic perspective, and in the context of spoken pedagogic discourse"

Since this work is not strictly for philosophers and students of Philosophy, it will be divided into parts for better understanding. It will begin with the meaning, nature and branches of Philosophy. This is necessary because for one

to be able to properly recognize the relevance of a course, one should know (no matter how little) about it. The second part will deal with the analyses of the state of the nation of Nigeria. The third part deals with how Philosophy can be a solution to these problems. If Philosophy is able to do this, then the relevance of the discipline to the development of a nation will be clearly understood.

1.1. Conceptual About Philosophy

Let us begin this discussion by saying that Philosophy defies a generally acceptable definition. Philosophers differ among themselves on how to define what they do. This must be the reason why Fasoro (2004) opined that if there is another word for Philosophy, it is 'controversy.' Philosophers hardly agree on issues. However, they agree that their discipline is a difficult one to define. The reasons for the disagreement among philosophers on their discipline were put in perspective by Oladipo when he wrote:

The intellectual endeavour called philosophy is not easy to define. This is the case because, it is difficult to identify the subject matter of philosophy the way we can specify the concerns of economics, sociology, biology and political science for example. Also, we cannot pinpoint a method as the philosophical method the way we can talk of scientific method, for instance, consequently, the nature of philosophy is always a subject of debate among philosophers (Oladipo, 2008).

I think philosophy is difficult to define because its scope spreads over every subject. C.D Broad says that the best way to understand philosophy is to look into the activities of the people called philosophers. According to him:

If we want to decide what philosophy is, we shall naturally begin by considering what kind of activities have been pursued by men whom everyone would regard as great philosophers when engaged in what everyone would regard as their characteristically professional work (Broad, 1969).

Yet, philosophy as a discipline needs to be defined. It is pertinent to begin our consideration of the definition of philosophy by looking at the etymology of the word. What is today called philosophy is an amalgam of two Greek words; *philo* (love) and *Sophia* (wisdom). Philosophy (*philosophia*) is therefore the love of wisdom or knowledge. Philosophers are lovers of wisdom or knowledge. Wisdom or knowledge is synonymous with the ultimate truth or reality. According to Aboluwodi (1998) "Philosophy is the search for the ultimate truth or reality characteristically defined the business of Socrates who was quoted to have said that: 'An unexamined world is unsafe to live in'". (Barrow, 1986) takes philosophy far and above speculative enterprise, when he defines the subject as: "the examination of, logic and meaning". To philosophize, therefore, according to Barrow's definition, one must involve in reflective and critical thinking activities that are devoid of inconsistencies and incoherence. Sodipo defines philosophy as:

a reflective and critical thinking about the concepts and principles which we use to organize our experience in morals, religion, in social and political life, in law, in history and the natural sciences (Sodipo, 2004).

Staniland's definition of Philosophy is brief and concise. According to her: "Philosophy is the criticism of the ideas we live by" Staniland (1979). From what has been said of philosophy, it seems that it will not be out of place to define philosophy as the rejection of dogmatism and extremism.

From the definitions given above, it seems clear that germane to the business of philosophy are reflective and critical activities. Aristotle (*Metaphysics*) was therefore right when he said that philosophy starts in "wonder". We begin to philosophize when we come in contact with what looks 'strange' or beyond common sense. If we then reflect on the strange object, weeding out inconsistencies and we become critical of our observation in question and at the same time avoiding extremism, we become philosophers in a sense. An implication of Aristotle's comment on the beginning of philosophy is that, philosophy is not a discipline that is reserved for a race. Anyone can be philosophical in his thinking provided he is logical, critical and reflective in what he does or says.

Philosophy is broadly divided into four core branches or areas, namely, ethics, epistemology, metaphysics, and logic. Epistemology from the Greek word, "epistemene" is defined as the theory or science of knowledge. According to Kolawole:

Epistemology is interested in the discussion and analysis of the process of interaction of the human mind (subject of knowledge) with the external world (object of knowledge). It is the task of epistemology to understand the process of how humans become conscious of external objects (Kolawole, 2004).

