

Philosophical Anthropology



Students' handbook

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Course aim: This course aims at developing students' knowledge and understanding of themselves and other people as human beings from a philosophical perspective, with a view to further studying the moral activity of the human person in Principles of Ethics.

Course learning outcomes:

1. Students should be able to explain the nature and relevance of Philosophical Anthropology.
2. Students should be able to reflect on the world around them, analyze and characterize the different forms of life philosophically.
3. Students should be able to philosophically define human life, explain the nature of the human person and justify how this knowledge applies in their daily life.
4. Students should be able to evaluate through class discussions and individually, the dignity of the human person, the need to respect that dignity and the implications/consequences of this in daily life.
5. Students should be able to define, describe and appraise various interpersonal relationships.
6. Students should be able to assess the destiny of the human person.

Course topics

- Introduction to Philosophical Anthropology
- Life
- Human life
- Human body: passions, internal and external senses
- Human soul
- Human intellect and human will
- Human freedom and human knowledge
- Human love
- Interpersonal relations
- Human destiny

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Cicero: *Law is founded not on theory but upon nature.* (De Legibus, 1st Century BC, bk 1, ch 10, sect 28)

Introduction to Philosophical Anthropology

Philosophical Anthropology is one of those interesting subjects because it deals with me, the human person. In order to fully understand a subject, it is important to define common concepts which will be used in the subject. This will clarify/clear any doubts and may help in the formulation of other concepts, arguments and conclusions necessary in the development of critical discourse on the subject. As much as possible, I should own the concepts and be able to explain them in my own way.

Definition of concepts

This subject is titled Philosophical Anthropology. The title is formed after two words are combined, Philosophy and Anthropology. What then is Philosophy and what is Anthropology?

Philosophy is a term that etymologically comes from two important concepts, *philo* and *sophia*. Philo means love and Sophia means wisdom. Literally, Philosophy is love of wisdom. It is the knowledge of all things. In ordinary terminology, when someone mentions philosophy, it refers to a person's view of life- a world view, in German *Weltanschauung*. Hence it is important to differentiate these two questions, what is your philosophy about life and what is the field of Philosophy? The first deals with how I view life, i.e. I am a Kenyan, with certain experiences that I have acquired from my family, the schools I have been to, the friends I relate with and the community I come from. All these experiences affect the way I perceive issues. The second question deals with a scientific study- a subject.

Philosophy, from the point of view of a scientific study refers to the knowledge of all things through their ultimate cause, acquired through the use of reason.

The above definition has four fundamental concepts: knowledge; thing(s); cause (ultimate cause); reason

The term knowledge shall be defined in greater depth later. But explained simply, knowledge is a certain possession of the known by the knower. *When I say that I know Messi as a soccer player, it means*, when I

meet him in the street or when I see his photo, I can easily relate the name to the face. I somehow possess his image, his appearance is in my memory and consequently in my mind.

Philosophy encompasses all things, which means that it can be considered as an important foundation of all scientific disciplines which gives unity and definition to them. *Does Accounting study all things? The answer is no, it deals with a specific subject matter, the book of accounts. Does Software Engineering study all things? The answer is no, only software programs in relation to computer systems. Does Tourism study all things? Obviously, in this case the answer is no. But this is where Philosophy is peculiar; it studies all things-all reality.* Philosophy does not exclude anything. *Unlike other sciences like physics which studies physical realities, chemistry which studies chemical realities, anatomy which studies the structure of particular organisms, philosophy does not restrict itself to this or that, but studies all.* Hence we can say that there is a Philosophy of accounting; a Philosophy of Information Technology; a Philosophy of Law; a Philosophy of Marketing. Hence Philosophy unites; is common to all fields.

The study of philosophy uses human reason. Someone can know something through the light of reason or divine light/faith. Philosophy uses only and purely human reason. When looking at a computer philosophically, we can ask, what is the ultimate cause of a computer? In this case, we can provide a logical answer through the use of reason. Philosophy does not focus on the ultimate cause from the point of view of a particular religion, whether Christianity, Jewish, Islam or Hindu.

Philosophy studies all beings/all things. The term being is critical in philosophical parlance.

Anthropology- Anthropology etymologically comes from two terms, Anthropos and logos. The former term refers to man (Anthropos) and the latter term means study or word (logia/logos). Therefore literally, Anthropology is the study of man. A study of man can be done biologically, politically, economically and philosophically. In this case, it will be a philosophical approach to man, i.e. what is the ultimate cause of man [i.e. in terms of: what is man? who made him? why does [wo]man exist? which are the fundamental features of man? what is the end of man?]

Definition of other terms used in Philosophy

There are other fundamental terms used in Philosophy. These terms are: being; transcendentals [truth; beauty; unity; goodness]; substance; accidents; act; potency; matter; form.

i) Being (ens)

it refers to that which is[exists]. It originates from the word to be (esse). We can say we have different beings: man, cats, dogs, computers, chairs, desks...The term being does not necessarily mean the same as thing. If we say Maria is a lady, we are actually implying that she is (she exists) and she exists as something [a being/ a lady]. Does Maria exist at this moment? The answer is yes? She is in the act of existence. Maria therefore has an act, the first act that of existence but this act of existence is possessed by the good lady Maria. Does she exhaust existence? The answer is no, because other things also exist. In addition, we can say that Maria exists as a person, not as a desk, a chair or a computer. Hence her manner of being is that of a lady [a woman]. We can try to explain this in a formula:

A= Being also called *ens*

B= act of being also called *esse*

C= Manner of being also called *essentia*, in this case a woman

Maria	=	B	+	C
A	=	B	+	C
Ens	=	Esse	+	Essentia
Being	=	Act of being	+	Manner of being
Maria		Exists[is]		as a Lady

When we say that Maria is a being, this is a concept which is known by the human mind; there is an abstraction from materiality to immateriality. The concept I have of the lady called Maria is not material. Her body does not exist in my mind physically. The concept I have of her is not physical [i.e. it is immaterial]. If I know Maria, who is my aunt, I may say that in my mind, I have the immaterial Maria that is devoid of all material aspects. Therefore the mind understands that my concept of Maria is different from that Maria I am

pointing to, and has to truly agree with who Maria is in reality. I also realize that this aunt of mine is very beautiful, only one Maria (aunt) and is very good to me. These four concepts, i.e. truth, beauty, oneness (unity) and goodness are referred to as transcendentals.

ii) Transcendentals

The concept of a transcendental applies to everything that exists. Like I mentioned before, transcendentals refer to: truth; beauty; unity; goodness. We can say that anything that exists, because it exists is true, beautiful, one and good. Obviously one may then ask, hey, wait a minute, I do not agree that a certain lady is very beautiful or good. This may be true to some extent. *But what are you referring to here? Are you referring to her habits as a person? Are you referring to her appearance and whether or not I appreciate that appearance?* In the aforementioned situations, one is referring to how her habit may be appealing or not appealing to me; how her appearance may be appealing or not appealing to me. This is a subjective understanding of Maria and not objective. We can say that objectively, Maria is good because she is a being; she is beautiful whether or not there is someone to appreciate her because she exists; she is one because there is no other person like her; she can be understood by the mind and one can say, truly she is called Maria [truth]. Let us now analyze each transcendental.

iii) Truth

Truth is the conformance of what is in the mind with reality. When I say that Moi was the President of Kenya from 1978 to 2002, one can make an affirmation- it is true. In this case, what I am really saying is that the statement I gave agrees with a reality outside me, that Moi was indeed the President and one can objectively show this to be true. This means that what I have in my mind has to agree with what is in reality. *It is important to put a disclaimer at this stage, not everything that exists in reality is in my mind. I know few things, but not all things.* Even the things which I have in my mind may not necessarily exist in reality, e.g. an ogre with one eye, 3 heads, and one leg. Let us then analyze the next transcendental, beauty

iv) Beauty

It refers to that which is pleasing to behold. Anything that exists is pleasing to behold. An Owl is beautiful and so is an Ostrich. Beauty is studied in a philosophical discipline called Aesthetics. Objectively, anything

that exists is beautiful. The statement, beauty exists in the eye of the beholder applies only in a subjective sense. Beauty attracts, and thus one can connect it to another transcendental goodness.

v) Goodness

Goodness refers to that which is desirable. I can desire a car because there is some goodness in it; I can desire to marry a person because I see some goodness in that person. A person is attracted to something or to perform an act because it is desirable. Philip is attracted and decides to marry Anne because he realizes that his notion of Anne agrees with the desirable notion of wife. A good thing can be a real [real good] or false [apparent good]. This distinction will be discussed in later in greater depth. A person desires a good thing because one is free. Freedom refers to the capacity to choose- to choose the good. The will is the rational faculty responsible for freedom and consequently choosing the good. As we shall see later, man is the only corporeal being capable of choosing something because it is good. When a person chooses something because it is good, (s)he chooses this thing and not the other thing. Hence there is a distinction between this and the other; there is some sense of unity- oneness. This leads us to the last transcendental called unity.

vi) Unity

Unity implies consistency, integrity. Beings exist singly [as one] though the human mind tends to form categories of similarities. Anything that exists is one, and that is why it is understood as that being/thing. Alfred is different from Philip and Philip is different from Pascal, each of these individuals exist as a [single/one] being.

The other concepts which we will meet in this course are: substance; accidents; matter; form; act and potency.

vii) Substance

The term substance emerges from two words, sub (below/under) and stare (stand). It refers to that which stands under. What defines that thing as that thing? Examples could be, what defines a computer as a computer; what defines man as man? Hence we can say that in some sense, the term substance refers to what is essential-the core-'the gist'. What is the core of a computer? We can say that a computer is defined by hardware or software. It doesn't matter that the computer you are referring to was made by Dell, Apple

or HP. All computers have hardware and software and hence this is what is essential. *What is the substance of man?*

Substance can also refer to that which supports the accidents. It comes prior to accidents (i.e. it is primary). Accidents are secondary (comes after the substance). Though strictly speaking this division is in the mind, in reality substance and accidents exist together. A typical example is a man, Philip. We can say that the substance of Philip, what he primarily is, is a man. Secondly (accidentally) we can say that he is short, tall, brown, plump/slender, the son of James etc. The secondary attributes (accidents) of colour or weight do not change his core (substance) that he is a man.

Essence is sometimes used as an equivalent to “substance,” though they are not perfect synonyms. Essence denotes a certain determinate manner of being under a given species (e.g. man), while, substance stresses supporting accidents and act of being. Let us then perform a deeper analysis of the concept accidents.

viii) Accidents

Accidents are secondary determinations derived from the central core of a thing.

Accidents can be *proper to the species*, for instance thinking or reasoning in man; can be *inseparable from each individual* for instance the weight, appearance and colour of Philip; can affect *someone in a transient manner*, for instance Philip being angry after being provoked by Joe; can come from an external agent, for instance Philip being instructed in record keeping by Bill.

Accidents can be divided into nine groups: Quality, Quantity, Relation, Place, Position, Possession, Time, Action, Passion. Here is an illustration: “Joe is extremely intelligent (quality), weighs 80kgs (quantity), is the brother of Bill (relation), is at the Nairobi-West stage (place), standing next to Anne (position) is holding his bag (possession), checks his watch and then realizes that it is 8.15am, the time for class (time). He therefore decides to walk to class (action) with worry/anxiety (passion) that he may be late”.

Substance and accidents is just one way of examining beings. Another way of examining beings can be in terms of act and potency; act of being and manner of being; matter and form

ix) Act and potency

Act is any perfection of a subject. The first act is that of existence-Joe lives. Then there are secondary acts, Joe is walking, Joe is angry, Joe is sleeping...

Potency refers to the ability or capacity to have/receive perfection. For instance, Joe who is sleeping has the potency of walking once he wakes up. He is not walking as yet, but has the ability or capacity to walk. Potencies can be passive or active. When Joe is woken up by Bill, we can say that he has the capacity to receive the nudge /push to come out of the bed. This is passive potency- the capacity to receive. Active potency which is the second type of potency is the capacity to act. Bill has the capacity of waking up Joe.

x) Matter and form

Matter is potency (indeterminate). We can say that prime matter is common to all material beings. A desk has matter, man has matter, and a computer has matter. Therefore prime matter, which is purely undetermined, denotes all material beings.

Form is what actuates the matter. A soul actuates a body for it to become a living organism. The form of a human being is the soul, and without the soul the human being is not a human being but a soul. The soul is important for the human person to carry out personal acts/actions. Therefore we can say the form of a computer is different from the form of man, though the prime matter was the same.

The other terms of act of being and manner of being were defined under the concept of being.

Once a being starts existing one may ask, what is the cause of this being? For instance, when I see Bernice, I automatically conclude that there has to be some being(s) who has/have caused Bernice to exist. This brings an important philosophical concept, that of causality.

xi) Causality

Aristotle developed the four types of causality as: i) final cause; ii) efficient cause; iii) formal cause; iv) material cause.

Using the example of a computer, one can say that the ***final cause, the end, is the purpose of a computer***, in this case to perform mathematical calculations, word-processing or analysis. ***The efficient cause is who made it***, in this case it can be the company HP, Dell or Apple. ***The formal cause is what it is, or its appearance*** [what actualizes the matter]. The computer has the form of a computer. Connected to the earlier notion of form, we can say that a computer cannot be a computer without the hardware and software. ***The material cause answers what is this thing made out of***. In the case of a computer, it can be the plastic, metallic components and the electrical-electronic components. The efficient cause can be accidental or supreme cause, in philosophical jargon it can be *per accidens* [accidentally] or *per se* (by itself). If Joe convinces Bill to play soccer, one can say that accidentally (secondarily) Joe has caused Bill to play soccer. But the question is, who plays soccer- Bill. Bill can decide, aah no, I do not want to play soccer (*per se*).

Principles used in Philosophy

In Philosophy, there are principles which make the discipline:

- i) **Principle of non-contradiction**- *This principle states that beings cannot be self contradictory. It can be rephrased as, it is impossible for something to be and not to be in the same manner, time and respect.* It is the first law of logic and is naturally and spontaneously known by all men. Alfred, who is a man, cannot be a plane or a bird (in the same manner) and at the same time. Some people think that all things are relative. Have you heard the statement, all things are subjective they depend on how you look at it? Is this statement correct?
- ii) **Principle of excluded middle**- *The principle states that there is no middle ground between being and non-being.* Joe is either alive or not alive and not in-between.
- iii) **Principle of identity**- *This principle is closely linked to the principle of non-contradiction. It states that something is, what it is.* Although neither Thomas Aquinas speaks of identity as a first principle, many neo-scholastic authors mention it, almost always reducing it to the principle of non-contradiction.

