

## **PHILOSOPHY OF AUTHENTIC HUMANISM: THE ONLY WAY OF CURBING CONFLICT AND VIOLENCE**

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**ABSTRACT:** *The ultimate goal of Humanism is human flourishing; making life better for all humans, and as the most conscious species, also promoting concern for the welfare of other sentient beings and the planet as a whole. The focus is on doing good and living well in the here and now, and leaving the world a better place for those who come after. This paper aims at presenting Humanism and its policies if well applied as a way of not only curbing violence, terrorism, genocide and all forms of social ills associated with our contemporary and global world of today, but also a way to bring about the much needed peace, harmony and progress in this era that has been battered by these ills.*

**KEYWORDS:** Humanism, Violence, Terrorism, Genocide, Peace, Harmony

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### **INTRODUCTION**

Humanism is a political, philosophical and ethical stance that emphasizes the value and agency of human beings, individually and collectively, and generally prefers critical thinking and evidence (rationalism, empiricism) over established doctrine or faith (fideism). The meaning of the term *humanism* has fluctuated, according to the successive intellectual movements which have identified with it. Generally, however, humanism refers to a perspective that affirms some notion of human freedom and progress. In modern times, humanist movements are typically aligned with secularism, and today "Humanism" typically refers to a non-theistic life stance centered on human agency, and looking to science instead of religious dogma in order to understand the world. This presents humanism to mean an attack on Christianity and religion in general. But it is pertinent to insist that the origins of European humanism lie within the church dating from the twelfth century, and that several of the leading Enlightenment philosophers, especially, Rousseau were adamant theists. "Who even recommended the death penalty for non-believers in his social contract"<sup>1</sup>. What humanism does mean, most of all, is that the world has become a human world, determined by human aspirations. And as Robert C.S. remarks:

"The world may have been created by God but it was now in the hands for better or worse of humanity. The world was a human stage, with human values, emotions, hopes, and fears, and this humanity was defined in turn by a universal human"<sup>.2</sup>

### **Humanism: Etymology, Definition and meaning**

The word "Humanism" is ultimately derived from the Latin concept *humanitas*, and, like most other words ending in *-ism*, entered English in the nineteenth century. However, historians agree that the concept predates the label invented to describe it, encompassing the various meanings ascribed to *humanitas*, which included both benevolence toward one's

fellow humans and the values imparted by *bonae litterae* or humane learning (literally "good letters").

In the second century A.D, a Latin grammarian, Aulus Gellius (c. 125– c. 180), complained:

Those who have spoken Latin and have used the language correctly do not give to the word *humanitas* the meaning which it is commonly thought to have, namely, what the Greeks call φιλανθρωπία (philanthropy), signifying a kind of friendly spirit and good-feeling towards all men without distinction; but they gave to *humanitas* the force of the Greek παιδεία paideia; that is, what we call *eruditionem institutionemque* in *bonas artes*, or "education and training in the liberal arts [literally 'good arts']". Those who earnestly desire and seek after these are most highly humanized. For the desire to pursue that kind of knowledge, and the training given by it, has been granted to humanity alone of all the animals, and for that reason it is termed *humanitas*, or "humanity".

Gellius says that in his day *humanitas* is commonly used as a synonym for philanthropy – or kindness and benevolence toward one's fellow human being. Gellius maintains that this common usage is wrong, and that model writers of Latin, such as Cicero and others, used the word only to mean what we might call "humane" or "polite" learning<sup>3</sup>, or the Greek equivalent Paideia. Gellius became a favourite author in the Italian Renaissance, and, in fifteenth-century Italy, teachers and scholars of philosophy, poetry, and rhetoric were called and called themselves "humanists". Modern scholars, however, point out that Cicero (106 – 43 BC), who was most responsible for defining and popularizing the term *humanitas*, in fact frequently used the word in both senses, as did his near contemporaries. For Cicero, a lawyer, what most distinguished humans from brutes was speech, which, allied to reason, could (and should) enable them to settle disputes and live together in concord and harmony under the rule of law. Thus *humanitas* included two meanings from the outset and these continue in the modern derivative, *humanism*, which even today can refer to both humanitarian benevolence and to scholarship<sup>4</sup>

