

**HARMONY: ESTABLISHING A POINT OF
CONVERGENCE FOR DIFFERING VIEWS IN
HUMAN INQUIRY**

By

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Abstract

To be human is to be philosophical and every human endeavour is teleological. Philosophy can be said to be the making sense out of one's own experience and leaving a legacy within a given milieu. Natural science is an effort at understanding and harvesting the hidden treasure in the universe. The history of philosophy sufficiently reveals a perennial state of consistent and recurrent dynamism. On the other hand, the progress of philosophy has also involved it in serious arbitrary fragmentations, such that there is a need to revisit its methodology and previously held opinions. This is the task of this paper. Harmony: an attempt to establish a point of convergence for differing views in human inquiry and above all in the philosophical circle. At the same time, it goes beyond specialised philosophical inquiry to advocate a methodological openness in the present-day and addresses the ever-increasing need of the synthesis of human investigation. Such effort will include a method that not only seek the formal way, but be conscious of the basic foundational nature of the human and the natural world which combines formality and ordinariness. The methodology will be phenomenological, historical, analytic. The goal is bridge phenomenology and metaphysics. The 21st century demonstrates in different areas of research the quest for a united and a rigorous method that leads to a better understanding of reality in its simple and complex dimensions. This is what this paper is addressing.

Key words: Bridge, Fragmentation, Harmony, Metaphysics, Phenomenology, Philosophy, Sagacity, Science.

General Introduction

The universe can be claimed to be orderly disordered. It encompasses innumerable rationalities and possibilities. Such can no doubt elicit confusion and spell dissonance. But that is only an *apparentia* that needs scrutiny that reveals a beauty that lies hidden in reality. It is a metaphysical issue. This is what this the aim of this paper – to demonstrate that reality is one and can be approached from different and reasonable perspectives. Harmony holds that the modern period brought a fragmentation that derailed philosophical inquiry. Hence, there is need for a methodology that is all-embracing and able to bridge the gap between phenomenology and metaphysics and allow the human mind to permeate reality in its natural and formal sense. The paper will adopt phenomenological, historical and analytic methodology. The different parts of the paper only corroborate the aim which has taken advantage of numerous researches that have been carried out to present a robust argument for a change. Our conclusion is that, by doing that, philosophy will, as it was in the beginning but with greater progress and development, continue to be the inextinguishable love of and search for wisdom.

An Overview of the Problem

The history of philosophy sufficiently reveals a perennial state of consistent and recurrent dynamism. It encompasses the claim of the Egyptian mystery experience¹ and in the west through the simple flux of Thales, the more complex eternal change of Heraclitus to the present-day post modernism that shows a mixture of high and low philosophical currents.² On the other hand, the progress of philosophy has also involved it in serious arbitrary fragmentations, such that there is a need to revisit its methodology and previously held opinions. The problem of the divide between the perspectives in philosophical inquiry makes

our effort an engagement inevitable.³ This is the task of *harmony*; an attempt to establish a point of convergence for differing views, in the philosophical circle. Harmony goes beyond specialised philosophical inquiry to advocate a methodological openness in the present-day and addresses the ever-increasing need of the synthesis of human investigation. Such effort will include a method that not only seeks the formal way, but conscious of the basic foundational nature of the human and the natural world which combines formality and ordinariness as there is no room for systematic disorder.⁴ The 21st century demonstrates, in different areas of research, the quest for a united and a rigorous method that leads to a better understanding of reality in its simple and complex dimensions. This is what this paper is addressing.

The field of epistemology has known much more discussions than all the other fields of philosophy that one can only compare its state to the earlier danger posed by the sophists that Plato and Aristotle dedicated most of their resources and energy to combating, leaving a legacy to history. A further reason why the present epoch needs an attempt like *harmony* is to respond to the desperate longing for a globalization in human effort and its attendant consequences from the philosophical legacy as it was in Husserl's time.⁵ This means a search for a culture of solidarity in the face of the numerous rationalities that exacerbate intellectual crisis. Attempt at the solution involves seeking a common ground which many refer to as common sense and that is philosophy.

Therefore, I would suggest that ordinarily it would be quite spurious to attempt to describe the 'actual' state of philosophy or to claim that 'philosophy' must be about this or that issue ... At the same time, I am convinced that there are certain fundamental issues that inevitably arise whenever human beings turn their attention to what we call philosophy.⁶

An attempt that takes investigation through the order of things: moving from the concrete to its logic and then to the underlying principle of all that can be considered. The choice of methodology here is phenomenological as a background to metaphysical inquiry.