Let us now examine the subject of Philosophical Anthropology.

Is Philosophy a science or art? This question can only be answered after defining the terms Art and Science.

Art refers to techne or skill while science refers to specific knowledge, grounded on specific principles, with a clear methodology about a specific object. Is Philosophy an art, a skill? One can say that when it deals with developing a skill, for instance the skill of judging wisely, then it can be said to be art in some sense. But this is just one aspect.

Philosophy is not an art but a science. Philosophy is a science because it refers to specific knowledge (the knowledge of all things/reality), grounded on specific principles (the three aforementioned principles), using a methodology (scientific reasoning/method) about all realities (objects) and not just a specific object.

Philosophical Anthropology

Philosophical Anthropology is the systematic study of man from his ontological underpinnings [ontological underpinnings refers to what makes man].

The subject studies man from the angle of his being. What is the being of man? What constitutes man? Why is man the way he is? It answers all these questions from a philosophical standpoint. All social science fields deal with man directly, and as such, arguments in these disciplines are premised on definitions on who man is and his purpose. In order to develop a realistic social science research, there is need to have a clear understanding about the being of man.

Material and formal object of Philosophical Anthropology

The material object, i.e. what the subject really studies is the human being, while the formal object (the perspective) is from the point of view of his metaphysical/ontological underpinnings (his operations, faculties, behaviour, freedom and inter-personal relations...)

Importance of Philosophical Anthropology

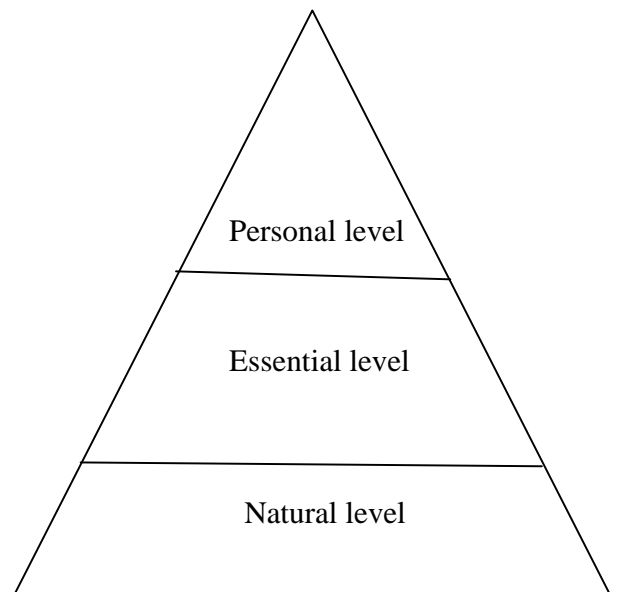
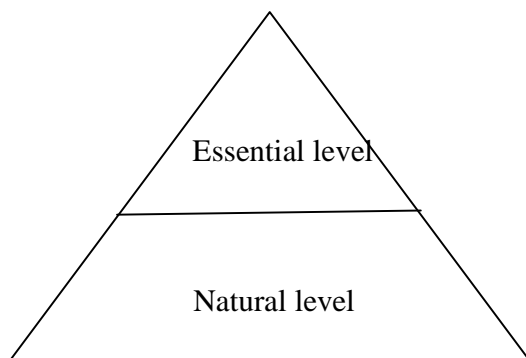
- Philosophical Anthropology is related to all disciplines which deal with man [i.e. sociology, psychology, education, ethics, behavioral science, economics, human resource management, artificial intelligence and

religious studies], and as such it provides an in-depth understanding about human nature and different operations necessary to formulate principles and content for the various disciplines.

- It explains the nature, value and dignity of man philosophically, which is necessary for scientific development.
- Philosophical Anthropology facilitates the evaluation of different human societies and different inter-personal relations that arise from these societies.
- Philosophical Anthropology enables a critical evaluation of the nature and destiny of the human person.

Some people approach Philosophical Anthropology in a metaphysical way and others in a transcendental way. The metaphysical way looks at the being of man, while the transcendental perspective looks at man, but not just in a generic sense but in a personal way; i.e. what makes this man unique from other men? It therefore looks at man fundamentally as a person. It therefore enables one to reach God in a deeper way than any human knowledge.

Metaphysical Anthropology



Transcendental Anthropology

Historical insistence on different anthropological issues

During the period of the ancients (ancients here meaning classical Greece), the anthropological insistence was to view man as a being that has-having. At the birth of Christianity this insistence radically changed to

viewing man as a person (emerging from the notion of God as a Trinity of Persons); in the middle ages, referring to the 8/9th century until the 14th Century, philosophers viewed man from the perspective of being (grounding Philosophy in an Aristotelian sense). During the low middle ages, i.e. at the dawn of humanism and renaissance (14th-16th Century), man was viewed from the perspective of practical acting [do you think this is somehow connected to the Agrarian, Copernican and Industrial revolutions?]. It is important to note that at this stage there was a radical shift from Theocentrism of Anthropology to Human centrism.

The most evident function of man, if one centres on a human person and not Theocentrism, is his/her practical acts. At the dawn of rationalism (the age where reason reigned supreme-18th to 19th centuries), the focus changed to the intellectual actions of man, i.e. as a rational acting being. In the 19th Century, there was a gradual shift to what the will of man can do, his volitive acts, and as such the insistence was on man as a voluntary acting being. The latest currents look at man as a unit of production, productive acting [i.e. the ideologies of utilitarianism, existentialism, positivism, materialism].

In classes of Philosophical Anthropology, it is important to examine all this currents critically and ask which one gives a more holistic view of man. What is lacking or missing in a particular view? What positive issues arise when one adopts a specific anthropological key?

What are the practical applications of Philosophical Anthropology? [in business/commerce; politics; economics; science; education; art; literature; music; culture; entertainment and sports].

Perspectives of Philosophical Anthropology

Perspectives refer to how man can be viewed. We shall examine four views:

- i) Metaphysical view: metaphysics is the science of being, and as such, it looks at the being of man. What is the essence of man? What is his being and act of being? Basically it looks at what defines man as man and makes him distinct from other animals or plants.
- ii) Phenomenological view: Phenomena are features or characteristics which appear to us. Thus a phenomenological view looks at man from the question: what appears to man? In this approach, the person tries to get rid of preconceived notions about man and tries to ask what appears to me, and in the appearances what is the essential phenomena different from the non essential. This means that the

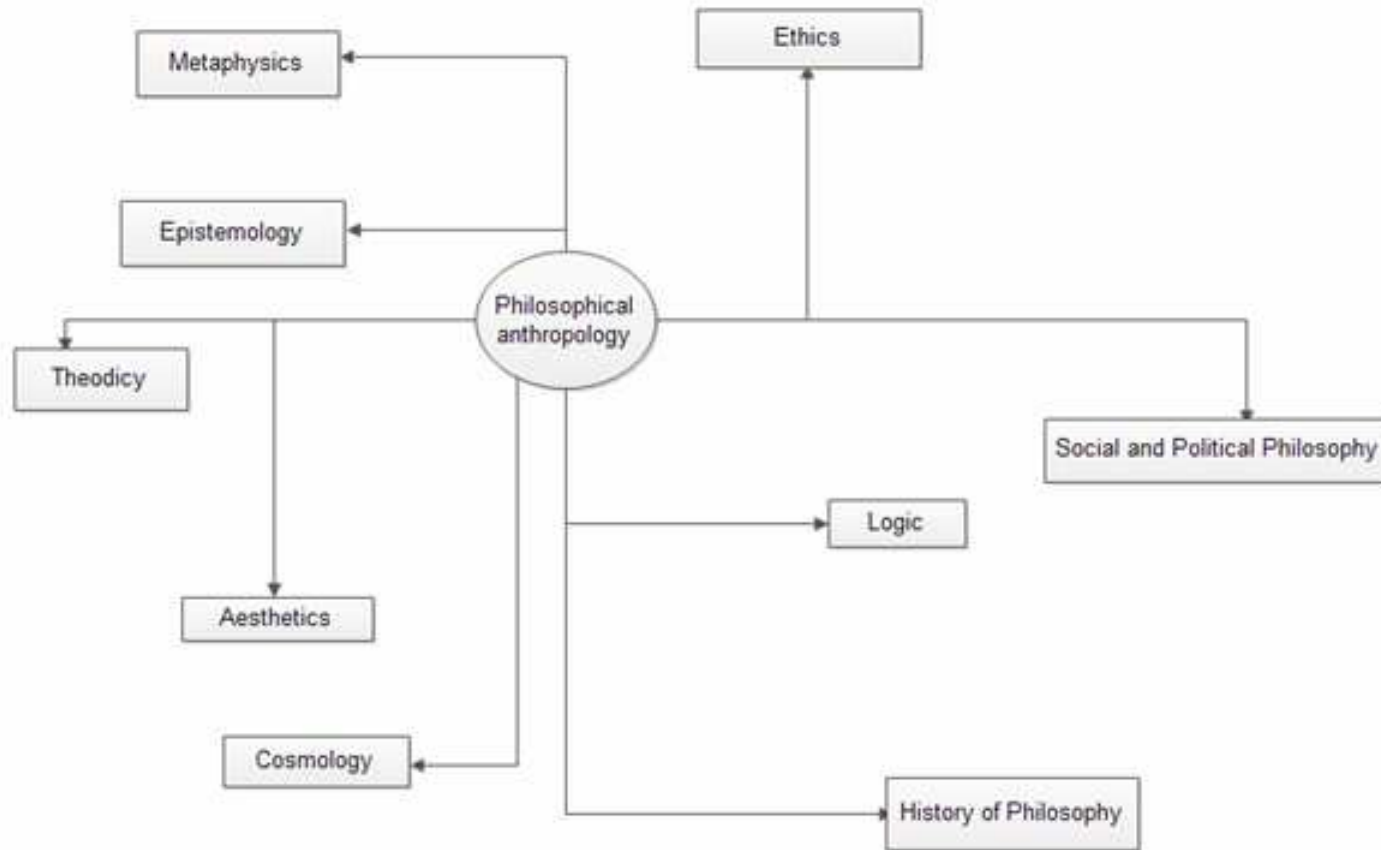
approach requires an inner state devoid of pre-conceptions, intentions and judgments such as sensations, feelings or ideas.

- iii) Cultural view: The word culture comes from the word *cultus* which means to cultivate or grow. Culture is an ensemble of norms, beliefs, language, art, music, dressing, rites, political structures... The cultural view therefore looks at man from the issue of what are his beliefs? What are his norms, rites and political structures? Seeking answers to all this questions with the aim of better understanding man.
- iv) Perspective of faith also adopted in transcendental anthropology: This view studies man from the point of view of search for life's meaning within one's own faith. In many ways, throughout history down to the present day, men have given expression to their quest for God in their religious beliefs and behavior: in their prayers, sacrifices, rituals, meditations, and so forth. These forms of religious expression, despite the ambiguities they often bring with them, are so universal that one may well call man a religious being.

Questions:

Explain the nature and relevance of Philosophical Anthropology. (20 marks)

Concept diagram showing how Philosophical Anthropology inter-relates with different philosophical disciplines



Try to provide your own explanations of how the different philosophical fields are related using the notions of formal and material object of study.

Additional notes

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Quote: “*To live is the rarest thing in the world. Most people exist, that is all.*” (Oscar Wilde)

Life

Anything alive has life. But what is life? Is the life of all organisms the same? Is the life of an onion the same as a tadpole? Is the life of an Ostrich the same as an athlete? Is there anything that differentiates the life of an onion, the life of a tadpole, the life of an Ostrich with that of an athlete? Is the life of an onion just one step in the evolutionary cycle before it becomes a tadpole? What is the cause of similarities or dissimilarities? What usefulness/value can we develop from observing life and its different facets?

There are a number of controversies which relate to life. It is very evident that a living thing has something more than a non-living thing. One's view about life has to be rationalized. This view at times forms a basis of one's religious convictions; or religious convictions provide a basis for examining life.

Life can be known from its operations, for example this maize plant is growing; that man is walking; that lady is thinking. This means that in all these cases, there has to be a principle- the cause of growth; the cause of walking; the cause of thinking. In addition, we can say that the cause is not the same as the different operations. The cause of what makes me walk cannot be the same as my act of walking. Some of these operations emerge from within the agent [like my wish to walk], and as such, determine in some way the agent. The amazing fact is that when a living organism dies, these actions also stop. This implies that the cause of the different actions when an agent is alive is closely related to the principle of life. Furthermore, when the agent dies [not alive], it starts decomposing-disintegrating. We can therefore state that the same principle has to be the cause of unity-of composition-of integrity. *A soul is the principle of life-it is the first principle.* Any-thing that has a soul has life. The soul acts as the first operation, the unifying and organizing principle.

Now let us take a further step. Once we say that life is the first principle and the main cause of 'live' actions, a number of questions arise. If you say that the soul is the first principle of life that means that an onion plant has a soul, a tadpole has a soul, an ostrich has a soul and also an athlete. Yet again I discover that a tadpole performs substantive actions which cannot be performed by an onion plant. Does this mean that the soul is different? Yet at the same time, there are some common life features between: a plant and an animal; an animal and man.

The similarities are the most basic operations. These operations include: i) the soul is the principle of unity. The soul of a plant gives unity to a plant. The soul of an animal gives unity to an animal and the soul of man gives unity to man; ii) self-movement-movement in this case refers to operation(s). Any living being demonstrates certain operations proper to it; a plant that of growth; a tadpole-motion...; iii) Immanence-immanent actions are those actions which begin within a body and terminate within it. The growth of a plant does not affect the things outside the plant. Therefore growth begins and remains within the plant; iv) Rhythm- all living beings demonstrate a specific rhythm, they are born, grow, mature and then die.

