

# Philosophy, An Essential Facet of Life, Indispensable to Realize Other Disciplines: An Incisive Review of Bertrand Russell's 'The Value of Philosophy'

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**Abstract:** *Russell pronounces that philosophy is not any irrelevant trifling and he contrasts the utility of philosophy with that of the physical sciences which influence mankind, through inventions, while philosophy primarily affects the lives of those who study it. The principal value of philosophy is to be found in its adherents. It dispels practical prejudices. The philosophic attitude recognizes the food for the mind. The purpose of philosophy is to gain knowledge through criticism. Russell says that the uncertainty of philosophy is more apparent than real. The uncertainty in philosophy derives from the questions that it undertakes to answer. These questions address most profound human interests. In fact, Russell supposes that the value of philosophy appears in its very uncertainty. Philosophy allows people to see the most ordinary things in unfamiliar light and this can make them free from the tyranny of custom. Though philosophy is unable to tell people what is the true answer to the doubts which it raises with certainty, yet it is able to suggest many possibilities. These elevate human thoughts and free them from the self confinement. Thus, while diminishing one's feeling of certainty, it greatly increases one's knowledge. Philosophy lets in the outside world and enlarges human interest. Russell asserts everyone has to escape from his own private world because it spoils the aim of contemplation. Philosophy makes people question and the questions enrich intellectual imagination, diminish dogmatic assurance and unite mind with the universe.*

**Keywords:** uncertainty, prejudice, fortuitous, ascertain, mythology, self-assertion, dogmatic, ideology, ascertainableness, unexpected possibilities

## 1. Introduction

The original meaning of the word 'philosophy' comes from the Greek roots philo - meaning love and -sophos, meaning wisdom; the total meaning is love of wisdom. Knowledge is different from wisdom. Knowledge means, familiarity with facts, data, truths, particulars or principles, as from study or from investigation or from general learnedness. In short, it is collection of information about anything. Wisdom means, the combination of experience, knowledge and careful judgment. When someone studies philosophy he wants to understand how and why people do certain things, is there meaning to life and how to live a good life? In other words, he wants to find out the meaning of life. If the suffix 'er' is added to philosophy, one can get a word for one whose job is to think of these big questions and the elevated thoughts. A fixed definition of philosophy is very difficult. However, it is important, for anyone writing or training or learning about philosophy, first of all to spell out what he mean by it so that the reader or the learner has some idea about what kind of philosophy he will encounter and, when training people to make philosophy easy and to provide standards. Philosophy is a way of thinking about certain subjects such as ethics, mankind, universe, thought, existence, time, meaning and value of life. Under normal conditions that way of thinking calls for four Rs. They are responsiveness, reflection, reason and reevaluation. The aim of philosophy is to deepen one's own understanding the world around. By getting access to philosophy, people can learn to think better, to act more wisely, and thereby help improve the quality of lives.

In the present review, the point of the value of philosophy is viewed from two perspectives individually: one is from general perspective and the other is from Russell's perspective. But the focal point is of Russell. The general perspective declares that philosophy makes a fundamental contribution to the educational enterprise through its requirements of intellectual activity. Philosophy in education involves the learners to become aware of major figures and developments occurred in the history of philosophy, ranging from the freethinker, Socrates to Bertrand Russell. It makes the students and the followers learn up-to-date techniques and so far accepted answers to philosophical questions. Besides, it wants them to acquire critical, interpretive, and evaluative skills that, in the overall scheme of things. It may be considered great value. It is learned that philosophy can be applied in any effort and endeavour. This is because philosophy keeps in touch with many subjects. And many of its methods can be employed in any discipline or field of study.

The study of philosophy helps people or learners enhance their abilities. It is useful for them to solve problems and it improves their communication skills, their persuasive powers, and their writing skills. The study of philosophy escalates their problem-solving capacities. It helps the learners analyze concepts, definitions, arguments, and problems. It adds a lot to the followers' capacity so that they can organize ideas and issues in a proper way. In addition to that, they can deal with the questions of value. And they extract what is the most essential from large quantities of information. It helps them, on the one hand, to distinguish

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fine and subtle differences among different views and, on the other hand, to discover common ground between or among opposing positions. It helps the learners and the followers as well to combine a variety of views or perspectives into one unified whole. Studying philosophy can improve the learners' ability to think clearly, carefully, and logically. It includes a wide variety of topics to get acquainted with. It helps develop the student's ability to incorporate and judge new and unfamiliar ideas and information. Philosophy also teaches students to think creatively. It makes them question conventional knowledge. It encourages them both to attempt to find new and better answers to old problems. Besides, it considers how existing techniques might be adapted to solve new problems with human face.

Philosophy provides preparation in the construction of clear conceptualizations, good arguments, and with appropriate examples. It, thereby, helps its learners and followers develop their ability in convincing others in a systematic fashion. Philosophy should be studied to build and defend different ways so that its followers can possess their own views to appreciate and understand competing situations. It also helps its readers indicate with force why they believe their own views preferable to other alternatives. These unique capabilities can be developed not only through reading and writing philosophy, but also through a philosophical conversation or dialogue. The dialogue with highly learned or scholarly people can be more useful in spreading and promoting philosophical ideology. As it is said in the very title of the review, philosophy is indispensable for man's ability to understand other disciplines or areas.

Many important questions or doubts related to a particular discipline are undoubtedly philosophical in nature. The doubts are as an example, the nature of its conceptions and its relation to other disciplines. For instance, philosophy of science necessitates supplementing the understanding of the natural and social sciences. That derives from scientific work. Philosophy of history and philosophy of literature are of similar in nature and they are useful in understanding humanistic disciplines. And philosophy of art, related to beauty or the appreciation of beauty in nature and artistry, is important in understanding both the visual, related to nature and the performing arts. The very philosophy is, moreover, essential in evaluating the several measures of evidence used by other disciplines. Now that all almost all the fields of knowledge utilize reasoning and they have to set standards of evidence, logic and epistemology. They naturally have a general influence on all these fields.

