# PHILOSOPHY AND SCIENCE

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Both Philosophy and science deal with the world of our experience and are based on the facts of our experience. Both seek to explain them by discovering their connections, their unity and harmony in the facts of our experience. Sciences deal with sections of the world, while philosophy deals with the whole world. Sciences seek to analyse the facts of our experience in particular departments, whereas philosophy seeks to harmonise all facts of experience in different departments of the world.

If science is a step beyond common experience, philosophy is a step beyond science. Science organizes the particular truths of our common experience; philosophy organizes the general truths of science. It is the task of philosophy to analyse these truths and reduce them to a system. In other words, science supplies the data on which philosophy works. Many outstanding philosophers have made significant contributions to science. For example, Leibniz shared in the discovery of differential calculus. Similarly the contributions made by Alfred North Whitehead and Bertrand Russell to mathematical theory are well known. Both philosophy and science takes up the method of reflective thinking to give an account of the world. Their attitude is critical, open-minded and both of them exhibit an impartial concern and passion for truth.

Science is an interpretation of common experience. Philosophy is speculative and critical. It is the conscious reflection of the world as a whole, particularly as to its meaning, purpose and value. It is said to be critical in the sense that it is an examination of the popular scientific concepts. Science accepts the reality of matter, energy; time, space causality and explains particular facts in the light of these fundamental assumptions. But philosophy takes nothing for granted.

Science takes a quantitative view of the world. But Philosophy is not satisfied with such a view. Philosophy makes a conscious and rational reflection upon the world with the purpose of giving a qualitative account of the world. Philosophy is inclusive rather than exclusive

as it attempts to include in its body of knowledge what is common to all fields and to human experience in general. Science is more analytic and descriptive in its approach; philosophy is more synthetic or synoptic, dealing with the properties and qualities of nature and life as a whole. To observe nature and to control processes is the aim of science; to criticise, evaluate, and coordinate the ends is part of the task of philosophy.

There are vast areas about which the scientist gives us immense knowledge. But there are many areas into which science would never venture. Such areas are areas of religious commitment, devotion, and worship, the values, ends and purposes of life, beauty, arts and literature, a life-view and a world-view that integrate man's knowledge and insights—all these are areas with which the scientist, as scientist, is not concerned. Philosophy, because of its very nature, seeks to analyse, explain and understand the findings of the sciences and evaluate and accept the claims of religion, ethics and the arts.

Though philosophy and science differ in certain respects, they are interdependent on each other in some other respects. We cannot build the edifice of philosophy out of sheer speculation. It must be built upon the data supplied by science. Hence, Philosophy without science is inadequate. Science, too, is incomplete without philosophy. The different sciences are isolated from one another, unless they are co-ordinated and unified by philosophy. Philosophy is therefore, empty without science and science is blind without philosophy. They are complementary to each other. It has been aptly said by Weber——'The sciences without philosophy are an aggregate without unity, a body without a soul; philosophy without the sciences is a soul without a body differing in nothing from poetry and its dream".

Many scientists are philosophers. Philosophers accept the challenges offered by science and they are trained in scientific methods. They are often seen to pursue special interest in some of the sciences. Both the scientist and the philosopher will benefit each other if they understand and appreciate each others' discipline.

In the recent times, it has been seen that the scientist is being confronted with problems which the philosopher does not have, at least not to the same extent. Science, specially, applied science or technology has been the key-factor in determining issues at the national and international levels. Scientists are becoming involved in military affairs, foreign policy, social planning, communication, and economic competition, also in fields like engineering and medicine. To a certain extent, this has resulted in undermining the sense of moral responsibility. A sense of uneasiness has crept up in scientific activities. Generally scientists are dedicated to the discovery of truth and the promotion of human welfare. But their work

often comes under criticism. Scientists become agitated when they are charged with lack of concern for their fellowmen or referred to as "destroyers of life."

The common aim of science and philosophy is to seek unity amidst diversity of facts. Both seek to give a systemic and organised view of things. However, philosophy goes a step ahead in the sense that it seeks to give a comprehensive and wholesome view of things. In fact, Cunningham means this when he says: " In passing from science to philosophy, as in passing from common-sense to the sciences, we are not entering upon a wholly new and untouched territory; on the contrary we are still dealing with the same environment and are only pressing on in our efforts to comprehend its meaning."

Science and scientific advancement has important implications for philosophy, religion and society in general. New issues and problems are constantly arising in the realm of human values. The question that often comes to our mind is— is science free or under pressure or in chains? To bring out the best in a scientist, he must have a large amount of freedom, a congenial work atmosphere, a sense of moral responsibility, a sense of importance of his task, and a dedication to truth and human development. ❑

**References :**

1. Bhattacharyya, H.M, *Principles Of philosophy.*
2. Titus, Harold. H, *Living Issues in Philosophy.*