Questioning leads to discoveries both speculative disciplines and in the practical sciences. Philosophy being the one discipline that incorporates everything within its scope of investigations has the task of casting wider its prowess in attending to the issues that make novelty in the present moment. Its focus is not just on the present reality. It also has to look back into history⁷ and look forward into the future in its original role of the *mother* of all disciplines. It is therefore, the problem of the arbitrary fragmentation and disintegration in philosophical inquiry that this paper is dedicated to resolving. This, to a comfortable degree, is the crisis of western intellectual sterility, which is as a result of the divorce between the researcher and the material of inquiry. The effort is to provide an alternative to the hitherto mechanistic and materialistic approach to a synthetic and inclusive method. It does so by bridging the gap between what is apparent and its hidden background. Harnessing the harmony between phenomenology and metaphysics. *Harmony* advocates an integrated approach to the investigation of reality. "We face a great challenge at the end of this millennium to move from phenomenon to *foundation*, a step as necessary as it is urgent."⁸ Such challenge that faces the twenty-first century demands a broader based research method and calls for a systematic and historical approach beyond naturalism and psychologism.⁹

This paper welcomes and accepts as important the effort of Descartes at giving priority to the human person particularly as a rational being, it distances itself from Descartes' absolutizing the human person and consequently pure reason. Our view is in agreement with the Heideggerian understanding of the human person, *Dasein* - as the most appropriate place to start the study and understanding of being, but it is wary of the inconsistency of

its hopelessness as a result of absolutising the human person. The novelty of the project is the seeking of *harmony* in these seemingly discordant possibilities as groundwork of metaphysical inquiry. Metaphysics here should be understood more as the Aristotelian *philosophia prima*. “It seems to me that the beginning of a phenomenological theory of essences, as it is incorporated in the works of Husserl and his school, for the first time points the way to an understanding, a just appraisal, and a fruitful elaboration of the life work of Plato and the metaphysics of Aristotle.”¹⁰ In the same way it has to do with the experience of reality; which is both particular and at the same time universal.¹¹

Harmony and Philosophy

The questions may be asked: why is the idea of *harmony* crucial in phenomenological philosophy and its method of philosophizing? Secondly, why is *harmony* important for philosophical investigation in the 21st century? Philosophy and its efforts at investigations thrive in posing questions and attempting to resolve the ambiguity in human effort at knowing and living. Consequently, the question of the importance of *harmony* in phenomenology and in philosophy in general can be situated within this context of inquiry. It is the whole gamut of philosophy from the onset. But the application of *harmony* has not been the same all through history. Usage has spanned from arts to music, from astrology to cosmology and its implications discernible in history. Archimedes sought a fulcrum in science and Descartes implemented it in philosophy; therefore, it is one truth, but multi-dimensional.¹² One needs only to peruse the works of thinkers like Pythagoras, Plato, Aristotle, Descartes, Spinoza, Leibniz and Husserl among many others, to understand how it is laid out.¹³

Philosophy as a discipline is a result of human perplexity about unity and order in the seeming chaos or disorder and constant change observable by man – starting from himself to his immediate and remote environment. One only needs to call to

mind the Kantian wondering about the inner order of the human person and the physical world represented by what he designated as the moral law within and the starry sky above.¹⁴ Hence it holds without doubt that philosophy and in fact *harmony* ought to address the issue of order and finality in a systematic way.

Harmony, Philosophy and Science

The general opinion of the majority of philosophers from the time of Descartes is that philosophy should follow the pattern of the natural and empirical sciences. If philosophy does not operate in the way and manner of the empirical sciences, it could not be regarded as a true discipline of the honour it enjoys throughout till the Cartesian revolution, where objectivity gave way to subjectivity and objective ontology to pragmatic subjectivism. The foundation laid by Descartes' revolution resonates in Nietzsche's superman. According to W. V. O.,

Carnap, Lewis, and others take a pragmatic stand on the question of choosing between language forms, scientific frameworks; but their pragmatism leaves off at the imagined boundary between the analytic and the synthetic. In repudiating such a boundary, I espouse a more thorough pragmatism. Each man is given a scientific heritage plus a continuing barrage of sensory stimulation; and the considerations which guide him in warping his scientific heritage to fit his continuing sensory promptings are, where rational, pragmatic.¹⁵

The predicament of philosophy can be perceived in the above citation. The issue is no longer whether philosophy should be different from other sciences, but it is how deeply we can attain absolute relativism and pragmatism.

This emergence of the modern mind, rooted in the rebellion against the medieval Church and the ancient

authorities, and yet dependent upon and developing from both these matrices, took the three distinct and dialectically related forms of the renaissance, the reformation, and the scientific revolution.¹⁶

The search for a way out of the quagmire of the arbitrary historical fragmentation of philosophy has led to many efforts. Philosophy can reflect the fragment nature of the human ability to acquire knowledge; but when it leads to fragmentation of knowledge it becomes inimical to its well-being and consequently to the point that “we have a philosophical literature growing beyond all bounds and almost without coherence.”¹⁷ This trend is not acceptable for a serious philosophical activity and there is an urgent need to act.¹⁸

Husserl sought a foundation in a broad-based experiential methodology to the transcendental ego. “The decline and confused fragmentation of philosophy since the middle of the nineteenth century demand a new beginning and new Cartesian meditations”¹⁹ For him philosophy is phenomenology and phenomenology is “an ‘a priori’ ‘eidetic’ science that makes possible a treatment [centered] on essences and the science of essences and assures the legitimacy of essential knowledge, as compared to naturalism and psychologism.”²⁰ Put in a different way, it is “an attempt to reach reality in a way that neither subsumes it within general concepts nor reduces it to elements.”²¹ This is an element that human investigation requires today – a collaboration between all possible areas of capability and an openness to a broad based approach which provides for all and becomes the Science being.

