

SUBJECTIVISM AND OBJECTIVISM IN COSMIC EXISTENCE: A SOCIO- EPISTEMIC INQUIRY TOWARDS GLOBAL EXPANSION OF THOUGHT

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Abstract

Some scholars uphold universal objectivism and denigrate subjective roles. This raises the question of whether objectivism is totally independent of human subjective reasoning. This paper analytically determines the cradle, essence, dialectics, consequences and implication of subjectivism and objectivism in cosmic existence, as well as their nexus and philosophical foundation. The argument however extends to determining the veracity of existent absolute and objective truth, and whether human subjective stances create absolute existent truths, or whether those absolute truths exist and then human subjective processes in agreement rendered them objective and universal. The research finds that subjectivism and objectivism dependently exist in symbiosis. As such, subjective reasoning fashions, gives recognition and shape to objective existents. And these existents in turn inspire and guide subjective activities. As such, subjectivism and objectivism are inseparable ethical and epistemological positions characterized by the existential nature of one having an influence on the other. Yet, objective positions attain universal status and common understanding based on subjective conventions. The study therefore concludes that global education has to focus on achieving critical, innovative, skillful and dynamic population that can ensure objectivity towards a better world.

Keywords: Cosmic existence; Inquiry; Objectivism; Socio-epistemic; Subjectivism; Thought

Introduction

Subjectivism and objectivism are leading philosophical thoughts that underscore human knowledge. But, the argument of most scholars tends to uphold objectivism to the denigration of human subjective roles. However, a critical investigation shows that no objective position has been assumed, taken or defended without a subjective supposition or presupposition. And it is this subjective reflection that forms the ground of meaning and being of existent

realities and societal praxis. This means that the being of objectivism or any standard and the possibility of its definition denote the necessary existence of the subjective ground from, the ground on and the ground of its existence (Odimegwu, 2008). In congruence with this trend, Wiredu in Mbaegbu (2008) advances his two philosophical theses which state that “truth is nothing but opinion and “to be is to be known” (p.86). Alluding to this trend also, Bodunrin in Omoregbe (1985) opines that “philosophizing can also start from the human person (subjectivity). Indeed, man has within himself a richer source of philosophy, than the physical universe. For the marvels and the complexities of the human person far exceed those of the physical universe” (p.2). These mean that the being of every objective standard or reality is necessarily characterized by subjective consciousness which reflects in human cognition, reasoning, postulations and justifications. Objectivism therefore exists from subjective thoughts which showcases its substance and meaning, projects and defends its universal nature. This is why subjective reasoning remains the catalyst that unveils the being of objectivism and constitutes the propelling force behind objective inquiries, theory and praxis.

It therefore means that subjective suppositions contribute to the ground of objective existents and their meanings. For, should objectivism be viewed from the perspective of meaning, what calls to mind is the subjective platform or ground through which this meaning is cognized, interpreted and established. This therefore points to the fact that existence of objective standards or realities corroborate the subjective background that gives every objective reality, standard or knowledge its meaning and supports its existence. Within this context, it stands that even the societal standards; norms, ideologies and knowledge are human subjective creations that eventually gained objective and universal status. Because they are not beyond human subjective influences, objective knowledge continues to undergo critical transformation based on superior reasoning, findings and interpretations that appeal to the majority of humankind. In reference to this dialectics, Ogbu (1975) submits that, “every notion of change becomes an inevitable confrontation with tradition. Each generation leaves her foot print on the sands of time by confronting her traditional heritage and in that confrontation creates her own tradition. Thus, tradition is both inherited and created by any generation (p.53).

Despite these facts, empirical evidence shows that human persons do not think in a vacuum. As such, objective standards and truths in turn are raw materials of human subjective thoughts which inspire and shape subjective inquiries. Consequently, the argument in this discourse expands global thought on generated and real world as well as their symbiotic influences (Bohme, Childerhouse, Deakins and Towill, 2012).

