

DISCOURSE ON CORRUPTION AND COLLAPSE OF REASON IN HUMAN AFFAIRS: A PHILOSOPHICAL SOLUTION

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Abstract

Applying analytic method, the paper contended that corruption in all its ramifications appeared to be the main cause of local and global confusion, war, conflict, terrorism, discrimination, subjugation, and many other social problems. Corruption, which is conceived or defined here as an extreme attachment to self, or I (ego), or an extreme group or nation's attachment to herself (extreme nationalism or *ultranationalism*), appeared to be the cause of social injustices, man's inhumanity to man, exploitation, etc. This paper discussed the collapse of reason in human affairs considerably in the 20th and 21st Centuries. It argued that corruption has led to the collapse of reason in human affairs (or relations) across the globe. Herein, definition of corruption, types and categories of corruption, which include individual, national and international categories of corruption were examined. The concept of "Reason", and further discussion on the movement of *Reason* in history of thought was examined. Further discussion on the categories, instances of corruption and collapse of reason within 20th and 21st centuries were made. Furtherance, a philosophical solution on the collapsed of reason was offered. The paper, therefore, concluded that if humans across the globe should do well to understand the natural bond that hold humanity together and as well understand the uniqueness of humans, there would be a relative peace and harmony across the globe. And extreme biases and prejudices caused by corruption of reason should be jettison from human relations across the world. Hence, wars, human exploitations and dehumanization orchestrated by selfishness and extreme desire to dominate would be reduced, if not completely eradicated.

Introduction

The question remains, “how can philosophy intervene in restoring the seemingly global collapse of reason precipitated by corruption? Can reason be morally redeemed in human affairs? *Reason* has been seen as the refiner or the mold of society right from the ancient time, through medieval period and down to modern period of philosophical thought. In contemporary period which often be described as 21st Century, reason seems to have lost its compass in human affairs or relation. The war presently going on between Russia and Ukraine is a typical example of collapse of reason in contemporary time. Perhaps, there has been series of wars in the history of humanity, which scholars may not have taken time to investigate the impact of corruption amongst the causes of these wars.

Reason, in the ancient time, seemed to have refined the non-philosophical period in history. Reason, as seen, refined the Egyptian Greek mythological periods as the literature of Homer and Hesiod explored relationships or interactions between humans; between gods and humans; and between humans and the universe. Evidently, the Egyptian and Greek mythologists were not able to subject some of these actions or anthropomorphical status of gods to the altar of criticality, rationality and coherency. It was until the emergence of pure philosophic thought, that is, the pure application of reason through the ancient Egyptians priest-philosophers under the Egyptian Mystery System Schools that reason started to take its constructive and reconstructive approach. As seen in Imhotep, an Egyptian philosopher who lived about 2980 B.C during the Third Dynasty;¹ Hermes Akheton who also lived around 1350 B. C nearly one thousand years before Aristotle was born;² Ptah-hotep, the vizier of King Izezi of the Fifth Dynasty- 2000-1780 B.C³ to mention a few. An ancient Greek historian and geographer, Herodotus, who lived in the 5th Century BC (about 484 to 425 BC), and who gave a detailed account of Greco-Persian Wars, also showed the primacy of reason in the development of thought⁴. Later philosophers like Thales and other pre-Socratic philosophers continued in the West (Greece and Roman Empire) what the Egyptian Mystery System Scholars started in South (Africa). Socrates, Plato and Aristotle made reason the benchmark for reflection, criticality, rationality and coherency. Georg Wilhelm Friedrich Hegel and the subsequent philosophers conceived *Reason* as the refiner of human thought and actions. Even the scholastics, who were more theologians than philosophers (theologian-philosophers), described *Reason* as a divine wisdom and handmaid of theology.

With the 20th and 21st Centuries events, one may really doubt or question the primacy of *Reason* due to the extreme manifestation of corruption across the globe. In this situation, *egoistic emotion* orchestrated by personal or collective

attachment to material things, or extreme materialism may be, seen dominantly suppressing *Reason*. Hence, the blame on irrationality in human relations has been ascribed to, or rather anchored on the influence of, egoistic emotion or racial sentiments.

Be it as it may, *reason* was highly elevated or prized during the *Enlightenment Period* in the history of philosophy. Hegel taught of “universal reason”² arguing that reason has been on motion since the history of the world. For Hegel, the *State* was the aftermath of the dialectical movement of thought or reason.

Considering the failing human relationship and some events that have been occurring across the globe shaping the world and its history, it appears human reason is collapsing. This has become visible in the act of dehumanization and exploitation of humans by their fellow humans. The collapse of reason can also be virtually seen in the taxonomized of the world into First World, Second World and Third World, as well as developed and underdeveloped (or developing) nations. The accusations and counter-accusations regarding the origin of Covid-19; the fear and anxiety caused by emergence of 5G Network and troubling issues as they may affect humans across the globe are also pointers to the collapse of *reason*. Along this line are the First World War, the Second World War and the waves of the Third World War (as the Russian-Ukraine war is ongoing) standing as indicators of collapsed and subsequent collapse of reason

Understanding the Concept and nature of Corruption

It is proper to define the concept of corruption here before further discussion. One may ask, what is corruption? What is the nature of corruption? Is corruption a natural phenomenon? Or better put, “Is corruption nature of humans?” Is it in the nature of humans to be corrupt? Under what condition can we consider an action or a conduct a corrupt one?

In tackling the above questions, let me first and foremost begin with the correction of the decades held wrong understanding of human nature as posited by some scholars. I may completely disagree with Thomas Hobbes, who said that humans are wolves in the state of nature. This is an indirect way of saying that humans are naturally corrupt in the state of nature. I greatly appreciate John Locke’s and Rousseau’s views on the natural state of humankind. They asserted that humans were “equal and free” in the state of nature, and reason later suggested for peace and protection of lives and properties, which was consented to by the members and realized through social contract, or communal agreement. The later manifestation of individual

greed could be said to lead to attitudinal or habitual corruption in the state of nature – not a manifestation from birth.

Hence, discussion on corruption in contemporary society may expose other views on corrupt exhibitions different from the type existed or experienced in the state of nature as theorized by the social contract theorists. Even Thomas Hobbes' sense of corrupt nature of humans led to the formation of political society, whereas at present, the modern systemic corruption has apparently led to the destruction of lives and properties. Corruption may take different forms or dimensions. I argue that corruption is beyond taking bribe, and embezzlement of public funds. It is beyond that; therefore, limiting corruption or corrupt practices to mere taking bribe or embezzlement of public fund is limiting the effects of corruption across the globe. Colonialism is a form, and advanced form, of corruption; slavery, domination, subjugation, marginalization, exclusion, or racism are forms of corrupt practices intended to alienate some of section humans from their human nature for selfish reasons. These are trans-personal modes(TPM) of corruption.

