

UNIT 1 INTRODUCTION TO THE PHILOSOPHY OF HUMAN PERSON

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1.0. OBJECTIVES

The main objective of this unit is to introduce the course in Philosophy of Human Person, a course in philosophy that helps us to understand the nature of human being. After defining what Philosophy of Human Person is, the unit deals with its distinguishing characteristics vis-à-vis other branches of Anthropology and Psychology. There are other disciplines that study human beings. Hence an attempt is made to differentiate them from Philosophy of Human Person. Different courses in philosophy make use of different methods and Philosophy of Human Person has its own method. Without going into details of the different philosophical methods, the unit examines the methods that Philosophy of Human Person employs. We have also discussed briefly the question of objectivity of this discipline. The question assumes importance when we consider the fact that any study of human person tends to become subjective. A section on the importance of this course in the overall plan of philosophy makes the unit complete. All in all, the unit enables the student to take a plunge into the world of human person from a philosophical perspective. Thus by the end of this Unit the student should be able:

to have a basic understanding of what Philosophy of Human Person is;
to differentiate it from other akin disciplines;
to understand the method used in Philosophy of Human Person;
to gauge how objective the discipline is; and,
to understand the importance of Philosophy of Human Person.

1.1 INTRODUCTION

Philosophy begins with a sense of wonder. Human being wonders at God, the world and his/her very being. Among the ancient Greek thinkers, philosophy was mainly a wonder at the cosmic realities around them. However, in the medieval times, the focus of philosophy was shifted to God. But with Renaissance and Reformation that ushered in the next phase of philosophical thinking, and more especially with the philosophy of Descartes, the main object of philosophy became human being. This does not mean that early philosophers were unaware of the importance of appreciating the human person. In fact, we find Socrates and few other thinkers attempted at understanding human person. With the rise of experimental sciences in the modern times, human person has become the primary and exclusive object of many disciplines like psychology, psychoanalysis, sociology, anthropology, political science, etc. Now-a-days even in theology, there is an anthropological trend. However, the approach and object of Philosophy of Human Person is quite different from these sciences as we shall discuss them at a later stage.

Philosophy of Human Person could be roughly understood as an attempt to unify disparate ways of understanding behaviour of humans as both creatures of their social environments and creators of their own values. Although the majority of philosophers throughout the history of philosophy can be said to have a distinctive 'anthropology' that undergirds their thought, Philosophy of Human Person itself, as a specific discipline in philosophy, arose within the later modern period as an outgrowth from developing methods in philosophy, such as phenomenology and existentialism. The former, which draws its energy from methodical reflection on human experience (first person perspective) as from the philosopher's own personal experience, naturally aided the emergence of philosophical explorations of human nature and the human condition. The latter, with its major concern on interpersonal relationships and the ontology

involved during these relationships, also helped in the growth of Philosophy of Human Person. Among these relationships, inter-subjectivity is a major theme, which studies how two individuals, subjects, whose experiences and interpretations of the world are radically different in understanding each other and relate to each other.

1.2 DEFINITION OF PHILOSOPHY OF HUMAN PERSON

Philosophy of Human Person can be defined as the science of human beings which interprets the data of experience in the light of metaphysical principles. It has two sources, namely, the data of experience supplied mainly by everyday experience, which is confirmed by experimental sciences and the metaphysical principles supplied by ontology or by metaphysics. Thus Philosophy of Human Person is a combination of science and metaphysics.

Again, we can consider Philosophy of Human Person as that branch of philosophy which concerns itself with trying to respond to those deepest and perennial questions about human beings - questions that have plagued humans ever since history began. Here, our attempt is to respond to these issues, and not answer them. For, the word 'answer' seems to imply more or less complete and thorough rejoinder to the matter, an exhaustive conclusion 'once-and-for-all.' But we must remember that we are dealing with human being who is a mystery to be understood more and more than a problem to be solved once and for all. We cannot demand a conclusive, authoritative answer but only a response.

Some of the typical questions that Philosophy of Human Person raises are: What do humans have in common with the rest of the material world? What are the implications of this common bond between humans and the rest of the material world? Which are those aspects of human that set him/her apart from the rest of the animal world? How significant are these differences? Is there some explanation that gets to the root of human's uniqueness? Is this explanation defensible in the forum of reason? What is the origin of human life? What is its goal? The bulk of Philosophy Human Person is basically an exploration into the above mentioned questions and into the ramification of the answers generated by them. Thus the key issues that this course will

tackle are life and evolution, knowledge, language, will, freedom, life, inter-subjectivity, person, death and immortality and self-transcendence.

