Volume 3 Issue 2, December 2024

Philosophy: The First Science

Bimalendra Rai*

Article Type: *Research Article*

MA Graduate, Kathmandu Model College, Tribhuvan University, Nepal

Received:13 September 2024; Revised: 29 October 2024; Accepted: 18 November 2024

**Corresponding email: nrbimrai831@gmail.com* *ISSN: 2976-1204 (Print), 2976–131X (Online)*

Abstract

There is a bifurcation between philosophy and science: a derogative word, impractical and dead discipline; and a laudatory term for objectivity, and utmost necessity of the modern world respectively. Many articles highlight higher paying jobs and enrollment in STEM fields indicating it has a solely existing discipline for a long; however, philosophy has made science possible to exist, including language and communication, a lineage. This paper shows before science, philosophy came into play with objectivity facts; and applications, meaning philosophy was the first science. The fallacy of science as empirical and superior for its attainability measurement is countered through backings. The rebuttals and qualifiers expose such fallacy, failure of Newtonian science (three-body problems), and quantum emersion, for instance, break its objectivity and truth; which occur is the interplay of time and relevance like philosophy; however, unlike pure science, philosophy holds its ground firm for more than two millennia. The ether of philosophy, unlike science, goes beyond stating reality or truth, rather for a much larger implication, to seek. Thus, science is the ripest of the ripe and most delicious of the delicious fruit of philosophy.

Keywords: Ethics, Friedrich Nietzsche, Newtonian science, philosophy, poetry, quantum

DOI: https://doi.org/10.3126/idjina.v3i2.73215

Introduction

When there was no discipline to promote curiosity and truth-seeking, philosophy came into play, which later on became important to many fields of knowledge including science. Philosophers like Thales (around the 6th century BCE) asked questions about the cosmos, existence, reality, and the nature of knowledge. Their ether to explore knowledge establishes philosophy as the beginning of science as there was only quest and question to play around with, without laboratories or theories. As science is now prevailing in that field and STEM fields have seen a steady increment in enrollment, philosophy is now looked at with a derogatory lens. To address the rising numbers and interest, the articles' publication too has been increased. An article published in 2020 in the International Journal of STEM Education supports the development of the field internationally from 2000 to 2018, especially over the past 10 years (Li et al.). And Nepal has only increased its number in terms of declining and sabotaging the humanities faculty. For instance, Aarati Baral writes not only the shocked mindset of people when they find someone's decision to study humanities and social sciences (HSS) but also about biases in higher funding for science and technology (Baral). Furthermore, people think HSS does not lead to better career options and a practical job market, we are weighing things on the wrong scale and forcing people to believe in the worthlessness of humanities subjects (Poudyal).

The foremost thing is that science is new in a field, which is why Jessie Bernard writes, "Science cannot make our decision for us...science is young; give it time" (Bernard 583). Philosophy, the first science is a beam of white light, for instance, and the band of seven colors is science. Science as empiricism rose as the modern disciplines like specialization, professionalization, and legitimatization (The Rise of The Modern 30). Before the evidence and sensory inputs of science, there existed questions about the existence, and ethics of philosophy. For this analogy, Arthur Schopenhauer's definition of 'genius' and 'talent' is important to understand. She who says the answer existed without question, is a 'talent'. But she who says the question existed even without the answer, is a 'genius'. Indeed, we can assume that there is an answer everywhere for every question the mere existence without existing, which is to say the answer itself doesn't matter unless there is a question. Hindu belief says the universe inherits knowledge and it is through meditation we can grasp it by asking the right questions, which comply with the 'talent' and 'genus', complying with the latter one. The assertion of truth or reality of science thus becomes irrelevant without philosophy's essence of seeking. This perspective resonates with the scientific endeavor of uncovering truths. Just as meditation allows individuals to access deeper layers of understanding, scientific inquiry requires a philosophical mindset to interpret abstract concepts and to heed the wavelengths of reality.