The word Humanism gained new dimensions in the 20<sup>th</sup> century beginning with F.C.S Schiller (1864-1937) who took it as the special name of his own version of Pragmatism. Schiller's position was that all philosophical understanding stems from human activity. In this frame of mind, he reaffirms the Pythagoras' contention that "man is the measure of all things" against what he called the intellectualist philosophers whether represented by Plato, by Hume or by the idealists of his own time<sup>5</sup> hence Humanism is the philosophical and literary movement that originated in Italy in the second half of the fourteenth century

Then from Italy, it spread into other countries in Europe coming to constitute one of the factors of modern culture. The term could also be understood to stand for any man-centred philosophy. Precisely, this perspective is offered by Nichola Abbagnano. In a concise manner, it could be defined as:

*Humanism is any philosophy which recognises the value or dignity of man and makes him the measure of things or somehow takes human nature its limits or its interests as its theme*<sup>6</sup>

However, we have different kinds of Humanism both all centre on man with body and soul (in order not to neglect Religious and Christian aspect) as the measure of all things. Let us run through them in nutshell form.

## **Renaissance Humanism**

Paul O. Kristeller in his work titled Renaissance thought (New York, 1961) observes that Renaissance humanism, in all its pomp, was more of a profession than a philosophy of life<sup>7</sup>

## **Religious Humanism**

Humanism in 19<sup>th</sup> was highly spiritual and morally jaundiced beginning with Ludwig Feuerbach's "The Essence of Christianity (1841) wherein the author argued that religion was nothing more than the projection of the noblest aspirations of humans"<sup>8</sup> Feuerbach therefore launches a form of humanism that was humanly exaggerated tending towards the modern hyper deification of man.

## **Marxist Humanism**

In an attempt to spell out the implications of Feuerbach's theory in the light of his own philosophy of dialectical Materialism, Karl Marx developed what is today known as "Marxist Humanism". The classic source of this approach to humanism is contained in the 3<sup>rd</sup> part of Marx's Economic and Philosophical manuscripts of 1844, under the title "Communism as Humanism". Marx's was absolutization of man through the medium of the society with an atheistic undertone.

## **Modern Humanism**

Frederick Nietzsche's proclamation of the death of God in modern culture, marked to a certain extent, the critical point of modern Humanism. Closely knitted to Nietzsche is Jean Paul Sartre in his "Existentialism is Humanism". Here, Sartre argued that 'existence precedes essence'; as a consequence, there is no human nature. That man is what he makes himself ; man is how he acts and not determined or directed by the essence of a divine creator.

## **Secular Humanism**

According to Cunningham, "today's secular Humanism is one that has its origin in the 1930's, one that denies every spiritual reality"<sup>9</sup>. Today Secular Humanism is often identified with a movement which denies any supernatural realm and looks to empirical sciences as the ultimate arbiter of truth and progresses the enlightenment values of freedom, social equality and the values of secular society.

Haas W. P. Gives a synopsis of what secular Humanism that beguiled the 19c and 20c in these words:

*It may be defined as any philosophical, political or cultural affirmation of man as the principal object of concern, to the exclusion of all religions and theological theses about the origin and destiny<sup>10</sup>*

Generally speaking, secular Humanism is associated with atheism, agnosticism, positivism and scienticism. It is also characterized by as strong empiricist bias expressed in the works of F.C.S. Schiller (1864-19370)- William James and John Dewey.

The first *Humanist Manifesto* was issued by a conference held at the University of Chicago in 1933. Signatories included the philosopher John Dewey, but the majority were ministers (chiefly Unitarian) and theologians. They identified humanism as an ideology that espouses

reason, ethics, and social and economic justice and they called for science to replace dogma and the supernatural as the basis of morality and decision-making.