The life of all organisms, through observation, is seen not to be the same. Some demonstrate higher complex actions than others. The soul, which is the vivifying principle, is responsible for all these actions. But where is the soul located? Is it material? The soul as a principle is located in all those parts that are alive. In lower beings, the soul is tied to materiality and as such it stops existing once the being dies. The soul of a plant for example stops being when someone cuts off the stem or terminates a very important defining aspect of that plant. Such is not the case for man. This point will be elaborated in greater detail under the section of human life.

From the aforementioned paragraphs, the following three forms of life can be deduced:

- i) Vegetative or plant life (e.g. an onion plant)
- ii) Animal or sensitive life (e.g. a tadpole)
- iii) Human or rational life (man)

Vegetative life

Vegetative life is also called *plant life*. The word vegetative originates from the word *Vegetare (Latin)* which means to enliven. Its distinguishing features are the plant:

- a) Grows (primary and secondary)
- b) Respires
- c) Reproduces
- d) Feeds also called nutrition.

Animal life

Animal life is also called *sensitive life* or *percipient life*. The word animal originates from the Latin word *anima* which means soul. ***The animal soul demonstrates another important aspect apart from growth, nutrition and reproduction-the aspect of the senses.*** Sensitive life is called percipient because it perceives. Animals have *external* and *internal senses*.

The external senses are five:

- i) Sight
- ii) Smell
- iii) Taste
- iv) Hear
- v) Touch

All the external senses have their proper sensibles which are their objects. The eye has its object as colour and the function is sight/seeing. The ear has its object as sound and its function hearing. The nose has its object odour or smell and its function smelling. The hand has its object physical corporeal things and its function is touching.

The internal senses are:

- a) Memory
- b) Imagination
- c) Sixth sense (called estimative sense in animals and cogitative sense in man)
- d) Common sense.

Memory stores images and recollections. The imagination forms images from what is perceived through the common sense or memory. The common sense unifies the five external senses. The sixth sense is an estimative sense and is used to place the organism in the right pre-disposition with the outside world, especially when relates to its survival.

The three elements of percipient life include:

- A) *Automatism*-which means that once my hand perceives a hot object, there is an immediate response, to remove my hand. Hence automatism is the stimulus-response reaction.

- B) There is also the *intervention of sense perception* before the internal senses come into play.
- C) In addition, as mentioned earlier, *each sense fulfils a specific end* or object.

Human life

Human life has baffled many. Some people end up equating human life with animal life and do not think there is any difference between other animals and human beings. Others, like the animists, think that all souls are the same. Hence the animists think there is no substantive difference between a cow and man. While others think that the human soul is a complex product in a long evolutionary chain. But what is the human soul or human life?

Human life is unique-individual and at the same time transcendent. A human being is not restricted by the sensitive appetite. *Alfred may really desire to watch a premiership game between Arsenal and Manchester United. In this case, I can say that he may derive some pleasure from watching the match. But at the same time, a friend of his may approach him with a problem. He then decides, let me help this friend to solve the problem and then, if I get time, watch the match. We can say that in this case, Alfred is not constrained by pleasure, but there is another power in him which makes him overcome the desire to watch the match immediately.* One can make a decision irrespective of what the sensitive appetite presents. I can also choose not to eat that ice-cream which appears sweet because it is not the right time to eat it or because I know that too many sugary substances are not good for my health. This does not happen to other animals. Other animals do not have a higher power which breaks the stimulus-response reaction. When a dog sees a bone it goes for it. If it is trained not to eat from a particular bowl, then it doesn't. Nevertheless, there is no other interior power preventing it from taking the bone. In this case we can say that the dog has been trained- or conditioned. The dog can do this because it has the memory to remember to eat food only from a particular bowl or not to accept food from strangers.

Unlike other animals, man's intellect is born as a clean slate-'*tabula rasa*'. A man has to be taught virtually everything. A puppy does not need to be taught for it to survive. A human baby needs to be cared for until it is able to care for itself. After reaching the age of reason, man becomes an auto-determining creature. Reason is not something added, but it is actualized the moment a person reaches a particular age. It can be said that man is born with the capacity to reason, whether the person actualizes this capacity is a different issue altogether. Man can know the means to an end-rationally- and choose the means to the end.

This knowledge is not purely sensitive as shall be described in later chapters, but is also conceptual and reflexive. *Instinct in man is completed by learning.* Man learns to live. Man is not merely homo habilis (man with ability), homo erectus (erect man) but is homo sapiens (thinking man).

Differences between human soul and other souls

The soul of a human being does not rely purely on instinct. If I feel scared or endangered when I enter a certain place, which is due to the sixth sense, I do not stop there. I ask, what made me feel this? I want to know, to give an explanation of that inner feeling I have. I am also a thinking, knowing and loving being.

Man has spiritual faculties. These faculties are the intellect and will. These two concepts will be discussed in later chapters. The intellect knows the truth. For instance, when Ruth sees Obama and she says, there is the President of USA. Another person will say it is true. If I say something else, one will say it is false. In addition, I can choose to go to the USA. The will is that which is responsible for making the choice. Hence in this paragraph, there are two distinct actions, knowing the truth and choosing the good. Truth and goodness are not material. It therefore means that the soul of human beings have an immaterial nature.

The implication of immateriality is that something is not composite. This physical Apple Computer can be touched and hence can be broken down into bits and pieces. This is not the case when it comes to truth and goodness. Truth cannot be divided since it is immaterial. The soul also cannot be divided since it is immaterial. Other deductions that can be made about the simplicity of the soul are its ability to abstract, formation of universals and making unlimited choices.

We stated that the human soul is transcendent. What is the meaning of transcendent? It means its actions supersede the here and now; it can perceive and question eternal issues [Does God exist? Is there life after death?]; it perceives the form of things [expressed through human language]; the soul is the form of the body.

There are many ideologies which undermine the correct understanding of human life. These ideologies are:

- Materialism: It is a theory which states that the only thing that exists is matter or energy (e.g. behaviourism; functionalism; mechanism). In this ideology, the soul of a plant is material; the soul of an animal is material;

the soul of man is also material. Therefore the difference between animals, plants and man is reduced to differences in genetic sequencing and its complexities.

- Manicheist dualism: It is a theory that states that there is a contradiction between the material- being evil and the spiritual- being good. A manicheist will therefore reject anything that causes material pleasure or propagation.
- Idealism: It states that reality as we know it is mentally constructed. This is presented in Plato's Timaeus.

All the above ideologies are wrong because they are incomplete and present a reductionist view of reality.

Questions:

- i) Differentiate different forms of life and what are its peculiar characteristics (20marks)
- ii) The material world conflicts with the spiritual world. Critique the aforementioned statement from the constitution of a human being (20 marks).
- iii) Discuss the impact of different ideologies on a correct understanding of life and its different levels. (20 marks)

Additional notes

[illegible]

*“Life is an opportunity, benefit from it.
Life is beauty, admire it.
Life is a dream, realize it.
Life is a challenge, meet it.
Life is a duty, complete it.
Life is a game, play it.
Life is a promise, fulfil it.
Life is sorrow, overcome it.
Life is a song, sing it.
Life is a struggle, accept it.
Life is a tragedy, confront it.
Life is an adventure, dare it.
Life is luck, make it.
Life is too precious, do not destroy it.
Life is life, fight for it.”
— Mother Teresa*

Human life

Human life is puzzling! Peter exists now, but in the next 100 years, he will not be alive. Peter may be very active and leave a legacy. The legacy can be a theory, positive living, the way he lived a virtuous life or the lives he has positively influenced. We can therefore say that there is something about him that will still be alive after 100 years.

In this chapter, we shall try to define human life, characterize it, categorize it and later ask questions like: Why is human life the way it is? How is it? Is human life mortal?

Definition

Human life is quite distinct. Human life is a combination of two concepts, human and life. Human comes from the Latin word *Humanus*-which means sense of human nature and life refers to the vivifying principle. It can be said that human life refers to belonging to a particular class, the human race. Humans have a corporeal element, the body and immaterial(non corporeal) element the soul. Humans, unlike other animals, discover that they are rational, reflexive and distinct individual persons. A human being therefore is a person, a human person.

Boethius defined person as an individual substance of a rational nature. This definition of person emphasizes three issues:

- i) Individuality

- ii) Substance
- iii) Rationality

Individuality: Some people say “*individuality is in the heart of all conflicts*”. Individual means existing as one. It means that the person realizes that he is a person, one person, unique and distinct from another person. An individual is shaped by his/her surroundings, the family he/she comes from, the education one receives, the friends and acquaintances that is all experiences one is subjected to. Nevertheless, the person can choose his/her actions irrespective of experiences. Ben can choose not to listen to Alice who at one time lied to him or to listen to him. He has had previous experiences, but he can decide whether to forgive her or not. This implies that all human persons are free; their human actions are free actions. Since the actions are free actions, one has to be called to account for those actions-to be responsible. Individuality therefore implies that a person is subject to rights and duties. The first right a person has, or should be given is the right to life, and the others have a duty to respect this right. In material beings, the principle of individuation is matter. The body of Ben is different from the body of Philip which is different from Anne's.

Substance: The term substance has been defined in the first chapter. It is that which defines a thing-the central core of a thing (primary). What is the substance of man? Is he only body or only soul? Man is a unity of both body and soul (*hylomorphic composition*). A human person is a psychosomatic unit a unity of both soul (psyche) and body (soma). The soul actuates the matter-the body. But the soul since it is the principle of life, vivifies the whole body. The soul is not located only in the heart, nor in the brain, but in the whole body.

Rationality: Rationality implies the ability of systematically moving from premises to conclusions. As will be explained later, this involves forming concepts; formulating arguments; deducing/inducing certain conclusions. Man is the only being that is rational because he is intelligent. Man is the only being that has an intellect. The notion of intellect and intelligence will be elaborated in other chapters.

Analysis of the human person brings out four features which define his/her personhood

- a) Spirituality: The human person is a spiritual being. The soul of the human being is called a rational soul or spiritual soul. Spirituality comes from spirit, denoting in some sense the ability of existing beyond the here

and now. The ability of understanding and grasping eternity- of understanding eternal truths-of being a religious creature.

- b) Emergence: Emergent actions are actions which arise as unique and distinct from an individual. Alfred's thought or thinking process is his own. These actions are communicated to other human beings. Man wants to express, to communicate what is in her/his soul. The communication with others does not follow pure animal sentiments, it is a decision coming from one's free will and therefore a communication of one's very self. Animal language is not similar to human language. Animal language is sensitive while human language, which emerges from the rational faculty, is conceptual-is pregnant of concepts and meaning.
- c) Somaticity: Soma means body. A person's actions are tied to her/bodily constitution. When I think, the thought process has an organic base, the brain and also is spiritual, from the intellect. This implies that a human person is a living material person. When Alice loves, she does not love only with her will but also her heart, her whole being.
- d) Transcendence: Transcendent actions are actions which go beyond the here and now. Ben can decide to build a house for the great grand-children whom he may not see. This means that his actions which are spatial or time bound may/can have a future value. Some actions have an eternal value for instance the action of loving. A person can continue to love another person who has died and will have fond recollections of the person.

Aspects of the human person

The human person is the most complex being. Even after decoding the human genetic code, some issues still remain a mystery and cannot be explained. The complexity of organic bodies depends on the greater or lesser number of powers or faculties they possess and of what kind of faculties. Animals are more complex than plants. Men are more complex than other animals. This is because animals have other faculties which plants do not have, and men have other faculties which other animals do not have.

The aspects of a human person are: the body and the soul.

The human body

The living human body with its functions and faculties constitutes human nature or received life; the biological heritage that we owe to our parents. They have not given us our being a person, i.e. our act of being not our human essence, which is the result of what we do with our superior faculties that lack an organic basis. We indicated that life is not something extrinsically added to the organic body, but its intrinsic

motion. To vivify a body is the same as to make it an organism. The body is not a living entity before receiving life. Without life, physical realities are not an organic body, but inert matter. The organs are biological props for the powers or faculties with which the living body is endowed: the ears are the organs of hearing, the eyes of vision (Selles, 2010, p.76).

Man is not only naked, but also the only animal aware that he is naked, and that it is better not to be. If he did not notice this, dressing would only make sense for keeping out cold. But even those who live in warm climates wear something. The act of dressing is not only a cultural phenomenon –cultural is to dress in this or this other style- but a natural one and related to modesty. To neglect it denotes loss of virtue, which is a matter of ethics. The human body is a great gift, an immense wealth, but limited. Biological deficiencies, bodily needs, etc. can be solved by thinking. But even here there are limitations, for death is an insuperable limit to the body.

With his body man can do all that animals can, but not exclusively with it. Reason empowers him to extend or modify its functions (Selles, 2010, p.79).

The parts of the human body differ more than the rest from the equivalent animal ones. Aristotle called the human hand “tool of all tools,” because with them we can do practically everything. Their most expressive thing is to show acceptance, as when dad hugs, mum rocks the cradle, etc (Selles, 2010). The touch of a human being is very distinct from that of other animals. The hands can express many things. The hands of a pianist, for instance, express with their gesturing the feelings of the artist, hence what he thinks and what he loves. Their gestures are very significant, and admit no end of modalities.

The combined facial features can express joy, sadness, pain, anger, etc. The lips speak and smile. Our teeth are not specialized for tearing or chewing the cud, but can eat anything, help the speech, etc. The neck is endowed with normal movements, neither too rapid like those of birds, which would hinder thinking, nor tardy like the chameleon's, for that would hinder our adapting to the environment. Our tongue is not heavy, like the camel's, or narrow and thin like the serpent's, for us to articulate our voice. The muscles of the cheek cover a good portion of the mandible, so that the size of the mouth is not excessive, as in reptiles, and enables one to manifest many states of mind. These muscles, however, are light, so as to permit speaking, smiling, communicating sadness, anguish and pain. The skull is positioned vertically over the vertebral column, so as to look ahead. In quadrupeds its position is horizontal in respect of the body, so

as to look down to the ground, where they find food and habitat. In us, the brain occupies the greater part of the volume of the skull; in animals it occupies a smaller part, as in horses, dogs, etc. The human brain also has free neurons, i.e. without a fixed function like innervating the stomach, the eyes etc. Man is also the only animal that takes care of the hair, by combing (Selles, 2010, p.80). Other human traits are crying, expressing acceptance, rejection, anger, sadness, pain, tenderness, etc. Strictly speaking all the facets of the human spirit can shine through the face. Not to manifest them indicates rigidity, lack of freedom of spirit, simulation, duplicity, lies... All facial expressions are designed to appeal to others. No animal sends messages with its face. The face also expresses a number of feelings and thoughts. Popular wisdom has it that the face is the mirror of the soul, but we can add that the whole body is. The body expresses thoughts. If the soul is well, the body dances and vice versa. The lips speak and smile. In man, the nose is positioned below the eyes to indicate the inferiority of the sense of olfaction in respect to vision. When laughter engages various facial organs together, a second finality gets added to their biological one. Kissing is exclusively human; it may indicate sensuality, love, even treason. This means that a higher priority is given to sight. All this indicates that the body is so pliant as to express spiritual realities. The maximum of bodily ductility can be found in the human voice.