Philosophy of Human Person is also known as Philosophical Anthropology. But it is not same as Social Anthropology (which is often loosely called Anthropology), Biological Anthropology or Cultural Anthropology. The word 'Anthropology' comes from the Greek words *anthropos* which means 'human' and *logos* which means 'science.' Social Anthropology is a study of human being from an ethnic perspective. It deals with the variations in social customs and practices from one ethnic group to another. A social anthropologist, therefore, would ask questions such as: What is the origin of such-and-such a tribal practice? Are there other tribes that exhibit the same customs? Could there be some explanation to account for these common features?

Biological Anthropology includes the study of human evolution, human evolutionary biology, population genetics, our nearest biological relatives, classification of ancient hominids, palaeontology of humans, distribution of human alleles, blood types and the human genome project. Biological Anthropology is used by other fields to shed light on how a particular folk got to where they are, how frequently they have encountered and married outsiders, whether a particular group is protein-deprived, and to understand the brain processes involved in the production of language.

Cultural Anthropology is often based on ethnography, a kind of writing used throughout anthropology to present data on a particular people or folk often based on participant observation research. Ethnology involves the systematic comparison of different cultures. Cultural Anthropology is also called Socio-cultural Anthropology or Social Anthropology. Cultural Anthropology also covers economic and political organization, law and conflict resolution, patterns of consumption and exchange, material culture, technology, infrastructure, gender relations, ethnicity, childrearing and socialization, religion, myth, symbols, worldviews, sports, music, nutrition, recreation, games, food, festivals, and language.

Philosophical Anthropology instead, would ask questions about human being regardless of his/her race or social background. For instance, when Philosophical Anthropology investigates

the question of immortality; it is not simply intent on finding out whether the Amerindians or the African Bushmen believe in immortality. Rather, it is intent on finding out whether the survival of the human being after death can, in some way, be established through a consideration of the intrinsic nature of human beings as such.

The traditional philosophy entitled Philosophy of Human Person as *Psychologia Superior*, Superior Psychology, to distinguish it from *Psychologia Inferior*, Inferior Psychology. This is because the former was concerned with the study of the superior psyche, or the soul, that is proper to human person. The latter studied the activities of sub-human life, inferior soul. We abandon such classification because it already presupposes a certain understanding of life in general and human life in particular, namely, human life is superior for it has a soul.

Philosophy of Human Person has also been called Rational Psychology, to distinguish it from Empirical Psychology and Experimental Psychology. The word psychology comes from the words *psyche* which means mind and *logos* which means science. Hence, psychology can be understood as the science of mind. The adjectives aptly bring out the differences in methods in these disciplines. Whereas Empirical Psychology is defined as the science of the facts and laws of mental life, as acquired by everyday experience and Experimental Psychology tries to understand the human person in terms of reading, measurement, behaviour pattern etc. obtained from experimental observation, Rational Psychology delves deeper into the human psyche by rational reflection on the implications of his/her activity.

Shakespeare in his play *Hamlet* suggests one of the possible dissatisfactions with the strict rational approach to the study of human person, when the Hamlet, the Prince of Denmark tells his friend Horatio: "There are more things in heaven and earth, Horatio, than are dreamt of in our philosophy." The famous saying of Blaise Pascal, "The heart has its reason which the reason does not know," also points to a possible defect in this approach. Human, after all, is much more than pure reason and so an exclusively or even exaggerated rational approach to the human person results in the encounter with a truncated person or a monster.

In the Indian context, philosophy is holistic in its approach and thought. Hence it did not elaborate an isolated treatise on human person. However there is an implicit understanding of human being in the Vedas and more especially in the Upanishads. These sacred books gave a variety of names to the principle that underlie human person. The word *prana* means breath or wind. It is the vital breath, which is the principle of human being. Closely related to it, is the word *atman*, which means the breathing principle in human, after the trunk of the body, the innermost kernel of human's existence, the highest being and the Supreme Reality. The word *Purusha* - the current word for human being - refers to the soul or atman that dwells in every person. Finally, we have the word *Jiva* (root - *jiv* to live), which stands for soul and the living principle of things.