Philosophy is felt obligatory for the improvement of resonant methods of research and analysis. The other value of philosophy in teaching and learning is its contribution to human capacity to frame hypotheses. It is to do research and to put problems in accomplishable form. It is universally felt that philosophical thinking strongly emphasizes clear formulation of ideas and problems. It also underlines the selection of relevant data, and objective methods for assessing ideas and propositions. It underscores the development of a sense of the new directions which are suggested by new hypotheses and questions one comes

across while doing research. Philosophers regularly concentrate on both successes and failures of their predecessors assuredly. Anyone with philosophical bent of mind is capable of learning to do the same no matter whatever the field is. Among the things that people trained in philosophy can do are the following. They are capable of doing research on a variety of subjects and can gather relevant information and organize it appropriately. They can write clearly and efficiently. They can communicate well with relevant people, usually both orally and in writing.

The people who are trained in philosophy can generate their own ideas on many different kinds of problems. They can formulate and solve problems. They can elicit hidden assumptions and formulate the neglected alternatives. Such people can persuade others to take unfamiliar views or novel options critically. They can summarize complicated materials without undue simplification or oversimplification. Furthermore, they can integrate different data and construct useful doctrines of analogy. They can differentiate subtle differences without overlooking similarities and they can also adapt to change. It is a capacity of growing importance in the light of rapid advances in many fields. And the well educated philosophers can usually teach or convey what they know to others in a comprehensible way. This ability is especially valuable at a time when training and retraining are so often required, especially in the light of rapid technological advancement. These abilities look quite full general, but they bear directly on the range of careers for which philosophers are prepared. Philosophers have the skills necessary for an enormous range of both academic and non-academic occupations. The kind of basic education with philosophical training provides is eminently useful in some major aspects of virtuosity in any occupation.

Bertrand Russell was a Fellow of the Royal Society. He was a philosopher, mathematician, educator, logician, public intellectual, social critic and political activist. Bertrand Russell authored over 70 books and thousands of essays on divergent topics and he was awarded the Nobel Prize for literature in the year 1950. Russell fought for the improvement of the lives of men and women across the world. He heralded his dictum that wisdom should grow in parallel with knowledge to have a valuable society. He championed humanitarian ideals, philosophical life and freedom for man and his thought. It is strongly believed that Russell landed himself in philosophy with sound mathematical background, and the example of it is his great work *The Principles of Mathematics*, which was his very first book. Later in his career, he emerged as a subtle logician, historian, and social critic and then he turned to philosophy and reached the zenith of it. His academic works on philosophy have been tremendously influential to linguistic, epistemology etc. In the present extended essay, the philosopher and mathematician explains what the value of philosophy is and why it ought to be studied or followed by every literate. Philosophy keeps in touch with even the mundane questions like, who we are, what is cosmology, is there meaning to life, is there any supernatural power? And there are many more of these kinds of questions.

These are philosophical questions which improve the power of mind and hence it is elevated knowledge, according to

Russell. In the light of the reality and utility, many people in the modern world are under the influence of physical science or some practical problems. These men of practicality, including Karl Marx, inclined to doubt whether philosophy is really valuable or it is rather just a set of useless, negligible, hair splitting distinctions and controversies. They doubt that philosophy is not knowledge at all. Russell comes down heavily on this view by asserting that philosophy dispels the misconceptions of the material school of thought. Commenting on Karl Marx, he said that his objections to Karl Marx were of two kinds: one that he was muddleheaded; and the other was that his thinking was almost entirely inspired by hatred on one class of people. Materialists conceive that food for body is the alpha and omega, whereas philosophy conceives that food for mind is as important as the former because man is not just a physical being. He is sociological and psychological being too. Russell maintains body receives energy to carry out the obligatory functions and similarly mind should also receive the energy in the form of knowledge.

Thus the mind can acquire a clear, well-defined philosophy. And it gives man the scopes and limitations which can keep him on the right track. For example, the expression of one's character's strengths and virtues, for instance, courage to speak out despite opposition and nobility to accept criticism without being aggravated are some of the daily steps that could get guided by one's core set of philosophy. This can be done when the mind has right knowledge and right thinking. As it is already said that a practical person is the one who recognizes the need for food for the body is ulterior. But food for the mind can be winked at. But the fact is the goods of the mind are at least as important as the goods of the body. In short, it is food for body and thought for mind. Russell takes an example, suppose everyone in the world had food and the biological needs are met, yet there would still be needs to produce a solid society. Philosophy aims at knowledge. However, it is a type of knowledge that people are typically not accustomed to. It is a kind of knowledge that gives order to the sciences and that critically evaluates human beliefs and prejudices. Philosophical inquiry is possible to eliminate prejudice and dogmatic lines of thought. It maintains curiosity, and allows people to think speculatively. It also enlarges the perspective of the world and experiences. Thus, even if we cannot have a definite answer, the inquiry itself is important.

Philosophy is not just another academic subject alongside the others subjects, instead philosophy is the taxonomical inquiry into the assumptions of any field of study. At the very outset of the essay, Russell points out that many men under the influence of science, especially physical science, and practical affairs are inclined to doubt that philosophy is useless trifling and it has no direct impact on humans. He confirms that this faulty view of philosophy is due to the wrong conception of the ends of life and the conception of the kinds of commodities which are expected from philosophy. He says that physical science and chemical science through its inventions and discoveries are useful to millions of people across the world. These millions of people even don't know the mundane things about the two sciences. For example, many people who use computers extensively don't know how the computers work. It's a kind

of pushbutton civilization. Yet, because of the obvious benefits, physical science and chemical science are strongly recommended to study. Thus physical science and chemical science are endorsed from the direct utilitarian point of view. The sciences include physics, chemistry, and the earth sciences and space sciences. In the last century they have focused especially on two domains: space-time physics, and quantum physics. Russell makes it clear here that utility does no longer belong to philosophy. It is indeed a groundbreaking statement. In other words, philosophy bears no direct impact on mankind. Then the sixty-four-thousand dollars question is why should philosophy be studied?