### **Basic Principles**

Humanism could be misunderstood as; one would imagine it to be as a doctrinaire collection of social goals justified by an arbitrary and dogmatic materialist-atheist worldview. Leaders of the religious right often say that humanism starts with the belief that there is no god; that evolution is the cornerstone of the humanist philosophy; that all humanists believe in situation ethics, euthanasia, and the right to suicide; and that the primary goal of humanism is the establishment of a one-world government. And, indeed, most humanists are non-theistic, have a non-absolutist approach to ethics, support death with dignity, and value global thinking. But such views are not central to the philosophy. Just as Paul Oskar remarked "I have been unable to discover in the humanist literature any common philosophical doctrine, except a belief in the value of man and the humanities and in the revival of ancient learning"<sup>11</sup>

To understand just where humanism begins, as well as discover where such ideas fit into the overall structure, it is necessary to present humanism as a hierarchy of positions. Certain basic principles need to be set forth first—those ideas that unite all humanists and form the foundation of the philosophy. Once this is done, humanist conclusions about the world can follow—conclusions which, by the nature of scientific inquiry, must be tentative. Then, after that groundwork has been laid, appropriate social policies can be recommended, recognizing the differences of opinion that exist within the humanist community. From this approach people can see humanism in perspective and in a way that reveals its non dogmatic and self-correcting nature.

The central ideas of humanism, then, can be organized into a practical structure along the aforementioned lines.

### **Free thinking**

The humanists think for themselves as individuals. There is no area of thought that they are afraid to explore, to challenge, to question, or to doubt. They feel free to inquire and then to agree or disagree with any given claim. They are unwilling to follow a doctrine or adopt a set of beliefs or values that doesn't convince them personally. They seek to take responsibility for their decisions and conclusions, and this necessitates having control over them. Free inquiry entails recognition of civil liberties as integral to its pursuit, that is a free press freedom of communication, the right to recognise the opposition parties and to join voluntary associations and freedom to cultivate and publish fruits of scientific, philosophical, artistic, literary, moral and religious freedom. Free inquiry requires that we tolerate diversity of opinion and that we respect the right of individuals to express their beliefs however unpopular they may be without social or legal prohibition or fear of sanctions. Though we may tolerate contrasting points of view, this does not mean that they are immune to critical scrutiny. Through this unshackled spirit of free inquiry, new knowledge and new ways of looking at the world can be acquired. According to humanists, without free inquiry, the world is left in ignorance and, subsequently, is unable to improve on our condition. The "guiding premise of those who believe in free inquiry is that truth is more likely to be discovered if opportunity exists for the free exchange of opposing opinions, the process of interchange is

frequently as important as the result. This applies not only to science or to everyday life, but to politics, economics, morality and religion"<sup>12</sup>

### **Reason most reliable guide for making choices**

The English word "humanism" was made from German Humanismus, and both are obviously derived from humanitas, a word of ancient pedigree. It literally means "any system which puts human interests and the mind of man paramount, rejecting the supernatural, the belief in a god, etc."<sup>13</sup>. In addition to its literal meaning, humanitas came to mean "politeness" then "polite learning", "refinement", "liberal education" as in Cicero"<sup>14</sup>. It implied the centrality of human interests and human experience recorded and transmitted through language and literature, ideas that survive in our "humanities" and "litterae humaniores".<sup>15</sup> Humanism has been variously understood and defined. But in our present work, we define humanism as "the philosophical and literary movement which originated in Italy in the second half of the fourteenth century and diffused into the other countries of Europe, coming to constitute one of the factors of modern culture".<sup>16</sup>

It can also be referred to as "any philosophy, which recognizes the value or dignity of man and makes him the measure of all things or somehow takes human nature, its limits, or its interest as its theme"<sup>17</sup>. In regard to this view, in 1925, the English mathematician and philosopher Alfred North Whitehead cautioned that The prophecy of Francis Bacon has now been fulfilled; and man, who at times dreamt of himself as a little **lower** than the angels, has submitted to become the servant and the minister of nature. It still remains to be seen whether the same actor can play both parts<sup>18</sup>

As this philosophy claims, we make reasoned decisions because our experience with approaches that abandon reason convinces us that such approaches are inadequate and often counterproductive for the realization of human goals. When reason is abandoned there is no "court of appeal" where differences of opinion can be settled. We find instead that any belief is possible if one's thinking is driven by arbitrary faith, authority, revelation, religious experience, altered states of consciousness, or other substitutes for reason and evidence. Therefore, in matters of belief, we find that reason, when applied to the evidence of our senses and our accumulated knowledge is our most reliable guide for understanding the world and making our choices.