The whole business of epistemology can thus be summarized as follows: What does it mean to know? How can we know? Can we know all things? What is the relationship between knowledge and opinion or belief? What are the limitations to knowledge?

Metaphysics, also from the Greek word "meta-ta-physica" is the branch of philosophy that deals with the study of the nature of reality. According to Arthur Schopenhauer, as quoted by Bamikole (2004): "Metaphysics is the knowledge that goes beyond the possible experience and nature which renders nature possible." Fadahunsi (2004) writes that: "Metaphysics is a systematic study of the fundamental problems related to the ultimate nature of reality and human knowledge." Metaphysics is therefore interested in topics like: the existence of God, the nature of reality, the concept of 'Ori', freedom and determinism, mind and body relation, life after death, and so on. The scope of metaphysics is so wide that Richard Taylor, as quoted by Bamikole (2004) says: "Because metaphysics deals with everything, we cannot specify any particular object as its exclusive subject matter."

Ethics is almost the most practical branch of philosophy. It is the systematic study of the morality of human conducts. According to Barbara (2012): “Ethics or moral philosophy asks basic questions about good life, about whether there is objective right or wrong and how we can know it if there is.” It is the branch of Philosophy that investigates human acts and conduct in relation to one another. It studies the wrongness or rightness, the justice or injustice, the badness or goodness of an action. It also finds out why some actions are held to be socially approved while others are disapproved.

Logic is another core branch of philosophy. It is defined as the science of reasoning or the study of the evaluation of arguments. Its major concerns are arguments and argumentation. It evaluates arguments as good or bad, valid or invalid, sound or unsound, deductive or inductive. Logic is about logical and critical thinking. Logic studies arguments in order to free it from inconsistencies and incoherence. Faulty arguments are fallacious.

2. The State of the Nigerian Nation

Since independence, Nigeria has been wallowing in multiple but self-induced problems. The problems have over-whelming effect on the leadership of the country. From one regime or administration to the other, be it military or civilian, the situation remains the same if not worse than before. Some of these problems include the following: poor road network, malfunctioning public institutions, poor attitude to work, idleness and laziness, unfaithfulness, dishonesty, bribery and corruption in both public and private sectors, cheating, hostage-taking, religious intolerance, vandalism, nepotism and favouritism, lack of electricity and water supply, poor state of health facilities, and so on (Adama *et al.*, 2018; Fashina *et al.*, 2018). These and other problems can simply be put together as underdevelopment. As a matter of fact, they are both causes and effects of underdevelopment because, where they manifest, there can be no development, and they also form symptoms of underdevelopment. Many of these and other problems are not peculiar to Nigeria. They manifest in most countries in Africa, and generally, in the Third World countries (Asaleye *et al.*, 2017a; Asaleye *et al.*, 2018c). What makes these problems alarming in places like Nigeria is the fact that both the human and material resources to turn things round for the general happiness of the people are present. The poor state of facilities in Nigeria informed Omorebge (1989) to classify Nigeria as an immoral and sick society. According to him:

An immoral society is also a sick society. By an immoral society we mean a society permeated with corruption, dishonesty, fraud, selfishness, embezzlement of public funds and other immoral acts. Such a society is sick and cannot be in sound order. Its organs cannot function properly because they are not in sound, healthy conditions...Our country (Nigeria) is sick, morally sick...

Omorebge (1989)

Oladipo (2008), took a thoughtful look into the sorry situation of Nigeria and came to an alarming conclusion that: “...Nigeria today is a society in which things hardly work.”

Low income, poor standard of living, high unemployment and poverty rate are the major problems facing the Nigerian Economy (Asaleye *et al.*, 2018a; Oloni *et al.*, 2017). The damaging effects of corruption on Nigeria and her citizens by its public leaders is so alarming and increasing on daily basis. Previously, political office holders stole thousands or millions of naira, dollar and pounds sterling; these days they embezzle hundreds of millions and billions which they use to finance absurdly ostentatious lifestyles and buy expensive property both in Nigeria and overseas, while ordinary Nigerians they are supposed to serve wallow in avoidable abject poverty.