The German philosopher Friedrich Hegel emphasizes that philosophy should not try to have a direct impact on humans. It is felt that philosophy is mainly concerned with analyzing the past. Thus the philosophical thought of the past can be analyzed and thus it is a kind of merits and faults thought process. The indirect philosophical impact can occur in two ways. First, by remembering the past philosophically, people can learn to understand themselves and their time. Understanding of past is a condition for future actions. Secondly, by analyzing the present and the past and their philosophical reflections collectively, people prepare themselves to change in future keeping past and present in view. Philosophy is always truth seeking and always dialogical and it is never a taking over of other ideas but a critical examination of them. If people, other than the students of philosophy are benefited, it is indirect effect according to Russell. There effects are shown on the lives of those who study and it is in these impacts the value of philosophy can be found. If people want to determine the value of philosophy, they have to free their minds from the prejudices of practical men who recognize only material needs. Such people ponder over food for the body and seldom think of food for mind. In order to produce a valuable society, it is not enough to see that there is no poverty and the diseases are at the lowest possible point. Yet, the society needs philosophy. Thus the value of philosophy lies in the food for the mind and thus the study of philosophy is not a waste of time at all. The other value of philosophy is to keep human mind free from preconceptions and misconceptions.

Russell considers that it is dogmatic to say 'yes or no' as answers to some fundamental philosophical questions from philosophical stand point. To him this counteracts the capability of human mind. In his enlightening evaluation of the value of philosophy, he does not give definite values of philosophy. Instead, he proactively involves the reader in the procedure of searching values of philosophy through a set of in-depth questions. He thinks that philosophy aims first and foremost at knowledge like all other studies and subjects. But the knowledge which is aimed at by philosophy is of a different kind. It offers unity and system to the group of sciences and it is the results of the critical examination of fundamentals the convictions, prejudices and beliefs. But at the same time and according to Russell, no philosopher can claim that philosophy has acquired any great success in its efforts to offer any definite answers to its questions. For example, if anyone asks a physicist or a mathematician or a chemist or a microbiologist, as to what he has found in his research, his answer will continue as long as the other

person's patience goes. But if anyone asks a philosopher what he has found so far, he would answer that he has not yet achieved any positive results such as those other men of sciences. Philosophy is a way and one walk as far as he can. There is no end to it, Thus if anyone finds some definite knowledge related to any science or subject, that particular science or subject ceases to be called philosophy and it becomes a separate branch of science.

The whole sky as well as the other heavenly bodies was once included in philosophy. But with the great path-breaking work of Newton, in his *The Mathematical Principle of Natural Philosophy* that expounds Newton's laws of motion and his law of universal gravitation, definite knowledge of the sky and other heavenly bodies reached people. Subsequently, it has become astronomy, a separate branch of science. Later, it was never called philosophy. Similarly the study of human mind was a part of philosophy once. But because of the path breaking work of Sigmund Freud, it is separated from philosophy and has become psychology. Thus Russell has driven home the point how sciences were separated from philosophy. The point that Russell made it was uncertainty of philosophy is clearer than real. It is because those questions which are capable of getting definite answers are included in sciences. And those questions to which there are no definite answers remain to form philosophy. This uncertainty of philosophy is only a part of the truth. There are profoundest questions related to human spiritual life.

What is spirituality? Spirituality necessitates the recognition of a feeling or thought or belief that there exists something which is greater than humans. Something is more to being human than sensory experience. And that the greater whole of which people are part is cosmic or divine in nature. The spiritualists believe that consciousness is a fundamental quality of the universe. Spirituality considers the acknowledgement that there is something greater than oneself. Some superhuman is more to being human than sensory experience. And a belief is humans are part of cosmic or divine design. Some of the philosophical questions are: Has the universe any unity of plan or purpose? Is it a reasonless merging of atoms? Where does consciousness come from? Are good and evil only to man? These questions are posed by philosophy and different philosophers have answered in different ways. But what counts is whether the different answers are ascertainable or not or are they demonstrably true. Though the hope of discovering an answer is even very slight, it is an inseparable duty of philosophy to consider such questions. Socrates was the early Greek philosopher and teacher. He believed that disciplined and thoughtful questioning would enable the students to logically examine and validate ideas. This proves that systematic questioning is very important in life.

Russell declares that some philosophers hold that philosophy has to set up truthful answers to the fundamental questions mentioned above. They have also felt that the most important religious beliefs have to be proved through stringent demonstrations to be true. Russell goes against such feelings and he calls it unwise to declare dogmatically. He feels that such proposition should be renounced the hope

of finding out philosophical proofs of religious beliefs. Religion is a range of social-cultural systems. They include designated behaviours and practices. Besides they encompass morals, beliefs, worldviews, mythology, metaphysics, mythological incidents, mythological texts, sanctified places, prophecies, ethics, or organizations. These usually relate humanity to supernatural, transcendental, and spiritual elements or spirituality. Although there is no scholarly consensus over what precisely constitutes a religion, theists believe it. Different religions contain various elements ranging from the divine, sacredness, faith, and a supernatural being or beings who observe the behaviour of humans. All these system of rules are not based on truth, but philosophy is love of wisdom and wisdom seeks truth. Thus a philosopher is a seeker of truth and a religious man is a believer. Philosophy calls the religious system dogmatism and preaching is ideological indoctrination. Thus philosophy and religion are poles apart and so it is not the duty of philosophy to pronounce any definite set of answers to religious beliefs or questions. Russell holds once more that the value of philosophy is not at all giving any of the ascertainable knowledge by those who study or follow philosophy or a philosophical life.