As it were, corruption is any crime against humanity; any crime that is intentionally done to distort common good and retard progress and development; it could be done by an individual, or a group. Generally speaking, corruption is considered an evil. Based on this, I may argue that corruption is not in the nature of humans. Humans are not specifically made to be corrupt. Evil, as said by St. Augustine, is a privation in man, and occurs when humans decide to choose the opposite of good, which is evil or act in contradiction to good conduct. The opposite of evil is good. Heraclitus would want us to believe that good and evil are in conflict – the theory of conflict of opposites: evil and good, hot and cold, life and death, love and hate, etc. are often seen as natural phenomena. These are how nature unfold itself in the world and in-the-things around us. But we may still wonder if corruption is a natural phenomenon like life and death, evil and good, etc. Is corruption in the nature of humans or in-things-in-themselves? I argue that corruption is not a natural phenomenon, and it is not in the nature of things (or in human to be corrupt); that human beings or persons, out of their individual volition, often choose to be corrupt. Humans can never choose to live or die; no one chooses to come into the world at birth, but man can choose to kill himself or herself by committing suicide when the reason is corrupt. Something is certain here – freedom to choose or not to choose in the face of options or alternatives lies in, or within, humans. Life is a natural phenomenon likewise death. Whether one exists or does not exist, life and death are there as the flows of nature. Either - or factor is always before humans. One may decide to either choose good or evil, either be corrupt or not. I am not considering corruption as a

decay of the human body after death or in a metaphorical sense. I am considering corruption as an act or a human conduct or as an attitude. Corruption can be seen in various affairs or activities of humans, and in various levels. Many definitions have been offered from these perspectives. Generally, corruption is defined by World Bank as a form of dishonesty or a criminal offense which is undertaken by a person or an organization which is entrusted with a position of authority, in order to acquire illicit benefits or abuse power for one's private gain. In this definition, one in power or entrusted with authority may choose to be or not be corrupt. It is a choice. This definition clearly shows that corruption is not in-the-nature of the individual involved but out of one's decision or choice. For instance, red is in the colour of red; green is in-the-colour of green, likewise blue, yellow and other colours. It is in the nature of humans to be good, not to be corrupt.

Further, the nature of corruption can be extended to other dimensions. Corruption, as we know, may take different forms, namely; *bribery*, which refers to the offering, giving, soliciting, or receiving of any items of values as a means of influencing the actions of an individual holding a public or legal duty,⁴ while embezzlement refers to a form of white-collar crime in which a person or entity misappropriate the assets entrusted to them.⁵The World Report on corruption include other practices seemed legal in other countries but in actual sense are corrupt activities.⁶Corruption, as said earlier, manifests in various human activities such as politics, economics, etc. Political corruption, for example, happens when one who is entrusted with a political office or other governmental employee acts in official way for personal gain. In this line of thought, Stephen D. Morris defines political corruption as the illegitimate use of public power to benefit a private interest.⁷ An economist, Ian Senior defines corruption as an action to a thirty party so that he or she can influence certain actions which benefit the corrupt, a thirty party, or both in which the corrupt agent has authority.⁸ Daniel Kaufmann, a renowned World Bank Economist, extended the definition of corruption to legal corruption where power is abused within the confines of the law – as those with power often have the ability to make the laws for their protection. The **Transparency International defines corruption as the abuse of entrusted power for private gain.** Corruption erodes trust, weakens democracy, hampers economic development and further exacerbates inequality, poverty, social division and environmental crisis⁹.

Human nature is naturally endowed, universally accepted and legally recognized across the globe; but corruption, as a pervades nature of human person, as it flows from his act, is globally a crime against humanity.

Types of Corruption

Discussing the types of corruption herein brings us to some other understandings of the subject matter. Some previous discussions on corruption seemed to have so much limited corruption to intra-personal modes (IPMs) as against the trans-personal modes (TPMs). Even the definition of corruption can be approached from various dimensions due to the variables that constitute corrupt practices; one can easily feel and experience the effects of corruption politically, economically, socially, and mostly be felt in leadership. Corruption is an ethical issue in society, which has been affecting humanity in different ways. It is a human conduct or action. In talking of corruption, human person(s) is/are involved.

Elliot Kimberly Ann, in his work *Corruption Overview and Recommendations*, gave three types of corruption, namely; petty corruption, grand corruption and systemic corruption.¹⁰ Suffice to say that as there are variant definitions of corruption, there are also types of corruption. There are manifestations of corrupt activities in both low and high levels in human activities. Petty corruption is said to occur in a smaller scale, especially in our daily activities where in public services, we meet people or public. Such places include fuel stations, police station, registration offices, school offices, etc. Grand corruption occurs at the high levels of government in such a way that there is grave diversion of the political, legal and economic system. The third type of corruption is the system (or endemic corruption). Lorena Aleazer and Raul Andrade assert that this type of corruption is primarily due to the weaknesses of an organization or process. It can be contrasted with individual officials or agents who act corruptly within the system. According to him, the factors that encourages the systemic corruption include conflicting incentives, discretionary powers; monopolistic powers; lack of transparency; low pay; and a culture of impunity.¹¹

Dimensions/Stages of Corruption

We may approach the discussion on corruption in two forms; broad and narrow forms of corruptions. Corruption may be simply conceived as a conflict of interests between the individual interest and collective interests. The narrow form of corruption is when corruption takes a particularistic nature, that is, when an individual is involved for selfish reasons or self-interest as often observed within a state or a nation. The narrow sense of corruption can be known as intra-nation corruption (Intra-NC), while the broad sense of corruption can be termed an inter-nation corruption (Inter-NC). Herein, our discussion of corruption will be more of inter-NC as it has led to the global collapse of reason.

Let me briefly propose some stages of corruption, such as individual stage, national stage and international stage of corruption. Let me bring to our awareness that the individual stage and the national stages of corruption fall within the Intra-NC. There is another stage/dimension of corruption which I may not discuss in details here. This is known as *epistemic corruption*, which involves the conscription of human knowledge and denial of the epistemic contributions by other sections of the world. The main effect of this kind of corruption is that it retards knowledge; it consumes inclusiveness and integration in knowledge. Epistemic corruption is seen in the writing of the history of philosophy by the western philosophers, where Africa's epistemic contributions in the development of western thought were excluded. C. Onyenwenyi, in his work, *Africa Origin of Western Philosophy*¹², extensively discussed this kind of exclusion of knowledge which I describe as an epistemic corruption.