The relevance of the given analogy is with the scientific intonation like what came first, egg or hen? "People still debate that!", exclaims Neil de Grasse Tyson: "It is already proven that egg came first which was laid not by a chicken" (Genius Science). The Guardian writes, "egg is 600 million years old" (Howard). The crux of these analogies or in the more literary terms

conceits is that philosophy began with the questions, those questions were not the ones that could be grasped by the senses like empirical science does. For what is already known then there should exist no questions and where there is a question then there should exist an answer. And philosophy saw the questions first, whereas science knew the answer later on along with 'what', 'how', and 'why'. Just because a mother is old, does not mean she is ugly, and if she is, it only means she passed down her beauty to her descendants with refinement. The deterioration of philosophy hence is only for evolution rather than disintegration.

The Philosophers, Scholars, Authors, and Critics: The Rebuttals, Qualifiers, and Data

Emmanuel Levinas is the philosopher of ethics and his essential thesis "Ethics is First Philosophy" emphasizes the ethical dimensions of human relationships as a primary concern of philosophical inquiry (Levinas viii). This indicates that before delving into empirical investigations, one must engage with the ethical implications of knowledge and existence: 'What?', what is wrong, and what is right? Levinas suggests that our interactions with others and the ethical responsibilities we bear towards them are fundamental philosophical concerns that must precede scientific exploration. This prioritization of ethics helps inform scientific practice by grounding it in a moral framework that fosters responsibility and accountability 'how', how do we say and do?

Percy Bysshe in his essay "A Defense of Poetry," Shelley, a poet, articulates the essential role of imagination in the human experience. Shelley argues that poetry embodies the imaginative faculties that drive the pursuit of knowledge (Shelley 121). He contends that poetry serves as a means of comprehending the world, offering insights that might elude empirical scrutiny. According to Shelley, the poet's ability to articulate profound truths through imaginative language serves as a model for scientific inquiry. This interplay between imagination and empirical investigation reveals the intricate relationship between the two disciplines. Furthermore, he writes that they are unrecognized legislators. How ironic that before the law there were the legislators who thought upon much that was not; their rights, constitution, etc., and more on which were a little their; customs and value! They made laws foregrounding the existing customs and values or ethics, with changes on them and inventions in them.

Like Shelley, I. A. Richards writes, "Pseudo-statement . . . justified entirely by its effect in releasing or organizing our impulses and attitudes . . .; a statement, on the other hand, is justified by its truth . . . with the fact to which it points." (qtd. in S. W. Howle 29). He meant that science makes a statement, and poetry makes a pseudo-statement. In this regard, Gerald Graff writes: "the factual observation-statements of science... a 'myth" (Graff 85). All these correlates with Albert Einstein's "Imagination is greater than education." It is because creativity has no boundaries, and unlimited sources are there to get inspired and be knowledge-driven. What once was a myth or legend in literature and religion, like in

Hinduism, is now reality; what divine was, is now reality, and what magic was, is now science. The Puranas' time travel and teleportation, not with the same denotation as of today though, have become a reality. "So, into the future, yes!" says Brian Cox when asked if time travel is possible (the science fact). Not only that, scientists have made teleportation possible in a quantum world (NSF). Unlike Laxmi Prasad Devkota's "Lunatics" (I see sounds/I hear sight), now we all can hear the pictures and see the sound. From the image, we can now extract sound, and through vibration and frequency, we can see what sound looks like. And those who are color blind now can see the colors with the audible frequency that differentiates the colors. Neil Harbisson says, “I hear the color” (TEDx Talks). What Devkota wrote in poetry now has come to life through science.