Philosophy can be presented as an integral part of social and political life. But it is not the isolated speculations of some remarkable individuals, but it is both a cause and effect of the character of the various communities in which different systems flourished. Philosophy can help people understand themselves and their place and role in the world. One of the principal benefits of studying or following philosophy is that it can instruct people how to make out and judge their suppositions and beliefs. In many of the cases, people take certain things for granted, without ever really questioning why they ought to believe them. By exploring how thoughts and beliefs are formed, and how this has evolved throughout history, such thoughts are provoked by philosophy. It can also provide people with a framework for making sound ethical decisions and for exploring important questions about life and death. By studying or following philosophy, one can acquire one's reasoning power and abstract thinking skills. These are indispensable for better performance in any field.

It is as clear as a crystal that science is one of the most important components in human lives today because it gives things to people and the things make their lives comfortable. Hence, people rely heavily on it for both personal and social conclusions. However, science can't tell people what makes something right or wrong. But it is philosophy that strives towards figuring out what is true and worthwhile. And it also teaches people how to live with uncertainties in their lives and the noticeable point to note is uncertainties are an integral part of human lives. Philosophy exhorts people how to live a meaningful and worthwhile life. Philosophy is a discipline which consists of extraordinary staying power and potential. It does not just stand to change the physical world, but it just changes the course of lives in a better way if people follow it. Russell asserts that the value of philosophy is to make a search or inquiry in its very uncertainty. The naked truth is philosophy makes man live with uncertainties. The man who has no knowledge of philosophy lives his life by being imprisoned by the preconceptions gained from



common sense from his habitual mental state or from beliefs which have grown up in his mind without the co-operation of his reason.

To such a person, the world inclines to become definite, finite, and evident. And common objects would arise no doubts and he would reject the unfamiliar possibilities contemptuously. On the contrary, if people start thinking philosophically, even the everyday things would pose questions to which people can give only incomplete answers. Everyday things are: what happens every day or things people use every day. Socrates claimed that the lives which are not examined are not worth living. Here self-reflection adds a rich layer of experience. Examination is a critical faculty; by applying it to everyday situations, and by this, people can prevent the dogma of others by questioning us. Philosophers seem to examine mysterious or even impenetrable developments or even mundane things. Some of these include the complexities of language, free will, life, its meaning, its goal, its purpose and morality. Philosophy is unable to give people certainty of what are the true answers to their doubts which philosophy arouses. Yet it is able to suggest manifold possibilities that enlighten them. These would certainly enlarge human thoughts and free humans from the domination of convention. As a consequence, while reducing human feeling of certainty, philosophy increases their knowledge. This ultimately wipes out the arrogant dogmatism and shows familiar things in an unfamiliar aspect.

Russell asserts that philosophy underlines the presence of unexpected or unsuspected possibilities in life. Human life is always in a state of flux from public life to personal life. Sometimes these unexpected possibilities are tiny and harmless, but they become quite inconvenient at times. But they are not inconveniences all the time, as some can turn out to be a blessing in disguise. Suppose a company turns one's candidature down but another company may offer him a job with a better package. If the unexpected possibilities are a feel-good factor, it is well and good, but people are bewildered if they become inconvenient. Now, how to cope up with them is the point. First of all, one should accept that unexpected possibilities or events occur and that doesn't mean that it's the end of the world, no human is exempted from the tumults of sudden changes. There's no need and it's impossible to run away and hide from life. One can use these unexpected occurrences as learning experiences. In that way everything is not frightening. Man ought to comprehend that nobody is perfect in the world and so he has to practise forgiving himself and the mistakes of others. And then he must try to fix them or to move on. It is also important to understand others and try to empathize with them.

Man must learn how to manage irrational ideas and to be calm and find a better approach to the situation at hand. As to err is human, one should neither blame oneself nor blame others for unexpected events and sometimes, there is no one to blame at all. Sometimes it so happens that people waste a lot of time being worried instead of finding a solution. Taking some time to think before acting on the emotions and being positive are always advisable to deal successfully with the unexpected possibilities. But ultimately it is one's

wisdom that decides how to behave in the presence of unsuspected or unexpected events. Russell holds that the results of philosophical contemplation are freedom from narrow-mindedness and personal prejudices. He uses a phrase here the 'instinctive man.' An instinctive feeling or idea, or action is one that a person has or does without contemplation. It's an absolutely instinctive reaction; if one feels itching, one scratches without any thought. Instincts are natural, inborn, automatic and unconscious. Any behaviour is termed instinctive if it isn't thoughtful or serious-minded. It means an instinctive man doesn't have even a fraction of wisdom and he is a slave to his emotions, no matter whether they are good or evil.

The instinctive man confines himself within a circle of his private interests and he doesn't regard the way of the world outside. He is often excited, emotional, fearful, agitated and vexed whereas a man who lives a philosophical life is calm, tranquil, composed, relaxed, unruffled, liberated and free. Russell asserts that people have to enlarge their interests by breaking the private boundary and including the whole of the outer world. Enlarging interests is to try to do new things, widen their horizons, learn about other people's cultures and perspectives, interests and explore their own identities. They empathize with others by viewing a problem from different points of view. Enlarging interests involves exposing people to new ideas, experiences, and places. If people don't enlarge their interests and include the outer world, they remain like a soldier who is in a besieged fortress, with knowledge that the enemy will prevent his escape and the ultimate surrender is compulsory. Anyone who lives such life doesn't have peace but he is caught between the struggle of the persistence of desire and the powerlessness of will. If people don't want that kind of miserable life and they want to be great and free, they have to escape from that kind of struggle.