The first stage of corruption is the individual stage of corruption, which is the lower stage of corruption. Often, the evil of corruption is nurtured and precipitated by individuals but in the limited or narrow sense. The individual stage is the fragment of the whole in the further stages of corruption. In this stage, self or ego beclouds the individual reasoning, and misdirects the *will*. At this level also, no sense of commonness can be seen rather self-interest. So the individual is the sole administrator in this type of corruption; individuals, at this stage, are the carriers of the modes of corruption in the atomic forms. This stage is a limited stage because the individual can be checkmated by the state through her legal structures, functional or working institutions. When the entire state or nation is corrupt, the second stage of corruption emerges which is always coordinated and systematically done by the state actors.

The second stage of corruption is the national stage. This is the conglomeration of the individual interests or group interests; a clique of decision-makers or leaders. Illustratively, a situation where an individual is interested in appropriating resources of a country, where he or she is a citizen or a member, and fortunately discovered that there are other persons who have the same interest in the resources, instead of being alone in the game to avoid being decimated or overridden by other competitors, decides to connive with them to milk the nation's resources. Politicians are good at this type of corruption. As it was said that there is no enemy in politics, rather partners in crime. The national level of corruption is the type of corruption a nation undertakes within the framework of the country's activities. This type of corruption is often seen in an authoritarian society, oligarchical society, or where tyrant leaders determine the future of their citizens. Nigeria is a typical example of this type of corrupt nation. This is where the executive, judicial and legislative arms of

government are all involved in corrupt practices. One hardly obtains justice in such a society. In a situation or in a country where the judicial, executive and legislative arms of government are all corrupt, the country and the whole system in that particular society or country would be in jungle or survival of the fittest. It would be in a state of war or anarchy where life is "short, brutish, nasty and poor" according to Thomas Hobbes.

The third stage of corruption occurs in the international relations or engagements with other countries. This stage of corruption is considered under the Intra-NC. This occurs when a group, an organization or a nation decides to exploit, marginalize, subjugate, colonize, or dominate other groups, organizations, or nations in the quest to acquire more. This is done by extending beyond their boundaries, especially to those countries that have what they desired (natural resources) but are economically and politically incapacitated to protect themselves or determine their future progress due to self-imposed challenges or external challenges. Africa and other developing nations have been involved or so much affected by this type of corruption. For some decades now, the future of most African nations are determined and still be determined by the developed countries (or world powers like America, China, France, Britain, Russia, and others) through the International Monetary Fund(IMF), the World Bank and other international financial institutions. This type of corruption is likened to a systemic type of corruption. The individual, national and international stages of corruption can be likened to the petty corruption, grand corruption and systemic corruption by Elliot Kimberly Ann.

Corruption Inducement

Experience has shown that corruption may be induced by different human traits or factors such as psychological (or emotional), social, political and economic factors. The main factor amongst these factors is often associated with the psychological inducement factors: (a) extreme attachment to self or ego (egocentrism) on the individual stage, and (b) extreme nationalism or ultranationalism in the national and international stages. The extreme attachment to self or ego (egocentrism) may say to be the primary cause of corruption. This is a situation where an individual placed himself or herself over others, and to their detriment, while the extreme nationalism or *ultranationalism* is referred to a situation where individual or nations promote the interest of one state or people above all others. The term, *ultranationalism* is said to be the key foundation of fascism.¹³ The international corruption is often caused by extreme nationalism or *ultranationalism*; that is a situation where nations prized themselves over and above others, or consider themselves superior over other nations.

We may consider other induced factors of corruption as secondary factors. Psychological induced corruption is often caused by lack of self-control or self-esteem. Often, one engages in corruption or corrupt activities out of low self-esteem, self-insufficiency, anxiety, fear of poverty, wretchedness or greed. We may think of other views on the causes of corruption as offered by some scholars. Dominik Enste and Christiana Heldman's book titled, *Causes and Consequences of Corruption: An Overview of Empirical Results* enumerates the main causes of corruption, which include; a, the sizes of government; b) the democracy and political system; c) the quality of institutions; d) economic freedom/openness of economy; e) salaries of civil service; f) press freedom and judiciary; g) cultural determination; h) percentage of woman in the labour force and in parliament; i) colonial heritage and; j) the endowment of natural resources. The authors further enumerate some areas where the impact of corruption can be felt, namely; i) investment in general; ii) foreign direct investment and capital inflows; iii) foreign trade and aid; iv) official growth; v) inequality; vi) government expenditure and services; and vii) shadow economy and crime.¹⁴ Many other studies on corruption have laid much emphasis on likely issues listed above. But little or no attention has been paid on self or ego. Some scholars made mention of greed. Greed, as we can see, is a negative attribute of self. It is a negation of selfless service or self-sacrifice. Whenever one is immersed in greed, reason is beclouded and rationality failed, and the resultant effect is the collapse of *Reason* – irrationality, which reduces one to a brute. Corruption often happens due to the failure or collapse of reason, that is, the failure of reason to be involved in rationality; in criticality; in coherency of thought; and in discovering the truth-value of things.

Part

Understanding the Concept and Nature of Reason

What is reason? From the ancient to the contemporary era, the nature of reason has been so much contest or debated. The modern usage of the word, *Reason* metamorphosed from a Greek word, *logos*, which is also the root of the term, "logic" (speech, or explanation or an account.¹⁵ Its direct translation into English is gotten from French *raison*.¹⁶ Its further usages like ratio, raison, logos and reason were said to be interchangeably used by philosophers like Francis Bacon, Thomas Hobbes, and John Locke as most of their works were written in Latin and French. Reason, in a philosophical sense is equated with rationality, or rational as an adjective. The term, *Reason* has been understood in different ways: a) as a cause, explanation, or justification for an action or event, b; as the power of the mind to think, understand, and form judgements logically. Proudford defines reason as the capacity of consciously applying logic by drawing conclusions from new or existing information, with the aim of seeking the truth.¹⁷

He further asserts that *Reason* is closely associated with such characteristically human activities as philosophy, science, language, mathematics, and art, and is normally considered to be a distinguishing ability possessed by humans.¹⁸ In this definition, reason seeks or searches for the *Truth*. In moment of bias and prejudice, reason seeks for the truth. Reason is possessed by humans, and it is sometimes referred to as rationality.¹⁹ Reason involves acts of cognition and thinking as well as one's use of intellect. According to Hintikka, reasoning is used in the field of logic to produce logically valid arguments.²⁰ Reason, as we can see, is subdivided into: deductive reasoning, inductive reasoning, abductive reasoning, and intuitive reasoning. There are other understandings or conceptions of reason which we may not go into now due to the scope of this work. We may not forget to note, as Foucault says, that reason is the means by which rational individuals understand sensory information from their environment, or conceptualize abstract dichotomies such as cause and effect, truth and falsehood, or ideas regarding notions of good and evil. Michel Foucault further asserts that reasoning, as a part of executive decision making, is also closely identified with the ability to self-consciously change, in terms of goals, beliefs, attitudes, traditions, and institutions, and therefore with the capacity for freedom and self-determination.²¹

According to Merriam-Webster.com, a reason is a consideration given which either explains or justifies events, phenomena, or behavior.²² Reasons justify decisions, reasons support explanations of natural phenomena; reasons can be given to explain the actions (conduct) of individuals. James Rachels' *The Elements of Moral Philosophy* expresses that using reason, or reasoning, can also be described more plainly as providing good, or the best, reasons. For example, when evaluating a moral decision, "morality is, at the very least, the effort to guide one's conduct by reason—that is, doing what there are the best reasons for doing—while giving equal [and impartial] weight to the interests of all those affected by what one does."²³ Francisco de Goya maintains that the "Sleep of Reason Produces Monsters" (*El sueño de la razón produce monstruos*). The term *sleep* as used by Francisco de Goya may be interpreted to mean "*collapse*" of reason which he said produces monster.