Human soul

The human body is material while the soul is immaterial. The human soul can be approached in two senses: That Ben is a soul. This statement is not completely true, since Ben is not only a soul but soul and body; soul as the principle of operation which will be discussed in week 7, according to the course outline.

Differences between the human soul and the soul of brutes

- a) The human soul/spiritual soul has spiritual/rational faculties which other souls do not have. The spiritual faculties are: intellect that knows the truth; will that chooses the good.
- b) The object of the human soul is immaterial (for instance concepts) and so are its faculties (the intellect and the will). This means that they are indivisible, and hence incorruptible in the sense that it does not die/cease to exist. In addition, a human soul is not a composite (i.e. it is not made up of parts like the human body).

Dignity of the human person

Dignity and its foundation has been a source of controversy. Dignity originates from the word *dignitas* which means worthiness. Some people hinge human worthiness on race, colour, tribe, family affiliation, having

particular properties like car, house or money... Are these really the source of dignity? In order to give a precise and accurate answer, it is useful to ask, what is the substance of man and what are the ends of man? *:Let us use an example before focusing on man, if I use a mobile phone as a soccer ball, someone will tell me, hey, wait a minute, you are crazy. The phone is not supposed to be used for that purpose. Then, I may have a right to say. How sure are you? To give the correct answer I will have to say, because it is a phone. Look, it has an ear piece to listen to, a mouth piece to speak/ contain speech, a dial pad to key in numbers... In addition the end or purpose of the phone is to make calls and not to play soccer. If you want something to kick around, why don't you get a soccer ball which has certain parts and whose parts are suited for this function.* In this example I am referring to what is it and what is the purpose. Man, like explained earlier is a psychosomatic unit- a unity of both body and soul. The body is to perceive material and has specific functions and works hand-in-hand with the soul. The human person is Homo Sapiens, a thinking and choosing individual. Hence his dignity resides in the fact that he is a person, that he can think and can choose/love. When a person begins existing she/he realizes, I have this colour (a secondary property), this physical make-up (a secondary property), this height (a secondary property), this weight (a secondary property), the son of a king (a secondary property), of this tribe (a secondary property) and having this wealth (a secondary property).

Thomas Aquinas said: "A person means that which is most perfect in the order of nature" (S.Th. I, q. 29, a.3, a.4). Man is above corporeal things. The person is the most valuable being in comparison to the material universe. Man's nature is above all material beings or things. Man's nature is above all other material beings. The dignity of human person resides in his human nature. A person should be accorded rights and duties not because s(he) has something, but s(he) is someone (unique and unrepeatable). Man is capable of transcending the cosmos, both in terms of finality and means.

Why is human life important?

To answer this question, we shall consider three other sub-questions. What is human life? Why human life the way it is? How is human life?

What is human life?

Human life is sacred. The rational soul is immaterial and incorruptible. Behind the man-value there is a God-value. Hence for each and every man, there is what is due to him, the right. The human person is

capable of touching the unmoved mover. The pre-amble of the United Nations Charter explains that the first right of a human person is the right to human life.

Why is human life the way it is?

The origin of human life can be approached from philosophical/scientific and theological perspective. These two perspectives, if they are really sincere, agree on the uniqueness and capability of the human person transcending the here and now. A man can paint a picture, like the Mona Lisa, which can still baffle people five centuries later. Through it, the painter somehow lives. One gets a glimpse of Leonardo da Vinci. In human life, the most radical and the most fulfilling aspect is love. Love gives fruition to all. It can be said that the end of human life in each society has to be love, explained in practical terms in different senses. In the political society it can be fostering and protecting the common good. In the family it is through providing food, clothing, shelter, care, personal love and nourishment. In a business it is fostering the goals or aims of the business enterprise.

How is human life?

Human life has both material and immaterial elements. The immateriality, the soul, shows the spiritual dimension of man. The spiritual dimension is immortal while the material is mortal (dies and decays). The human person can know the four transcendental: truth; beauty; unity; goodness.

Where does human life come from?

The spirituality of the human soul altogether excludes the possibility of man arising through mere biological evolution. Even if the evolution of vegetative and sensitive life from inert matter were the result of purely natural forces (educing the forms from the potentiality of matter), this could not hold true for the origin of man since his spiritual soul cannot be educed from the potentiality of matter but can only arise by immediate creation [the principle of non-contradiction is key to resolving this]. Biologically, through genetics, it has been seen that man has come from some common biological parents [identity by descent, IBD]. The human soul does not come from the parents, since if the parents were the vivifying principle then they would not die. *Phrased in another way, if the parents of Ben are life, that is the life giving principle (per se) then they would not cease to exist and Ben would be totally dependent on his parents. But nature shows us that parents die and their children still continue existing. Therefore the parents cannot be life but*

have life. This implies another source of life, outside the parents-the existence of the unmoved mover-a Creator. Human life comes from a Creator who is the source of life, indeed is life. The parents provide the material aspects while the immaterial come from the Creator.

Mortality and immortality

It is in the face of death that the riddle of human existence grows most acute. Not only is man tormented by pain and by the advancing deterioration of his body, but even more so by a dread of perpetual extinction. All the endeavours of technology, though useful in the extreme, cannot calm his anxiety; for prolongation of biological life is unable to satisfy that desire for higher life which is inescapably lodged in her/his breast.

Questions:

- a) Critique these concepts and consequent implications in understanding various forms of life: Manichaeism; Darwinism; the concepts of Tales or Heraclites; African ideas about life (Yoruba-Oldsmar, Xhosa-Dawn, Luo-Nyasaye/Ruoth/Jachwech/Wuon Koth, Kikuyu-Ngai, Taita-Mulungu...) (20 marks)
- b) What is life and what distinguishes each level of life? (20 marks)
- c) What is the definition, purpose and nature of human life? (20 marks)
- d) Critically discuss the foundation of the dignity of the human person giving examples of how this concept can be applied in the Kenyan society?
- e) Critique the statement: "humans are mortal" (20 marks)
- f) When can one say that one is human or inhuman and why? (20 marks)

Additional notes

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

*Oft in the silly night,
Ere Slumber's chain has bound me
Fond memory brings the light
Of other days around me;
The smiles, the tears,
Of boyhood's years
The words of love then spoken;
The eyes that shone,
Now dimmed and gone,
The cheerful hearts now broken!*

"Oft in the stilly night" National Airs, Thomas Moore(1815)

Human Body: Passions, internal and external senses

A human being is a complex being. He can perform vegetative and sensitive functions, i.e. he grows, respire, feeds and also has the internal and external senses. But what makes him unique? Does he have other appetites? Appetite originates from the Latin word "*ad-petere*", which means a certain tendency towards something. But which appetites does man have? To answer this question we need to look at man. When we look at him we notice he has tendency which relates to senses and another tendency which relates to his/her rational faculty. The sense appetite is a particular tendency of particular sense(s) e.g. when holding a laptop, the tendency of the hand is to feel something, the tendency of the eye is to see something. The tendency of the ear is to hear something. But once it touches, it apprehends the texture, once the eye sees it sees the colour and the ear gets the audio signals. Sensation, in and of itself, is an intuitive operation. It is a process of immediate perception of an external object. The senses grasp sensitive qualities or individual accidents. *A person may realize with his eye that the sky appears blue; the engine of a Subaru makes a unique sound.* The senses do not grasp the nature, but specifics or proper sensibles-this colour, that smell... The more one experiences something with a particular sense, the more it becomes elaborate e.g. *if a car zooms past, I may just have a glimpse of the colour because I have not had time to perceive it fully-to look and look again. If it then passes by slowly at 5kph, I may then have time to notice its shape, who is the driver, the kind of seats it has and many other features.* This is the reason why in physical sciences insistence is placed on experiencing and experiencing again (experimenting).

Classification of sense, the proper sensible and power

Let us now give an elaboration of the senses in man, the proper sensibles that these senses apprehend and its corresponding powers. We begin with the external senses:

External senses

Sense	Proper sensible	Power/operation/act
a) Eye	Color or light	Seeing
b) Hands	Texture or intensity	Touching
c) Tongue	Tasty object (i.e. sweet or sour)	Tasting
d) Ear	Signals or noise	Hearing
e) Nose	Aroma or odour	Smelling

The body has five external senses and 4 internal senses

Internal senses

There are four internal senses, common sense, memory, imagination and cogitative/estimative sense (sixth sense).

- i. **Common sense:** The common sense does not have a proper sensible. It unifies the five external senses. When I perceive a Subaru, I not only associate this Subaru with a specific sound, but also with a particular shape, color and texture. The sense which combines all the proper sensibles of these external features is the common sense. The common sense unifies the sensations and attributes them to a specific object perceived as the subject of the primary and secondary qualities.
- ii. **Imagination:** It is the sense that archives what is perceived by the senses. When someone sees a movie with a unicorn (a horse with a horn), one realizes that this animal does not really exist. A cow exists which has horns and a horse exists. The imagination plays with particular features which can be separated, i.e. a horn and a horse. I can even decide in my imagination to put wings on the horse and it becomes a flying unicorn. The richer the imagination the better one is at creating objects. Imagination is made richer by a store of experiences.
- iii. **Memory:** It preserves the evaluations of the estimative sense and retains perceptions of thoughts. Memory can have three sub-divisions: sense register; short term memory; long term memory. Let us compare these three sub-divisions with a computer to have a better understanding. The sense register stores everything for a very short time (seconds). The Dynamic Random Access Memory in a computer mimics this particular sense. The short term memory stores specific information that pertains to the personal world. This stores information for minutes/few hours. The part of a computer that mimics this is the Static Random Access Memory. Long term memory is the deepest and most complex. It accumulates information and it remains

there for days, years and decades. The long term memory becomes the basis or reference point for all the activities a person is engaged in.

Memory and imagination preserve in potency traces of past impressions and when the proper conditions are verified the image becomes actual. Dreams are due to imagination. Animals do have dreams-a dog can dream because it has imagination.

- iv. ***Estimative or cogitative sense***: This sense is also called the sixth sense or survival sense. The sense of estimation, places an external reality into relationship with one's organic situation and life. The evaluation can be for instance, I prefer hamburgers because they will help me survive and it is good for my digestion. It anticipates and one acquires experience. In man, this sense is called cogitative sense because it acts like some kind of knowledge, but not real knowledge. A man can sense that his body is not well. If he is asked why, he may not give a specific answer, a known answer, but nevertheless he just feels...*In wild-beasts which are in the Mara or Serengeti, the sense enables the animals to cross from one country to another because the body 'knows' that drought is coming soon to this area and so there's need to move to another flourishing area. It is not that the animals have intellectual knowledge (i.e. they understand that drought is lack of rain and hence they may die). Their survival instincts "kick-in" and they move.*

The five internal senses and four internal senses have a corporeal or material base; either in the brain/the eye, the ear, the nose...The internal sense depends on the external senses. The sense of imagination depends on perceived colour, form and shape. The sense of memory depends on previously perceived images. I cannot have anything in my mind or imagination which has not passed through my senses. If I perceive something which is not in my memory or imagination, then I ask, *what is this?* This is because a person is born *tabula rasa*, i.e. a clean slate. Can one conceive a square circle? The answer is no because one has never perceived it.

The modern science of psychophysics aided by cerebral anatomy, cerebral physiology, and pathology, proves fairly conclusively that:

- (1) Sensation and perception are conditioned by nervous processes in the brain and in the peripheral end-organs of sense, depending in part at least upon external stimuli;
- (2) Memory and imagination likewise presuppose, and are conditioned by brain connections and brain activity; and

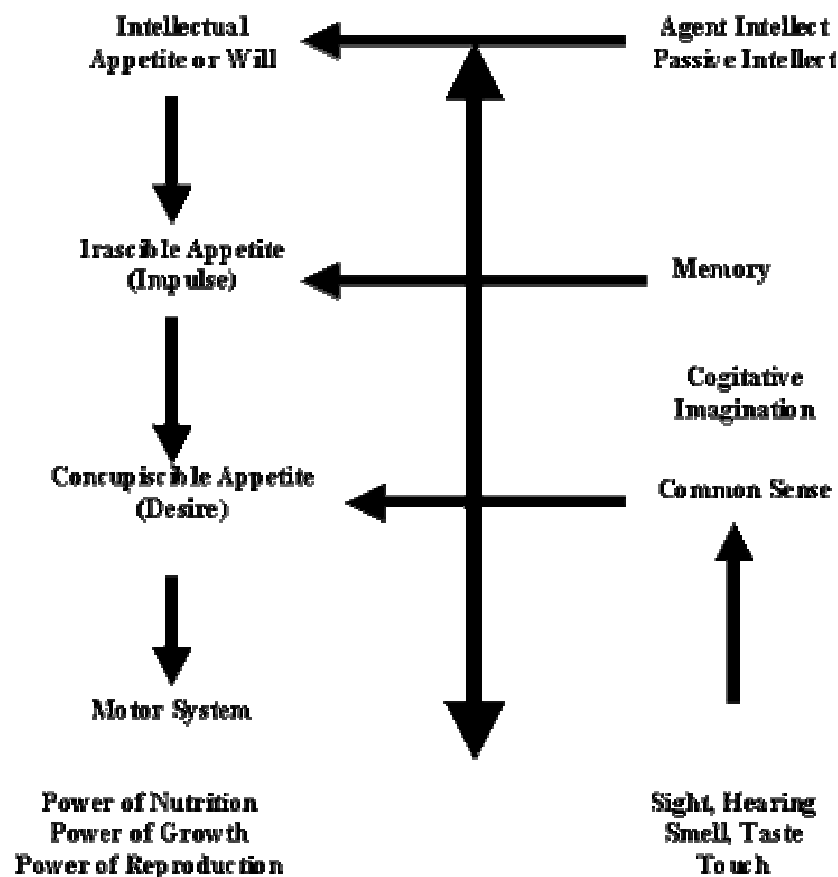
(3) This is also to some extent the case with regard to intellectual operations and rational volition. (Mimbi, 2007, p. 74). What do you think are the consequences of these three arguments?