And Robert C.S., commenting on this air of inherent rationality in humanism says, among other things that the:

*"Optimism about the future of humanity was virtually religion of the days, with an emphasis on faith but on planning, and a sense of inevitable human progress. Even religion was subjected to the scrutiny of rational procedures: the attack was not on religion but on superstition; that is, on those religious doctrine...that could not be justified by the new confidence of human reason"*<sup>19</sup>

We can herefore conclude that the subject as the human being of the modern age takes the measure of its being not from the other, but only from itself. It has no Lords over itself, because having them would destroy its absolve and take it out and beyond itself. So the absolved self can be, only insofar as it is itself the L

## **Rationality and Experience**

For humanists, we base our understanding of the world on what we can perceive with our senses and comprehend with our minds. Anything that is said to make sense should make sense to us as humans; else there is no reason for it to be the basis of our decisions and actions. Supposed transcendent knowledge or intuitions that are said to reach beyond human comprehension cannot instruct us because we cannot relate concretely to them. The way in which humans accept supposed transcendent or religious knowledge is by arbitrarily taking a leap of faith and abandoning reason and the senses. This course is unacceptable, since all the supposed absolute moral rules that are adopted as a result of this arbitrary leap are themselves rendered arbitrary by the baselessness of the leap itself. Furthermore, there's no rational way to test the validity or truth of transcendent or religious knowledge or to comprehend the incomprehensible. As a result, humanism is committed to the position that the only thing that can be called knowledge is that which is firmly grounded in the realm of human understanding and verification.

## **Testing ideas against reality**

Humanism is committed to the use of rational methods of inquiry, logic and evidence in developing knowledge and testing claims to truth. But since human beings are prone to err, we are open to modification of all principles including those governing inquiry, believing that they may be in need of constant correction.

Though Humanism takes a strict position on what constitutes knowledge, it is not critical of the sources of ideas. Often intuitive feelings, hunches, speculation, and flashes of inspiration prove to be excellent sources of novel approaches, new ways of looking at things, new discoveries, and new concepts. It does not disparage those ideas derived from religious experience, altered states of consciousness, or the emotions; it merely declares that testing these ideas against reality is the only way to determine their validity as knowledge.

## **The Fallibility of human senses and human reason**

Human knowledge is not perfect. Humanism recognizes that the tools for testing knowledge—the human senses and human reason—are fallible, thus rendering tentative all our knowledge and scientific conclusions about the nature of the world. What is true for our scientific conclusions is even more so for our moral choices and social policies; these latter are subject to continual revision in the light of both the fallible and tentative nature of our knowledge and constant shifts in social conditions. Their position is clearly stated:

*Although not so naive as to believe that reason and science can easily solve all human problems we nevertheless content that they can make a major contribution to human knowledge and can be of benefit to humankind. We know of no better substitute for the cultivation of human intelligence<sup>20</sup>*

To many this will seem an insecure foundation upon which to erect a philosophy. But because it deals honestly with the world, it is believed that it is the most secure foundation possible. Efforts to base philosophies on superhuman sources and transcendent “realities” in order to provide a greater feeling of security only end up creating illusions about the world that then result in errors when these illusions become the basis for decisions and social policies. Humanism wishes to avoid these costly errors and have thus committed to facing life as it is and to the hard work that such an honest approach entails. By so doing, the

humanist philosophers take an active part in the painstaking effort to build our understanding of the world and thereby contribute to the solution of the problems that have plagued humanity through the ages.

### **Human values only in the context of human life**

Humanism maintains that human values make sense only in the context of human life. A supposed non humanlike existence after death cannot, then, be included as part of the environment in which our values must operate. The here-and-now physical world of our senses is the world that is relevant for our ethical concerns, our goals, and our aspirations. Humanism therefore places our values wholly within this context. Richard Bauman writes: "*Homo sum: humani nihil a me alienum puto.*, I am a human being: and I deem nothing pertaining to humanity as foreign to me.<sup>21</sup> Were we to do otherwise—to place our values in the wider context of a merely hoped-for extension of the reality we know—we might find ourselves either foregoing our real interests in the pursuit of imaginary ones or trying to relate human needs here to a very different set of nonhuman needs elsewhere. Hence according to Humanists, we should not sacrifice the ethical good life here unless it can be demonstrated that there is another life elsewhere that necessitates a shift in our attention, and that this other life bears some relation and commonality with this one.