Philosophically, the argument on reason has been an old-aged argument starting with the Greek philosophers to contemporary philosophers. In philosophy, reason has been argued to be a thing that gives humanity its special position in nature. And this was said to be a defining characteristic of western philosophy and later western modern science, starting with classical Greece.

In classical period, many classical philosophers conceived nature as being teleological, which means that every type of thing had a definitive purpose that fit within a natural order that was itself understood to have aims. With Pythagoras or Heraclitus, the cosmos or universe is even understood to have reason.²⁴

Therefore, considering reason as teleological, it is not just one characteristic that humans happen to have, and that influences happiness amongst other characteristics. Reason was considered of higher stature than other characteristics of human nature, such as sociability, because it is something humans share with nature itself, linking an apparently immortal part of the human mind with the divine order of the cosmos itself. Within the human mind or soul (psyche), reason was described by Plato as being the natural monarch which should rule over the other parts, such as spiritedness (thumos) and the passions. Aristotle, Plato's student, defined human beings as rational animals, emphasizing reason as a characteristic of human nature. He defines the highest human happiness or well-being (eudaimonia) as a life which is lived consistently, excellently, and completely in accordance with reason.²⁵

Davidson asserts that Plato's and Aristotle's discourse on reason are amongst the most debated in the history of philosophy.²⁶ The teleological accounts such as Aristotle's were highly influential for those who attempt to explain reason in a way that is consistent with monotheism and the immortality and divinity of the human soul.²⁷

The understanding of reason in the perspectives of Plato and Aristotle raised other views on reason. Citing Plotinus, a neoplatonist, Moore states that the cosmos has one soul, which is the seat of all reason, and the souls of all individual humans are part of this soul. Reason is for Plotinus both the provider of form to material things, and the light which brings individuals souls back into line with their source.²⁸ The classical view of reason influenced both the Christian and Islamic theologians during the scholastic period. Therefore, adopting the classical view of reason by Christian and Islamic philosophers gave the understanding of reason another dimension. The Neoplatonic and Stoic views were adopted by early church fathers like Augustine of Hippo, Basil of Caesarea and Gregory of Nyssa who were seen as Neoplatonic philosophers.²⁹ They saw reason/philosophy as an indispensable instrument given to mankind so that we may understand revelation.³⁰ Other Christian theologians like Saint Thomas Aquinas applied the idea of reason in the expansion of their doctrine.

For Aquinas, humans have reason and because reason is a spark of the divine, all humans are equal and every human is born with an intrinsic and permanent set of basic rights. This became the basis of Thomas Aquinas's *Natural Law*.³¹

The Spanish theologians from the School of Salamanca, based on this, developed the idea of human rights. During this period, scholastic period, scholars like Roger Bacon and Albertus Magnus followed the Islamic scholars like Alhazen to conceive reason as an intrinsic human ability to decode the created order and the structures that underlie our experienced physical reality. This interpretation of reason was said to be the offshoot of, or instrumental to, the development of the scientific method in the early universities of the high middle ages.³²

In the modern era, there are a lot of changes in the previous understanding of reason. First, the metaphysical or spiritual view of human person was changed. Second, the teleological understanding of reason was also replaced as the modern European philosophers and Scientists started to question the teleological understanding of the world which Aristotle propounded. Nature was no longer assumed to be human-like with its own aims or reason. And human nature was no longer assumed to work according to anything other than the same "laws of nature" which affect inanimate things.³³

René Descartes, in 17th century, gave another definition to human being as “a thinking being” with his famous maxim *cogito ergo sum* – I think, therefore, I am” defines human beings as thinking rather than a rational being like Aristotle. With this understanding, humans are no longer rational beings but thinking like other things in nature. For Descartes, any other knowledge outside this his epistemological foundation is subject to doubt. In his methodic doubt, he threw into doubt every knowledge except that of the mind itself in the process of thinking. He said thus: “At this time I admit nothing that is not necessarily true. I am therefore precisely nothing but a thinking thing; that is a mind, or intellect, or understanding, or reason – words of whose meanings I was previously ignorant.”³⁴

Descartes approach was said to be "subject-centred" reason, because it is based on the knowing subject, who perceives the rest of the world and itself as a set of objects to be studied, and successfully mastered by applying the knowledge accumulated through such study. shifting from tradition and many thinkers after him, Descartes clearly did not divide the incorporeal soul into parts, such as reason and intellect, but describing them as one indivisible incorporeal entity.³⁵ Thomas Hobbes described reason as a broader version of "addition and subtraction" which is not limited to numbers.³⁶ Hobbes understanding of reason is often referred as "calculative" reason. In line with Descartes, Hobbes asserted that "No discourse whatsoever, can end in absolute knowledge of fact, past, or to come" but that "sense and memory" is absolute knowledge.³⁷

In the late 17th century, through the 18th century, John Locke and David Hume developed Descartes' line of thought still further. Hume took it in an especially skeptical direction, proposing that there could be no possibility of deducing relationships of cause and effect, and therefore no knowledge is based on reasoning alone, even if it seems otherwise.³⁸ David Hume, in his discourse on reason in his *Treatise of Human Nature*, remarked thus: "We speak not strictly and philosophically when we talk of the combat of passion and of reason. Reason is, and ought only to be the slave of the passions, and can never pretend to any other office than to serve and obey them."³⁹ Hume further took his definition of reason to unorthodox extremes by arguing, unlike his predecessors, that human reason is not qualitatively different from either simply conceiving individual ideas, or from judgments associating two ideas,⁴⁰ and that "reason is nothing but a wonderful and unintelligible instinct in our souls, which carries us along a certain train of ideas, and endows them with particular qualities, according to their particular situations and relations."⁴¹