Corruption in Nigeria is responsible for the collapse of her infrastructure, thereby making successes and achievements of science difficult in the Nigerian society. This has also caused weakness in the institutions put in place to dispense the much-talked about dividends of democracy. Besides, money that could have been used to advance knowledge in science, and to bring the positive impacts of science within the reach of the masses are being diverted. Science itself is also eroding the positive impacts of science in the Nigerian nation because, it is through the knowledge of science, and the instrument of science that monies are diverted. According to Kunle Benson:

Nigeria’s society has become one that glorifies wealth without critical examination of the sources of such wealth. Consequently, hard work is never emphasized while reward for sycophancy has become the criteria for climbing the ladder of success thereby making the people to cut corners to improve their lots (Benson, 2009).

3. Philosophy and Development

Having considered factors that are responsible for lack of development or underdevelopment in Nigeria, we may now begin to ask how Philosophy aids development. Development has been considered in different dimensions; from economic, social infrastructure, cultural, political, psychological and human angles. However, a critical assessment of these angles reveals that they are all interlinked and interconnected. Generally, development is the language that is used by people to describe improvement and transformation in the lives of the people and in the society as a whole (Ogoma, 2014). Two important factors are key to development. They are, science and human agents. It is in this sense that human development comes to play. Adebayo (2010) defines human development thus:

Human Development Index is a process of development which creates conducive environment for people, individual and collectively to develop their full potential and have a reasonable opportunity of leading productive and creative lives under a forced atmosphere that engenders individual’s productivity.

The surest and easiest way to development in any society is the cultivation of scientific knowledge. A nation that does not promote development of science can hardly witness development and transformation of her citizens.

Human agents are the vehicles for the scientific advancement. Also, human beings are the ones to make use of the products of science. It is in the link between science and human beings and development that Philosophy has vital roles to play. Philosophy is squarely human-centered and knowledge seeking enterprise.

4. Preliminary Observations

There are some impediments in the realization of the vintage point of the place of Philosophy to the development of a nation. In his thoughtful examination of the place of Philosophy in the development of a nation, Fasoro (2008) noted two groups of people that may be aptly regarded as enemies of Philosophy: the ignorant and the 'knowledgeable.' Those who are ignorant of the discipline of Philosophy see the course as a useless venture. Fasoro cited an example of a former president of Nigeria who said that it was a 'tragedy' for one to study an irrelevant course like Philosophy in the university. The former president in question is a representation of millions of people who are ignorant of the significance of Philosophy in the society. This point is visible in the attitude of some universities in Nigeria that do not have the department of Philosophy. Many privately-owned universities in Nigeria are guilty of this. Even, where Philosophy is studied as a course in some of the public universities, experience has shown that many of the students did not originally put in for the course. It was after they have been rejected by some departments that the students are given the option of Philosophy. The 'knowledgeable' in the classification of Fasoro are the logical positivists or the emotivists. The basic stand of this group is that Philosophy is science, and to be a 'real' philosopher is to be a scientist. In other words, there is nothing like speculative philosophy. Ayer (1936), (see his *Language, Truth and Logic* (and his disciples like Bodunrin and Oguejiofor are good examples of this group. Fasoro quoted Bodunrin as saying that: "... if it is thought that a philosopher *qua* philosopher has certain competences which can make him solve our present social, moral, religious and economic problems, then I think that would be a mistake." Simply put, for Bodunrin, philosophers are not relevant in solving societal problems. The same view was expressed by Oguejiofor (2011) when he asserted that:

It is not Philosophy, meaning an academic discipline taught in the university departments which has ever been the engine of development in any country or region. It appears on the contrary, that it is rather when such desired progress has been achieved to a degree that the society becomes confident enough to devote resources to foster such experts as philosophers that the best result could be garnered (Oguejiofor, 2011).