Conceptual analysis

Plato once asserts that people argue because they do not understand the word being used in the first place (Oguejiofor, 2009). This assertion underlies the importance of philosophical explication, clarification and analysis of concepts to reveal the meanings lurking in words, and to ensure human understanding and knowledge ((Ezeugwu and Chinweuba, 2018). Since philosophical explication, clarification and analysis thrive in distinction, explicitness and creation of better insight into the meaning of words, there is need to clarify and analyse subjectivism and objectivism which are outstanding concepts in this discourse. Subjectivism is a philosophical doctrine which posits that knowledge of realities are created or shaped by human mind. As a theory, it holds that whatever the value is, it is there in virtue of the fact that a subject has a certain attitude for or against the object of value under certain circumstances.

There exist dual senses of subjectivism; the perceiving subject as a being and his thought processes visible in opinion and actions. As a thought, subjectivism encapsulates moral principles, standards, ideologies and precepts, which according to its proponents emanate from human attitudes, whims, intuition, inquiries, reasoning, preference and conventions. Subjectivism however makes people part of the world that engages in mutually constitutive objective social practices. Along this lane, proponents of subjectivism view humans and objects as dialectically interacting and making each other visible (Huizing, 2007). From these understanding, subjectivism also has to do with the influence of social background, personal commitments and reasoning in the process of knowledge acquisition (Stefanidou and Skordoulis, 2014).

Objectivism on the other hand is a philosophical thought that realities exist independent of the human mind. This thought denotes that the actual existence of external realities has no subjective influences. Indeed, objectivism presupposes that realities can be grasped but they are independent of the observer (Ratner,

2002). Rather, existent realities and facts influence and shape subjective views and practices. As such, objectivism alludes to the original condition of occurrences and realities as it depicts how something really occurred or what is actually the case. Thus, proponents of objectivism give a naturalistic analysis of value judgments, socio-political and ethical standards, precepts, as well as their meanings. Too, they tend to provide people with law-like pattern that influence their being in the world. This is more so as these proponents tends to align objectivism with natural forces acting out in the external world beyond human control and total comprehension.

Objectivism also means a factual approach to things; predicating on reasonable expectations and external signs of the act. It as well reflects a belief that the intentions of the agent should be certain and ascertainable from his words and conduct rather than from unexpressed intentions (Pavlina, 2015). Visible in the meaning of objectivism however are two senses; the perceived object and factualness in perception. Modin (1983) describes this later sense of objectivism as disposition of intellective knowledge to separate itself from objects and to recognize them as such.

Cradle of subjectivism and objectivism

The obvious nature, human wondering and critical probing of realities are the cradle of subjectivism and objectivism. For subjectivism has to do with individuals' probe of objective natural realities and problems through the power of reason. Based on this, Plato bequeathed to the world a philosophy with two dependent subjective and objective worlds. This is as he expresses humankind's subjective rational ability to apprehend the transcendental objects of the ideal world (Asiegbu, 2011). In this way, Plato in his doctrine of forms unveils further the obvious existence of subjectivism in the cosmic realm and universal objectivism in the ideal world (Stumpf, 1994).

Subjectivism fully emerged as a philosophical tradition in the twentieth century. This was out of dissatisfaction with objectivism that was generally adhered to in scientific enquiries to the disregard of subjective vital role. As such, Dilthey enunciates subjectivism and objectivism as inseparable connected dimensions in his articulation of cultural sciences. Thus, he argues that the key procedure in cultural sciences is a qualitative hermeneutic subjective interpretation of life expressions and realities (Ratner, 2002). Such hermeneutic interpretation

according to him requires that subjective researchers employ an active, sophisticated subjective and objective reasoning to comprehend life expressions and objective experiences. Indeed, Dilthey's thought on subjectivism and objectivism became a hermeneutic approach used by reformation Theologians to identify the true and original meaning of biblical texts (Ratner, 2002).

Furthermore, objective standards were also promulgated for diverse communities by subjective stakeholders and progenitors based on their environmental experiences. This is the origin of most cultural contents and traditions in diverse cultures of the world. Based on the popularity of these promulgators within their territory, their subjective standards eventual gained universal recognition within their social setting and became norms, traditions and standard of living. Thus, it stands that reasonableness of subjective ideas and the social response to them guarantees their objectivity.