In the 18th century, Immanuel Kant, having faulted Hume, demonstrated that a "transcendental" self, or "I", was a necessary condition of all experience. "By the basis of such a self", suggested Kant, "it is in fact possible to reason both about the conditions and limits of human knowledge. And so long as these limits are respected, reason can be the vehicle of morality, justice, aesthetics, theories of knowledge (epistemology), and understanding."⁴²

For Kant, the great achievement of reason (German: Vernunft) is that it is able to exercise a kind of universal law-making. Kant was able therefore to reformulate the basis of moral-practical, theoretical and aesthetic reasoning, on "universal" laws. Here practical reasoning is the self-legislating or self-governing formulation of universal norms, and theoretical reasoning is the way humans posit universal laws of nature.⁴³ Under practical reason, the moral autonomy or freedom of human beings depends on their ability to behave according to laws that are given to them by the proper exercise of that reason. This changed the earlier view of morality, which depended on religious understanding and interpretation, or nature for their substance.⁴⁴

According to Kant, in a free society each individual must be able to pursue their goals however they see fit, so long as their actions conform to principles given by reason. He formulated such a principle, called the "categorical imperative", which would justify an action only if it could be universalized: Act only according to that maxim whereby you can, at the same time, will that it should become a universal law.⁴⁵

In contrast to Hume then, Kant insists that reason itself has natural ends itself, the solution to the metaphysical problems, especially the discovery of the foundations of morality. Kant claimed that this problem could be solved with his "transcendental logic" which unlike normal logic is not just an instrument, which can be used indifferently, as it was for Aristotle, but a theoretical science in its own right and the basis of all the others.⁴⁶

Jürgen Habermas asserts that the "substantive unity" of reason has dissolved in modern times, such that it can no longer answer the question "How should I live?" Instead, the unity of reason has to be strictly formal, or "procedural". He thus described reason as a group of three autonomous spheres (on the model of Kant's three critiques). He writes thus:

Cognitive–instrumental reason is the kind of reason employed by the sciences. It is used to observe events, to predict and control outcomes, and to intervene in the world on the basis of its hypotheses; Moral–practical reason is what we use to deliberate and discuss issues in the moral and political realm, according to universalizable procedures (similar to Kant's categorical imperative); and Aesthetic reason is typically found in works of art and literature, and encompasses the novel ways of seeing the world and interpreting things that those practices embody.

For Habermas, these three spheres are the domain of experts, and therefore need to be mediated with the "lifeworld" by philosophers. In drawing such a picture of reason, Habermas hoped to demonstrate that the substantive unity of reason, which in pre-modern societies had been able to answer questions about the good life, could be made up for by the unity of reason's formalizable procedures.⁴⁷

From the above exploration, we can see that the concept of reason has been much criticized or debated upon. Many philosophers like Heidegger, Hegel, Hamann, Herder, Kant, Roty, Kierkegaard, Nietzsche, Foucault, etc have contributed to the debate on what reason means, or ought to mean. Some, like Kierkegaard, Nietzsche, and Rorty are skeptical about subject-centred, universal, or instrumental reason, and even skeptical toward reason as a whole. Others, including Hegel, believe that it has obscured the importance of intersubjectivity, or "spirit" in human life, and attempt to reconstruct a model of what reason should be. Some thinkers like Foucault, believe there are other forms of reason, neglected but essential to modern life, and to our understanding of what it means to live a life according to reason.⁴⁸

As a result, a number of proposals have been made to "re-orient" this critique of reason, or to recognize the "other voices" or "new departments" of reason. For example, in opposition to subject-centred reason, Habermas has proposed a model of communicative reason that sees it as an essentially cooperative activity, based on the fact of linguistic intersubjectivity.⁴⁹ Nikolas Kompridis has proposed a widely encompassing view of reason as "that ensemble of practices that contributes to the opening and preserving of openness" in human affairs, and a focus on reason's possibilities for social change.⁵⁰ The philosopher Charles Taylor, influenced by the 20th century German philosopher Martin Heidegger, has proposed that reason ought to include the faculty of disclosure, which is tied to the way we make sense of things in everyday life, as a new "department" of reason.⁵¹ In the essay "What is Enlightenment?", Michel Foucault proposed a concept of critique based on Kant's distinction between "private" and "public" uses of reason. This distinction, as suggested, has two dimensions:

Private reason is the reason that is used when an individual is "a cog in a machine" or when one "has a role to play in society and jobs to do: to be a soldier, to have taxes to pay, to be in charge of a parish, to be a civil servant". Public reason is the reason used "when one is reasoning as a reasonable being (and not as a cog in a machine), when one is reasoning as a member of reasonable humanity". In these circumstances, "the use of reason must be free and public."⁵²

Regeneration of Reason in the History of Thought

In the history of philosophical thought, the period known as the "Dark Age" was the first period in the collapse of reason due to war and other human actions. During this period, there was a serious intellectual, political, social, moral and cultural decay. The ancient Greek Philosophers like Socrates, Plato, Aristotle and others did produce so many classical literatures in arts, music, and politics. Some of these works were destroyed as a result of war or natural disasters. As a result, a gap was created in the intellectual world until the renaissance era. The term, "renaissance" was so much emphasized in the history of intellectual development. It was used to express the period of revitalization and regeneration of social, political, intellectual, moral, cultural and economic milieu and of all that were lost during the Dark Age. Some of these classical works of arts and music were discovered and recovered. Later, there were emergences of classical scholars who ventured into politics, social, and cultural reformations. There was also intellectual and academic regeneration. Reason played significant role during this period.

Another era that goes with the "renaissance era" was the enlightenment period. This was the age of reason. This period was a period of a paradigm shift from

the epistemologico-dogmatic paradigm. Describing the enlightenment period, Ramose writes thus:

Enlightenment is man's release from his self-incurred tutelage. Tutelage is man's inability to make use of his understanding without direction from another. Self-incurred is this tutelage when its cause lies not in the lack of reason but in lack of resolution and courage to use it without direction from another. The motto of enlightenment period is: *Sapere Aude!* "Have courage to use your own reason!"⁵³

This period is the period when the Aristotle's definition of "man as a rational animal" was celebrated. It was seen as the period of human liberation from the shackles of dogma.

Corruption and Collapse of Reason in Human Relations

The term, *Ratio Corruptionism* may be termed the theory of corruption of human reason. The term *ratio* means "reason", "rationality" or "ratiocination". *Corruptionism*, particularly, is the view that emerged after the physical death of man. It states that the human being ceases to exist but their souls remain eternal or persist afterlife⁵⁴. Thomas Aquinas was the main proponent of theory of corruptionism. My concern here is not the physical death of the body or the eternality of the soul, but death of, or collapse of, reason in human affairs. Just like Nietzsche said that God is dead in the affairs of religion; reason is dead in the affairs of humans. Therefore, studying some of the events of 20th and 21st Centuries will explicitly uncover my view on the subject matter. It is proper at this point to examine some areas where reason may say to have collapsed in human relations.