Human affectivity and appetites

Appetites

Human appetites, as explained earlier, are inclinations due to the sensitive or rational faculties. This topic will deal only with sensitive appetites. There are other tendencies which arise due to physical laws for instance the Law of Gravity. We will not concentrate on such laws. In animals the appetites are natural, i.e. emerge from nature. A lion when it kills a gazelle, it performs this particular action due to its animal nature. It does not sit and decide, now is the right time to kill the lion. Appetites in man can also be elicited or chosen. This means that in man, the sensitive appetite originates from sense cognition and the rational/intellectual appetite from intellectual knowledge.

The following diagram adopted from Mimbi (2007) illustrates the 18 powers and faculties in man.



The sensitive appetite in man can be broken down into concupiscible appetite (the here and now desire) and the irascible appetite (the future good which lead to impulse). The intellect moves the will. The inter-relation between the intellect and will shall be explained in later chapters.

Desires are what a person is attracted to after the common sense produces a unified perception. I can see an ice-cream and then say, *hey wait a minute, that ice-cream is nice, why don't I buy it*. The ice-cream produces a desire. If the object is good, like the ice-cream, the reaction is to want to possess it/to have it. While, on the other aspect, if the immediate perception is not attractive, then there will be an aversion, a hatred for the object. Hence the present good can stimulate pleasure or sorrow, while when I place this object in relation to the future there can be a stimulus or aversion. The appetite which deals with the here and now is known as the concupiscible appetite. This corresponds to the easy good.

Impulses deal with the future. When I study Philosophical Anthropology, I may meet other students who give me their own experiences of different people. *When they hear Kitawi, they may say, he demands a lot and requires you to think. People who like thinking and dislike rote-learning ('cramming') may say, that is my man and I will do well in the subject. I have hope in passing the subject. While if someone is used to rote learning, he may say forget it, I will not do well in the subject, and hence despairs.* Hence, as regards a good object someone can have hope or despair. If it is an evil object, let us say one is sure of facing a calamity in future, if one does not have hope, then one may end up with a deep fear of what the future holds; otherwise the person may become bold and say, I can face to the challenge. Fear cripples the noblest ambitions. It is not real, in the sense that it does not cause any good and limits initiative and even love. The name of the appetite which deals with the future good is the irascible appetite. This deals with the difficult or arduous good.

The intellect draws the rational appetite- i.e. the will. The object of the will is the good. This (the good) will be discussed in greater depth under the topic of human will. We can say that one cannot choose what one does not know; one cannot know without the internal senses being involved, and the internal senses depend on the external senses. Depending on the intensity of engagement of the internal senses, the image and eventually the concept can be clear or less clear. Therefore we can conclude that one's internal world (thinking and choosing) depends on one's external world (objects perceived).

Human affectivity

Human affectivity covers, sentiments, emotions, affections, passions, pleasure, pain and feelings.

- a) *Sentiment*: It is not just a general cast of mind with regard to something. It is not just an attitude; a strong subjective response to a stimulus. It is a way of feeling. For example, sadness is a rejection of a present evil in as far as it is felt. A sentiment is both sensitive and mental.
- b) *Emotion*: It is a transient and intense mental disturbance or agitation. It is just one of the stages towards sentiments.
- c) *Affection*: It is a kind of an emotional state in regard to persons (for instance when one meets friends one feels emotional and may give a firm handshake or a hug).
- d) *Passion*: It is a strong feeling or emotion, often with presence of the sensuous element, e.g. *I feel passionate about soccer that whenever my team loses I feel angry.*
- e) *Feeling*: It is a sensation experienced through touch and indeed any of the external senses e.g. *I feel hungry, I feel hot or I feel tired.*

- f) *Pleasure*: This occurs when there is harmony (synchrony) among the physical, organic, nutritive, reproductive and perceptive functions. Thus there is harmony between the perceived good with sensitive good.
- g) *Pain*: It can come from the sensitive or intellectual appetite. Pain which is sensitive lasts for a short time while an intellectual pain can last for a long time. Intellectual pain can easily cause physical pain; physical pain may not cause intellectual pain.
- h) *Sorrow*: It is caused by a present evil. It is repugnant to the will and represses it from enjoying that which it wishes to enjoy.

Pleasure and pain can have a rational origin or sensitive origin. The rational pleasure or pain affects the human more than one which has a sensitive origin.

Temperament and character

A human person in addition to the different, appetites, senses or faculties is born with specific temperaments. Temperaments are hereditary traits-in born. They are neither good nor bad because we do not choose them. We find ourselves with specific temperaments. Temperaments are classified through three elements either emotive, activity or resonance. Temperaments plus repeated habits form the character of an individual.

Types of temperaments (Mimbi, 2007, p.269)

- a) Emotiveness is the capacity to be easily moved by events; it is excitability. A non-emotive person would require stronger stimuli. Typical symptoms of an emotive person are: variable humour, excitability, restlessness, impressionability, and the tendency to exaggerate. Emotiveness favours the development of interests but inhibits abstraction and objectivity. Emotive individuals tend to be intuitive.
- b) Activity has little to do with the frenzy activism characteristic of impulsive and nervous characters. An active temperament feels the need to do things; he is impelled to action. This character trait is best seen when one is faced with difficulties. The non-active person doubts and easily gets disheartened. For an active person, any obstacle is turned into a motive to act; he sees it as a challenge. Thus, he is always occupied and gets easily absorbed in his work. He is decisive, unrelenting and hardly postpones work.
- c) Resonance is the speed with which the psyche reacts to the stimuli which impinge on it. Resonance is primary when repercussion is immediate; otherwise it is secondary. Primary types react fast and decisively to first impressions but quickly forget. Secondary types have delayed reactions but take long to forget a disappointment or a setback. For primary temperaments, the effect of the impression is predominant when

still in the conscious zone of the mind; whereas for the secondary temperament, the effect is greatest when the impression passes to the subconscious.

Character types

A character is formed when the habit combines with a temperament. A character becomes some kind of second nature. There are a number of character types. This section, based on Mimbi (2007, p.270) will give an overview of six character types. It is important to note that when the list of characters is drawn, there is need to have a general approach to the issue and not to place people into specific character boxes/traits because each person is unique.

Emotive, non-Active, Primary (E, nA, P) = Nervous

Nervous personality is characterised by being fidgety, inconstant, enthused by whatever is new. He seeks practical and immediate results; changes quickly from euphoria to despondency. He is disorderly, lacks discipline and perseverance in work. He has poor use of time, weak will power, indecisive, generous, sociable and affectionate. He is by and large an extrovert. His intellect is artistic, that is to say, it works best with images.

Emotive, non-Active, Secondary (E, nA, S) = Sentimental

A Sentimental individual has some very characteristic traits: he is hypersensitive, timid, pessimist, seeks solitude, touchy, bears grudges, difficult to reconcile, easily demoralised, insecure, highly vulnerable, slow in work, undecided and introverted. The intellect of a sentimental person has little tension, hence little aptitude for abstract and technical sciences.

Emotive, Active, Primary (E, A, P) = Choleric

Choleric corresponds to the fluid of yellow bile, the season of summer (dry and hot), and the element of fire. Here is an individual who is born to act: he is always scheming and occupied with projects. He likes to begin on new projects, nevertheless, because of "primariness"; he improvises, precipitates and tends to dissipation. Many plans are left halfway when obstacles surface. He is an extrovert. His intellect is inclined by character towards the concrete, the immediate, the imaginative and the technical. It is a practical, fast and high-tension mind. His limitation here is the difficulty he finds to abstract – he has trouble in conceptualising and synthesising.

Emotive, Active, Secondary (E, A, S) = Passionate

He has a great capacity for work and concentration. This is because he has a ruling passion, which is, so to speak, the motive force of his existence. He is independent minded, somewhat violent, decisive, persevering, sober; yet he has little valour and is a poor sportsman. The intellect of a passionate person is a very high-tension mind. It is a verbo-conceptual and systematic mind, very apt for abstraction and logic. He enjoys a great memory, capacity for attention, imagination and comprehension. He is especially good at physics, math, reading and composition.

Non-Emotive, Active, Primary (nE, A, P) = Sanguine

Sanguine indicates the personality of an individual with the temperament of blood. He is generally a pragmatic, cold and calculating person, as he has little sensitivity for anything that does not bring him material advantage. He likes short-term results, is practical and positive. He is also optimistic, affectionate and sociable. He is an extrovert. His mind has many strong points: quick, clear and precise. He has an acute critical capacity, yet is flexible and objective. He, however, has little aptitude for synthesis and systematisation.

Non-Emotive, Active, Secondary (nE, A, S) = Phlegmatic

Phlegmatic is the personality characterised by an evenness of temper, even under stress. He is equanimous, calm and unemotional; reflexive and quiet. He generally prefers solitude; he is “too concerned” about orderliness and punctuality but is rigid in use of time. He seeks objectivity and exactness in things. He enjoys lots of common sense and is an extrovert. His intelligence is slow but deep; he has the capacity to conceptualise (that is to say, he easily understands the essential), to order, classify and systematise. He is thus gifted for abstract sciences. He also has a great ability to memorize and to concentrate; however, he has little imagination and is narrow minded.

Non-Emotive, non-Active, Primary (nE, nA, P) = Amorphous

Characteristic traits: he lacks curiosity and practical sense; centred in search for organic pleasure (eating, drinking, sleeping, etc.); little originality; always late; sociable; docile; simply lacks energy and enthusiasm. Extrovert. The intelligence of an amorphous person is highly conditioned by his temperament – the pair

inactivity/primariness hinders the development of intellectual aptitudes. Hence he lacks tension, he thinks slowly and superficially; he is incapable of abstract thinking.

Non-Emotive, non-Active, Secondary (nE, nA, S) = Apathetic

Although temperaments in themselves are neither good nor bad, an apathetic person can be very trying. He is closed in on self; melancholic; stubborn; difficult to reconcile; has little will power and vitality; lazy; prone to routine; passive; indifferent; introverted. Like the amorphous character, his intellect has the least aptitudes; he lacks the stimulus of emotiveness and the help of activity. His mind has practically no tension.

Habits and Virtues in Appetites

If temperament is the type of soil and character, the crops that are grown on it, a habit is the combination of both. Habits are acquired qualities that determine the activity of the faculties in one way or another. They are intrinsic principles of operation and their effect redounds on the individual who possesses them. They have a cumulative effect on the personality of an individual. This is the same as saying that the personality of an individual is given by the sum total of his habits (Mimbi, 2007, p.274).

Virtues can be classified broadly according to:

- i) Virtues of practical reason: prudence
- j) Virtues of theoretical reason: wisdom or science
- k) Virtue of the intellectual or rational appetite: justice
- l) Virtue of the irascible appetite: fortitude
- m) Virtue of the concupiscible appetite: temperance

These virtues will be discussed in detail in the subject of Ethics.

Questions:

- i) Create an interconnection between the sense appetite and intellectual appetite. (20 marks)
- ii) Discuss the difference between the internal and external sense. (10 marks)
- iii) Differentiate between the cogitative sense and estimative sense. (10 marks)
- iv) Which habits control which appetites and why? (10 marks)
- v) How does human affectivity interrelate with the sensitive and rational appetite? (20 marks)

- vi) Elaborate at least six character types and how individuals with these characters may be helped. (20 marks)
- vii) Explain the inter-relation between the human body and the human soul (10 marks).

Additional notes

[illegible]

*All the best days of life slip away from us poor mortals first,
Illnesses and dreary old age and pain sneak up, and the
Fierceness of harsh death snatches away. (Georgics, 29 B.C.), no 3, 1,284 by Virgil*

Human soul

Life is a puzzle! What is this puzzle? We realize that man exists at one time and after some time, man stops to exist. Existence and lack of existence demonstrates life and lack of life. This issue has puzzled many philosophers. Many have asked, what makes human life? Can we really say (truthfully) that a human person has a soul?

Many arguments base truth on what is observable; what is measurable. The conclusion of such a premise(s) is -if I cannot measure something then it does not exist. The answer to the question, can we really say that a human person has a soul (to these people) has to be demonstrated through what is measurable. The fundamental argument then becomes if we cannot measure the soul, it follows that it does not exist. But is this premise true? There are some things which we can measure and truthfully say it is the way we measure, for instance the height or weight of someone. Yet, at the same time, we realize there are some issues we cannot measure. We cannot measure the fact that I had a great great grandfather. If you ask me who he was, or where his grave is, I may not be able to tell you. I may say, I have never seen (observed) his grave? But does this invalidate that he existed? The answer is no! The very fact that I exist today means that I had a father and my father had a father and consequently I had a great great grandfather. The very fact that I have never observed my soul, which in this case is the principle of life, does not imply that I do not have it. How then can I show that I have a principle, a soul, which makes me live, move and breathe?

I may have never seen a soul, but through certain effects-objectively and externally verifiable, I end up actually making the deduction that the soul does exist. If I see a living person today, who after sixty years is a corpse, I realize there has to be a vivifying principle; the first principle that is responsible for all other actions of the living subject. ***This vivifying principle is the soul. The soul therefore is the form of the body-it informs the body to act.*** Therefore the soul in itself is the act of the body-the first act of a living body. This unity of body and soul is immediate at the time of conception.

Some people in ancient Greece have argued and tried to develop a number of theses on whether the soul informs the body after a few months or at birth. If one realizes that at conception, the human person starts developing, then one can say that a human person becomes a human person at the moment of conception and not before (as sperm or egg neither after a few weeks or months). Indeed, not all features of the human person are visible at conception, but the principle and all possibilities are latent in the fertilized egg. If this were not the case, then the person would not have what she/he has. Rationality, which is characteristic of a human being is evident after a number of years and not immediately but yet the child has the ability to reason. A child at the age of two does not demonstrate rationality. The child may break things, experiment with dangerous objects or perform some acts which are very irrational. At the age of six or seven the child starts asking some pertinent questions: Who are you? Who am I? What is that? These questions indicate rationality. It is absurd to think that this rationality is something imposed from without/outside, by someone else at the age of six. It leads one to form the conclusion that the child had the potency of thinking and it is only with the passage of time that this potency becomes actualized. Hence from birth and even before birth, the human person is a rational being. Indeed he has the rational faculty which is a power of the soul. This example leads to another important point, the soul also is not a body.