Harmony and the Beginning of Philosophy

The beginning of philosophical reflection some have claimed is clearer in documented history than the act itself. However, available facts reveal a problematic that forms part of philosophical dialectical activities. “The birthplace of philosophy

was the seaport town of Miletus, located across the Aegean Sea from Athens, on the western shores of Ionia in Asia Minor, and for this reason the first philosophers are called either Milesian or Ionians.”²² Thus, Western philosophy as specific discipline is said to originate from Greece.²³ There have also been claims about an African origin of philosophy in the Ancient Egyptian city of Alexandria.²⁴ One can further argue that even though the question of African origin of the Greek philosophy is not emphasised as a basis for intellectual disagreement, examples abound in western studies that indicate the perennial nature of philosophy as an act of man. Husserl has also acknowledged this in his earlier inquiry. “Here we encounter an obvious objection: philosophy, the science of the Greek, is not something peculiar to them which came into the world for the first time with them. After all, they themselves tell of the wise Egyptians, Babylonians, etc., and did in fact learn much from them.”²⁵ It suffices nevertheless, for research purposes to leave the focus on Greece, for reasons of documentation and accessibility. It is however sufficient to point out the possibility of alternative arguments to the generally popular position held. Most, if not all of the protagonists in the earliest stage of history, did not necessarily leave behind any written works. Thus, philosophy in this era is often described as sagacity. Sages existed all over the world even before the idea of modern letters that constitute medium of communication and literal documentation as they exist today.²⁶ It is in the context of this reality that we advocate the intellectual integrity that distances itself from all forms of biases and seek the one point that binds the ecosystem.

Harmony and Philosophy as Sagacity in the West

Philosophical sagacity is a position that tends to see philosophy not only in the written form, but every proclivity for the knowledge of the ultimate. Thales one of the earliest philosophers that left nothing of a written document is a very good example. Socrates is popularly known as inventing one

of the best methods of philosophical activities even today (the Socratic Dialogue) and he did not leave any written work. It could very well be expressed in the words of Stumpf,²⁷ that the remarkable contribution of these personalities is such a crucial and integral wealth that sagacity cannot be undermined in any philosophical activity.

Sage philosophy consists of the expressed thoughts of the wise men and women in any given community and is a way of thinking and explaining the world that fluctuates between popular wisdom (well-known communal maxims, aphorisms and general common sense truths) and didactic wisdom (an expounded wisdom and a rational thought of some given individuals within a community).²⁸

Philosophy in the most inclusive sense is an effort at making intelligible the totality of the human experience that can be shrouded many times in great complexities. Philosophy therefore, can be said to be the mirroring of man in a communicable way. "Philosophy, of course, is an intriguing and life-long study. It cannot be reduced to a finite number of propositions or concepts, nor can it be circumscribed by any philosophical system."²⁹

Harmony as a Project

From the time man began to reflect, the focus has been seeking unity in the midst of the chaos in the universe. In a way it can rightly be argued that philosophy in its very professional sense about studying the organisation of the universe and consequent implications. This organisation is not just in its equilibrium but the puzzle of the harmony of and within the seeming conflicts visible in the apparent reality. What is this harmony? Explicating the meaning of harmony, especially within the anarchy³⁰ of views that characterize philosophy today, is the imminent task of this paper.

In a simple way, this is the task of this paper. option of resolution, the danger cannot be imminent and the need critical.

The pre-Socratic thinkers were concerned with whether reality was reducible to a single underlying substance, and, if so, what it was? In their different perspectives, they sought solution to the enigma of what they see as the secret of existence and its sustenance.³¹ Their observations of a seemingly superficial orderliness even in the apparent disorder, instigated a deeper and closer inquiry into how these things are in-themselves. The onus is on researchers to harness the riches of the human creative capacity to organise this newness in research method that the present century and beyond offers to humanity in any fields of study whatsoever. Therefore, *harmony* proposes both a philosophical disposition and an assiduous perseverance in every inquiry. As a philosophical inquiry *harmony* is dynamic and complex just as its object philosophy is. *Harmony* demonstrating that there is a basic dynamism, a basic principle of investigation the human mind adopts in the history of known researches. It is the effort to make intelligible the inherent order in nature and its accessibility to the human capacity.