Subsequently, men's reality and freedom, by Fyodor Dostoevsky and Noam Chomsky, respectively, help to clarify how philosophy begot science. Dostoevsky said that to make prisoners not escape, they shouldn't know they are in prison. He talked of reality, the reality of the uninformed, where they do not know that their reality is the imposed perception of others. Chomsky wrote, allow them the freedom in the limited spectrum. Make them feel that they inherit freedom by not letting them know that their freedom is given under certain circumstances. Freedom does not mean liberty. And someone who is uninformed and lacks liberty, fanatics than they are, or dogmatic in a more literal sense. The herd goes where they are driven; they see the perspective, not the truth, as said by Friedrich Nietzsche. Some philosophers, like Bertrand Russell and Karl Marx, advocated for ideology and principles, not fanaticism or dogmatism, where damnation is inevitable. The psychological game, "Mafia," or "Werewolf," invented by Dmitry Davidoff, shows how the few informed people can overrule the majority of those who are uninformed (triggered). Information is key to success, and those who manipulate it have psychological advantages over the masses. All in all, the greatness that science has achieved is that it never became fanatical or dogmatic; it modifies itself over time. The existing information is challenged and will be challenged, for science is not a herd. Even if there is manipulation, like adding catalysts or changes in subatomic particles, then that would be for control, but for free, so that the access of information becomes possible.

The Insertion: Claim

This should eradicate the preoccupied, rote, and often patronizing assertion that philosophy is merely a set of abstract concepts; rather, it actively shapes how we understand and engage with the world. It delves into the ‘why’ beyond the observable phenomena that science seeks to explain. Not only their interconnectedness but also philosophy's driving wisdom tendency suggests that an appreciation for philosophical inquiry is crucial for anyone attempting to grasp the full implications of scientific discoveries. The use of ‘what’ in What is life? then what is an atom? show philosophy as the first science and its rationalism and ethics shaped the path for science to emerge from the ashes of philosophy, if one may say. It is that philosophers ask questions that often lie beyond empirical validation, exploring concepts of morality, consciousness, and existence. Unlike scientific inquiries, these inquiries may not yield measurable results but play an essential role in forming the context within which scientific inquiries occur, as philosophy is eternal.

The Interplay: More Rebuttals

The poem "In Broken Images" by Robert Graves is more than relevant here: "When the fact fails him, he questions his senses/When the fact fails me, I approve my senses" (Graves, lines 9-10). This not merely talks about the flaws of the scientific perception but also its limitations. Philosophy is not to justify that it has found the truth or is truth, even has a great judgment rather, rather "life advancing, life-preserving" (Nietzsche 13). Neither did Foucault nor Lyotard (Barker 47). This opens the door for science to explore beyond and limit of both philosophy and science itself. Like someone's limit is someone's starting, as it should be.

The last two lines "He in a new confusion of his understanding/I in a new understanding of my confusion" (lines 13-14) show the blunder that one makes while assuming the reality or fact which is based on the empirical observation. The aspect of philosophy is abstract, which is no different from that of science itself, as theoretical science and quantum mechanics are beyond Newtonian and Modern science where the known fundamental laws of physics and the universe contradict, so the abstract is not that abstract. It took more than 200 years until Albert Einstein came up with his theory of general relativity to solve the three-body problem faced by Sir Isaac Newton, where gravity is surpassed by the fabric of space and time. And later Max Plank, Neils Bohr, and Werner Heisenberg establish quantum physics. From the dualistic nature of light to discrete particles to the orbital of sub-atomic particles to black holes, what we have discovered and postulated seeks further questions. We had to develop another field of science within science to justify the tinniest entity to the biggest entity.

The Ignition: Warrant

Philosophy encourages us to raise questions about such underlying assumptions of scientific discoveries and to think critically about the implications of those discoveries. For instance, Greek philosophers, such as Socrates, Plato, and Aristotle were not only the first philosophers but also the first scientists, as they sought to understand the natural world through observation and reasoning. Their inquiries laid the groundwork for the scientific method, which continues to guide contemporary scientific practice, whether that is genetic research, nuclear politics, or climate change debate. The literary works on dystopia and apocalypse have made not only the scientists but the whole world think more responsibly. Rowland Hughes and Pat Wheeler write, "... true that climate change is most commonly... seems to provide the most compelling and persuasive means of persuading its audience" (Hughes and Wheeler 2). The new term "cli-fi" shows the proliferation of climate change (2). Either Dr. *Faustus Frankenstein* and *Never Let Me Go*, raised the issues of accountability and ethics.