The soul is not a body because, as Thomas Aquinas rightly pointed out, if it were a body then it would be localized. The finger is joined to my hand and is not joined to my chest. The finger is localized in the hand. The finger is a body. Yet the soul is not localized within a specific part of the body it is throughout the body. The soul vivifies the heart, the brain, the hands, the legs, the kidney, the liver, the lungs, the stomach, literally every part. Another question which can be asked is, can a soul be equated with a body? Can a soul be equated with a plant, a stone or any other body? The answer is no, because in this case then all bodies will be living, but we see some bodies are living while others are non-living. A living body is a plant or man while non living is a stone. This means that a soul cannot be equated with a body (read *Summa Theologica* 1,1, q.75, a.1).

In transcendental anthropology which tries to distinguish between the essential and personal levels, it distinguishes between the person and the main characteristics of a human person. Ben has a body and soul, which is common to every member of the human species. Yet the personal experiences of Ben are not the same as those of Philip. Hence at the personal level, a person is unique and distinct. The human person can exist without the body (this argument will be elaborated later). Nevertheless, for a human being

to exist as a human being, she/he depends on what is provided by the senses. Someone cannot form an abstract concept without the experience passing through the senses. Let us take the example of two people Mary and Philip. Mary is the mother of Philip. For Philip to love Mary, he needs to know Mary. But how does he know Mary? The first step is through the five external senses and then the internal senses. He knows that the mother, Mary, has certain appearances/looks. A particular colour, embrace, height...He comes to experience the care and attention of the mother. He realizes what the mother gives is quite distinct from what the father gives. He then realizes without knowing how, that he really knows [intellect] what the concept of motherhood is and that he loves [through the will] the mother. Therefore the will follows what is known by the mind, without the intervention of the body there would be no such thing as voluntary love.

The soul is the principal of the vegetative and sensitive functions in human beings. This means that a man Philip does not have three distinct souls, one responsible for vegetative functions (growth, nutrition and reproduction), another for sensitive functions (external and internal senses) and a third for rational functions (thinking and loving). The rational soul performs all three functions. It is because of this that a person realizes: I am the one who is eating; I am the one who is feeling and I am the one who is thinking. It is not, another who eats, another who feels and another who thinks, but I ("*mimi*") eat, feel and think.

The soul is the vital, immaterial, life principle for humans (Mimbi, 2007, p.416). The soul is a substance, though incomplete substance. It is incomplete because a human person is a psychosomatic being-a unit of body and soul. *A perfect person needs to have both body and soul.* This means that though the soul is immortal, it is imperfect when separated from the body-it wants to be with the body.

Powers/Faculties of a rational soul

The rational soul has two faculties: the intellect and the will. A faculty in this sense means a real power of the agent (potential). Which are these powers? The powers of knowing and loving. The intellect can know. The will can love. The intellect knows the truth [i.e. its object is the truth, just like the object of the eye is colour]. When someone talks about truth, one needs to remember that truth is the conformance of the mind with reality. The intellect has an unlimited capacity to know reality-to know the truth. The proper object of the human intellect is the nature of material beings, the essence of physical substances known under the universal concept of being. Let us give an example: *When I look at the computer on the desk, my external*

senses perceive their proper sensibles, the colour (perceived by the eye) and the texture (perceived by the hand). The internal senses form the image of the computer. But does one at this stage state explicitly that it is a computer? The answer is no. It is actually what any other animal experiences. Then my intellect receives the species and immediately grasps the nature.

My mind asks, what is the nature of this image? The answer will be it is a computer. But why is it a computer? It is a computer because it has the hardware and software. It is important to realize that the notion of computer is not sensible but abstract. The process of abstraction is bereft of matter. The abstract concept of computer in my mind does not have the physical properties of a computer- the concept is immaterial. The same concept can be applied to another item with the same properties for instance a laptop or a main server can be called a computer.

The other faculty of the soul is the will. The will perceives the good [i.e. its object is the good]. It is the faculty that inclines us to make certain choices (Mimbi, 2007, p.223). When I choose to study, it is the will that makes the choice. When I choose to love it is the will that loves. Hence for a being to make any choice it needs to have a will. The next question which can arise is: I have never seen the will, does this mean that it does not exist? From our previous discussions, we realize that we do not need to see something to conclude that it exists. If we say that the will is the faculty that inclines us to make choices, we just need to show that someone is making a choice, to show that he/she has a will.

Each of these two concepts (the will and the intellect) will be elaborated in later topics. We shall thus not engage into the discussion about the nature, action and end of either the intellect or will.

Immortality of the soul

The question whether the soul exists after death has been a subject of concern and debate throughout the centuries. Once one has shown that the soul actually exists, one is asked: can the soul exist after death? This question arises especially after one has faced the experience or possibility of death. Is there life after death? To answer the question as to whether the soul can exist after death, which is equivalent to whether it is mortal or immortal, one may need to ask, what causes mortality or corruption?

Mortality or corruption is normally due to three causes:

a) *Due to action of the contrary [opposites]:* An opposite is a contrary force. The opposite of the statement all men are good is man is not good. An opposite force can cause something to stop existing. Goodness is a solution to evil. If an ungrateful person experiences affection and concern, soon the person mellows and becomes grateful. *There is a story of this husband who was a drunkard. He used to arrive home late after going to the local bar. What the wife would do, she would prepare a meal for him; wait for him; give him the meal without uttering a word and then wash the dishes thereafter. The woman did not say anything. After a number of months, the husband started asking, how come she never mentions anything and yet she has all the right to complain? After sometime, the husband changed and stopped visiting the local bar.* If we use the argument of a contrary force on the soul, we realize that the soul, which is act does not have an opposite force. Therefore we can say that it is impossible for the soul to stop being a soul because of a contrary(opposite) force. This argument therefore cannot be applied to show that the soul is mortal (corruptible).

b) *Corruption of the subject [by dividing]:* Material objects can be destroyed by dividing. I can destroy a computer by hammering it into small pieces using a heavy object, hence the computer stops being a computer. This cannot happen to the human soul because, as we have explained earlier, it is not a body and therefore cannot be divided. The soul is immaterial and therefore cannot be corrupted by dividing it.

c) *Defect of the cause:* Something can corrupt if the cause stops. A human living person becomes a corpse once the first cause stops vivifying the body. *This happens when the soul(the cause of life) separates from the body.* This can happen to the body but not the soul, since the soul is the first act of the body. In addition, there are some actions which the human soul does which are not tied to materiality for instance thinking and loving. Since some actions are not material, we can say that these actions can even continue after it separates from the body. This same argument cannot be applied to vegetative or sensitive souls. The next issue is, can what causes the souls to exist cease to exist? Can the creator of the soul die? If the Creator stops supporting the soul, the soul will not corrupt but move to inexistence. But this will not happen because the Creator is pure act without potency (cannot fail), and the soul which is not a body can subsist without a body. Hence one can say that the soul is immortal. It continues to exist after death.

What is the genesis of the soul?

The genesis of the soul is not from the parents since the parents are not the act of life but have life. The parents can give the body, the material element, but cannot give the soul. Even if a person wants he cannot cause the child, who has passed away to come back to earthly life. He can shed his blood for the person who has died. He can even give a physical part of himself, but cannot give life because the parents do not possess life-they have life but they are not life. Another conclusion is that the material bodies of the parents cannot be the cause of the immaterial-the soul. If the soul is immaterial or spiritual, there has to be a spiritual/immaterial cause. The soul, which is act of the body, starts to exist at the point of conception. The human soul is made by the Creator, ex nihilo-out of nothing. The human soul comes to be only by direct creation. Here we are essentially saying that there is no material cause of the rational soul.

How do the faculties of the rational soul inter-relate?

Man has body and soul. How does the body relate with the soul. The body to which the intellectual soul is united should be a mixed body, above others reduced to the most equable complexion. When I say I know something, I imply that the whole person knows (body and soul). Man begins to know through the senses, for instance the sense of touch. For this reason among animals, man has the best sense of touch. And among men, those who have the best sense of touch have the best intelligence. A sign of which is that we observe "those who are refined in body are well endowed in mind," [as stated in Aristotle-De Anima ii, 9]. In as much as man is rational it is necessary that man have a free-will. The human essence cannot be reduced to intellect and will, on the grounds that they are passive innate powers and therefore imperfect. They depend on the body. They can, however, be activated and increasingly perfected through experiences-sense experience. The body, intellect and soul with their proper object work together.

The mystery of sickness, sorrow, pain and even death

Death is the separation of the soul from the body. It is where the vivifying principle no longer vivifies the body. As such, the body loses unity, rhythm, immanence, self-movement and self-fulfilment.

Pain is a deprivation. Physical pain or moral suffering affects the whole person. Pain is not the opposite of pleasure, because the latter does not affect the whole person; pain does, because whatever pains, the sufferer is one. Pain is, like evil, a lack of something. As it is not positive, it is extremely difficult to understand. The deficiency is physical as well as moral. Bodily pain, like someone who has been bruised,

prevents human nature from manifesting its unity. One can have bodily pain and yet experience no moral suffering. Moral evil (which consequently produces moral suffering) is a deficiency in the human essence that prevents intellect and will from showing through. An example of moral evil is corruption and bribery. It can cause pain, especially for the underprivileged.

The more pain affects one's intimacy, the more sorrow it causes. If the pain affects the centrality of the person, what is at stake is not so much the meaning of suffering as the meaning of the person. Moral suffering can cause physical pain. Pain allows us experience our inadequacy, our own limitation. Hence, to try to eradicate pain at all costs as if pain was absurd and meaningless is equivalent to considering the person itself as meaningless. It reminds us of our limitation and at the same time it reminds us that we depend on others. Conversely, accepting pain, not just bearing it, confers sense to it. Questions about the meaning of sorrow and suffering have to be directed to God, in whose hands are our heart, our intimacy, and our person.

Questions:

- i) Explain the nature and aim of the human soul (10 marks).
- ii) Critique these statements: Man is a psychosomatic unit. The human person is a mortal being (20 marks).
- iii) Differentiate between the different types of soul using essential nature and characteristics (20 marks).
- iv) How do the faculties, appetites and power of the human person inter-relate (20 marks)?
- v) What is the meaning and destiny of the human person? (20 marks)

Additional notes

This image shows a single page of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Time heals what reason cannot.
Agamemnon (45), 1, 30 by Seneca, "The younger"

There is no great genius without a tincture of madness.
De Tranquillitate Animi (63?) by Seneca, "The younger"

The Human Intellect

Introduction

In Swahili, one can ask the question, *je unaelewa?* It means, *do you understand?* What makes man understand something? The answer is the human intellect.

Common sense distinguishes between animal "intelligence" and human intelligence. Signs of "intelligence" in animals surprise us precisely because they are not expected. To the superficial observer, of course, the power of sensory perception and association possessed by the animal resembles intelligence, but the terms have widely different meaning. *If one observes the migration of the wild beasts from Serengeti to Mara or vice versa, one can think that the animals understand that drought is coming... One may even conclude that they have intelligence.* But is it true? There are many who argue, you know the difference between a chimpanzee and man is that a chimpanzee has lower intelligence than man. Hence, man is at the end, or rather at the top, of the evolutionary chain. But is this true? Intelligence in its lowest degree always implies as an essential characteristic the power of abstraction and generalization on which freedom of choice rests, and, until it is shown that animals possess such a power, it is unjustifiable to attribute such intelligence to them as the school of naturalists do who approach the subject with the foregone conclusion that human intelligence originated from that of the brute, and differs only from it in degree. Can an animal abstract which is the most basic act of the intelligence? The answer is no! Since abstraction is forming an idea, a mental concept, a mental word of that which is in reality. An example is the number one or two. Man can know what is one or two, and yet, this is a representation of what is in reality. We do not see the number one or two moving around. What we see is one item, two items... What's more, man can explain expressions of intelligent actions through language. Human language emerges from the thought process. When I say I feel hungry,/happy/sad, it is different from what a dog expresses when it barks or when it wags the tail.

People have always viewed some animals as more 'intelligent' than others: in European cultures, dogs, horses, great apes and (more recently) dolphins and parrots (and in African cultures, the hare and the

tortoise) are seen as intelligent in ways that other animals are not. Crows have been attributed with humanlike intelligence by almost every culture that has encountered them (Mimbi, 2007, p.134).

The relationship between the brain and the mind (intellect) is that of a physical organ at the service of spiritual power. With all that is said, we must nevertheless concede that the human mind and its relationship to the brain and the soul is a fascinating mystery, being the subject of considerable and popular debate. The brain is a biological machine, pre-programmed at conception in the genetic code. It serves as a control centre for all physical, cognitive, and emotional activities, and spontaneous processes in the body. Within the brain, chemicals are programmed within the genetic code to be secreted in specific amounts at specific times throughout the individual's lifetime. These chemicals act dependently or independently, initiating various reactions (signal transduction pathways for example). The mind goes beyond the brain's basic chemical functioning. The mind is dependent upon it only in so far as it is the organ par excellence of internal sensation.

Once abstraction from the image is over, the mind can then function independently of the brain in the subsequent operations of judging and reasoning. Theoretically, a journalist who has had a brain injury in a road accident but survived can carry out his work effectively even if he has suffered loss of speech. The mind is the rational component of a person, whereas the brain is the physical or biological component. Together, the mental and biological components make up the brain-mind complex.

Nature and object of the intellect

Nature answers the question what is (definition) and object refers to the purpose or end. The intellect and will are faculties of the human soul (rational soul). The two faculties cannot be categorized in what we have called received life, due to our parents, because they lack an organic support (Juan-selles, 2010, p.108). We have not received the intellect and will from our parents.

A rational being is characterized by six distinguishing phenomena:

- i) Rationality (can think). I can think and reason.
- ii) Individuality (can make personal decisions). I can make a personal decision like to love which affects my whole being.
- ii) Somaticity (is a thinking being with a body). I think with my body and soul.