Harmony is not uniquely an anthropological research, but it recognizes the importance of anthropology in every human investigation. This has been the disposition in the earliest human search for meaning and understanding of the way things are and their effect(s) on the development and concrete application of knowledge in the particular events of everyday life. *Harmony* therefore sees the broader view of the ancient with less particular focus on the singularity of the human person and the almost absolute subjective perspective of the wake of the modern time as a positive development. But the excesses of modern polarity can be avoided and the wealth of human history be properly managed during this century and beyond.³²

This research is pertinent to the present moment because of the need for a philosophical method that makes it possible to harness the possibilities that the above analysis represent.

Philosophers, and even scientist as well, have in their different ways justified the position that *harmony* advocates. Making it formal in an inquiry is only long overdue. "There is unity in the world, but it is a unity formed by the combination of opposites."³³ This only brings to mind the Hegelian dialectics of the absolute, its dynamics in the parts and its synthesis in the one at the end of its process. "All things come out of the one, and the one out of all things; but the many has less reality than the one, which is God."³⁴ But there has been a deviation from the initial research method that considered the link among things and such deviation led to negative fragmentation that has resulted in extreme particular schools advocating positions that are relativistic.

The need for a change and its prospects

The obvious truth of the investigation at this point is that the method of research and disciplinary drive of all fields of human inquiry need a change. The previous approaches have been characterised in many cases by one form of bias or another – logicism, theologism, scepticism among others.³⁵ A change in disposition will come and endure with the restatement of the whole question of philosophy.³⁶ Man is at the centre of all inquiry and a wholistic appreciation of his complexity will make investigation more rigorous, realistic and fruitful.

In this case, one can already point to some initiatives of insight into issues of research. The initiative of bringing to bare the importance of harmony between faith³⁷ and reason in research will lead to a breakthrough in the present century and beyond. This is incumbent because any attempt to sever faith from reason or vice versa will lead to an incurable philosophical schizophrenia.³⁸ Such research programmes as the establishment of the *Science, Theology and the Ontological Quest (STOQ)* at the Vatican in the year 2000 and the first international conference held at the Lateran University in the year 2002³⁹ are positive efforts that one can argue go a long way to promote harmony between disciplines and will once again afford philosophy the

opportunity of playing the disinterested role in human inquiry and fills the emptiness that drives the human person crazy.⁴⁰ The consequent imbalance of the problems of arbitrary fragmentation of philosophy, particularly in the modern period has been part of the focus of this inevitable investigation. There are two things to indicate about this: firstly, there is the need always to make efforts to reach the things-in-themselves. Secondly, it is important to put into consideration all available options and possibilities with all the rigour this requires about the individual things. Once these metaphysical dynamics that lie at the background of every endeavour is resolved, the antinomies of being will be understood within the framework of unity and multiplicity. This further emphasises an earlier point made here that *harmony* differs from the position of Maritain⁴¹ and suggests a third option in reconciliation.

Recent efforts like that of Cocchiarella,⁴² shows that the task of philosophy is realised as the disinterested discipline that investigates every possible experience of the human person. It is the lack of openness and willingness to encounter reality as it presents itself that has rendered philosophy and the work of philosophers over the centuries a kind of roulette wheel that is limited to a particular game circle buries the protagonists.⁴³

Remarks on the need for change

If *harmony* cherishes anything in speculative philosophy, it is recognising the importance of the various powers that make the human reality unique and striving to put them all to work in their most critical details however cumbersome it might be. The rigour that distinguishes philosophy is in the willingness of the philosopher to thoroughly examine facts and disinterestedly analyse them. The advantage of the phenomenological method in this regard singles it out as a veritable philosophical attitude that makes human inquiry integral and rigorous.⁴⁴ The only obligation that can bring that to fruition in man is seeking to give voice to his being in its most ontological sense. It is no doubt

that the statements attributed to Socrates still remain valid in the present time: *what is man?* and after a series of reflections and self-dialogue then the dictum – *man know thyself*. Man needs to know himself because for Socrates again, *an unexamined life is not worth living*. This is why philosophy is inherent to man.