Essence of subjectivism and objectivism

Subjectivism encapsulates individual activities which determine and is determined by the objective external world. As a philosophical doctrine, subjectivism truly points to the reality of individualism; stressing the inevitable role of the knowing subject (Pavlina, 2015). For subjectivists therefore; understanding, truth and meaning of objective realities are products of people's environmental encounter or individual mental process. This unveils the essence of subjectivism as an active part of rational inquiries and objective thinking. In this context, meaning is first meaning for someone or some people before it gains universal status or becomes an objective social practice. Thus, common or objective understanding evolves from the convention of the majority. And such convention is possible when the majority shares such meaning or attaches the same significance (like the originator) to the objective experience (Huizing, 2007). As such, subjective knowledge remains so until it becomes accepted by a wide range of other minds.

For instance, Copernicus, Kepler and Galileo in their heliocentric view of the universe taught the sun rather than the earth as the center of the universe (Russell, 2007). This view though objective in nature, remained subjective in the epoch of renaissance until more scientific findings confirmed its objectivity and gave it a universal status. Based on this nature, Zaliwski (2011) asserts that "information is relative to the observer and for the very reason of the way it is created it is

subjective” (p. 77). As such, removing subjective views surrounding objective phenomena, the phenomena will disappear. For based on its nature, subjectivism project cosmic orders and makes objectivism disappear or to appear better. It projects to the world what in fact is the product of individual minds thereby lacing beauty, existence or meaning unto realities and conceptions that may be already there independent of the subject.

It therefore stands that the nature of subjectivism extends to determination of what, why, how and degree of objective realities and standards. In other words, the subject makes one to see realities well; makes the value visible by directing certain attitude towards the general valuable object. The subject as well constitutes objective value by describing and adding interactional properties which are intersubjective meanings to object and desiring the object for its own sake, thereby making the value of the object to beam or lit up. Consequently, objectivism retains its worth as long as the subjective agent is actively present. Should this agent turn his attention to something else, the valuable object and the vivacity of objectivism will gradually obscure and may cease to exist in the active sense. It is therefore the subjective attitudes that constitute value and not merely the physical appearance or existence of the object. Based on this reality, Lakoff and Johnson (1980) aver that subjectivism stands for supplying an alternative account in which human experience and understanding instead of objective truth occupies central stage (p. X).

Nevertheless, objectivism encapsulates the structure of realities. For realities exist outside the mind and become real in the mind because they already exist. Thus, removing objective realities from the mind will leave the mind empty. This reality predicates on the fact that humans do not construct most realities but only lives to notice them; and their perception or non-cognition cannot change the real existence of these objects. Based on this, another essence of objectivism is visible in the fact that it separates people from the world. This is as the environment in this context is understood as consisting distinct objects that exist independent of human agency. As such, objectivists underestimate the active role people play in provision of meaning and enhancement of general acceptance of objective realities. This general acceptance thus forms part of the nature of subjectivism for it projects objectivism towards universal acceptance. For instance; rose flower is universally an objective token of mutual love because someone or subjective individuals in time and space projected such idea to that status.

However, knowledge in objectivism consists of representations abstracted from practice that are cognitively stored in human minds, and learning is perceived as absorbing objective information (Huizing, 2007). Indeed, objectivism is the embodiment of law-like knowledge that enhances people's functioning in the world. And it is directed towards the external aspects of understanding realities. Within its essence, objectivism bothers on facts, certain and true knowledge. It as well points at the reasonable expectations and the external signs of the act which gives clue to the nature of the act (Pavlina, 2015). As such, objectivism is synonymous with clarity, precision, verifiable, scientific, true and valid knowledge (Mondin 1983). Hence, the realists ontologically conceive objectivism as the true existence of objects and phenomena independent of the observer. Indeed, its nature also includes its opposition to subjectivism (Stefanidou and Skordoulis, 2014).