The collapse of reason in the humanness of humanity could be seen in various ways or places across the world. Corruption in itself is an anti-humanness of humanity. It is antithetical to common good and development; it is anti-ethical for good living.

In the international level, corruption may be said to have destroyed the rudiments of democratic principles which include the fundamental human rights, equality, and dignity. It often obstructs the maintenance and sustenance of human rights, dignity and human equality and other fundamental principles of human existence as declared by the United Nations – the 1948 Universal Declaration of Human Rights, namely; the right of life, right to dignity of human person, right to freedom, right to personal liberty, right to fair hearing, right to private life and family life, right to freedom of thought, conscience

and religion, right to expression, press and opinion, right to peaceful assembly and association, right to freedom of movement, right to acquire and own immovable property, right to education, right to vote and be voted for in any election.⁵⁶ These rights are also conceived as inalienable rights.

These rights can only flourish and obtain in an environment where the leaders or authorities imbibe the principle of ethics and values -Good should be done and evil avoided. Corruption has destroyed reason that formulated and articulated these fundamental principles of human life and social cohesion. Both individual, national and international corrupt practices are antithetical to these basic rights of humans across the globe. From Europe to America, and down to Africa, no part of the world is exempted or exonerated from this anti-humanistic actions.

In the areas of economics and politics, corrupt practices devastate economy, political and cultural systems of most states, nations, and the entire world. As discussed earlier, I did a little analysis of the concept of corruption where different types of corruption were mentioned such as petty corruption, grand corruption and systemic corruption. In the stages of corruption, there are individual, national and international stages.say that “we (Africans) shall die like fools if we have a government which is corrupt and is only waiting to be given money by the international community.⁵⁷ So *Reason* collapsed when and where international communities prized economy over human life; *Reason* collapsed when the international policies or international courts is bias in delivery of justice across the globe; *Reason* when and where the international community like the United Nations prefers to protect the lives of the Western nations (or developed nations) and abandoned those tagged as developing nations like Africa, or wish them to be destroyed;or directly or indirectly sponsoring tribal, ethnic or communal conflicts; *Reason* collapsed when and where the international community abandoned some nations seeking for self-determination due to negligence, human right abuse, marginalization and exclusion from government which they should be part of – like the Indigenous People of Biafra (IPOB) by Nigerian Government.

From 1967-1970, during the Nigeria-Biafra War, more than three million Biafrans were killed by Nigerian government. At present, many Biafran youths have been maimed or killed by the Nigerian soldiers under the President Buhari administration. The United Nations, despite Nigeria being a member states of the organization, has kept mute over years. So *Reason* collapsed when and where members of the international community concentrate in their individual international affairs (like United States’ occupation of Iraq, Vietnam War, Libya, etc.) for selfish reasons and to the

detriment of other nations. The corruption of reason in Adolf Hitler made him to declare Germans the most superior of all races which led to the termination of six million Jews in Gas chamber. Reason collapsed in a society where colonialism, racism, slavery trade, and any form of dehumanization of humans are encouraged and promoted.

The Events within the 20th and 21st Centuries

One may wonder the connection between corruption and collapse of human reason. Corruption, no doubt, has been considered earlier as a crime and anti-ethical behaviour, conducts, actions or activities intentionally or calculatedly done to particularly retard development, and/or to destroy human good and progress, and in turn enrich or favour the individual or a group of people involved. Corruption, both in individual, national and international levels, may be said to be the cause of the most 20th and 21st centuries' events like wars, genocides, conflicts, and other global disharmonies.

Obviously, the 20th Century witnessed is a period of scientific revolution. There are a lots of scientific advancement in 20th Century. The century saw a major shift in the way that many people lived, with changes in politics, ideology, economics, society, culture, science, technology, and medicine. The 20th century may have seen more technological and scientific progress than all the other centuries combined since the dawn of civilization. Terms like nationalism, globalism, environmentalism, ideology, world war, genocide, and nuclear war entered common usage. Scientific discoveries, such as the theory of relativity and quantum physics, profoundly changed the foundational models of physical science, forcing scientists to realize that the universe was more complex than previously believed, and dashing the hopes (or fears) at the end of the 19th century that the last few details of scientific knowledge were about to be filled in. It was a century that started with horses, simple automobiles, and freighters but ended with high-speed rail, cruise ships, global commercial air travel and the Space Shuttle. Horses and other pack animals, every society's basic form of personal transportation for thousands of years, were replaced by automobiles and buses within a few decades. These developments were made possible by the exploitation of fossil fuel resources, which offered energy in an easily portable form, but also caused concern about pollution and long-term impact on the environment. Humans explored space for the first time, taking their first footsteps on the Moon.

One may wonder how these scientific advancements or development have served the purpose of humans, or how the events of the 20th century have improved global human relations and interactions? The glory of science, which should be the source of human transformation and well-being, has been

the main source of human sorrow in the 20th and 21st centuries. For instance, 20th Century witnessed a lot of death due to war, conflicts, terrorist attacks, and exchange of nuclear weapons and biochemical weapons across the globe. From the sources available, the 20th century has witnessed so many occurrences that one may attribute to be the moments of collapse of reason in human affairs or human relations across the globe. The 20th century, as usually described, is said to begin on January 1, 1901 (MCMI), and ended on December 31, 2000(MM)⁵⁸, while the 21st century began on January 1, 2001 and will end on December 31, 2100.⁵⁹This was marked according to the Gregorian calendar.

E. O. Wilson's *The Future of Life* and R. Leaky's *The Sixth Extinction: Patterns of Life and the Future of Humankind* mention some of the events that dominated the 20th century which include: Spanish flu pandemic, World War I and World War II, nuclear weapons, nuclear power and space exploration, nationalism, decolonization, technological advances, and the cold war and post-cold war conflict. The study on 20th century states that period saw a massive transformation of the world order: global total fertility rates, sea level rise, and ecological collapses increased; noting further that the resulting competition for land and dwindling resources accelerated deforestation, water depletion, and the mass extinction of many of the world's species and decline in the population of others; consequences which are now being dealt with. Man-made global warming increased the risk of extreme weather conditions. ...other themes include intergovernmental organizations and cultural homogenization through developments in emerging transportation, and communications technology; poverty reduction, and world population growth, awareness of environmental degradation, ecological extinction,⁶⁰ and the birth of the digital revolution, etc. These scholars argued that the repercussions of the World Wars, Cold War, and globalization crafted a world where people are more united than any previous time in human history, as exemplified by the establishment of international law, international aid, and the United Nations. I disagree with them on these statement. At present, the world is more divided than united even with establishment of the international court, law, aid and the United nations. Even globalization has become the weapon of subjugation and domination of less powerful, less political and less economic nations.