1.3 PHILOSOPHY OF HUMAN PERSON AND OTHER DISCIPLINES

Philosophy of Human Person is concerned with the study of human beings. As mentioned earlier, there are so many sciences that study human beings like Psychoanalysis, Sociology, Archaeology, Linguistics and Political science. What makes Philosophy of Human Person different from all of these disciplines? To answer this question, let us now examine briefly the subject matter of these disciplines.

Psychoanalysis is a body of ideas developed by Austrian Physician Sigmund Freud and continued by others. It is primarily devoted to the study of human psychological functioning and behaviour, although it also can be applied to societies. It is a method of investigation of the mind; a systematized set of theories about human behaviour; and, a method of treatment of psychological or emotional illness.

Sociology is a branch of social sciences that uses systematic methods of empirical investigation and critical analysis to develop and refine a body of knowledge about human social structure and activity, sometimes with the goal of applying such knowledge to the pursuit of social welfare. Its subject matter ranges from the micro level of face-to-face interaction to the macro level of societies at large.

Archaeology is the study of human material culture, including both artefacts (older pieces of human culture) carefully gathered *in situ*, museum pieces and modern garbage. Archaeologists work closely with biological anthropologists, art historians, physics laboratories (for dating), and museums. They are charged with preserving the results of their excavations and are often found in museums. Typically, archaeologists are associated with 'digs,' or excavation of layers of ancient sites. Archaeologists subdivide time into cultural periods based on long-lasting artefacts: for example the Palaeolithic, the Neolithic and the Bronze Age.

Linguistics is the study of language. Linguistic Anthropology (also called Anthropological Linguistics) seeks to understand the processes of human communication, verbal and non-verbal, variation in language across time and space, the social uses of language, and the relationship between language and culture. It is the branch of Anthropology that brings linguistic methods to bear on anthropological problems, linking the analysis of linguistic forms and processes to the interpretation of socio-cultural processes.

Political science is a social science concerned with the theory and practice of politics and the description and analysis of political systems and political behaviour. Politics is a process by which groups of people make decisions. The term is generally applied to behaviour within civil governments, but politics has been observed in all human group interactions, including corporate, academic and religious institutions. Political scientists study the allocation and transfer of power in decision-making, the roles and systems of governance including governments and international organizations, political behaviour and public policies.

From this brief analysis, we can say that the above mentioned disciplines study certain aspects of human beings from an empirical perspective. They make use of scientific methods of observation and experiment to study their subject matter. As against these akin disciplines which also deals with the study of human being, Philosophy of Human Person studies human being as a whole by asking those questions that pertain specifically to him as a human being, and by seeking their answers in terms of ultimate explanations. It's true that Philosophy of Human Person makes use of empirical methods but it goes deeper into metaphysical realms. It studies

human being not merely as an object in nature. In fact, human being is more than an object; he/she is a subject, an ego, I. Thus, Philosophy of Human Person is the study of human being in what makes him/her typically a human being.

Check Your Progress I

Note: a) Use the space provided for your answer

b) Check your answers with those provided at the end of the unit

1) What is Philosophy of Human Person? Can we call it as Philosophical Anthropology or Rational Psychology?

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2) How does Philosophy of Human Person differ from other disciplines which study about human beings?

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1.4 METHOD OF PHILOSOPHY OF HUMAN PERSON

For our study of Philosophy of Human Person we need a method. A method is a way of doing something, especially in a systematic way. In science, method is a series of steps taken to acquire knowledge. Philosophy of Human Person, being a rational investigation into the nature of human being, needs a method so that it can bring out its subject matter in a lucid and logical manner.

We know that every investigation on natural objects begins with observation. The same is also true of studies concerning human person. But a mere scientific study of human person is

insufficient as it gives only partial view of human reality (as is the case with all the empirical disciplines dealing with human being) while philosophers attempt to understand the ultimate causes, a total and complete picture of the human person. Hence we ought to begin the course in Philosophy of Human Person by enlisting our observations regarding human beings, without yet attempting to interpret or draw speculative conclusions from our data. What we first propose to do, in short, is to present a phenomenology of human existence. In this method, all data related to the being of human person is assembled.

Once that is done, we shall scrutinise our findings to see whether they give us a clue to some deeper truths about human being. As a methodological tool to this effect, we shall adopt the famous Thomistic principle: *Agere sequitur esse* (as a being is, so does it act). In other words, the way a being acts gives us a clue to its intrinsic nature. This second phase that follows the phenomenology of human existence is referred to as the transcendental phase, where the ultimate meaning of the data is sought, that profound meaning which confers upon the data a meaning and renders this same data possible. Transcendental method searches for a justification and explanation that is final, conclusive and exhaustive for all human behaviour – activities, manifestations, cultural products, etc. It is also hermeneutical in nature because we interpret all the significant data phenomenology provides.