Subjectivism in nexus with objectivism

Subjectivism and objectivism are connected and they mutually influence each other. Within this connection, subjective individuals bestow values, usefulness and meanings on objects of experience. This is why Eboh (1995) advances that most values making up the substance of objective realities are constituted by subjective individuals and the conditions surrounding their perceptions. Kant resonates this process; submitting that the self-senses an object, remembers its characteristics, and imposes upon it the forms of space and time and the category of cause and effect (Stumpf, 1994). Thus, some of the perceived values and properties of objects are located in the individuals whose attitudes and conditions bestow values on the object of their attention. On the other hand, individual mental processes visible in human enthusiasm, inquiries, imagination, reflection, creativity, innovation, intersubjective learning, development of knowledge or further subjective processes are stirred by objective experiences. Sequel to this, objective realities cannot have meaning without the role of subjective individuals who will also lack materials for thought without objective realities. For human subjective faculties of perception and thinking give the raw data of experience a formidable meaning and usefulness.

As such, objectivism premises on individuals' perception, cognition and communication whereas subjectivism relies on objective realities to function. And objective findings are individual accomplishments which are defined in subjective terms, but promoted for public or social acceptance where its objectivity is

accorded (Longino, 1990). Yet, public acceptance of objective realities still gives rise to subjective transformative criticisms that further enhances objectivity. The possibility of criticism thus guarantees subjective preferences either from an individual or from the community, and provides a means for monitoring and assessing both subjective and objective influences in the formation of human knowledge (Longino, 1990). Thus, objectivism derives from intersubjective agreement between members of the community, and this agreement is the result of the critical transformation of the objective knowledge in question. Hence, to be objective or to tell the truth is to participate actively in a set of social conventions, to play by the rules within a given tradition of social practices and more so, to be scientific (Gergen, 2001).

At the subjective level, human knowledge is in potency and it attains actualization once it becomes objective. Thus, objective knowledge begins from subjective background where active and sophisticated subjective processes such as perception, analytic reasoning, synthetic reasoning, logical deduction, hermeneutics and the distinction of substances from appearances are in play. Apart from these, subjective references are cited in determining objective facts (Ejeh, 2012). This means that subjectivism and objectivism intermeddle in human existence as there is a direct link between the thinking subject and the real thing (Chinweuba and Ezeugwu, 2016). More so, subjectivity guides inquiries from the choice of human recognition of a reality or knowledge to be studied. It also guides personal understanding, assumptions, selections and interpretations which come to bear in the determination of objective data and realities.

From all these, one can draw that subjective postulations and objective realities act as checks and balances; controlling, shaping and maximizing human knowledge. Yet, the observer is an active agent in this union; for his values, thinking and understanding define and enhance comprehension of the realities in the universe (Ratner, 2002). Objective existents may exist beyond the subjective individuals, yet they can never be known as they really are or have a meaning, except when such meaning is given from subjective human reasoning. This is why Gergen (2001) reiterates Berkeley and Hume's arguments that there is no means of declaring that the world is out there or that it is objective except when it is done subjectively. This means that truth and objectivity also denote congruence with individuals and do not dwell in a world beyond the individual and his environment.

Besides, some objective standards like knowledge, creed and ideology are purely subjective contributions of outstanding individuals. For instance, Christian

doctrine of Divine equality and consubstantiality of God the son (Jesus Christ) with God the father, was once subjective theological opinion of St. Athanasius (297-373) that gained objective acceptance in the council of Nicaea in 325 AD (Rengers, 2000; Thomas, 1993). Again, the philosophical method of hermeneutics was a subjective postulation of Dilthey (Ratner, 2002). Today, the method has gained universal acceptance among researchers. It is therefore the individuality of the research that makes it subjective, and it accounts for the production of objective knowledge (Lederman and Abd-el Khalick, 2002). As such, there is hardly any absolute objective inquiry, observation, evaluation of new evidence, finding and conclusion. For objective knowledge is greatly controlled by personal influences; beliefs and previous knowledge, and will always require personal or subjective clarifications (Lederman, 2007). Therefore, subjectivism and objectivism share a complementarity which gives a concept or reality the required richness and dynamism (Wenger, 1998).