The important notice that is necessary to give at this point is that under the present circumstances of the injurious fragmentation that philosophy has known, such a task as *harmony* will at best be a suspect. However, there are similar efforts one can refer to. Four proposals by Gilson in the form of norms will be very appropriate to close this argument. It is his view that “the first law to be inferred from philosophical experience is: *Philosophy always buries its undertakers*.”⁴⁵ This is true throughout history and also proved extensively by Gilson. The second is that “*by his very nature, man is a metaphysical animal*.”⁴⁶ This is a common parlance in the philosophical discipline and has such implications for all other areas of human investigations as well. The third point is that: “*metaphysics is the knowledge gathered by a natural transcendent reason in its search for the first principles, or first causes, of what is given in sensible experience*.”⁴⁷ This has a logical consequence, content implication and a methodological proviso. Apart from the fact that the statement flows from the previous two, it also makes the work of phenomenological studies a necessity for metaphysical investigations, a veritable truth of philosophy. The fourth point is that: “*as metaphysics aims at transcending all particular knowledge, no particular science is competent either to solve metaphysical problems, or to judge their metaphysical solutions*.”⁴⁸ The idea of the last proposal already set a programme for philosophical engagements. If researchers take seriously the fact that no particular science is capable of solving metaphysical problems no matter how proficient it may be, a lot of progress would have been attained in the long run. In the same way, metaphysical solutions cannot be subjected in an absolute manner to the whims of the particular sciences. Nevertheless, metaphysics cannot be an absolute and self-sufficient science as

it stands in need of the help of the particular sciences. Without the help of the particular sciences, metaphysics can only at best be a product of mental conjecture that cannot stand the test of philosophical scrutiny.

Efforts in physical sciences are coming to terms in recent times with the wonders of the universe and of the human person in particular. Such awareness elicits caution about the hitherto omnipotent posture of science. A classical study of the human brain continues to make the dominant scientific research recognise its limitations. The truth of the complexity of the human system assayed by most scientists has proved to be almost invincible. A recent report by a popular news Magazine testifies to this position. In the February 12th, 2007 issue of Time Magazine, a report of further research on the working of the human brain is published. The following is a portion from that investigation:

Trying to map the brain has always been cartography for fools. Most of the other parts of the body reveal their workings with little more than a glance. The heart is self-evidently a pump; the lungs are clearly bellows. But the brain, which does more than any organ, reveals least of all ... Finally and most elusively, we are learning something about consciousness itself-the ghost in the neural machine that gives you the sense of being in the moment, peering out at the world from the control room behind your eyes. If we can identify that cognitive kernel, can we one day endow a machine with it? But isolating a thing, do we in some way annihilate it too?⁴⁹

The meaning of this and many other results of investigations is that so much has already been done and a lot is yet to be done. The increasing diversity of specific areas of inquiry is very important. At the same time the danger is isolation and the claim to absolute dominance. Such mutual exclusion and claim to supremacy have not helped man in understanding reality.

To solve the puzzle of search for the knowledge of reality to a reasonable extent, *harmony*, as discussed in this paper, is not only necessary but crucial and timely.

Conclusion

Philosophy has to be a synchronic and diachronic activity of human investigation. Philosophy cannot continue to be studied isolated both in time and space. Some believe that philosophers cannot have a unity of study in their investigative efforts. Such a position is at best a mistake. The contrary is the truth of what philosophical efforts should be. There are basic questions that must be asked by all and solutions proffered. Some of the questions are: about the existence of things, questions about the order that is present and can be perceived in both the physical world and within the human and of course questions about causality and finality. This becomes pertinent because in the first place the object of every research is one. On the other hand, lack of mutual cooperation will only complicate the resolution of the puzzle of reality.

The present moment can no longer continue with the arbitrary fragmentation of philosophical researches. Philosophy has to be communitarian but not homogenous.⁵⁰ The freedom of the human mind should be respected, and modesty that leads to thorough and dedicated research cannot be overemphasised. There is so much to incorporate from the phenomenological method as there is so much to be improved. Its dedication to rigour in paying attention to individual persons, events and ideas will help a great deal. This does not mean responding successfully to all the questions that bother the human imagination, but it allows an openness that gives emphasis to less prejudicial and parochial thinking. Its exploration into metaphysical grounds particularly in the efforts of Edith Stein and more recent authors needs more impetus. *Harmony* is proposing further that philosophical experience should be part of a study to foster the unity in response to the new era of globalisation. Particular investigations and results in the

epistemological and metaphysical fields are only going to be on a continuous increase. But the question is: will this effort always retain the quality of human knowledge? It is to such an extent that the proposal of harmony is very pertinent as a way of carrying along all the essential residual deposit of human endeavours. This is not in a naïve mutual mediocrity, but rigorous efforts in search of the ONE⁵¹: the truth of every human longing. By doing that, philosophy will, as it was in the beginning but with greater progress and development, continue to be the inextinguishable love of and search for wisdom.

Endnotes

¹Cf. Innocent C. ONYEWUENYI, *The African Origin of the Greek Philosophy: An Exercise in Afrocentrism*, University of Nigeria Press, Nsukka-Nigeria, 1993-1994.