- iv) Transcendence (can go beyond the here and now). I can read now for my future exams.
- v) Spirituality (has a spiritual element). Man prays while other animals do not pray. Spirituality is the raising of the mind (the intellect) to a supernatural (immaterial or spiritual) being
- vi) Emergence (can think and come out of oneself). I can express what I am thinking through language.

Aristotle in (De Anima ii, 3) defines the intellectual faculty as the power of the soul. The object of the intellect is truth. Truth is something principally attributed to judgments of our understanding. If I ask: Is Jomo Kenyatta the first president of Kenya? The reply to the statement, if any, will be it is true that Jomo Kenyatta was the first president of Kenya. Before we say it is true or false, our mind makes a judgment and asks, does this statement or fact have any basis on reality. Reality therefore is fundamental in validating truth. TRUTH HAS ITS BASIS ON REALITY.

The intellect enables one to grasp reality; the deeper and wider the grasp of reality, the more intelligent one is. Einstein was more intelligent in matters concerning atoms and atomic theory because he had a deeper knowledge of atoms and the nature of atoms.

The word intellect etymologically comes from the Latin word *intus-legere* which means to read into. The intellect reads into the nature of things and asks, what is this? When I give someone an unknown object, the person immediately asks this question. When children are making discoveries around them, they ask, what is this and why is this object the way it is? Only humans can ask these questions because they have the capacity of knowing the nature of things- of beings. *Therefore, one can rightly say that the proper object of the intellect is being, the truth of being(s).*

Intelligence, which is a derivation from the word intellect refers to the power of abstraction, judgment and reasoning. These three concepts, abstraction, judgment and reasoning will be elaborated later.

Is scoring high marks in an IQ test a sign or guarantee of success in life?

Process of understanding

Thought begins as an operation (an act) and remains and grows as a habit. Jane when she is young begins to think (an operation). She frequently thinks about playing the violin and what it entails playing it. As she

grows, her parents realize she has this interest and therefore introduces her to a tutor who can train her in the art of playing the violin. With time, whenever she is free, she thinks more and more about the violin and the different keys she can play. What began first as a mere thought ends up becoming a habit. She ends up becoming a true violinist. This means that each act of her understanding creates more capacity to abstract, to reason about playing the violin. The pattern of (intellectual) behaviour acquired through frequent repetition of the operations of the mind is called an intellectual habit. This is equivalent to saying that thought as an act is transient; it is a passing event. In order to know more, one has to elicit a new thought act. The thought process takes place basically in three levels: abstraction, judgment and reasoning (Mimbi, 2007, p.139).

Abstraction

Abstraction is the formation of concepts or ideas. I have a concept in my mind of a computer, but I realize this concept is devoid of any materiality. I can apply the same concept of computer to a server, laptop, desktop, minicomputer even a super computer. The same applies when I think of numbers. The number one, two or three does not exist in reality-outside the human mind. What people see are two objects, three or one object and not the number. The numbers are abstract concepts. The expression of the concept through language is a way of externalizing what is in my mind. When I say computer, I am externalizing the concept I have in my mind. Language therefore is an expression of concepts and not the other way round. One does not express the concept (i.e. the originator of the concept) through language, and then it appears in the mind. It is not that I say computer and then I start thinking about computer, but vice-versa.

The concept signifies what is understood by the mind insofar as it is in the mind. Concepts can be applied in three ways: universally (all men), particularly (these or some men are gentlemen) or singularly (this man) applied. When engaging in discussions, students need to be aware of these distinctions. If I say all students in Strathmore University are bright, I just need one condition to nullify this statement (a student in Strathmore is not bright), while if I say some Strathmore students are bright, I need to ask, which students are you referring to? Finally, a singular instance can only be negated singularly. If I say, Jomo Kenyatta is the president of Kenya. I need to refer only to one person, Jomo Kenyatta and check whether the statement I have made is true or not.

An example of concepts: Man or animal

Judgment

The judgment ("proposition") is the operation of the mind whereby we compose concepts by attributing a property to a subject through the verb "to be." The present form of to be becomes is, the future is will be. In a judgment we compose or divide according to the real union of things and we affirm that something is or is not. A judgment is noted by a subject and a predicate. In judgment we combine two concepts, for example: "Jane is a runner". This statement has two concepts, Jane and another runner. The two concepts are connected by the present form of to be-is. Therefore we make a judgment, Jane is a runner.

An example of judgment: Peter is a man

Reasoning

Reasoning is a movement of the mind whereby, starting with several judgments which we relate to one another, we arrive at a new judgment which necessarily follows from the preceding ones e.g. through syllogisms. An example of reasoning:

Concepts: Peter, animal, man

Judgment: i) Peter is a man
 ii) All men are animals

Conclusion: Peter is an animal

The conclusion Peter is an animal is formed through a reasoning process. This statement was deduced from specific judgments, judgment i) and ii). The above reasoning process is a syllogism.

In the act of understanding, various faculties inter-relate. Though the act of understanding happens in the mind, before someone says what you have said is true, the senses (external and internal) need to perceive before it is conceived by the mind. This means that in the act of understanding, there is a certain possession of the known (the object) by the senses and the mind. Thus one can speak about different types of knowledge. Knowledge is the possession of the known by the knower. There are three types of knowledge: sensitive; conceptual; reflexive or consciousness

Sensitive knowledge

Sensitive knowledge is knowledge of the senses. Although it is of a lower grade, sensation is already a true knowledge, an intentional possession of some aspects of reality. My eyes possess colour, my ears sound... my imagination the images. Since knowledge is possession, each of these senses possess some 'knowledge'.

Conceptual knowledge

Conceptual knowledge is where the concept, the interior representation of the thing/being, is possessed in the mind. In conceptual knowledge an idea is formed. An idea is an interior sign-word-of the being experienced. The existence of ideas is a fact of internal experience, and the capacity to produce ideas is called intelligence.

Reflexive knowledge (consciousness)

Man is the only being who knows and can know that she/he knows. I can form a concept of computer and realize that I actually understand this very well. I am aware of my thought process. This implies that after my mind/intellect forms the idea, I am able to go out of this state and realize that I actually possess this. I am the one that is thinking. It is not another person, but me; there is reflexivity-a turning inward into oneself. The knowledge of self, which is very essential, is done through reflection. If a person does not have the capacity of reflection, she/he may not be aware of things which she/he knows or does not know, including defects. Human reflection can only take place if previously the operation reverses itself on some external object because only in this way is the operation in act, and things are knowable in so far as they are in act. The reflection process is therefore, I perceive through my senses (reality)-I form the concept (mind)-I then go back to the object in reality to check whether it conforms to what I have in my mind. Once the knowledge in my mind conforms to reality, I say, it is true.

Truth

Truth is the conformance of the mind with reality-the beginning point of the reflexive process is reality. Truth expresses reality faithfully (Alvira, Clavell, & Melendo, 1982, p. 151). In the definition of truth, there is truth in the mind (logical truth) and reality (ontological truth).

Logical truth (rational truth)

The conformity of the intellect to things, conforming itself to that which they are, is logical truth or truth of the mind, for which we say that the mind is true. If in my mind, I form a conclusion that Kenya is in west Africa, the truth in my mind does not agree with reality and thus there is a logical error. If I say that Kenya is in East Africa, I will say it is true. The logical truth in my mind agrees with reality.

Ontological truth

It is the conformity of some beings to some intelligence. It is important to state that this type of truth does not depend on the fact that they be known and conform to the mind of the creator. The truth of the beauty of the Mona Lisa painting is fully known by its painter, by its creator. Thus the painting, ontologically, needs to conform to the mind of the originator. Ontological truth is truth outside the subject-objective truth. A good example is, if I say South Africa does not exist because I have never been to South Africa, then I will say this is not necessarily so. I do not need to experience something for it to be true. The object just needs to be-to exist. It is TRUE that South Africa exists whether or not I perceive it.

After discussing about truth, we need to ask ourselves, is the concept of truth material or immaterial? Does the concept of truth have a body?

Immateriality of the intellect

From the nature, intellectual process and the object of the intellect, we can state that truth in the intellect is immaterial.

- I) In terms of the intellectual process, the actions which the intellect performs are not material. When man abstracts a concept for instance a computer, it is devoid of materiality. If I say man, I am not thinking about a particular man (men) yet I know what the concept man stands for. The concept is in itself immaterial;
- II) The limits and confines of the intellect are also unlimited. One cannot say I have known enough. My mind is full and cannot absorb more truth. The material organs can actually be full to capacity because they are material. The stomach, after ingesting specific quantities of food gets filled up. The person is no longer able to eat more. This is not the case with the intellect.

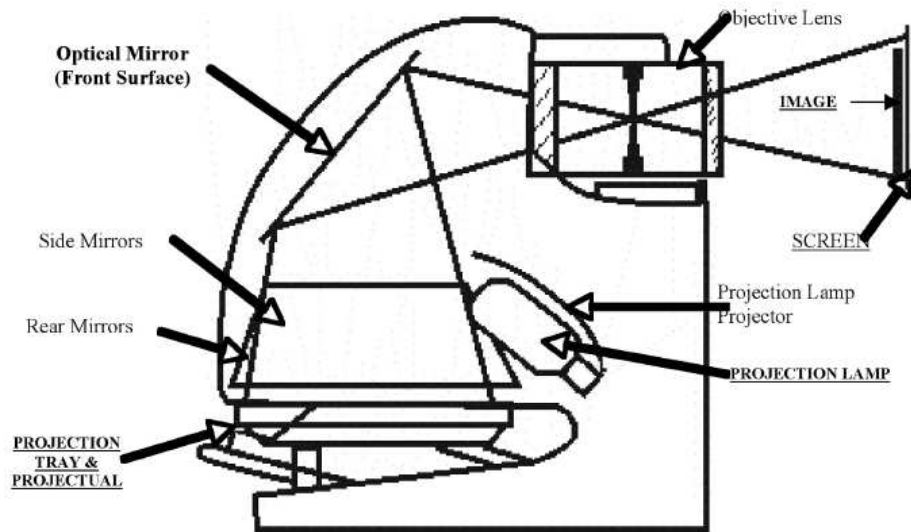
- Man can know and know more. The capacity to know is unlimited. This implies that the intellect is not material because only material organs or objects have limits;
- III) The object that the intellect perceives is immaterial. When my mind perceives the nature, it is in and of itself immaterial;
 - IV) The mind also does not have any limitation in terms of growth. The mind can develop and continue to develop until death;
 - V) The mind, as a rational faculty, can deny things that it perceives. The capacity of the intellect for denying things also proves its non-materiality. The intelligence not only affirms, it also denies. The eye cannot deny colour; the ear cannot deny sound; yet the mind can deny that what it perceives as not true. This capacity for the mind turning for reflection proves that it is immaterial. The mind can go out to the object in reality and back to the mind without it being corrupted. The hand cannot move out of the body and back to the body without it being corrupted. The mind, which is immaterial can actually do this.

Hence the human intellect is immaterial

Functioning of the human intellect

Simple apprehension begins from sensitive objects (Mimbi, 2007, p.141)

- a) The intellect (Agent Intellect) acts upon the representations of Imagination, Memory and the Cogitative. It does so by shedding light on or bringing to the fore the intelligible species inherent in them. This process is better understood by having recourse to the analogy of the overhead projector. Let us take a look at the diagram below:



b) The transparent object being projected would be equivalent to the end product of internal sensation: it is the refined image of the cogitative or perhaps of sensitive memory. The tray on which the object is placed is the internal sense under consideration – the cogitative or sensitive memory. The projection lamp corresponds to agent intellect, while the screen is passive intellect. The image on the screen is the equivalent of the impressed species. When passive intellect (screen) ‘feels’ the presence of the impressed species (image on screen) it assimilates it, turning it into expressed species. This then becomes part and parcel of the intellect. This explains why intellectual memory is more durable – the thing understood is one with the intellect. At this stage the *conversio ad phantasmata* – the return to the image – takes place. It is simply the reverse process where the mind crosschecks that the concept it possesses actually corresponds to the image on the tray.

c) A process of unification of sensations in perception (task of Common Sense) and the process that completes perception (Imagination, Cogitative and Memory) precede this complex act. That is to say, the end product of external and internal sensation is what is placed on the projection tray in our overhead projector analogue. The *conversio ad phantasma* also references this image in order to complete the abstraction loop

The above analysis implies that there is an active part in the human intellect, *Agent Intellect*, which renders the *experimentum* (experience or elaborated image) intelligible in act. After this process of enlightenment the ‘species’ thus obtained is impressed upon the *Passive Intellect*, which then assimilates it and makes it

part and parcel of its own being. Intellectum actu then becomes intellectus in actu: the grasped forma in act (idea, concept) is identical with the mind in the act of grasping it. Aristotelian tradition posits two faculties, Agent Intellect and Passive Intellect.

In Business and Psychology another aspect of intelligence which is gaining prominence is emotional intelligence. This concept was developed in the 20th Century and elaborated by Daniel Goleman (1995) in his book Emotional intelligence. What then is emotional intelligence?

Emotional intelligence (EI)

Emotional intelligence refers to the competence to identify and express emotions, understand emotions, assimilate emotions in thought, and regulate both positive and negative emotions in the self and others (Mathews, Zeidner & Roberts, 2002, p. 3). A person with emotional intelligence is able not only to think in the right way, but is able to understand others (empathetic), can feel what they feel, can reason with others and can use this in making decisions which are mutually beneficial to all. Emotional intelligence goes beyond the normal concept of IQ (intelligence quotient) because it looks not only at the capacity to reason, but also to network with others.

The idea that people differ emotionally has prospered due to contemporary cultural trends and orientations. It is believed that EI can be trained and improved in various social contexts (educational, occupational, and interpersonal) and that personal and societal benefits will follow from programs which increase EI. EI has been commonly claimed to play an important role in modern society by determining real-life outcomes above and beyond the contribution of the general intellectual ability and personality factors. Thus, EI is claimed to be positively related to academic achievement, occupational success and satisfaction, emotional health and adjustment. EI, in fact, has been claimed by Goleman (1995) to be more important than intellectual intelligence in achieving success in life.