We use these two methods – phenomenological and transcendental - because human beings have two aspects, namely, the physical and the psychic. We need both objective observation and introspection. Thus, our method is inductive in character – we move from phenomena and study them profoundly with the aim of discussing their origins and their ultimate causes.

A Phenomenological survey of human existence and the subsequent transcendental reflections upon them brings some pieces of important information concerning human person, which are elaborated during the course of study of Philosophy of Human Person.

Human being is a living organism who, by virtue of his/her anatomical structure, is indubitably a part of the animal kingdom. On the other hand, there are certain characteristics unique to humans, that set them apart from the rest of creation

While animals do possess consciousness, human being alone possesses self-consciousness, or the capacity for reflection.

While animals possess a high degree of instinct and some even possess a high degree of intelligence, humans alone possess abstract intelligence or rationality.

While animals do communicate with one another, their communication is very limited. They cannot communicate ideas or information pertaining to the past or future. Humans alone seem capable of this because of their capacity for abstraction.

Animals are thoroughly dominated by needs, drives and instincts, and are therefore attentive to those features in their environment which appeal to these forces. But animals are unable to rise above them and look at them in a disinterested way. Human being alone seems capable of contemplating nature. He/she is the only aesthetic animal.

Animals cannot objectify. To know an object as an object is to know it somehow as not-I, and this would call for self-consciousness. Humans, instead, because of self-consciousness, is also capable of objectifying his world.

Human's ability to objectify enables him/her to name things, to speak about them and to engage in cultural pursuits. Consequently, he/she is the only creature such that one generation can carry on from where the previous generation left off. Instead, animals continue to live today as their forbears lived centuries ago.

While animals do make choices, there does not seem to be any deliberate-ness in their acts of choosing. Humans alone choose self-consciously and wilfully. In short, he/she alone possesses volitional freedom.

While animals are also gregarious, society plays a far bigger role in making a human being be what he/she is. His/her participation in the world as a human being is one that has been elicited by others. No one could ever possibly be a 'self-made' person. We are all social animals.

Every animal species exhibits more-or-less the same behavioural patterns wherever members of that species are found. It is not so with human beings. Every human being is a product of a particular era and culture. The way in which he/she relates to the world around him/her is influenced by historical, cultural, and social factors. Human is, in short, a hermeneutical animal. Nevertheless, a human's culture and history do not insulate him/her within a limited circle. He/she can make himself/herself 'at home' with people of all climes, times and places.

Toil and work are inevitable aspects of all animal life. But with humans, work assumes a profound and new dimension. Work, for a human being, is not simply a pre-requisite for survival. Rather, work humanises human being, giving him/her a chance to live life more fully. Though all animals must die someday, and though all instinctively resist it, humans seem to be the only animal whose entire life is moulded by his/her awareness of death. How a human being lives his/her life depends largely on the way in which he/she views death.

Humans seem to be the only creature that lives in the hope of immortality. Immortality appears to be the one great factor that restores meaning to life in the face of death.

Humans possess a natural openness to transcendence. He/she is the only creature who has a spontaneous urge to ask ultimate questions, to speak of the invisible, to believe in a 'beyond'. Moreover, whenever human being addresses himself/herself to these issues, it is always with a sense of reverence, awe and fascination. Thus, human being seems to have an innate sense of religiosity.

Check Your Progress II

Note: a) Use the space provided for your answer

b) Check your answers with those provided at the end of the unit

1) What methods do you employ in studying Philosophy of Human Person?

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2) Can you explain some of the important reflections that we gain from the philosophical study of human person?

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1.5 HOW OBJECTIVE IS PHILOSOPHY OF HUMAN PERSON?

Philosophy of Human Person is a philosophical investigation concerned with questions such as the status of human beings in the universe and the purpose or meaning of human life. When the empirical sciences are concerned with the investigation of the physical, chemical and biological phenomena of things, Philosophy of Human Person is concerned with the fundamental characteristics, the ultimate questions concerning human beings. Although a phenomenological analysis is made on human person, the primary concern is the rational analysis of the data thus derived. It aims at arriving at an objective understanding of human person.