²Cf. Richard TARNAS, *The Passion of the Western Mind: Understanding the Ideas That Have Shaped Our World View*, Random House Publishing group, New York, 1991, XIII/XIV. "The history of western culture has long seemed to possess the dynamics, scope, and beauty of a great epic: ancient and classical Greece, the Hellenistic era and imperial Rome, and Scientific Revolution, the Enlightenment and Romanticism and onward to our own compelling time. Sweep and grandeur, dramatic conflicts and astonishing resolutions have marked the Western mind's sustained attempt to comprehend the nature of reality – from Thales and Pythagoras to Plato and Aristotle, from Clement and Boethius to Aquinas and Ockham, from Exodus and Ptolemy to Copernicus and Newton, from Bacon and Descartes to Kant and Hegel, and from all these to Darwin, Einstein, Freud, and beyond." Tarnas is a graduate of Harvard University. He is a professor of Philosophy and Psychology.

³Cf. Jacques MARITAIN, *Distinguish to Unite or The Degrees of knowledge*, trans Gerald PHELAN, University of Notre Dame Press, Notre Dame, 1995, 107. "Let us make this point once more: realism and idealism are not transcended. There is no higher position that goes beyond and reconciles them. A choice must be made between the two, as between the true and false. Every realism that comes to terms with Descartes and Kant shall see one day that it belies its name."

⁴Cf. Antonio LIVI, *Metafisica e senso comune*. Sullo statuto epistemologico della filosofia prima, Casa Editrice Leonardo da Vinci, Roma, 2007, 8. If such basic presupposition is taken seriously the work of philosophers even though will not be homogenous (and should not be), will to a very great extent show a better level of reasonability and cohesion.

⁵Edmund HUSSERL, *The Crisis of European Sciences and Transcendental Phenomenology*, David CARR, trans., 107

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Northwestern University Press, Evanston, 1970, 12.

⁶Cf. Philip LARREY, *Thinking Logically*, Pontifical Lateran University Press Rome, 2007, VIII/IX

⁷Cf. Etienne GILSON, *The Unity of Philosophical Experience*, Charles Scribner's Sons & Ignatius Press, San Francisco, 1937-1992, xiii. "The history of philosophy is much more part of philosophy itself than the history of science is part of science, for it is not impossible to become a competent scientist without knowing much about the history of science, but no man can carry very far his own philosophical reflections unless he first studies the history of philosophy."

⁸John Paul II, Encyclical Letter *Fides et Ratio*, 1998, no. 83.

⁹Cf. Etienne GILSON, *The Unity of Philosophical Experience*, Charles Scribner's Sons & Ignatius Press, San Francisco, 1937-¹⁰

¹⁰Edith STEIN, *Finite and Eternal Being*, Kurt REINHARDT, trans., Institute of Carmelite Studies, Washington, D.C., 2002, 561.

¹¹Cf. Angela ALES BELLO, 83 *Husserl. Sul problema di Dio*, Edizioni Studium-Roma, 1985, 83.

¹²Samuel E. STUMPF, *Socrates to Sartre- A History of philosophy*, 229.

¹³The Pre-Socratics, with particular reference to the Pythagoras have sought the harmony of all things through Mathematics and Music. Geometry and Astrology have been the products of such inquiry. Plato followed the Mathematic harmony and its basis found in the one and only ideal world of reality that harmonises everything. Aristotle agrees with the ideals but the union between these ideals and the concrete makes the difference and that is where the issue of harmony becomes a rigour. Combining the analysis of the concrete which Husserl will later see as the given or the life-world, with the ideals which transcend them. These are the basic ideas that run through history and form the crust of the investigation of this project. It is on the long run the opinion of the research that harmony is not just the particular connotations given in the analysis of these thinkers. Rather, it is an attempt to harness

the legacy of history and propose a philosophical dialectics as a remedy for the already troubled water of philosophical activities.

¹⁴Kant

¹⁵Willard V. O. QUINE, *From a Logical Point of View*, Harvard University Press, Cambridge, New York, 2003, 46.

¹⁶Richard TARNAS, *The Passion of the Western Mind ...*, *cit.*, 282.

¹⁷Edmund HUSSERL, *Cartesian Meditations*, trans. Dorion CAIRNS, Kluwer Academic Publishers, Dordrecht, 1999, 5. Later he expands saying: “The above citation was later modified to read: we have an indeed literary, but not seriously scientific, philosophical literature – growing beyond all bounds and without coherence.”

¹⁸Cf. Ivi, 4. “The splintering of present-day philosophy, with its perplexed activity, sets us thinking. When we attempt to view western philosophy as a unitary science, its decline since the middle of the nineteenth century is unmistakable. The comparative unity it has in previous ages, in its aims, its problems and methods, has been lost.”

¹⁹Edmund HUSSERL, *The Paris lectures ...*, *cit.*, 46.

²⁰*Ibidem*.

²¹Anna-Teresa TYMIENIECKA, “Phenomenology as the Inspirational Force of our Times”, in *Phenomenology World Wide – A Guide for Research and Study*, Kluwer Academic Publishers, Dordrecht, 2002, 1.

²²Samuel E. STUMPF, *Socrates to Sartre- A History of philosophy ...*, *cit.*, 3-4.