Here Russell mentions 'self.' In normal sense, self refers to one's awareness of the collection of characteristics that define an individual. It includes one's personality traits, abilities, likes and dislikes, one's belief systems or moral code of conduct, and the things that motivate a person. These all contribute to self-image or his or her unique identity as a person. But, from philosophical point of view, self defines the essential qualities that make one person distinct from all others. It says that every human is unique. There have been numerous approaches to defining these qualities which psychologically separates one from others. The self is the idea of a unified entity which is the core source of consciousness. Furthermore, this self is the agent who is responsible for the thoughts and actions of an individual to which they are attributed. Self is an element, which therefore endures through generations of time. Thus, the thoughts and actions at different moments are related to the same self. But, as the concept of subject, the self had been heavily criticized by the German philosopher; Fredrick Nietzsche at the end of the 19th century. From the stand point of Nietzsche, the idea of a factual philosophy would involve, into self, three existential domains: self-integration, self-creation and self-mastery. So as to bring this about, Nietzsche has formulated the idea of self-cultivation. It is thoroughly connected with the difficult and painful task of self-analysis.

When it comes to self-cultivation, Nietzsche is very sorry about modern philosophy. According to him, it has forgotten or rejected the ethics of self-cultivation. He compares self-cultivation to horticulture and man is the gardener. As a gardener, man has to cultivate the shoots of anger, pity, curiosity and the shoots of vanity. He asserts that humans are at liberty to cultivate their temperament or the emotional drives and they are eight: one's relation with others, ability to maintain security in one's life, having variety, excitement, acknowledgement of one's virtues and achievements, the need to make progress in one's plans, learning and growing, responsibility, and self satisfaction and pride in the things one does. He maintains that by failing to act as the gardener of human drives, they fall into pessimism. He holds that pessimism is the result of a lack of self-cultivation. Nietzsche opines that modern philosophy has become a purely a theoretical discipline and it is detached from the ancient model of philosophy. He feels that self-cultivation is an art of living. He has used a phrase 'eternal recurrence.' According to him, it is a philosophical concept which states that time repeats itself in an infinite ring. He believes that exactly the same events will continue to occur in exactly the same way, again and again eternally. He suggests that eternal recurrence plays a vital role in imbibing the ethics of self-cultivation.

Later, Russell switches over to self-confinement. It can be examined to find out what it is. This is a thought-provoking point. According to the South African philosophy, a newborn baby is not a person. It believes so as humans are born without selfhood. They have to acquire it through interactions and experiences with others over time. If a new born baby grows in a forest without human company, the baby will become human with animal characteristics. So the 'self' or 'the other distinction' that is an axiomatic truth, is an evident without proof or argument. Even the Western philosophy has to accept this. As the Kenyan-born philosopher John Mbiti made a mighty sentence and put it in African Philosophy: 'I am because we are, and since we are, therefore I am.' This sentence captures a key characteristic of this kind of subjective formation through relation and distance. Mbiti while supporting an affirmation of human subjectivity says that community good can influence individual good and vice-versa. In short, individual good can become interpersonal good. In most of the cases, humans limit themselves to their own beliefs that in fact hold them back in their lives. But, as a matter of fact, man is a learning being and his self must be open to elevated thoughts and broader thinking. It should be agreed that many people confine themselves to dogmatism or they are prone to ideological indoctrination. They ought to come out from that self-confinement.

In order to escape from this self-confinement or psychological isolation, for all the mankind, there is a way and this is called philosophical contemplation. This is a different kind of thinking. Philosophical contemplation means pondering over the fundamental issues of life from inner depth, setting aside dogmatism. It makes people think in a particular way by using reasonable assumptions to new realms of understanding. According to Russell, philosophic contemplation doesn't separate the universe into two

antagonist encampments, namely friends and foes; helpful and hostile; good and evil. On the contrary, this philosophical contemplation considers the whole world impartially. If this contemplation is pure, it doesn't try to prove that there is relation between man and the cosmos. The fact is man happens to live in the universe, that's all. There is no purpose behind man and universe and no one created them. Man is a setting and resetting of atoms as about 99 percent of human body is made up of atoms of hydrogen, carbon, nitrogen and oxygen. The atoms of hydrogen in a human were produced in the big bang. The atoms of carbon, nitrogen and oxygen were made in burning stars. The very heavy elements were made in exploding stars. This is the particle physics of human body. Russell holds that the entire acquisition of knowledge is used for the amplification of self, but this amplification is best attained when it is not unswervingly searched for inclusion. Here self is consciousness of one's own unique identity.

The enlargement of knowledge is obtained when the desire for knowledge is only functional or for the further analysis or further understanding. It can be done by a study which never wishes, in advance, that its objects should have this or that character with predetermination. But it follows the way of adapting the self to the characters which it finds in its objects. Bertrand Russell mentions that the widely disseminated propensity towards the focal point which tells that man is the measure of all things. It is a statement by the ancient Greek philosopher Protagoras who was one of the sophists for the rich. It is usually interpreted to mean that the individual human being is the ultimate source of value, not any god or an unchanging moral law to be valued. Upon this statement, Aristotle commented that the argument of Protagoras is like the views of people whom he happened to meet at that time. The simple meaning is that what seems to each man is the measuring stick. If this is so, it follows that a particular thing both is and is not; is bad and good; and that the contents of all other opposite statements can be treated true, as often any particular thing can appear beautiful to some and ugly to others. Besides the statement, Protagoras commented that the gods he was able to know neither they existed nor they didn't. He believed that there was no way of knowing how the gods were like or what they might want from humanity by way of service and worship without man.