But the question arises: how objective can we be in our study of Philosophy of Human Person? This question stems from the fact that the cultural background of people is very diverse. Often these cultural diversities are not shared by others or even understood by them. Shouldn't we therefore refrain from providing answers in the name of the whole of humankind?

By way of an answer, we must make some clarifications. To be objective does not mean setting aside our social or cultural background while we ask questions and seek answers. In fact, the science of Hermeneutics has made it amply clear, that it is impossible to study any aspect of reality from an 'Archimedean' standpoint.

Every question we ask is always based on certain presuppositions and on a certain conceptual-linguistic framework. To waive aside all frameworks in the interest of objectivity is to eliminate the very possibility of asking any significant question. What requires revision, rather, is our very concept of objectivity. Objectivity is always contextual. Any theory (whatever concepts it may involve) is said to be objective if it offers a sufficient and cogent explanation for the observable relevant facts on hand, without implicating the proponent as an individual in the theory proposed. In a certain sense, it is inevitable that we provide answers in the name of the whole of humankind, even though we are well aware that our questions stem from a certain background which others may not share.

Consider for instance, the question of immortality. A Christian would most probably pose the question like this: "Is the human soul immortal? Does it survive after death?" It would be pointless to argue that a materialist does not acknowledge the existence of the human soul and that our answer therefore applies only to Christians and to those who believe in the soul. If we

did argue that way, we would end up with the absurd idea that Christians have souls but materialists don't have souls. The only way to evade this absurd conclusion is to make claims for all human beings (even though others may disagree with our claims) and then hold them up for debate against alternative claims.

1.6 IMPORTANCE OF PHILOSOPHY OF HUMAN PERSON

Philosophy of Human Person forms an important treatise in the study of Philosophy. After all, human existence is an inescapable part of philosophic thought. Almost everyone has been puzzled from time to time by such essentially philosophic questions as "What does life mean?" "Did I have any existence before I was born?" and "Is there life after death?" Most people also have some kind of philosophy in the sense of a personal outlook on life. Even a person who claims that considering philosophic questions is a waste of time is expressing what is important, worthwhile, or valuable. A rejection of all philosophy is in itself philosophy.

By studying Philosophy of Human Person, people can clarify what they believe, and they can be stimulated to think about ultimate questions. A person can study philosophers of the past to discover why they thought as they did and what value their thoughts may have in one's own life. Philosophy has had enormous influence on our everyday lives. The very language we speak uses classifications derived from philosophy. For example, the classifications of noun and verb involve the philosophic idea that there is a difference between things and actions. If we ask what the difference is, we are starting a philosophic inquiry.

It was Socrates, the great Greek philosopher, who turned philosophy from the study of great philosophical questions to the study of human being. He preferred to postulate on ethics rather than the meaning of the world. He used to go to the ancient Greek market (*agora*), talk to people and help them realize that they already knew the "truth," by examining their selves. The "know thyself" motto is attributed to Socrates. He used to say that "The only thing I know is that I don't know nothing." He also believed that the limits of human knowledge were such that prevented us from searching the ultimate truth for metaphysical problems. That is why he thought that postulating on human matters is what a true philosopher should do.

We can say that knowing human person from a rational perspective is of utmost importance because human person is fabulously rich and complex in nature. He/she is a kind prodigy, a combination of apparent antitheses. There is constant tension in human being. He/she lives in history but wants to go towards a trans-historic existence. He/she constantly transcends himself/herself in all that he/she thinks, projects, desires, produces, etc. Thus, a better understanding of the human person is vital in comprehending the various other realities with which he/she is in constant communion.

Check Your Progress III

Note: a) Use the space provided for your answer

b) Check your answers with those provided at the end of the unit

1) How objective is the study of Philosophy of Human Person?

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2) Reflect on the importance of the study of Philosophy of Human Person.

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1.7 LET US SUM UP

In this unit we have briefly introduced the Philosophy of Human Person, by giving certain definitions and clarifying them in the course of this unit. The unit also highlighted the importance of this treatise in the overall study of philosophy. A proper understanding of the nature, composition and destiny of human person makes it possible for anyone to get a good grip of other realities. We also found that we may not find any ready-made answers to the ultimate questions concerning human being because he/she is a complex mystery. This does not imply that we are wasting our time in philosophizing. The very probing into the various phenomena concerning human person itself is praiseworthy. We have also discussed the methodology that this discipline follows in unravelling the various mysteries that are associated with the human person. The question how objective is the study of Philosophy of Human Person is also discussed in the context of people writing it off saying that it is merely a subjective analysis of human person. Finally we conclude the unit with a short consideration of the importance of Philosophy of Human Person.