Philosophy, thus, is not merely a passive pursuit, as many people believe; it actively informs our understanding of reality and guides scientific inquiry. There are performative aspects of philosophy, put Wittgenstein and J. L. Austin in their speech act theory (qtd. in Barker 15). The ethical considerations surrounding scientific experimentation and technological advancements are deeply rooted in philosophical discourse. As we have grappled with the

implications of emerging technologies, it becomes increasingly clear that philosophical inquiry is essential for navigating the complexities of modern life. The challenges we face be it in the realms of climate change, artificial intelligence, or bioethics demand a philosophical perspective that goes beyond empirical data, values, societal implications, and ethical responsibilities. One of the implications is that cloning is limited to only the scientific community and within that only limited to breeding purposes. If done besides those areas, it is punishable. Recently, an 81-year-old US man was sentenced to six months in jail because he cloned his sheep (Associate Press). Science playing trumpet of philosophy.

Socrates, on the one hand, emphasized the importance of dialogue and questioning in the pursuit of knowledge, urging individuals, also called the Socratic method, to examine their beliefs critically. Plato, on the other hand, through his allegory of the cave, illustrates the distinction between the world of appearances and the world of forms, suggesting that philosophical inquiry enables individuals to attain a higher understanding of reality. Aristotle, often regarded as the father of empiricism, advanced the systematic study of nature, laying the groundwork for future scientific inquiry. The Socratic method, for instance, in which self-inquiry and assessment are the right and valid questions themselves give the right and valid answer, is used in medical science to understand the implications of medication and surgery; likewise, the lawyers use this method to counter the anticipated objections of the opposing prosecution, which both, by the way, are one of the highest paid jobs. So, to say that humanities, or particularly philosophy has little or no career is to say that humans are immortal. Nonetheless, philosophy is to explore, to explore is to be lost, but actually, it is to be found that comparison and likeness bring more precision than only being bound and freed. This brings meaning and freshness to that loss, not the confusion and dilemma. How obvious then it becomes that the ripest and the sweetest fruit of philosophy is science, not from the ashes but rather from the strong roots of philosophy that science endures; otherwise, science will lose its heritage.

Simple Sophistication: More Rebuttals and Data

However, we should always be aware that it is not always that only the father has lineage, the son too has the bloodline to continue: of his father, of his own. For instance, the son further inherits his genes from his son, as said by William Wordsworth: "The child is the father of the man" in "My Heart Leaps Up" (Wordsworth, line 7). The father's history is written by the son. The analogy of Prithvi Narayan Shah's unification campaign in 1769 (qtd. in Rabi Raj Thapa 61) fits well here as Bahadur Shah, one of his sons, further successfully extended the territory to the far-west and helped in the unification campaign of Nepal. Then it is not difficult to see that the question of 'why' comes after 'how', and 'what' as the question is raised to go further from the bound. Without how and what there is no relevance of why, sometimes non-comprehensible. But does that mean which is irrelevant and non-comprehensible mean they do not exist? If that is the argument, then what about time? It makes thing exists but it could not exist without coordinates, and the ones who know Einstein's theory of relativity know that even time isn't absolute. Wordsworth, for instance, has to meet Shakespeare

then the question is neither of how or what or why but it is of where the coordinates are; it is in Dhapasi at her house. To say that, hence, only after philosophy, science came is not wrong. The questions of science or science itself may have existed before philosophy, but, as discussed above, what there was, was a mind conscious and conscience, that tried to see the unheard and hear the image; beyond limit, beyond boundaries.