### **Ethics Grounded on human needs**

There have been a good number of distinguished humanist philosophers who have demonstrated moral principles in their personal lives and works, like Protagoras, Lucretius, Epicurus, Spinoza, Hume, Thomas Paine, Diderot, Mark Twain, George Eliot, John Stuart Mill, Ernest Renan, Charles Darwin, Thomas Edison, CLARENCE Darrow, Robert Ingersoll, Gilbert Murry, Albert Schweitzer, Albert Einstein, Max Born, Margaret Singer, Bertrand Russell

Humanism asserts that we ground our ethical decisions and ideals in human need and concern as opposed to the alleged needs and concerns of supposed deities or other transcendent entities or powers. So the humanist Ethics maintains that it is possible to lead meaningful and wholesome lives for themselves and in service to their fellow human beings without need of religious commandments or the benefit of clergy.

They measure the value of a given choice by how it affects human life, and in this we include our individual selves, our families, our society, and the peoples of the earth. If higher powers are found to exist, powers to which we must respond, we will still base our response on human need and interest in any relationship with these powers. This is because all philosophies and religions we know are created by humans and cannot, in the final analysis, avoid the built-in bias of a human perspective. This human perspective limits us to human ways of comprehending the world and to human drives and aspirations as motive forces.

### **Ethics is contextual**

The field of ethics has had a distinguished list of thinkers contributing to its development from Socrates, Democritus, Aristotle, Epicurus and Epictetus, to Spinoza, Erasmus, Hume, Voltaire, Kant, Bentham, Mill, G. E. Moore, Bertrand Russell, John Dewey and others. There is an influential philosophical tradition that maintains that ethics is an autonomous field of inquiry, that ethical judgements can be formulated independently of revealed religion and that human beings can cultivate practical reason and wisdom and by its implication, achieved

lives of virtue and excellence. Moreover philosophers have emphasised the need to cultivate an appreciation for the requirements of social justice and for an individual obligations and responsibilities towards others.

Humanism proposes that we practice our ethics in a living context rather than an ideal one. Though ethics are ideals, ideals can only serve as guidelines in life situations. This is why it is proper to oppose absolutistic moral systems that attempt to rigidly apply ideal moral values as if the world were itself ideal. It is a fact that conflicts and moral dilemmas do occur and that moral choices are often difficult and cannot be derived from simplistic yardsticks and rules of thumb. Moral choices often involve hard thinking, diligent gathering of information about the situation at hand, careful consideration of immediate and future consequences, and weighing of alternatives. Living life in a manner that promotes the good, or even knowing what choices are good, isn't always easy. So it means that when we declare our commitment to a humanist approach to ethics, we are expressing our willingness to do the intensive thinking and work that moral living in a complex world entails. These basic principles of Humanistic ideology colours the way the Humanists relate the world. Let us now examine their world out-look.

### **Tentative Conclusions about the World**

1. According to humanists, our planet revolves around a medium-sized star, which is located near the edge of an average-sized galaxy of as many as 300 billion stars, which is part of a galaxy group consisting of more than thirty other galaxies, which is part of an expanding universe that, while consisting mostly of cold, dark space, also contains perhaps one hundred billion galaxies in addition to our own. Our species has existed only a very short time on the earth and the earth itself has existed only a short time in the history of our galaxy. Our existence is thus an incredibly minuscule and brief part of a much larger picture.

In light of this, we find it curious that, in the absence of direct evidence, religious thinkers can conclude that the universe or some creative power beyond it is concerned with our well-being or future. From all appearances it seems more logical to conclude that we alone are concerned for our well-being and future.

2. Human beings are neither entirely unique from other forms of life nor are they the final product of some planned scheme of development. The available evidence shows that humans are made from the same building blocks of which other life forms are made and are subject to the same sorts of natural pressures. All life forms are constructed from the same basic elements the same sorts of atoms as are nonliving substances and these atoms are made of subatomic particles that have been recycled through many cosmic events before becoming part of us or our world. Humans are the current result of a long series of natural evolutionary changes, but not the only result or the final one. Continuous change can be expected to affect ourselves, other life forms, and the cosmos as a whole. There appears no ultimate beginning or end to this process.