1.8 KEY WORDS

Archimedean Standpoint: The Archimedean Standpoint is where we choose to stand in order to form the idea of the totality of meaning.

Inter-Subjectivity: The word inter-subjectivity means the sharing of subjective states by two or more individuals. It emphasizes that shared cognition and consensus is essential in the shaping of our ideas and relations.

Mystery: Mystery does not mean that which is unknowable. Instead, as Gabriel Marcel says, mystery is not an 'object' of perception, but is a 'presence' which is capable of being recognized.

Person: The term person (from Latin *persona*), in common usage means an individual human being. Philosophically, the term person could be defined as a subsisting, distinct, complete being of an intellectual nature.

1.9 FURTHER READINGS AND REFERENCES

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1.10 ANSWERES TO CHECK YOUR PROGRESS

Check your progress I

Considering the many definitions that define Philosophy of Human Person, we can say that it is that branch of philosophy which concerns itself with trying to respond to those deepest and perennial questions about human beings - questions that have plagued humans ever since history began. Some of these questions include: What do humans have in common with the rest of the material world? What are the implications of this common bond between humans and the rest of the material world? What is the origin of human life? What is its goal? Philosophy of Human Person is called Philosophical Anthropology to distinguish it from other branches of Anthropology. Now Anthropology is the science of human being and Philosophical Anthropology studies human person from a philosophical perspective. Similarly, Philosophy of

Human Person is also called Rational Psychology, which distinguishes it from other branches of Psychology. Rational Psychology goes deeper into the human psyche by rational reflection.

Disciplines like Psychoanalysis, Sociology, Archaeology, Linguistics, Political Science, Cybernetics, etc. studies about human being. They study human beings from certain aspects making use of empirical methods. But Philosophy of Human Person studies human being as such by asking those ultimate questions that pertain specifically to his/her very nature and answering them from a metaphysical perspective.

Check your progress II

To study Philosophy of Human Person we employ both phenomenological and transcendental or hermeneutical methods. Phenomenologically, we assemble all data related to the being of human person by analysing the different activities that he/she does. We then scrutinise these findings to see whether they give us a clue to some deeper truths about human being. The transcendental method through a hermeneutical approach searches for a justification and explanation that is final, conclusive and exhaustive for all human behaviour – activities, manifestations, cultural products, etc. that we discovered phenomenologically. We find that these behaviours make human being a unique being quite different from other beings.

Among the many important reflections (those which distinguish human beings from other animals) that we gain from the philosophical study of human beings, we can name some of them: While animals possess a high degree of instinct and some even possess a high degree of intelligence, humans alone possess abstract intelligence or rationality.

While animals do communicate with one another, their communication is very limited. They cannot communicate ideas or information pertaining to the past or future. Humans alone seem capable of this because of their capacity for abstraction.

Animals cannot objectify. To know an object as an object is to know it somehow as not-I, and this would call for self-consciousness. Humans, instead, because of self-consciousness, is also capable of objectifying his world.

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Moreover, whenever human being addresses himself/herself to these issues, it is always with a sense of reverence, awe and fascination. Thus, human being seems to have an innate sense of religiosity.

Check your progress III

To answer the question how objective is the study of Philosophy of Human Person, we need to know what objectivity means. Objectivity does not mean setting aside our social or cultural backgrounds. In fact, every question on human being is always based on certain presuppositions and on a certain conceptual-linguistic framework. To waive aside all frameworks in the interest of objectivity is to eliminate the very possibility of asking any significant question. Thus what requires revision is our very concept of objectivity. Objectivity is always contextual. Any theory (whatever concepts it may involve) is said to be objective if it offers a sufficient and cogent explanation for the observable relevant facts on hand, without implicating the proponent as an individual in the theory proposed. Hence it is possible to provide answers in the name of the whole of humankind even though these questions arise from certain background.

By studying Philosophy of Human Person, people can clarify what they believe about themselves, and they can be stimulated to think about ultimate questions concerning human

person. Human person is fabulously rich and complex in nature. He/she is a kind prodigy, a combination of apparent antitheses. There is constant tension in human being. He/she lives in history but wants to go towards a trans-historic existence. He/she constantly transcends himself/herself in all that he/she thinks, projects, desires, produces, etc. Thus, a better understanding of the human person is vital in comprehending the various other realities with which he/she is in constant communion.