What is not clear in the position of Oguejiofor is why philosophers must emerge when development has been achieved in the society. It is also not clear why philosophers must reap where they did not sow. According to him, Philosophy prospers only in the regions that have attained high level of development, from history. In other words, according to Oguejiofor, development is a pre-condition for the take-off of Philosophy but not that philosophy is a necessary condition for development.

Added to these 'enemies' of Philosophy is the unfortunate nature of Philosophy itself. When a definite knowledge is attained, it is severed from Philosophy and it becomes a separate science. This fact was first noted and lamented by Russell (1980). According to him, today's separate sciences like Psychology, Astronomy, and so on, were formerly parts of Philosophy. The achievements of these separate sciences should have been credited to Philosophy if not for this ugly situation. The point is that nobody doubts the contributions of Psychology and Astronomy in the development of a nation but the same cannot be said of Philosophy of which they were former parts.

5. Philosophy in Nation Building

Philosophy may not teach one how to mix chemicals or produce chemicals, neither does it teach one how to construct roads and build bridges. It does not teach one how wires and cables are connected to provide electricity, at least, at the present age. Yet, the value of Philosophy in nation building cannot be over-emphasized in spite of what its 'enemies' have claimed. Russell (1980) counselled on how to seek the value of Philosophy thus:

Thus utility does not belong to Philosophy. If the study of philosophy has any value at all for others than students of philosophy, it must be only indirectly, through its effects upon the lives of those who study it. It is in these effects, therefore, if anywhere, that the value of philosophy must be primarily sought (Russell, 1980).

It has been argued earlier in this paper that human agents are the drivers of development. When resources are available human beings are required to translate and transform them into final products for development. For this to be possible and efficient as well as effective, the human beings involved must possess some tool which Philosophy provides. Among many of those tools are; education, morality and critical spirit.

The central concern of Plato's *Republic* is knowledge. Knowledge, he claims, is a virtue. Everyone, the ruler or the ruled must be properly educated to function properly in the society. The rulers have a duty to rule but in order to rule well knowledge is required. Those who are to obey and serve the state must also serve, but they must serve very well too, which requires education. The education in the mind of Plato is not the one that enables one to get degrees in the institutions. It is the one that enables one to know one's responsibility and for one to joyfully discharge it honestly. This is what Philosophy teaches. This is one of the reasons development has not fully taken roots in the Nigerian society. Mismangement of resources and inconsistency of economic policies and programmes are affecting the progress of growth and development in the country (Asaleye *et al.*, 2017b; Asaleye *et al.*, 2018b). Political leaders have not been faithful in the discharge of the social contract they made with the people. Electoral promises in Nigeria are nothing more than political gimmicks. Civil servants who form the engine room of the running of

government are neither committed nor honest and faithful in the discharge of their responsibilities. The poor attitude to work by the civil servants is strong enough to kill any program of the government. No matter how determined and committed a government may be such a program will fail if the full support of the civil servants is not secured. The masses too are not left out in this matter. Many people in Nigeria are lawless. Simple laws will not be obeyed if the law enforcement agents are not present. Proper education which brings genuine knowledge, and the type philosophy advances, will make people to do what they are expected to do at the right time, gladly. On this [Russell \(1980\)](#) writes:

The man who has no tincture of philosophy goes through life imprisoned in the prejudices derived from common sense, from the habitual beliefs of his age or his nation, and from convictions which have grown up in his mind without the co-operation or consent of his deliberate reason.