Going down the memory lane in the history of development and global population growth, it was recorded that it took over two hundred thousand years of modern human history and six million years of human evolution for the world's population to reach one billion in 1804.⁶¹Again that world population reached an estimated 2 billion in 1927; and by late 1999, the global

population reached six billion, with over half in East, South and Southeast Asia.⁶² But this population that has taken the world many years to reach is often being destroyed in a twinkling of an eye by conflict, war, terrorism, genocide, biochemical weapons, and other forms of man's inhumanity. The first world war which occurred from 1914-1918, the estimated total casualties was placed at forty (40) million, both the military and the civilians.⁶³ Further on the records, the number of deaths as recorded, was 20 million and 21 million wounded. The military personnel alone were said to be 9.7 million and about 10 million civilians. This is number of deaths and casualties in one occurrence. Some other sources estimated the total deaths to be 10 million, 7 million civilians were estimated to have died, 21 million wounded, and 7.7 million were estimated to be missing or imprisoned. First World War occurred when scientific advancement was still in the lowest level of development.

From 1939-1945, the world experienced another war known as the Second World War that tried to consume the entire human race. The Second World War has been described in different ways like the deadliest war, most fatal war, costliest war, most casualty war just to express how deeply and intensely humanity was affected or destroyed. Over 60 million people were estimated to have died in the war.⁶⁴ Other sources placed the range from 50-80 million; 38-55 million civilians were said to be killed, including 13 to 20 who may have died from war-related disease and famine. In Soviet Union, 26.6 million were estimated to have died and 7.8 million Chinese civilians were also said to have also died.⁶⁵

In the regional levels, they have been series of civil wars, from Africa to Europe and other continents of the world; terrorist attacks occur from one end of the world to another. The September 9/11, 2001 terrorist attack in the United States which was said to be carried out by the militant Islamic Terrorist group al-Qaeda killed more than 2,996 people and injured 25,000.⁶⁶ This event is ever fresh in most peoples' minds, especially the Americans. They probably be other unrecorded wars, ethnic conflicts, genocide, or act of man's inhumanity to man across the world that were not formally recording as among the events of 20th and 21st Centuries that have seriously affected human relations or affairs.

In Africa, particularly, Nigeria, Rwanda and Congo, civil wars, ethnic and tribal conflicts have continued to destroy human lives and properties. In Nigeria, for instance, Nigerian-Biafran War (Nigerian genocide) costed a lot of deaths; the death of about 3 million Biafrans were seemed not to be counted or recorded as among casualties of 20th Century. In Rwanda, the Rwanda genocide in 1994 was one of the effects of collapse of reason. The Rwanda

genocide occurred between 7 April and 15 July 1994 between members of Tutsi minority ethnic group, Hutu and Twa. Guichaoua placed the estimated deaths at 500,000 to 800,000 Tutsi deaths.⁶⁷; Reyntjens recorded the estimates for the total toll including Hutu and Twa victims are as high as 1,100,000.⁶⁸. The Democratic Republic of Congo has experienced two wars within a shortest period of time. The First Congo War (1996-1997) was described as Africa's First World War.⁶⁹ With the international military involvement or invasion, the cuts across other African nations like Sudan and Uganda. All in view to overthrow and replace the government of the then Zairean president Mobutu Sese Seko with the rebel leader Laurent-Desire Kabilé. One wonders why international militarism? What is their interest in ousting the government or administration Mobutu Sese Seko and replaced by the rebel Kabilé? Did the replacement bring solution to the already existing problem? The answer is "No!" The civil war excavated to the Second Congo War known as Great War of Africa or the Great Africa War or sometimes referred to African World War. Casualties and losses were estimated at 2,000 Ugandans (Kisangani only)⁷⁰, while 4,000 rebel casualties (Kinshasa only), 5.4 million excess deaths (1998-2008)⁷¹ There have been so many disharmonies, civil wars, civil unrest, civil protest across Africa and other places across Europe and America. Most of these civil wars, protests, civil unrest include, and not limited to:

And during these events many lives were lost. It is proper to note that most civil wars, protests, civil unrests were caused by the global collapse of *Reason* due to corruption of the leaders and their cohorts in the individual, national and international stages. Some were caused by the selfishness of members of the international communities as a result of oil resources like Oil and other natural deposit in some countries. The question remains, how do we redeem reason? How can reason be redeemed? This will lead us to another section of the work, which is titled "philosophic-ethical redemption of reason".

Philosophic Redemption of Reason

Philosophy, as it were, searches for the ultimate truth about humans, their lives and existence in the world. In this section, therefore, there is an attempt to answer the questions: How can philosophy intervene in the redemption of *Reason*? Can there be a global redemption of *Reason* at all in the affairs of humans? Hitherto, one may uphold the maxim that "all humans anywhere in the universe are rational beings." Based on this, the philosophic (ethical) redemption of *Reason* will also be discussed as a way of proffering philosophical solution. Philosophy, over the decades, has been playing a vital role in the history of humanity and in human development. Philosophy has intervened, and has continued to intervene in structuring and restructuring;

shaping and reshaping; constructing and reconstructing of human thinking and individual mindsets. At present, philosophy can intervene in the global collapse of reason through rational orientation or resetting of human minds filled with biases and prejudices. One may wonder how possible this may be. Most of global prejudices and biases such as racism, slavery and colonization came through indoctrination and epistemic injustices across the world. So also, reason can be redeemed through global justice and unbiased analysis, discussion or conversation of humanity as one and the same across the world. This entails the philosophical discussion or understanding of different components of the world stands as the medium through which reason can be redeemed. Therefore, promoting this kind of global discourse that harness universal image or principles of human person as rational beings despite races, gender, ethnicity, sex, etc. can promote values like equality, brotherhood and sisterhood of humans across the global.

As seen in Hegel's *Universal Reason*, *reason* is a connective factor – *the Consummate Reason*. *Reason*, which was so much prized in history of thought, can be said to have collapsed in contemporary world; *Reason* may be said to have collapsed in the affairs of humans and in human relationships and interactions across the globe. The collapse of reason could be seen or has manifested in the history of the world; in the events and occurrences across the world. Karl Marx's historical materialism expressively and explicitly discussed the collapse of reason as caused by exploitation championed. Exploitation is a brain-child of corruption. According to Karl Marx, the exploitation of the masses by the bourgeois led to the conflict between the proletariats and bourgeois.

In philosophy, the debate or controversy between the rationalists and empiricists thinkers has based on the *innatism* (possession of innate ideas as the basis of human knowledge and its rejection by the empiricists who believed in the sense perception as the basis of human knowledge). One can still consider this submission from the perspective of scientific theories on human knowledge and events of history - cause and effect as the movement of reason is still seen from the pattern of knowledge from physical or material dimension regardless of other human psychological (emotional) and spiritual constituents, but pays more attention to physical world. One still reflects on the questions of epistemological confusion and human condition from the Hegel's philosophy of history where Hegel considered the flow of '*Reason*' as the determinant of the world development.