The dialectics of subjectivism and objectivism

Characterizing subjective and objective meddling is consistent philosophical dialectics that give rise to new thoughts in both sides. The two epistemological stands therefore produce some synthesis replete with meaning, understanding and usefulness to the rational minds. As such, universal understanding, truth and meaning do not reside in individuals or objects, but are dialectically constructed through individual reasoning influenced by environmental realities (Huizing, 2007). Here, existent realities acts as thesis with its raw materials for thought, while individual psychic processes act on these materials to produce new subjective and objective knowledge. Eboh (1995) concurs to this process advancing that in dialectics, realities supply the necessity which is subjectively and objectively interpreted to produce a universal knowledge.

Similar dialectical process also applies to values and properties of objective realities, which are interpretatively cognized through the meddling of individuals with the objective realities and standards. It therefore means that to have a constitutive attitude towards an object is to engage in dialectics which produces a better knowledge (Rabinowicz and Ronnow-Rasmussen, 2000). For subjective consciousness unravels the meanings and truths lurking in objective realities. As such, subjective consciousness of an object and its value constitutes its worth (Santayana, 1922). Consequently, Millar and Driver (1987) view knowledge as personally and socially constructed rather than objective and revealed, and

theories as provisional rather than absolute. It is therefore absurd to assume that the natural world is completely objective; existing independent of the searching individual, and immune to human subjective influences (Mccomas, Clough and Almazroa, 2002).

The role of the human person in subjectivism and objectivism

Subjective and objective ideas do not stem from a vacuum, but from human agents. Human persons are therefore the dynamic center, tie or connection of the processes of subjectivism and objectivism. This is as subjective thoughts are evolved and managed by individual human being. And it is some of these individual thoughts that make up what the world view as objective thoughts. Even when the contents of objective thoughts revolve around the global environment and non-human factors like inanimate objects, species of plants and animals, it is still the individual human agents that recognize the need for these beings to form part of global objective discussion.

Even in the ambience of science, the individual human person also plays outstanding roles in the formation of plausible models, facts and knowledge. This is as individual scientist necessarily displays some personal attitudes, styles and assumptions in his observations, experimentations and findings. Individual scientist also pays allegiance to previous subjective paradigm or works, which at the moment serves as research guiding knowledge. And individual subjective stands are also used to challenge or support the objectivity of a research processes, findings and products.

Consequences of subjective base of objective thoughts

Among the conspicuous consequences of subjective content of objective thoughts is the fact that individual thoughts of influential people hold sway. Such subjective thoughts as visible in western objective thought and tradition is presently in control of the mind of the larger population of the world. This is as such thoughts are the contents of various educational curricula in diverse nations of the world where western influence or hegemony has extended. In line with this reality, Ulrich (2004) affirms that even the guiding forces behind the objective resolution of United Nations or its security council are largely the subjective reflections and postulations of individual western classical thinkers like Adam Smith, Alexis de Tocqueville, John Dewey, Immanuel Kant, Goethe, Herder, Humboldt, Nietzsche,

Marx, Simmel, etc. And at the level of nations, the citizenry are controlled and governed by subjective acclaimed objective opinions, which underscore various government strategies and policies. For instance, the present idea of Fulani tribal domination through governance and herdsmen invasion/conquest (and islamization) of southern Nigeria are subjective opinions of few northern Nigerian Muslim extremists. And the idea of rebranding Nigeria during the time of Professor Dora Akunyili as Minister of Information in President Goodluck Jonathan's administration was the subjective coinage of Prof. Ike Nwosu of University of Nigeria, Enugu Campus.

Meanwhile, the subjective contents of objective opinions have polarized peoples and nations, and enhance cosmic destabilizing factors. This is more so as these subjective contents are at times replete with opposite and conflicting thoughts. As such, various kinds of rivalry characterize diverse individuals and groups within the universe. This polarity often results to tension that consistently escalates; leading to lasting conflicts in diverse countries of the world. Subjective contents of objective thoughts have also changed the socio-political and historical nature of the world as well as the status of various individuals and nations. For instance; it paves way for multiple loyalties of various nations and peoples to the originators of diverse ideas that make up their cherished objective thoughts. Subjectivism therefore leads to spread of various transnational lifestyles and awareness of non-state political actors; such as intellectuals, minority groups, etc and their rights, needs, practices and existence. And it is through subjective postulations that the presences of these non-state actors find greater expression and are accommodated in global politics, policies and strategies.