3. There is no compelling evidence to justify the belief that the human mind is distinct and separable from the human brain, which is itself a part of the body. All that we know about the personality indicates that every part of it is subject to change caused by physical disease, injury, and death. Thus there are insufficient grounds for belief in a soul or some form of afterlife.



4. The basic motivations that determine our values are ultimately rooted in our biology and early experiences. This is because our values are based upon our needs, interests, and desires which, themselves, often relate to the survival of our species. As humans we are capable of coming to agreement on basic values because we most often share the same needs, interests, and desires and because we share the same planetary environment.

Theoretically then, it is possible to develop a scientifically-based system of ethics once enough is known about basic human needs, drives, motivations, and characteristics and once reason and empathy are consistently applied toward the meeting of human needs and the development of human capacities. In the meantime human ethics, laws, social systems, and religions will remain a part of the ongoing trial-and-error efforts of humans to discover better ways to live.

5. When people are left largely free to pursue their own interests and goals, to think and speak for themselves, to develop their abilities, and to operate in a social setting that promotes liberty, the number of beneficial discoveries and accomplishments increases and humanity moves further toward the goal of greater self-understanding, better laws, better institutions, and a good life.

### **Current Positions on Social Policy**

1. Humanism opposes many forms of totalitarianism. Hence, it constantly defends the idea of freedom. Humanists are committed to free inquiry and are for the value of social systems that promote liberty; hence they encourage the development of individual autonomy. In this context, they support such freedoms and rights as religious liberty, church-state separation, freedom of speech and the press, freedom of conscience freedom of association (including sexual freedom, the right to marriage and divorce, and the right to alternative family structures), a right to birth control and abortion, and the right to voluntary euthanasia. It also promotes economic interests that seek to repress them, but genuine political liberty, democratic decision making based upon majority rule and respect for minority rights and the rule of law. It is for the defence of basic human rights, including the right to protect life, liberty and pursuit of happiness.

In the view of the humanist, a free society should also encourage some measure of economic freedom, subject only to such restrictions as are necessary in the public interest. This means that individuals and groups should be able to compete in the market, organise free trade unions and carry on their occupations and careers without

2. As they humanists understand that humans are social animals and need both the protections and restraints provided by effective social organization. Hence they support those laws that protect the innocent, deal effectively with the guilty, and secure the survival of the needy. Also they desire a system of criminal justice that is swift and fair, ignoring neither the perpetrator of crime nor the victim, and considering deterrence, restoration, and rehabilitation in the goals of penalization. However, not all crimes or disputes between people must be settled by courts of law. A different approach involving conflict mediation, wherein opposing parties come to mutual agreements, also has their support.

3. They humanists see potential in people at all levels of society, they encourage an extension of participatory democracy so that decision making becomes more decentralized and involves more people. This view looks forward to widespread participation in the decision-making process in areas such as the family, the school, the workplace, institutions, and government.

In this context, no room is provided for prejudice on the basis of race, nationality, colour, sex, sexual orientation, gender identification, age, political persuasion, religion, or philosophy. There is every basis for the promotion of equal opportunity in the economy and in universal education.

4. For humanists, all humans share common needs in a common planetary environment. They support the current trend toward more global consciousness. There is a cognisance of the fact that effective environmental programs require international cooperation. That is to say that only international negotiation toward arms reduction will make the world secure from the threat of thermonuclear or biological war. Thus, there is the need for worldwide education on population growth control as a means toward securing a comfortable place for everyone. Moreover, they perceive the value in international communication and exchange of information, whether that communication and exchange involve political ideas, ideological viewpoints, science, technology, culture, or the arts.

5. As humanists, they value human creativity and human reason and acknowledge the benefits of science and technology; and therefore are decidedly willing to take part in the new scientific and technological developments around us. They are encouraged rather than fearful about biotechnology, alternative energy, and information technology, and recognize that attempts to reject these developments or to prevent their wide application will not stop them. Such moves and efforts will merely place them in the hands of wrong people or nations for their exploitation. So the humanists fight to exercise their 'moral' influence on new technologies, to have their voice heard, they must take part in these revolutions as they occur.

6. The humanists as philosophers who see life and human history as a great adventure, they seek new worlds to explore, new facts to uncover, new avenues for artistic expression, new solutions to old problems, and new feelings to experience. They sometimes feel driven in their quest, and it is participation in this quest that gives our lives meaning and makes beneficial discoveries possible. Therefore for this school of thought, our goals as a species are open ended. As a result, we will never be without purpose.