From this perspective, we can talk of the taxonomy of the world into the developed and developing world; the First, the Second and the Third World.

It is also based on the dialectical progression of reason that made Hegel to say that *Reason* has not reached Africa because Africa continent has remained underdeveloped. *Reason* is thought, ...and thought of what?

Reason in motion is motion of development, change or transformation of the world and human minds through knowledge and construction of ethical principles for a better and progressive humanity. The flow of thought – philosophical thought has placed philosophy at heart of social transformation as the ultimate basis of rational, critical, systematic or coherent thought or reasoning – thought on how to organize and order the society and as well improve human well-being. The ancient philosophers like Socrates, Plato and Aristotle where known for their outstanding contributions in this socio-political input. Even before the argument as earlier said regarding the rationalist philosophers: Rene Descartes, Spinoza and Leibniz and the empiricists: Bishop Berkeley, John Locke and David Hume raised the issue of the basis of human knowledge. The ancient Greek philosophers have tried to established the impact of human knowledge in social construction and reconstruction – the origin of *polis* stands out here. The contention lies on the ability of human mind to plan and provide an ordered society.

Socrates provided the ground for self-knowledge, which is the basis for virtuous life – “knowing what is good and doing it”. Socrates argued that knowing what to do and not doing it, is evil, and evil is out of ignorance. So self-knowledge becomes paramount for doing good, and for good to be done and evil avoided.

Edmund Husserl asserts that the task of philosophy is to search for universal ideal norms for our thought and behaviour. Philosophy had transformed the earlier pre-philosophical mode of human existence which was characterized as a naively directed living immersed in the world, in a world constantly there.⁷⁴ Life in the state was practical and even the developing mythologies and early religions supported the basically practical concern of individuals and larger group. According to Husserl, in his “*Philosophy and Crisis of an European Man*”, there is need to developed a new kind of outlook or attitude, namely; a universal critique of all life and its goals.”⁷³ Commenting further, he states that this was a critique of all systems of culture that had grown up in the life of humankind. The positive side of this critique was its aim of raising humankind through universal reason towards a radically new humanity, rising above the limited horizons of custom, geography, and social groups.⁷⁵ Noting further, Husserl, as cited in Enoch Samuel Stumpf’s *Philosophy, History and Problem*, asserts that what made this possible was a new conception of truth, a truth independent of tradition, universally valid, and capable infinite

refinement. Here, then, is the origin of the spiritual life, culture of Europe, of Western humanity. It was the Greek, that this new attitude grew up, orienting individuals towards their enviring world. the systematic formulation of this attitude is what the Greek called “Philosophy”.

The etymological ground of philosophy has been understood as *philo* meaning love and *sophia* meaning wisdom. *Philosophy* is simply defined as “love of wisdom”, and philosophers are known as “lovers of wisdom.” Wisdom is thought and thought is in wisdom. Not every thought is thought of wisdom, but every wisdom is buried in thought, and wisdom is often expressed or manifested in thought, actions, character, or behaviour. In history, reason as thought in wisdom could be been in Plato’s origin of state as a natural phenomenon – due to insufficient of human need; philosopher’s kings, guardians and artisan or origin of state (*polis*) – justice; Aristotle saw state as the highest association of the people; the social contract theories identified the role of reason as which suggested for unity amongst the people in the state of nature – Thomas Hobbes, John Locke and Jean Jacque Rousseau’s theories brought to the fore the role of reason in the formation of political society . Hegel emphasized on the role of reason in the world’s history. At this point, reason became a system/a universal factor – though Hegel did not recognize the individual input the world development/the movement of Reason. This implies that Reason ordered the world – the Universe Reason – leads to absolute truth. Reason emphasizes in the equality and dignity of all men. In the situation of war practiced in the state of nature, Reason calls for peace, harmonization, protection and preservation of human live and properties. Even people in individual/selfishness, and nasty, brutish, short, suggests peace and harmony, when in human licentiousness; reason suggests respect for individual liberty, freedom, and happiness.

In the natural flow of things, in the construction or formation of modern society, reason has been in the forefront of the natural or world flow. In the formation of political society and its implementation, reason also manifests itself. The universe reason considers the general humanness. The collapse of reason occurs in the situation of corruption, marginalization, discrimination, segregation, dehumanization, brutality of humans, slavery, subjugation, and exploitation of man by man; reason collapsed in a situation of colonization and racism. These factors are anti-reason or anti-rationality.

The nature of man is of good, not of evil. From the history of the world, *Reason* has continued to build. Either or in man’s existence.... Man makes use of logic as a tool for correct reasoning. Often logic is used to justify the negative thinking which many often consider as reasoning. There is difference between

reasoning and thinking. Every thinking is reasoning and not every reasoning is thinking; not every thinking is the coherent pattern of thought, but every reasoning is a coherent pattern of thought. There is also positive and negative thinking but there is nothing like positive and negative reasoning because reason is one and the same. Positive thinking harmonizes, builds, constructs while negative thinking destroys and could lead to emotional, psychological, physical or spiritual destruction, and human world has been consumed with war, terrorism, social injustices and numerous anti-human policies. Reason has collapsed in such situations.

Your paper has not done justice to the title and its nuances. It has been an endless sojourn into many areas that are less important to the problem you intend to solve. I guess your paper is so because it was meant for seminar and not intended for Journal publication. To make it a Journal paper will require that you revise it. This can be done by sifting out the important points that address each sub-title and place them where they belong. Then, the unnecessary details, positions of authors, scholars as well as your unnecessary arguments and commentaries should be deleted.

Evaluation and Conclusion

In the ancient period, reason purified the world, but today, reason destroys life due to human insatiability, due to corruption and extreme quest for material things across the world. We need to go back to the drawing board. Ethics becomes the *prima facie* in the redemption of reason. Humans should be first considered in the human affairs. All international policies, national policies, even individual policies should consider humans and their basic rights first, before any other considerations. I contend that the best way to understand and organize humanity is through integrative or inclusive reasoning, and anything outside this lead to human exploitation, marginalization, dehumanization of some section of the world, segregation and subjugation of human across the world due to the feelings of superiority and inferiority; civilized and uncivilized; developed and underdeveloped (or developing) and other exclusive terminologies that divide the humanity. Certainly, reason collapses in such situations. May I also suggest for the interconnectivity, interrelatedness and togetherness of all humans across the globe.

Science and scientific researches are meant for humans, not humans for science and scientific researches. Humans should be considered as subjects, not objects of research. They should be treated as ends, and not as a means to an end – but ends-in-themselves.

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