Russell holds that truth is manmade and it is not imposed by any divine force or any supernatural element. It is so because it is man who can make propositions and they can be true or false. Adding strength to Russell's statement, Aristotle suggests that all propositions should either assert something or negate something. In point of fact, every proposition must be either an affirmation or a reversal. But it can never both be. He also remarks that propositions can make claims about how necessarily is the case or about how possibly is the case or even about how impossible is the case. He clarifies logically and reasonably that for any statement, it can't be both true and false at the same time and in the same sense. In other words, something can be existent and not be nonexistent at the same time and at the same place. On the other hand, Socrates did not declare his own definition of truth. He steadfastly believed in questioning what others believed to be truth. He believed that genuine knowledge came from discovering universal

definitions of the key concepts, such as virtue, piety, good and evil, that govern life. When it comes to Russell and truth, it is only mankind who are responsible for the construction of propositions or statements which can be true or false. Man examines what he or another man has formulated. Philosophy is the seeker of truth.

Philosophy recommends freedom for mankind. The word freedom has become universally known since the time of the French Revolution. But in the modern world, people trying to restore the value of individual freedom. And people formally comprehend it as one of the rights of man or citizen. Freedom is one of the main philosophical categories too. And it characterizes the essence of man and his existence. In the profound meaning, freedom has its own will, its own scope, its own thought, its own ability to act in its way without any restraint, bondage, slavery, suppression, compulsion to the will of others. The true understanding of freedom is a person's possible ability to freely choose an alternative. It is as an opportunity to think and act following one's ideas and desires that would not cause any detriment to the freedom of others. Freedom overrides the internal or external compulsion. It gives the person an opportunity to acquire mental freedom too. Freedom is thus a potential state of mind. It is a philosophical concept reflecting an individual human right to realize one's will. Thus those who live a philosophical life are the great lovers of freedom. What is life without freedom? There are philosophers who devoted their lives to two great objects: freedom of thought and freedom of individual. So the value of philosophy lies in freedom.

Russell believes that impartiality is the unalloyed desire for truth. It is the very same quality of mind in action, in justice, and in emotion is found. The principle of impartiality is fundamental to both moral and utilitarian theories. Both call for an impartial appraisal of a situation, followed by the morally appropriate response. These impartial moral theories require an individual to set aside his or her personal interests and considerations to make decisions based on an objective criteria, rather than personal bias. The impartial value takes the place of utilitarian theories in their insistence. Here, the outcomes are the solely relevant considerations in determining the appropriate moral action. Hence, the utilitarian agent is not allowed while taking a decision. Relatively, the agent is morally required to act to bring about the best outcomes regardless of the beneficiaries of the actions. According to Bertrand Russell, in the world of action and emotion, if the mind is accustomed to the above cited kind of freedom and impartiality of philosophic contemplation, it can preserve the same freedom and impartiality. Philosophers of action have to do themselves with purposes, requirements, desires, beliefs, plans, and willing, and account for the nature of action. They do it by elaborating these theoretical constructs, whereas negligible attention is given to emotions. Philosophical contemplation improves the objectives of human thoughts and also the objects of their actions and their affections. These make a man, the citizen of the universe. Man finds his true freedom and his liberation from the narrow hopes and fears in universal citizenship.

Philosophy promotes contemplation which is an observation in which people direct their minds to think and understand things from a deeper dimension of their being. What distinguishes the philosophical contemplation from their ordinary thinking and understanding is not what they think but from which point of view they contemplate or think. In contemplation they think and understand in their inner depth. When people employ philosophical contemplation, they attempt to overcome the limitations of the ordinary ways of thinking. And they surpass their narrow patterns. Their ordinary thoughts get the construction of thinking. Ordinary thinking means what happens most of the time in the mind. It is using one's mind to produce thoughts. This ordinary thinking requires little effort to no effort, most of the time it is reflexive, simply recalling past impressions or experiences and applying them to current inputs. Deep thinkers are analytical and contemplative, and they like to take their time while processing information. They frequently have a strong sense of perception of different things. And they are able to see the entire perspective on a situation or issue. They have clarity on what they think and their thoughts are constructive.

Philosophy arouses questions that concentrate on fundamental issues and beliefs. They require deeper thinking rather than experiential research to answer. When people take a philosophical approach to these questions, they do not seek to provide resolved answers. On the contrary, they develop new perspectives and alternative ideas so that people can make sense of the issues that are dissimilar. Philosophical questions can be well understood as seeking a definitely 'philosophical' resolution to a distinctly 'philosophical' problem. Philosophical questions such as 'What does it mean to understand something?' A second question can be 'What responsibilities do teachers have to their students?' These can be answered in different ways. But they can't be given settled or cocksure answers by gathering empirical facts, consulting for expert opinions or doing calculations. These questions arise even out of the settled knowledge. Philosophy undertakes to clarify and illuminate unsettled and controversial issues. They are so generic that no scientific discipline is equipped to deal with them. No matter what quantity of information one has gathered about what happens, this will not be enough to answer the question, what does it mean to understand something? Because of the facts that do not determine, the answers to philosophical questions do not allow people to prefer one answer to another. These questions always remain contestable and problematic.

As per Bertrand Russell, there are no final answers that can be given to philosophical questions because the answers can always be opposed by contrasting views and opinions. The answer of  $2+2$  is 4, but in philosophy it is different. Now that, the philosophical questions are contestable and problematic, they require a long thoughtful observation to answer. The mere facts are not enough to provide settled answers. So people need to use their own reasoning, inquiry and judgment to arrive at a wise answer. Meanwhile, complex thinking goes beyond simply gathering or remembering information. Complex thinking refers to a person's capability to apply integrative thinking to the analysis and synthesis of information. This is used in order

to solve problems. Philosophy does involve making a number of interconnected and often demanding cognitive moves and it is to resolve abstract and intangible issues. The form of complex thinking requires critical, creative and careful thinking to clarify meanings, uncover assumptions and presuppositions. Providing a settled and final answer can't resolve philosophical problems. The mysteries are never entirely dispelled. In philosophy, a philosopher doesn't look for terminal answers.