Being the first, what philosophy explicitly has made science robust never to be dismantled by the questions, as right questions are the half answers themselves if dismantled properly. Never stop asking the questions no matter how much absurd it may sound. Throughout history, both philosophers and scientists have known their limitations, yet never gave up hope on progress, no matter how trivial or small it was. They never stopped when came to this why because it was never about the answer of why but of the curious nature of the human race and dynamics we wanted to continue. Like Rene Descartes' "cogito ergo sum" the existence is in to think. Likewise, a lot of profound astrophysicists like Neil deGrasse Tyson and theoretical physicist Michio Kaku neither claimed they knew the answer nor pretended; they acknowledged their limitations. Both are positive that one day they will find the answer to "Big Bang", "dimension", "string theory", etc. "Math is the language of the universe," said Neil de Grasse Tyson, however, that language too has the unsolved, un-decoded code, not because it is too vague but too complicated, which is an inherited property of philosophy. For instance, Piergiorgio Odifreddi, an Italian mathematician, in The Mathematical Century: The 30 Greatest Problems of the Last 100 Years has shown some of the oldest unsolved problems in mathematics, dating back to 2000 years. He terms that as "Open Problems" in CHAPTER 5. The progress we have achieved and the success that we have made first came with the philosophers. They asked what was there before the "Big Bang"? and what was there before God? How did that happen? and how did it come? The ether of philosophy to go beyond and bound, thus has made philosophy the first science. And for the "why" it is like "limit Θ−>0", we are close enough but still far enough.

Critical Discussion

Amalgamation: The Analogy

Hitherto all these might have created confusion, which is a good sign because dilemma and confusion lead to more certainty. It is not just casually philosophers saying trust those who say they are searching for the truth and doubt at every cost who claim they have found the truth, ... founded on the premise that conceptual and empirical truth can be discovered (47). Subsequently, the question then becomes irrelevant whether there is an answer or not, as introduced in the introduction, rather see where no one else could see what the coordinates, a perfect analogy of Schopenhauer's genius. The athlete who crosses the finishing line before any other is the first (winner), determined by the coordinates where and when not the mere existence. Any athlete's existence, including the first, would never matter without it. So, it is coordinated that gives positionality to existence.

It is not unnoticeable that some people claim and advocate science being superior to philosophy as the former is more objective and the subjective, the latter is. The reference to the coordinates has been discussed for this instance. It might be because STEM education is often justified by its direct applicability to job markets and technological advancements that the superiority of science came. But many scientists like Kuhn and Giddens write Barker, say otherwise, "and only school textbooks say so" (50). This trend raises critical questions about the value of humanities and the philosophical underpinnings of scientific thought. However, this singular focus can lead to a neglect of the humanities, which offer essential insights into human nature, culture, and ethical considerations. They provide the foundational knowledge and ethical considerations that are necessary for a comprehensive understanding of science.

Dark Matter: The Subjects of Philosophy

Science may present facts, but philosophy engages with their implications, ensuring that scientific endeavors remain aligned with human values and ethical principles, otherwise, the same higher-paid professionals should not hesitate to say that majority of the countries, like the United States of America, that slavery was great and so it should continue again, or the Nazis, in the recent history, killed millions of Jews so we should bring back the charm of Hitler. But will they? Not, either due to ethical concerns or the guilt or the intolerance of the people. Either way, they know that those were a crime, inhumane. The superiority of science, thus is moonshine. Science emerged strong from the roots of philosophy and germinated from its fruit. Where there is no denial while scientific knowledge offers concrete data and findings, it is important to acknowledge that science alone is but a mere picture that claims reality. The necessity of a lens through which we can understand these data points, particularly in relation, especially to language and communication cannot be voided.

Consequently, philosophy is as scientific as science or even more; science is more subjective than philosophy itself is. The claim of science as objective fails to cater the some of the experiments. Double slit experiment/ wave-particle duality, on one hand, shows that the light or electron acts as a wave, and particle, on the other hand. And there we have the uncertainty principle, the position and velocity of an object cannot both be measured exactly. Uncertain and ambiguous like philosophy, if not more. The change and rate of chemical reaction, and formation of different elements say a lot. The definition element as the purest substance that cannot be built by any chemical means doesn't seem gibberish as scientists have created many new elements in the laboratory and all the periodic tables are now fulfilled. The unresolved question besides "Big Bang" is "energy". The unfathomable definition after an element is of this energy, its law of conservation is that neither be created nor be destroyed but changes its form from one to another. On one hand, Hydrogen is converted into Helium, the lighter element into heaver, due to nuclear fusion; on the other hand, Uranium is split into Krypton, due to nuclear fission. No one has seen the electron yet its assumption has led to many postulations and innovations.