²³James A. GOULD, Robert J. MULVANEY, (eds.), *Classic Philosophical ...*, *cit.*, 1.

²⁴Cf. Innocent C. ONYEWUENYI, *The African Origin of the Greek Philosophy: An Exercise in Afrocentrism*, University of Nigeria Press, Nsukka-Nigeria, 1993-1994. Onyewuenyi in this book argues with references and citations as to how philosophy was already been done in Egypt before the advent of the Greek philosophers. The view of Tarnas may seem repetitive in the

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following citation, but it is deliberately brought for the sake of corroborating the argument. See also: George Wilhelm Friedrich HEGEL, *The Philosophy of History*, J. SIBREE, trans., Revised edition by P. F. Collier & Son, New York, 1900, 198-219. Richard TARNAS, *The Passion of the Western Mind ...*, cit., 23. "Originally from the Ionian island of Samos, Pythagoras probably traveled and studied in Egypt and Mesopotamian before migrating westward to the Greek colony of Croton in Southern Italy."

²⁵Edmund HUSSERL, *The Crisis ... cit.*, 279.

²⁶Wallis Budge, trans. *The Book of the Dead: The Hieroglyphic Transcript of the Papyrus of ANI*, Bell Publishing Company, New York, (sine datum), A book of lost but living tradition in its most original form.

²⁷Cf. Samuel E. STUMPF, (et. al.), *Socrates to Sartre- A History of philosophy ...*, cit., 7, 35. "Writing about Thales Stumpf puts it very simply- He left no writings and about Socrates- Socrates wrote nothing."

²⁸Henry O. ORUKA (ed.), *Sage Philosophy Indigenous Thinkers and Modern Debate on African Philosophy*, Nairobi, 1991, 33.

²⁹William A. WALLACE, *The Elements of Philosophy ...*, cit., xii.

³⁰Feyerabend.

³¹In the case of the Pythagoreans harmony pervades all human discipline and in fact it is the same principle that is responsible for the dynamism of the human interior life as in music. Samuel E. STUMPF, James FIESER, *Philosophy ...*, 12-14, 22-23, 243. "Harmony is the form that the limiting structure of numerical ratio imposes upon unlimited possibilities for sounds possessed by the strings of a musical instrument. In medicine the Pythagoreans saw the same principle at work. Health is the harmony or balance or proper ratio of certain opposites, such as hot and cold, wet and dry, and the volumetric balance of various specific elements later known as biochemicals." Empedocles agreeing with Parmenides sees a consistency in the apparent discord that is observable. "He

thereby discovered a consistent way of saying that there is change and at the same time affirming that reality is fundamentally changeless ... He writes that 'from what in no wise exists, it is impossible for anything to come into being; and for being to perish completely is incapable of [fulfilment] and unthinkable; for it will always be there, wherever anyone may place it on any occasion'." In the view of Leibniz, harmony is tied to purpose and it unites all realities in one singular order. He articulates this in what he refers to as *Monad* in Greek *Monas* which signifies unity. "These windowless monads, each following its own purpose, form a unity of the ordered universe." With these indications in mind one sees a clear cut case of philosophical undertone right from the beginning of the application of the term harmony. Nevertheless, further analysis will be made in due course.

³²Ramon L. LUCAS, *Man Incarnate Spirit: A Philosophy of Man Compendium*, Nikola DERPICH, et.al., Circle Press, Turin, 2005, 3. "The twentieth century is without doubt one of the epochs in which there has been the most talk about man and human rights. Yet it is one of the periods which have experienced the deepest anguish, the systematic violation of the rights, and the loss of what it means to be human."

³³Bertrand RUSSELL, *History of Western Philosophy*, Routledge, London, Edition 2000, 59.

³⁴*Ibidem*.

³⁵Cf. Etienne GILSON, *The Unity ...*, *cit.*, The entire book is dedicated to the problems and possible solutions regarding the history of philosophy.

³⁶*Ivi*, xiii-xiv.

³⁷Faith here not just mean a religious experience but encompasses it, but that disposition of openness to the all-dimensional capacity of the human reality.

³⁸Cf. The Pontiff's discussion during the Angelus of 28-01-2007, on *Faith and Reason in Dialogue*, published in the *L'Osservatore Romano*, January 31, 2007, in reference to the contributions of Thomas Aquinas, Benedict XVI gave a discussion on the

relationship between faith and reason and reiterated that any attempt to separate both faith and reason will lead to schizophrenia. "At the same time, however, it is necessary to admit that the tendency to consider true only what can be experienced constitutes a limitation of human reason and produces a terrible schizophrenia now acclaimed, which has led to the coexistence of rationalism and materialism, hyper-technology and unbridled instinct."