It is a comprehensive system of ideas about human nature and the nature of the reality humans live in. It is a guide for living, as the issues it addresses are basic and omnipresent, determining the course people take in life and how they treat other people. Hence the thinking people can say that all the aspects of human life are influenced and governed by the philosophical consideration. When philosophy is treated as a field of study, without qualms, it is one of the oldest disciplines. It is considered as the mother of all the sciences because after getting clarity, sciences got separated from philosophy. The examples are cited above. In fact philosophy is at the root of all knowledge. Education has also drawn its material and form from different philosophical bases. As it is cited above, philosophy is a search for a general understanding of values and reality by chiefly being speculative rather than just by observational means. It stands for a natural and necessary impulse in human beings. And they have to know themselves and the world in which they live. More or less, Western philosophy has remained true to the etymological meaning of philosophy. Since its origin, it is essentially an intellectual quest for truth. On the other hand, Hindu philosophy is intensely spiritual and has always emphasized the need for practical realization of truth by following the ancient scriptures like the Vedas.

A good and thought-provoking answer is like a candle in the dark. It provides both light and mystery. The good answer should, of course, illuminate, while at the same time reveal the configurations of the unknown so that the listener can surmise that there is much more to be investigated and learned. There is a proverb that good teaching is more a giving of right questions than a giving of right answers. The relationship between perception and reality has preoccupied the Western philosophy. It has happened since the pre-Socratic thinker Parmenides. He proclaimed that human senses, at times, deceive them. He warned people to be guided neither by their dull eyes, nor by their resounding ears alone. But he wanted them to test all things with the power of thinking alone. According to Parmenides, the world is no longer just a matter of detached perceptions associated with simple senses. It is said that seeing believes. But as a matter of fact, touching, grasping, and handling visible objects may help give a stronger foundation to human beliefs. The fruit we see, but if it is a real fruit, it can be handled, weighed, eaten and tasted. One may see additional evidence of its reality through the interaction with other things in the world. For example, the branch springing back when the fruit is picked or the crunching noise and the appreciative murmurs of someone with whom one shares the fruit. Here one has to involve one's perception. Parmenides of 5<sup>th</sup> century BC stated that the numerousness of existing things, their changing forms, are only a single appearance of

a single eternal reality. It was scientifically proved by Charles Darwin that the all the living things and living beings have come out from one single cell.

The word perception has a lot of importance in philosophy. At the same time, perception is not a mere spectator sport. Many things need human active engagement. That's why the different visual aspects of objects when seen from different viewpoints do not usually deceive or confuse people. For example, the retinal image of a tree changes with one's distance, height and angle from it. But one should not conclude from this that the tree itself grows bigger or shrinks in its size. One's walking towards the tree or walking away from the tree makes it plain in giving the knowledge of living experience and the changes in its distance from one. Moreover, the tree's size is relative to the items close to it. But, it will not change whether one is away from it or near to it. The above cited example shows that they constitute sufficient reason to believe that there is more to comprehend the objects than what is just revealed through one's senses. A philosopher feels something more seems to be required to persuade others that their experiences are of something that surpasses those mere appearances. The intuition of objects as entities would exceed what people experience at any given time. Besides, they are more than any mere succession of experiences. An intuition is a kind of appearance, in which an object is presented to the human mind.

More specifically, appearance is cognition, a presentation with consciousness. It refers to objects, unlike sensation, which refers only to the mind, insofar as a sensation is an alteration of the state of the mind. It is rooted in one's experience of oneself as embodied subjects. It is worth thinking of this as it is said that attitudes change the appearances. People may have different experiences of the same object while seeing it from different viewpoints; but the similarity of their experiences when they look at the same object from different viewpoints seems to confirm that the object has a reality beyond their individual experiences of it. Undeniably, the reality beyond the perceptions of what people perceive is indivisible from the places and angles. And the joint participation of the living bodies with a world in which people meet the biological and social needs. People are therefore in a state of permanent confusion due to being situated in a world of objects whose appearance depends upon how or from where or under what conditions people experience them. Ideological indoctrination says there is a purpose behind the universe, but Russell declared in a debate with spiritual philosopher, Coplestone that the universe stands for no meaning.

Aristotle made a thought-provoking observation of philosophizing, he said that if one ought to philosophize one ought to philosophize; and if one ought not to philosophize one ought to philosophize: therefore, in any case one ought to philosophize. If philosophy exists, one certainly ought to philosophize. It is because it exists. And if it does not exist, in that case too one ought to inquire why philosophy doesn't exist. And by inquiring, one ought to philosophize; because inquiry is the cause of philosophy. It is not just for answers for certain questions, but for inquiry itself. John Dewey, an American philosopher remarked that philosophy is a generalized theory of criticism. Its ultimate value for life



experience is that it continuously provides tools for the criticism of those values no matter whether they are of beliefs, institutions, actions or products. And these are found in all aspects of experience. Philosophers are devoted to argue or question about the veracity of anything. Philosophy has been defined as a strong positive emotion of regard and affection for wisdom and it is stated in the very beginning of the review. Philosophy is for the critical examination of ideas or about anything in the world and the search for truth through reasoning. Besides, it is the quest for the foundations for human basic beliefs. Apart from it, it is a discipline which comprises metaphysics, logic, ethics, epistemology, and aesthetics.

The German philosopher, Fredrick Nietzsche said that it doesn't need courage to have one's own convictions, but it certainly needs courage and scholarship for an attack on one's own convictions. If one has trouble in answering the questions about one's convictions, or difficulty in explaining why, then one might want to reconsider them, one doesn't understand oneself very well, and one's convictions even less. In such case, one has to take time to consider one's convictions and it is important to examine and test them. One can't save from the attacks unless one's convictions are based on truth. Summing up his essay, Bertrand Russell says that the value of philosophy is not for the sake of any settled answers to certain questions. As a rule, there are no definite philosophical answers. Philosophy is studied for the sake of questions because these questions increase human conception. It enriches human intellectual imagination. Imagination is considered the power of mind, a creative faculty of it, the mind itself when in use, and a process of the mind when it is used for thinking, scheming, contriving, creating, fantasizing, and forming opinions. By and large, there are twelve conceptions of imagination. The first and the foremost is the ability to think of something that is not presently perceived, but is or was or will be spatiotemporally and temporally real. The ability to think of whatsoever one recognizes as possible in the world. It is the liability to think of something which the subject believes to be real but, which is not real. The ability to think of things one believes is as fictional, as opposed to what one believes to be real, or conceives of as possibly real.