The right type of education that Plato, and Philosophy of course teaches lays emphasis on tolerance. It is in this wise we see Philosophy as the rejection of dogmatism and extremism. Most of the religious and communal as well as tribal conflicts that have been witnessed in Nigeria both now and then are products of intolerance which is also a product of lack of genuine knowledge which Plato sees as a virtue. Science has taught us how to produce and use weapons. However, it has not taught us how not to use weapons. It has not taught us how to relate well with our fellow humans who do not share our faiths, opinions or views. Of recent, Boko Haram attacks in Nigeria has led to a colossal loss in terms of human and infrastructures, and no matter how it is denied, religion is a factor in this development. True education and its knowledge production enables people to tolerate one another. This is one area Philosophy can contribute to national development. Philosophy does not teach us how to produce weapons but it teaches us not to destroy one another and property. This was the main point Plato was driving at when he asserted that wrong doing is due to ignorance.

Science is fast eroding the benefits of science in Nigeria as in most of the countries in Africa. Knowledge gained in science is used to steal the benefits of science. Corruption is one of the greatest banes of development in Nigeria. Not only that the money earmarked for developmental projects are stolen and diverted for personal use or gain, moral values such as hard work, honesty, tolerance, trust, friendship, love, and so on are negatively affected. It will be near impossibility for a nation to witness development where these values are absent in high measure Philosophy, particularly, Ethics can be of help to the Nigerian nation in curbing corruption because, according to [Agunlana \(2000\)](#):

Morality is basically concerned with society, with relations between men, with how men ought to behave with their fellow men. It is concerned with general rules governing relations between men and rules of the society they ought to adopt...It deals with how humans treat themselves in order to promote mutual welfare, growth, creativity and meaning in striving for what is good over what is bad, and what is right over what is wrong. (2000: 153)

In a similar vein, [Wiredu \(1998\)](#) noted that: "any society without modicum of morality must collapse." In a morally corrupt country like Nigeria, the only road to national and rapid development that is open to it is Philosophy, especially, moral philosophy. This is the point [Omorebe \(1989\)](#) was making when he submits that a morally corrupt nation needs moral revival and regeneration to develop. One mistake leaders who claim to fight corruption in Nigeria make is their failure to see corruption as an ethical rather than social or political problem. That is one of the reasons the political and legal means to fighting corruption have not yielded positive results. Making people moral is one service philosophy can render to the nation. However, a morally corrupt leader cannot successfully wage war against corruption.

The other area where philosophy contributes to the development of a nation is that of critical and reflective thinking. There is the dire need for everyone, the leader and the led to cultivate what [Oladipo \(2008\)](#) calls the philosophic spirit which in effect, is coterminous with the Socratic dictum of 'man know thyself'. Philosophy is purely and squarely a critical and reflective enterprise. People must start to think about what they do or fail to do as it relates to their fellow human beings. In other words, people should start to hold themselves and not others or one deity responsible for their actions and inactions. Philosophy teaches us to always examine our lives, actions and conduct.

Everyone occupies one position or the other in the society. Everyone has an important role to play in the development of a nation. As a teacher, one can ask: 'how do I discharge my responsibilities?' As a trader or fuel marketer: 'do I use false scale or do I sell my products at the approved prices?' The religious leader can examine his life if he is speaking the mind of God. The politician can do the same by asking himself if he has delivered his electoral promises to his people upon which they voted for him. Development does not come from heaven. It lies squarely within the purview of man.

A situation where everything is taken to God in prayers as if prayer is a substitute to practical action is unproductive. Without sounding atheistic, the role of man will not be taken over by God. It is therefore necessary to demarcate between what God should do and what man should do. In short, only spiritual problems should be handled by God while human material problems should be handled by men. It should even be added that religion that is blind to morality is misguided and false. Nigeria is one of the most religious nations in the world with two dominant religions; Islam and Christianity estimated with about 98% of the population ([Wikipedia Encyclopedia](#)), yet, it is one of the most morally degenerated nations. The implication of this figure is that, it is the people that go to Mosques on Fridays and Churches on Sundays that are involved in the corrupt practices in Nigeria. No one can be truly religious that is not morally upright.