In addition to these, the hidden presence of other non-state actors such as refugees, migrants, asylum seekers, species of animals and plants, geographies, atmospheric conditions, natural disasters, etc also find greater expression through subjective postulations that culminate in objective policies. Consequently, the voices of these non-state actors are today central in cosmopolitics; and their impacts and existence in many ways shape the trend of global decisions and events. Along this line, there is presently a significant shift from humanism to post humanism in the understanding of the universe and cosmopolitics.

Implication of the argument

The connection of subjectivism and objectivism in cosmic existence has significant implication for human societies. Since human persons are the fulcrum of subjective and objective processes, it implies that focus should be on sound training of individual citizens on critical thinking, dynamic and rational reasoning, creativity, innovation, skillfulness and problem solving. This training however calls for deep philosophic education which has that capacity to influence human thought processes and products with essential tools of criticality, consistency, logicity, comprehensiveness, profundity, and coherence (Chinweuba, 2018). Philosophic education therefore fosters human possession of that critically penetrating and illuminating qualities needed for determination of truth and reduction of error in developing subjective thoughts that culminate into objective standards. It thus *drives people away from psychic insufficiency, mere verbal solutions, bad apriori absolutes, and turns them towards rational abstraction, concreteness, adequacy, action, facts and openness to positive change as against dogma, artificiality and pretence (William, 1925).*

Philosophic education not only completes the human person with stimulation of psychic thinking faculties, it also inculcates academic openness and systematic abilities necessary for formulation of rational subjective and objective thoughts. As such, philosophic education is a means of altering *human modes of thoughts, inculcating sense of value, remolding of human societies and improving the lot of mankind.* In these ways, it further frees people from parochial thoughts and traditions, and imbues them with open mind towards diverse cultural values and practices in the world.

Indeed, philosophic education is globally reliable for positive change and productivity. For, when compared to other disciplines, philosophy consists of rigorous dynamic logical studies that privileges reason as its sole tool rather than orthodoxy and instinctive tendencies through which many people presently interpret the world and existential realities. More so, philosophy constitutes the development of the human person through its training of human mind to see things critically and seek the meaning and intelligibility of things (Omoregbe, 2011). Thus, contemporary philosophic education is equivalent to being rational, and of all the attributes bestowed on humankind; none surpasses rationality (Chinweuba, 2019). Rationality as synonymous with and characterizing philosophic education depicts academic openness and man's ability to think differently and proactively; a positive intent to galvanize available means to desired and approved ends; an intent that is backed by qualities of efficiency,

impersonality, objectivity and neutrality (Chinweuba, 2019). Thus, this mega-character of philosophic education fosters a logical movement beyond empirical investigations in the search for answers to cosmic predicament. For empirical investigations as characterizing science only produce truths which are valid in the realm of experience. But through the power of reason, Philosophic education produces results which are universally valid and sound in the realm of experience and beyond (Chinweuba, 2019). Hence, Plato (1997) in his *Phaedo* describes philosophy as “the noblest and greatest of art” (Agbanusi, 2011, p. 82), and adds in his *Republic* that for harmony and sustainable development to prevail in the world, Philosophers must be kings or Kings and potentates must be Philosophers. Here lies the great need to adequately insert relevant philosophical courses in every academic department.

The philosophical basis of the argument

Subjectivism and objectivism are leading epistemological and ethical polarities with long philosophical tradition. Their connection resonates in the philosophical teachings of Protagoras (sophist) who was among the great spokesmen of Greek enlightenment (Blackburn, 2005). Capturing this connection, Protagoras concludes that “man is the measure of all things, of the things that are, that they are, and of the things that are not, that they are not” (Stumpf, 1994, p. 32). This assertion simply points at the subjective core of human knowledge and its relation to what we term objective. Protagoras did not deny objective knowledge but echoes the importance of subjective human capacities in attaining it. Moreover, Trasymachus (sophist) in his philosophical discourse was bent on interpreting justice as one of the objective practices in human society. He regards justice as the interest of the stronger, society’s ruling class and stakeholders who believe that “might is right” (Stumpf, 1994, p. 34).