Dark Energy: The Values of Philosophy

Hence, what is fascinating is that philosophy despite being bluntly called subjective, mostly held it ground no matter under what conditions and circumstances, reigning supreme against science. The philosophers held tight to their moral ground for their beliefs and principles. From Anglo-Saxon Paganism to the Mediaeval knights (the Crusaders) to the colonial power to the genocide to the extremists, they were loyal to the monarch or sovereign and died defending their beliefs. That is why Immanuel Kant said, "If the truth shall kill them, let them die". Indeed, they died for honesty, and love, and killed for love, for their ideology, and their sworn oath; for glory and vain. The timeline reaches back to the millennium. The subjective has become more objective than the objective itself has ever been. Unlike philosophy, the chain of reaction is uncontrollable, if not very unpredictable, but philosophy has an unshakable shackle. So claimed superiority and objective nature are falsified by the scientists themselves. Their credibility cannot be subjugated by the philosophers.

Moreover, philosophy is not only about the question but also a part of communication. It serves not only as a tool for conveying philosophical thoughts but also to construct, explore, and clarify philosophical concepts (Shareza). The ethical aspects and the encoded code both require the broad mind to look critically. Either Socrates who spoke or Plato who wrote, philosophy shaped the way we communicate for its effectiveness to the much luster heterogeneous audiences. It is right to say that philosophy is the first language through which we express our thoughts, dreams, and creativity: be it English, French, German, Chinese, or Greek; serves as a vehicle for philosophical exploration and communication. Without language, there can be no communication, creativity, or imagination. As Friedrich Nietzsche aptly stated, "There is no 'being,' there is only becoming" (Nietzsche 153). This assertion underscores the fluidity of existence, further illustrating the dynamic interplay between philosophy and language to shape one's identity.

So much so, language is not only communication but how we give reality a shape that can correlate. The pathway from the analysis of language to a broader examination within philosophy demonstrates how it both clarifies and obscures meaning. Ludwig Wittgenstein suggested that language is the only tool we have to explain and describe anything in this world, so there are no existent limits to our language meaning also a lack of access to some part of the reality which exists beyond them. This observation underscores the need for a philosophical investigation of language to relate how it affects our systems of thought and even our view on scientific laws.

Conclusion

Preliminary Confirmation

The significance of philosophy, as a form of language, is increasingly important in an age where theoretical science must be communicated in accessible terms to inspire future generations. The quote "If you can't explain it simply, you don't understand it well enough", often attributed to Albert Einstein, encapsulates the necessity for philosophers and scientists alike to distill complex ideas into simple, relatable concepts. Richard Feynman echoed

this sentiment and another, "the most important thing is not to stop questioning", in his assertion where the analogy of the gods playing a game like chess and the observer, with curiosity and doubts, looking here and there and to and for, at the board to figure out the rules (Feynman 13-14). This drive to question and simplify ideas is crucial for fostering curiosity among children and aspiring scientists in the question of coordinates. Moreover, educational resources like "Quantum Physics for Kids" and "Calculus for Kids" exemplify the importance of bridging the gap between complex scientific concepts and youthful curiosity. These texts demonstrate that the relevance of philosophy and language is not diminishing; rather, it is essential for nurturing the next generation of thinkers and dreamers. In a world increasingly dominated by technological advancements, the ability to communicate complex ideas through accessible language remains vital.