³⁹Cf. In this study published by the organization: *Science, Theology and the Ontological Quest*, in <http://www.stoqnet.org/mission.html>, accessed through the website of the Pontifical Lateran University, 10/06/2007. "The «birth date» of the Project can be identified with the celebration of the Meeting for the Jubilee of the Scientists. In fact, on May 25th 2000, in the Domus Sanctae Marthae within the Vatican Walls, the representatives of the main worldwide Institutions engaged in the dialogue between Science and Religion met, after their participation at the Jubilee Meeting. Afterward, the International Conference "*Foundations and the Ontological Quest. Prospects for the New Millennium*", was held at the Pontifical Lateran University on January 7-10, 2002. It was organized by the IRAFS - International Research Area on Foundations of the Sciences of the Philosophy Faculty at the Pontifical Lateran University [www.pul.it/irafs/irafs.htm] -, in collaboration with the UIP - Université Interdisciplinaire de Paris (France) -, under the patronage of the PCC - Pontifical Council for Culture -, with the support of the JTF, the John Templeton Foundation." See also activities reported on the 8th of May by *Zenit News agency*. in <http://zenit.org/index.php?l=english>, 12/05/2007.

⁴⁰Gerardus van der LEEUW, *Fenomenologia della religione*, traduzione di Virginia VACCA, Bollati Boringhieri, Torino, 1975-2002, 7-31; 464-513. Van der Leeuw shows how the necessity of the religious desire of man is a part of his existence despite of his flight from the idea by those who refuse to realise their religious endowment as human beings. The inability to realise to its fullness

the dream of conquering nature and the desire to seek refuge in a higher force becomes a clear sign of the search of man for the infinite. It is here the work of philosophers and other disciplines become a necessity. Such interaction can conveniently be carried out without diminishing the credibility of any discipline.

⁴¹Cf. Jacques MARITAIN, *The degree of ...*, Footnote no. 3 The fact is that there may be problems with the positions of Descartes and Kant as indicated by Maritain and that is true, but it does not stop the reconciliation of idealism and realism. The need of reconciliation of previous positions is more urgent now than ever before. New discoveries in the sciences have continued to prove that arbitrary fragmentations cannot be of good service to any meaningful human progress.

⁴²Nino B. COCCHIARELLA, *Conceptual Realism as a Formal Ontology ...*, cit., As has been seen above Cocchiarella is one of those who sees philosophy as an effort of reconciling and reconstructing the past and reaching a richer result, which naturally gets inquiry nearer the truth of being. One talks of approximation of the knowledge of being as it is impossible to comprehend being in its fulness. One can also refer to (<http://www.templetonprize.org/bios.html>, accessed 24-05-2008) efforts made by a modern thinker like Michal Heller who is a scientist, a philosopher and a theologian. He advocates a new way and did not hesitate to indicate the direction researches can move in our day. Michal Heller is the recent winner of the Templeton 2008 prize for his outstanding research in holistic inquiry. A glimpse of his view can be expressed in the following: *“Various processes in the universe can be displayed as a succession of states in such a way that the preceding state is a cause of the succeeding one... (and) there is always a dynamical law prescribing how one state should generate another state. But dynamical laws are expressed in the form of mathematical equations, and if we ask about the cause of the universe we should ask about a cause of mathematical laws. By doing so we are back in the Great Blueprint of God’s thinking the universe, the question on ultimate causality...: “Why is there something rather than nothing?” When asking this question, we*

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are not asking about a cause like all other causes. We are asking
about the root of all possible causes.”

⁴³Cf. Etienne GILSON, *The Unity ...*, cit., 246.

⁴⁴Cf. Robert SOKOLOWSKI, *Introduction*, cit., 198.
“Phenomenology understands philosophy very differently. It
believes that philosophical intelligence ought to be left intact,
that it has its own excellence and truth, and that philosophy
contemplates the prephilosophical without replacing it. Thus,
while phenomenology originates within modern philosophy, it
also takes a distance from it.”

⁴⁵Etienne GILSON, *The Unity ...*, cit., 246.

⁴⁶Ivi, 248.

⁴⁷Ibidem.

⁴⁸Ivi, 249.

⁴⁹Jeffrey KLUGER, *The New Map of the Brian*, in *Time Magazine*,
February 12th, 2007, 37.

⁵⁰Cf. Philip LARREY, *Thinking op. cit.*, viii. “The fragmentation
of what passes today as Philosophy (usually described as that
activity carried out by professional philosophers, however vague
that may be) is overwhelming even for well-trained philosophers.
I would suggest that it is practically impossible for any one person
to adequately encompass and track contemporary development
in philosophy as a whole.”

⁵¹Cf. Edith STEIN, *Finite ...*, cit., 11. “We shall earnestly strive
to join our thinking to that of the ancient masters, and yet not
only to these but also to those others who in our time have in
their own manner and method resumed the identical inquiry. This
latter procedure appears fully justified in view of the fact that
these modern thinkers have out of an inner necessity— not under
the influence of any traditional intellectual ties—penetrated anew
to the depths of the problem of being.” See also 16-17.