Indeed, Socrates upholds human subjective contributions to the understanding of that which is objective. Hence, he opines that knowledge has to do with the mental power of the individuals to discover in facts the abiding elements that remain after the facts disappear (Stumpf, 1994). However, Plato gives more ground to subjectivism and objectivism in his theory of knowledge and doctrine of forms or ideas. This is as he taught subjective realities in the cosmic realm as copious perceptions of the objective forms in the ideal world (Stumpf, 1994). Along this lane, Plato teaches that subjective individuals have roles to play in discovery of objective realities and their real forms in the ideal world. This, according to him,

is possible through sound education which is a process of reminiscence; dialectics which involves mental abstraction of essence of things that leads to discovery of relations of knowledge; and art of desire which leads people step by step from mere object to beautiful thought and eventually to the very essence of a thing itself (Stumpf, 1994).

When Kant writes about categorical imperative in his *Critique of pure reason*, he was referring to objective morality which is conventional among people (Onwubiko, 1991). Thus, objective morality according to Kant bothers on truth and goodness which transcends and judges all cultures based on human convention. By being conventional, Kant alludes to causal subjective role of humans in instituting objective practices which is an exercise of their moral freedom and sense of moral duty. For Kant still, certain events are products of necessity but are cognized and made meaningful through subjective intellectual exercises. As such, subjective minds transform the raw data given to our senses into a coherent and related set of elements, to ensure human unified grasp of the world and a unity of experience (Stumpf, 1994).

Adding to this glaring union of subjectivism and objectivism in Kant, Habermas argues that objective stand is always an open consensus. In other words, it is dialogical in order to remain useful in the changing human society (Chinweuba, 2017). In the contemporary epoch, Longino (1990) champions the doctrine of subjectivism and objectivism as pertains to scientific knowledge. She argues that the possibility of criticism does not totally eliminate subjective preferences either from an individual or from a community's practice of science. It rather provides a means for monitoring and assessing its influence in the formation of scientific knowledge (Longino, 1990). In other words, Longino (1990) taught that the objectivity of science derives from intersubjective agreement between the members of a scientific community, which is the result of critical transformation of scientific knowledge and the self-correcting character of science through continuous testing.

Conclusion

Subjectivism and objectivism are ethical and epistemological trends associated with knowledge, realities and their processes. There exists a subjective character in every process that eventually attains objective status (Stefanidou and Skordoulis, 2014). Indeed, subjectivity and objectivity influence each other as

humans tend to arrive at certain knowledge of realities. Thus, even science which claims high objectivity does not escape this symbiotic influence. This is as scientific processes involve individuals with subjective orientations, assumptions, inclinations and life dispositions. In this process, these individuals tend to decrease subjective impartiality and bias in their practices. Hence, Nozick (2001) brings our attention to the fact that science will only be objective when no extraneous factor diverts it from accurately finding out the truth. It therefore stands that subjectivism gears towards understanding of the internal aspects of objective realities. This understanding is motivated by the awareness that truth and meaning are relative to the cultural and physical context people live in as well as to their mental frameworks of how the world functions (Putnam, 1983).

Subjectivism therefore comprises of meaning that is entirely private but replete with potential to attain universal objectivity. At the primary level of such meaning, each individual understanding could be referred to as truth. Truth and true knowledge therefore largely depend on how people experientially understand their worlds, and this is again dependent on what people find meaningful, important and significant to their lives and not solely on the existent objective knowledge. It is as well dependent on people's imagination, intuition, emotion, values, beliefs, experiences, ambitions, interactions and negotiations (Huizing, 2007). The reality of subjectivism and objectivism therefore showcase the place of natural realities in cosmic knowledge as well as the active role of the individual human persons in shaping the environment.

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