## **CONCLUDING REFLECTIONS**

For one thing humanism remains on many occasions the only available alternative to conflict, violence, bigotry and persecution. The freedom to speak and write, to organise and campaign in defence of individual or collective interests, to protest and disobey can only be articulated in humanist terms.

As noted, the ultimate goal of humanism as a philosophy is human flourishing; making life better for all humans, promoting concern for the welfare of other sentient beings and the planet as a whole; encouraging citizens to do what is within their power to preserve life instead of destroying it. The focus of the underlying logic therefore is on doing good and living well in the society, and leaving the world a better place for those who come. As it is, human knowledge must be amended from time to time, and because situations constantly change, human choices must change as well. Hence, positions of governments on national and international policies must take cognisance of the humanist philosophy.

With humanists philosophy all that you see, is both divine and human, in one person man. We are parts of the same great body humanity. Nature created us from the same source and to

the same end. She imbued us with mutual affection and sociability, she taught us to be fair and just, to suffer injury rather than to inflict it. She bid us extend our hands to all in need of help, this idea would seek neither to exploit, nor to exaggerate, nor to rationalize atrocity. Instead, it would articulate an understanding of events that values human life without regard to ethnicity, nationality, religion or gender. If we value humanity in the way it would surely limit violent conflict and terrorism that have made the earth a cemetery scattered over the continent of our planet.

## Footnote

<sup>1</sup> ROBERT, C.S., *A History of Western Philosophy 7: Continental Phil*

*osophy Since 1750.. The Rise and Fall of Self,*( Oxford, New York, Oxford University Press, 1988),65.

<sup>2</sup> . ROBERT, C.S., *A History of Western Philosophy 7, 66*

<sup>3</sup> Cicero, *De Inventione*, I. I: 2, quoted in Quentin Skinner, *Visions of Politics, Volume 2: Renaissance Virtues* [Cambridge University Press, 2002), 54

<sup>4</sup> Nicholas Mann *The Origins of Humanism*. (Cambridge University Press,1996),1–2.

<sup>5</sup> Ogunmodede F, Personalism and Humanism in the Philosophy of Pope John Paul II, Annual Memorial Lecture series NoI,( Rex Charles and Patrick, Nimo, 2007), 35Stephen Chukwujekwu (ed)

<sup>6</sup> *Abaganano "Humanism" in Paul Edwards (ed) The Encyclopaedia of Philosophy Vol. IV (New York:Macmillan Publishing Co., Inc The Free Pree Press, 1967)pp. 69-70.*

<sup>7</sup> Cunningham, in Joseph's A Komonchak et el (ed) *New Dictionary of Theology* (Dublin:Gill &Macmillam, 1987), 498.

<sup>8</sup> Cunningham, in Joseph's A Komonchak, 499.

<sup>9</sup>

<sup>10</sup> Haas W. P., "Humanism, Secular" in William J. McDonald (ed) *New Catholic Encyclopedia Vol. VII*, (Washington DC, The New Catholic University of America, 1967), 223-224.

<sup>11</sup> Paul Oskar Kristeller, *Renaissance Thought: The Classic, Scholastic, and Humanist Strains* (New York, Harper and Row, 1961), 9.

<sup>12</sup> Ogunmodede F, Personalism and Humanism, 67.

<sup>13</sup> *HARRAPS CHAMBER'S English Dictionary, Great Britain Pub. Chambers Harrap Lffi, 1993.*

<sup>14</sup> *De Oratore 1. 7; 2. 72; cited in Thought, Fordham University Quarterly Press Bronx New York, 1977, Vol. LII, p. 232. 62*

<sup>15</sup> De Oratore

<sup>16</sup>De Oratore

<sup>17</sup> De Oratore 64

<sup>18</sup> <https://en.wikipedia.org/wiki/Humanism>

<sup>19</sup> ROBERT C.S *A History of Western Philosophy*.10..

<sup>20</sup> Ogunmodede F, Personalism and Humanism., 73.

<sup>21</sup> Bauman, *Human Rights in Ancient Rome* (Routledge Classical Monographs, 1999.)