The above services, in my view, are what Philosophy can do in the development of a nation. Nigerians, for instance, should start to question the level of development in the country in spite of the huge amount of funds that

various governments have earmarked for developmental projects. Scientific researches are going on daily basis and technology is being imported, but the country remains under-developed. The cultivation of reflective and critical thinking which philosophy offers will enable us to realize that there is a missing link between science and development. The missing link is philosophy of or for the nation. This position is not however, a way of arguing that philosophers can be completely exonerated from the vices of the Nigerian society. It is just a way of arguing that this is what Philosophy can do in the lives of those who genuinely embrace what it teaches. As a matter of fact, there are those who study Philosophy but who do not act as philosophers, but the truth is that, Philosophy teaches us to be moral, critical, responsible and reflective in our actions as we relate with our fellow human beings. True philosophers embrace the ideals of Philosophy.

6. Proposal for Making Philosophy Relevant to the Nation

Having shown the relevance of Philosophy to the development of a nation, it is necessary to also show how to make this happen in the nation. It is put forward here that all those who genuinely believe that philosophy is relevant to the development of a nation and are keen about the development of their nation should take the bold step of inculcating the ideals that philosophy teaches to their homes or families. In other words, rudiments of philosophy should be taught at home. Traditional Africans, through myths and proverbs, were able to set the feet of their younger ones on better paths in this regard. The vices that are condemned in the larger society must not be tolerated or seen manifesting at home. Parents should have time to teach and relate with their children at home. This can be done when parents do not lay emphasis on material wealth but rather, on values like honesty, hard work, commitment, love, faithfulness, and so on. In this connection, the words of William (1987) are instructive when he writes that: "To wives is entrusted the initial training of a child and the transmission of the traditions, religion, morals, manners and taste of the society." Failure of parents to do this will spell doom for the larger society.

Secondly, and as Ogoma and Alaiyemola (2015) suggested, philosophy should be taught at the primary and secondary school levels as a subject. If this is done, there is no doubt that some of these children who are the leaders of tomorrow will become more useful to the society more than they could have otherwise been. Those in charge of the education curriculum should have a tincture of philosophy if they are not philosophers by profession.

Thirdly, philosophers too must be conscious of the place they occupy in the society. Since they are role models, they should act and behave so. In this regard, their lives must be shining examples to their immediate environment, be it at home or at work. In other words, they must demonstrate transparent honesty, absolute dedication to the ideals of honesty, integrity, love, hard work, truthfulness and so on and they must be critical of received ideas. To make philosophy more relevant to the society, Oladipo (2008) counsels:

For unless we are prepared, in the manner of Socrates, to reflect on ourselves, particularly the things we do and the way we do them in a serious and sincerer manner, it will be impossible for us to affect positively "the lives of the real people in our society (Oladipo, 2008).

7. Conclusion

This paper has examined the vital role philosophy plays in the development of a nation. It is noted that though 'philosophy bakes no bread', according to Fasoro (2008) it is a prerequisite for development. This is because philosophy deals with humans who are the greatest agents of development. There are fake products in Nigeria which has led to the death of many. Philosophy does not to teach us how to bake bread or to become medicine men but it teaches those who produce them that it is wrong to produce what is injurious to the health and lives of others. It has been suggested because of the crucial roles it plays in a nation-building program, Philosophy should be given an important place by the government and its practitioners. The paper noted that science has succeeded greatly in national development, but through the same science, its benefits can be eroded. Products of science and technology may be positive or negative. For instance, one may wonder the importance of science and technology to the people of Nagasaki and Hiroshima that were destroyed in the Second World War, or to the north-east Nigeria where insurgents use products of science for destruction. In spite of the negative effects of science, it is not suggested that it should be discouraged but that whatever that must have been achieved must be complimented with the values of philosophy. Finally, it is recommended that philosophers should make philosophy more relevant to their society by putting into practice the ideals Philosophy teaches as highlighted earlier in their homes, families and places where they work. They should always be conscious of what they do

The inherent benefits of Philosophy therefore make it necessary for the Nigerian youths who are the leaders of tomorrow

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