There is now no difficulty in seeing that philosophy stands as both the first science and the first language. It remains the pillar upon which all scientific inquiry withstands, guiding our understanding of the universe and our place within it. Philosophy transcends cultural and linguistic boundaries, enriching human experience by fostering creativity, communication, and imagination. By recognizing its fundamental role in shaping scientific thought and language, we can better appreciate the interconnectedness of knowledge and the necessity of nurturing philosophical inquiry in our pursuit of understanding the world. If anyone asserts that philosophy is non-pragmatic, it only talks and asks absurdist questions then they should know that it is more than being pragmatic. Pragmatism writes Barker, . . . struggle for social change is a question of language/ text and material practice/ policy action (11). Parker has the tone that language is identity; its form is cultural and political. The world runs after identity and power and the language provides these both. The pace of philosophy is much wider and faster as science claims. John Dewey, for instance, was “depressed not only by the slow gains of the scientific temper...the present decline in the authority of science" (583).

Final Verdict

Thus, philosophy is unheard of reality, and science is an unseen discovery, where both try to unveil themselves from the waves and frequency; and perspective and truth through language and communication. The bifurcation is not the pre-requisite that one may think rather the amalgamation like an alloy, which becomes tougher and more resistant when mixed than feeble while standing alone: more philosophy has become abstract, and much concrete science has become. For the precision of science, the vagueness of philosophy was there, should be there like blood sprouts germinate the preceding ones wherever they spill—the right question to pick and to disseminate, the right answer to disseminate and communicate. The questions are unlimited, the question of one begets another. “Philosophy, unlike science, for example, does not discover new theories, for its questions and problems are perennial” (Large 4). The essence of philosophy lies in its quest for reality, not in making definitive claims about it. This pursuit of understanding is not dissimilar to the discoveries and innovations made in science. For this instance, Bernard writes:

> Bertrand Russell distinguishes between the scientific temper and scientific technique. Scientific temper is "cautious, tentative, and piecemeal; it does not imagine that it knows the whole truth, or even that its best knowledge is wholly true. It knows that every doctrine needs emendation sooner or later and that the necessary emendation requires freedom of investigation and freedom of discussion." In contrast, however, "the practical experts who employ the scientific technique, and still more the government and large firms which employ the practical experts, acquire a quite different temper from that of men of science-a temper full of a sense of limitless power, of arrogant certainty, and of pleasure in Manipulation of even human material. (Bernard 579)

Bernard has shown the limitation of science and the lustrous of philosophy as put by Bertrand Russell. While science seeks to unveil the unseen realities of the universe, philosophy strives to uncover the unheard truths that lie beyond empirical observation. Both disciplines aim to dismantle the illusions that obscure our understanding of the world, firmer philosophy has become; sweeter science has sprouted laws. Like a primordial soup from which different life forms and their species formed, philosophy, the mother of many disciplines, including science, is the source of knowledge, and true love for wisdom. Whether it was Ovid's Icarus or the Big Brother from George Orwell's *1984*, the scientific world was blessed by the philosophers, poets and authors, airplanes, and CCTV respectively; either it was Democritus' assumption of discrete parts or the Hindu myth of astra that made possible of Dalton's atomic theory and missiles and atomic bombs respectively; philosophy is truly first in the first, not only serving as an abstract milestone but a tangible reality, where refinement is what science has done to it.

Acknowledgment

I would like to express my sincere gratitude to all individuals and institutions who contributed to the successful completion of this research article.

Conflict of Interest

The author declares the absence of a conflict of interest in the publication of the paper.

Funding

There was no external source of funding for the research.

Works Cited

"Is Teleportation Possible? Yes, in the Quantum World." *U.S. National Science Foundation,* July 2020, new.nsf.gov/news/teleportation-possible-yes-quantum-world. Large, William. Levinas' Totality and Infinity. Bloomsbury Academic, 2015.

Baral, Aarati. "The Cost of Sidelining the Humanities." *The Kathmandu Post,* 8 Dec. 2024, kathmandupost.com/columns/2022/02/05/the-hidden-cost-of-sidelining-the-humanities.

Barker, Chris. *Making Sense of Cultural Studies*. SAGE Publications Ltd, 2002.