Imagination is the ability to entertain mental images. It is the capability to think of conceiving or representing anything at all. The non-rational operations of the mind, that is, those kinds of mental functioning which are explicable in terms of causes rather than reasons. It is the ability to form impressions, on the basis of perception. And they are about public objects in three-dimensional space. It can exist unperceived, with spatial parts and temporal duration. It is the aesthetic module in the approval of works of art or objects of natural beauty. And it is without classifying them under concepts or thinking of them as practically useful. It is the capability to generate works of art that give confidence to such sensuous appreciation. It is the ability to appreciate things that are communicative or indicative of the meaning of human life. It is the power to create works of art that expresses something deep about the meaning of human life. Lastly, it is as opposed to the products of mere fantasy. On the whole, imagination has been in the limelight. It is because it has been given increasing prominence to both

aesthetics and philosophy of mind. While enriching human intellectual imagination, philosophy diminishes the dogmatic declaration. This dogmatism closes the mind against assumption.

Speaking about dogmatism, dogma is a Greek word which means individual belief or idea. There are two categories of people: Individuals with open mind in acceptance of new ideas are without dogmatism. And individuals who are with closed mind are dogmatists. Dogmatism is one of the components that have a negatively charged effect on well-being. Religious dogmatism, in particular, is the most hazardous thing against this well-being. Dogmatic individuals have a rigid cognitive system that emerges as a unwavering personality trait. It decreases their adjustment with environment and the people of rationality. Affective well-being and cognitive well-being are affected by individual adjustment. Therefore, in dogmatic individuals the adjustment parameters are low. It leads to the decrease of affective well-being. This process will, ultimately, result in decrease of happiness and increase of aggression. Dogmatic people are unwilling to accept rational thinking. Dogma or dogmatism is a personality trait considered in relation with subjective well-being. The individuals of that kind would live in a cocoon of their dogmatism. Dogmatism possesses a significant negative impact on well-being. There is a negative relation between dogmatism and well-being.

Dogmatism has been defined as forbidding from accepting beliefs, ideas and behaviours of others. Dogmatists don't accept reasonable ideas instead of their incorrect ideas. They don't cooperate with others with different ideas. They would like to work only with the people who think like them. This group committed to their own ideas without considering other possibilities. They feel they are cocksure of their ideas and beliefs, as Bertrand Russell says that the fundamental cause of the trouble is that in the modern world the stupid are cocksure. On the other hand, the intelligent and the wise are full of doubts. But it is felt that cognitive construction altered to an openness personality trait is better. Cognitive construction is also known as constructivism. According to constructivism, there are five major personality traits. They are openness, conscientiousness, extroversion, introversion and agreeableness. Employers care about personality traits because the latter may help anticipate how an employee will interact with others at the workplace. It was pioneered by a Swiss psychologist, Jean Piaget. Constructivists propose that people construct and reconstruct their own understanding and knowledge of the world through their experiences and their reflections upon these experiences.

No matter whether one finds answers to satisfy one's natural curiosity or not, Russell maintains that it is vital to keep one's speculative interest in the universe alive. The speculation is apt to be stamped out if one limits oneself to what can be known. Why is it so? Because, it is precisely in philosophy's uncertainty that one can find its value. As soon as people begin to philosophize, they find that even the most everyday or routine things take them ahead to problems which can give only incomplete answers. Philosophy is one of the major pillars of civilization from logic and reason to ethics, politics and the structure of knowledge itself. The philosophic field encourages people to think deeply. It

makes them ask the big questions and look at the larger picture. While philosophy has had undeniably ancient roots, it also offers real world benefits to the modern seeker of truth. A study of philosophy ultimately prepares one to compete in a rapidly shifting, global world. Besides practical benefits, philosophy also addresses the deeply human search for meaning. This can broaden human horizons and inspires them to be the best human versions.

## **2. Conclusion**

Bertrand Russell feels that many practical people view philosophy as rather useless. According to him, the practical people operate both with wrong conceptions about the ends of life. And the wrong conceptions as well about what commodities philosophy strives to deliver. Russell thinks that human society wants something else than the physical needs. The something else is philosophy which can make a valuable society because, man is not just a physical being, he is psychological and social being too. Thus he wants food for the body and food for the mind. He makes the point that the properties of the mind are as important in life as the properties of the body. He says that the main value of philosophy is that it elaborates one's thoughts. Philosophy brings humans into union with the not-Self. And it helps people avoid being caught in narrow-mindedness. His main ideas are that philosophy is to be studied or followed to enhance the intellectual levels. And it is to diminish dogmatism, and make humans the better citizens of the universe. Philosophy has to wipe out the narrow domestic walls. Russell asserts that the study of philosophy is a valuable undertaking. Even though it does not directly help the whole world or increase one's material wealth, it can better the lives of people. The value of philosophy is to be found for the students or the followers of philosophy in themselves. This value is primarily found in the intellectual development for those who embark on the study of philosophy. Those who live a philosophical life can escape narrow-mindedness, dogmatism, and self-centeredness as they become citizens of the world. And they are endowed and enriched with intellectual capacities. Russell adjudicates with the idea that the mind can be advanced through the study of philosophy. Ultimately, humans become better individuals in the world.

**'Let's all understand the values of philosophy and live philosophical lives!'**

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