Bernard, Jessie. "The Power of Science and the Science of Power." *American Sociological Review*, vol. 14, no. 5, 1949, pp. 575–584. JSTOR, www.jstor.org/stable/2086645. Accessed 8 Dec. 2014.

Feynman, Richard. *The Pleasure of Finding Things Out: The Best Short Works of Richard P. Feynman.* Perseus Publishing, 1999.

Graff, Gerald. "What Was New Criticism? Literary Interpretation and Scientific Objectivity." *Salmagundi,* 1974, JSTOR, www.jstor.org/stable/40546822.

Howard, Jules. "Chicken or Egg? One Zoologist's Attempt to Solve the Conundrum of Which Came First." *The Guardian,* May 2024, theguardian.com/science/article/2024/may/05/which-came-first-chicken-egg-evolution-science-zoology.

Howle, Sarah. I.A. *Richards and the Ambiguous Medium.* Woman's College of the University of North Carolina, 1963, libres.uncg.edu/ir/uncg/f/howle_sarah_1963.pdf.

Hughes, Rowland, and Pat Wheeler. "Introduction: Eco-Dystopias: Nature and the Dystopian Imagination." *Critical Survey*, JSTOR, www.jstor.org/stable/42751030.

Levinas, Emmanuel. *Ethics and Infinity:* Conversations with Philippe Nemo. Duquesne University Press, 1985.

Li, Yeping, et al. "Research and Trends in STEM Education: A Systematic Review of Journal Publications." *International Journal of STEM Education,* 2020, stemeducationjournal.springeropen.com/articles/10.1186/s40594-020-00207-6.

Nietzsche, Friedrich. *Beyond Good and Evil*. Penguin Books, 1990.

Odifreddi, Piergiorgio. *The Mathematical Century: The 30 Greatest Problems of the Last 100 Years.* Princeton University Press, 2006

Poudyal, Biranchi. "Reviving Humanities." *Republica,* 15 July 2019, myrepublica.nagariknetwork.com/news/reviving-humanities/.

Press Associate. “US Man, 81, Sentenced to Six Months for Creating Giant Hybrid Sheep for Hunting.” *The Guardian*, October 2024, theguardian.com/us-news/2024/oct/01/sheep-cloning-montana-hunting-prison.

Shareza, Mirza. "Communication in Terms of Philosophy." *SSRN,* Dec. 2023, papers.ssrn.com/sol3/papers.cfm?abstract_id=4593956

Shelley, Percy Bysshe. *A Defense of Poetry*. 1821. Edited by James Bieri, Cornell University Press, 1993.

TEDx Talks. " The Human Eyeborg: Neil Harbisson at TEDxGateway.” *YouTube*, 13 Feb. 2023, youtu.be/d_mmwrbDGac

Thapa, Rabi Raj. "Historical Analysis of Nepal’s International Relations from a Defense Perspective." *Nepal Online Journals*, vol. 55, no. 1, Feb. 2024.

The Rise of the Modern Disciplines and Interdisciplinarity. *SAGE Publications*, 2020, uk.sagepub.com/sites/default/files/upm-assets/109628_book_item_109628.pdf.

The_Science_Fact. “Brian Cox on Time Travel.” *YouTube*, 3 Oct. 2023, www.youtube.com/shorts/RTbgbUj3EMY?feature=share.

Triggeredpod. "Mind-Blowing Game Invented Russian Sociology Student." *YouTube*, 11 Jan. 2014, www.youtube.com/shorts/M8j1xWbyfjI?feature=share

UniverseGenius. "Which one came first, the Chicken or the Egg?" *YouTube,* 15 April 2024, www.youtube.com/shorts/blE_3i-Z0qw

Cite as: Rai, Bimalendra. "Philosophy: The First Science." I*nterdisciplinary Journal of Innovation in Nepalese Academia*, vol. 3, no. 2, Dec. 2024, pp.180-192. doi.org/10.3126/idjina.v3i2.73215