Analysis and application of emotional intelligence includes: reflective regulations of emotions to promote emotional and intellectual growth [identification, reflection, monitoring and management of feelings]; understanding and applying emotions-employing emotional knowledge [labelling and understanding emotions]; emotional facilitation of thinking [mood swings may change thinking and the application of different problem approaches specific to emotional states]; perception, appraisal and expression of emotion

[e.g. ability to identify emotions in other people's artwork, designs and expression of needs related to feelings](Salovey, Brackett & Mayer, 2004).

Current trends on truth and its objectivity

Since the separation of the objective and subjective in the 16th Century, especially by Rene Descartes with his famous statement, *I think therefore I am*, there has been a debate on whether there is any such thing as objective truth. Some have regarded truth as a fad or fashion which changes with time. Truth has become what society decides as truth, as a social construct (society decides what is true); while others view truth as an individual construct (I have my truth and you can have your truth). Every criticism of truth is a criticism of oneself. Every attitude confronting the truth is a loss of sense, of human truth.

Out of the argument of people in favour that truth as a social construct emerge ideologies such as consequentialism and liberalism (John Rawls). From the argument that truth is an individual construct, ideologies such as utilitarianism, rationalism and later voluntarism have emerged.

How can one sort out and decide which one gives the right basis? It is important to remember that truth is what is. If I say, Philip is a human being. I imply that he has the nature of human being and that his nature is perceived by my mind. The error can only take place in my perception, what I perceive Philip to be and not in reality-his nature. I can make an error in my mind, but nature remains what it is. Hence, the nature of being has to be used as a basis for objectivity and deciding the correctness of things. When it comes to laws or a principle of nature, there is need to investigate further into the purpose and end of the specific nature. The nature of human person since it has a material and immaterial element is subject to material and immaterial laws. It is not right to say that it is solely subject to material laws/principles (like the law of gravity) nor to only immaterial laws (laws regulating rational conduct or behaviour) but to both immaterial and material laws.

In order to evaluate the errors in different ideologies, there is need to evaluate different ideologies using nature and telos (end) of the specific nature.

Conclusion

Man cannot live without truth, for truth is the object of the intellect. In anthropology, the important theme is the relation of man with the truth and man's personal encounter with it. The real point is that without discovering the truth- one is ignorant, though he may not be guilty of such ignorance. And before truth there are only two attitudes: acceptance or rejection, serving it or make it serve, submit to it or submit it to one's interests. Both attitudes are free, but on accepting the truth one commits personal freedom entirely. Is it more human to bend truth in one's interests, or to adhere to it? What has truth got to do with man? It has much to do, because on discovering its non-temporariness, one realizes that there is something also a-temporal in man. It is the beginning of grasping that man cannot be reduced to time; he may make history, but is not within it.

Questions:

- i) Explain the process of intellectual abstraction (10 marks).
- ii) Discuss, using examples, the reasoning process (10 marks).
- iii) Critically evaluate these ideologies: utilitarianism; consequentialism; liberalism; relativism; rationalism; voluntarism; immanentism (20 marks)
- iv) Which of these statements is true and to what extent? I) I think therefore I am; I am therefore I think. (20 marks)
- v) Explain the phenomenological features of a human being (10 marks).
- vi) Explain the meaning and significance of Emotional Intelligence (10 marks)
- vii) Is IQ or level of geniusness a true measure of worth and success? (10 marks)

Additional notes

This image shows a single page of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

King Richard: "O villains, vipers, damn'd without redemption!

Dogs, easily won to fawn on any man!

Snakes, in my heart-blood warm'd sting my heart!

Three Judases, each one thrice worse than Judas!

Would they make peace? Terrible hell make war

Upon their spotted souls for this offence!

Richard II (1595)-Act 3, Scene 2 by Shakespeare

Human will

The human heart has potential for doing good or vice versa. We have many examples of people who have done good (great) things in society. Martin Luther King, Mother Teresa, Mahatma Gandhi are just few examples of people who have left a positive impact on their societies. Yet on the other hand there are people who have influenced their societies in a negative way, living catastrophic consequences on their path like Emperor Nero or Hitler. It follows that man may know the right thing and yet choose not to follow it. Hence, the act of knowing is different from the act of choosing. The intellect knows and the will chooses. The human intellect and human will are powers of the rational soul.

The human will is also called the intellectual or rational appetite. The questions we may ask are: what is the human will and what is its end or purpose?

Nature and purpose of the human will

Nature

When someone tries to describe the nature of something, he/she is trying to tell us what it is. In its natural state, the human will is pure potency, an unrestricted capacity to love and that does not want anything yet in the concrete.

This implies that the will does not choose anything which is not provided by the intellect. I can only choose things which I know. The will is therefore in potency subject to intellectual knowledge. The will is thus moved by the intellect. *The will can be defined as the faculty that inclines us to make certain choices.* It

exercises preferential control over the lower appetite. I can make a choice not to eat. We can thus say that the will has control over whether I should eat or not (a lower appetite).

Object

The object of something is what a thing is supposed to go for or to do, for instance the object of the eye is colour, and the object of television is to watch some particular programme.

The end or object of the will is happiness. When a person makes a choice, the choice is made because the person will become happy when she or he achieves the aim of the choice made.

The action of the intellect comes before the action of the will. When I know something, as elaborated in the previous chapter, I form a simple idea of the thing in my mind. It is only after forming the idea, that I can make a choice. I can only choose a specific type of coffee, e.g. Café Latte instead of normal coffee only when I know the difference between the two. When I choose Café Latte then I choose it because there is some good in it (appetible good). If the will and the intellect are to be considered in themselves, then the intellect is the higher power (since its action is prior). And this is clear if we compare their respective objects to one another.

For the object of the intellect is more simple and more absolute than the object of the will; since the object of the intellect is the very idea of appetible good; and the appetible good, the idea of which is in the intellect, is the object of the will. Now the simpler and the more abstract a thing is, the nobler and higher it is in itself; and therefore the object of the intellect is higher than the object of the will.

The specific act of the will, therefore, when it is in full exercise, consists in selecting, by the light of reason, its object from among the various particular, conflicting aims of all the tendencies and faculties of our nature. Its object is the good in general. Its prerogative is freedom in choosing among different forms of good.

The object of the will is not this or that good, but the good in its most universal connotation. Aristotle noted this in his Rhetoric, by saying that we hate all kinds of thieves, not any given thief in particular. If the will refers to universals, it must be spiritual, for no universal is material (Juan-selles, 2010, p. 113).

Despite the above explanations it is also important to realize that the will can override the intellect, and can therefore exercise some form of superiority. This will be explained in greater detail under the themes of real good and apparent good. Good is immaterial, can we thus infer that the will is immaterial?

Immateriality of the human will

In the previous chapter we developed arguments to show that the intellect is immaterial. What about the human will? Can we say that it is immaterial? If Jane makes a choice to read with her friend Anne instead of going for a picnic, is this choice an immaterial choice or a material choice?

To answer the above questions, we need to separate the arguments logically:

- *Jane makes a choice.*
- *The choice is about a particular issue-to read with Anne.*
- *This choice is made by the person Jane.*
- *There is a particular faculty or power of Jane which makes the choice.*
- *The choice is from among alternatives, to read or to go for picnic.*
- *Jane sees some good in each choice.*
- *Jane cannot choose both but has to choose one.*
- *She decides to read with Anne.*

In the above example, Jane is a living being. The choice is an immaterial choice. Reading is an act, though expressed in certain material ways like picking a book and reading. The choice is made by a particular faculty, the will. The will therefore is open not only to the real, material or spiritual, but also to the entirety of the possible, and even to the unreal. We can desire every one of the things we know.

Immateriality: i) Since the will can choose many things including the immaterial, we can state that the will is immaterial. Jane can choose to read with Anne because she loves her friend; ii) Love is not material but immaterial-expressed through certain acts. In addition, the choices which Jane makes are unlimited; iii) Jane cannot say that since she has made a choice, she cannot make other choices. The lack of limitation or capacity implies immateriality- a lack of organic support; iv) If Jane's will was material, then she can/could only make specific choices and the choices would be limited. Once the will is full of choices, she would stop choosing. But we observe that this is not the case; v) Another argument for the immateriality of

the will is it can deny itself but does not disappear after that. The will can even desire its non-existence or nothing at all, but does not cease to be, or resolve into nothing. Should the sensitive appetites (which are material) deny themselves, their tendency to certain objects would also disappear.

The desires of the will can also grow and develop without end. A mother can continue loving her son and she cannot say, I have reached the fullness of love and cannot love any more. Love, which is the supreme and radical act of the will, does not have any limit. The growth of this faculty is what we call virtue. We can say that a mother has the virtue of love. Love in this sense is an act, a stable disposition to continue loving the son. The son may even die, but the mother still continues loving the son. This absence of limit implies immateriality.

The will is also reflexive. Someone can love oneself, which is a sign of non-materiality. No material reality, as explained in the topic of intellect, refers to itself. The will is therefore immaterial.

Is the statement “I love” different from “I like”?

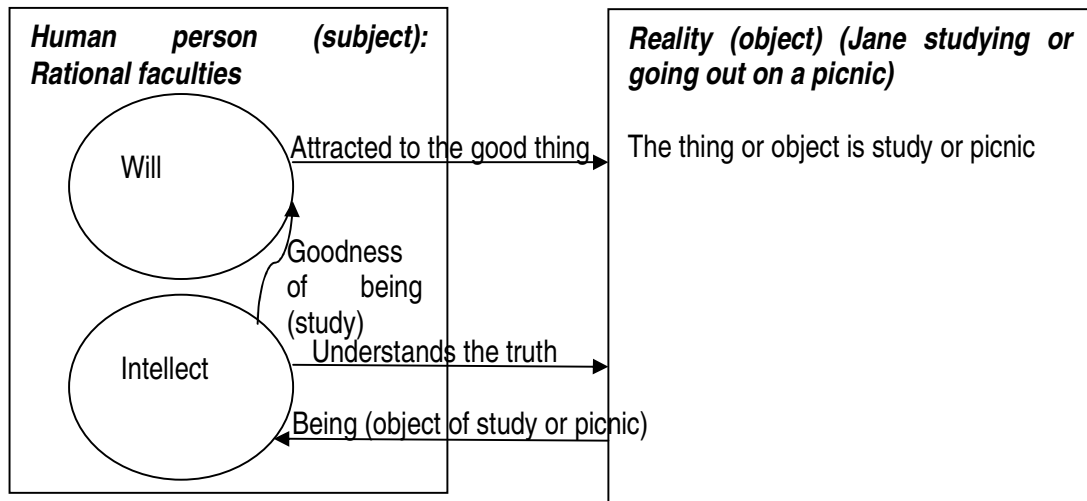
Only human beings can love. Love is very different from liking. A dog can like its master but not love its master. As explained, love, an act of the will comes after knowledge and this knowledge is first conceptual. Since dogs cannot form concepts it implies, they cannot reason and consequently they cannot love. A human being can like and love. A person can say, though I do not like my job or this person, meaning I am not physically attracted to the job or person, I still love my job or person. This is not a contradiction but a clear manifestation of the complex nature of man. An animal cannot form this distinction.

Relationship of the will and the intellect

Whereas truth is in the mind, goodness is in the reality, although it is also known and understood by the mind. If it was unknown, it could not be the object of the will, for nothing can be loved unless previously known and known as a good, not only as true. It follows that the knowledge that something is good goes side by side with the discovery of the real.

The higher the knowledge, the more the goodness discovered. Even here ignorance is the worst of all evils. Failing to discover the greater goods, we remain content with the mediocre ones, and our will does not grow as a result. A person who knows reality in a very limited way, is not exposed to other possibilities is

also limited in terms of choice, for example a farmer can be ignorant of the fact of using fertilizers or manure to improve his harvest. This ignorance implies that he fails to discover that he can have a greater good, a greater harvest. As long as the farmer is content with mediocre traditional forms of farming, he does not develop. At times the will does not always follow what is known. There are times in which it goes back in respect of what the intellect indicates, which creates a hindrance also for the intellect (Juan-selles, 2001, p. 115). The relation between the intellect and the will is circular-a symbiotic relationship.



Human act has a subjective element and objective element. The latter is the object of the free act, the term towards which it is purposefully directed. In the object, we recognize a good and respond to it.

In the inter-relationship between the intellect and will, there are specific acts of the intellect with corresponding acts of the will.

- i) The intellect grasps the idea, the object of study or picnic. This is simple apprehension.
- ii) The will is simply attracted to the idea. A choice is not made. This is simple volition.
- iii) The intellect starts the reasoning process. Studying is good because of...To go out on a picnic is good because of... The mind starts forming judgments.
- iv) The will needs to desire the different ends. The passing of exams which is a good or being with friends which is another good. This is the intention of the end.
- v) The intellect then deliberates, starts performing a cost benefit analysis or weighing the odds. This is deliberation or consilium. It is like asking for advice.
- vi) The will then, given different deliberations makes the choice of good.
- vii) The intellect then makes a practical judgment. Jane decides- let me go to Anne's house to study. She is not yet there but decides to do so.

- viii) The will has thus made an election. A practical choice. Jane starts going to Anne's house. This is electio or choice.
- ix) Jane then studies with Anne. It is the stage of command or imperium of the intellect.
- x) The will of Jane is involved in persevering in the act of studying though she still feels somehow attracted to the picnic.
- xi) She then sits for the exam and passes after studying (Execution).
- xii) The will enjoys a greater good-she gets a good job and even gets money to attend picnics. This is fruition or repose. It is attained after the will makes the choice of the real good and not apparent good.

Differences between real good and apparent good

Real good is what will actually satisfy the will, in this case studying, while the apparent good is pleasing but yet will not bring real happiness (picnic). It has the appearance of bringing happiness but will not really give happiness.

Two aspects of the will

The will can be approached using two perspectives: will moved by nature (*voluntas ut natura*) or will moved by reason or choice (*voluntas ut ratio*).

- a) *Voluntas ut natura* (will moved by nature-objective): This is where the will is moved by the notion of good in itself. It answers the question, what is the object or nature of the will. The answer is the good. Hence by nature, the will is moved by anything good that has been grasped by the intellect.
- b) *Voluntas ut ratio* (will moved by reason or choice-subjective): The will is moved by the aspect of goodness found in something. This is the level where there is some indetermination. The will acts as a power of choice. It can reject or accept whatever is provided. The repercussion of the *voluntas ut ratio* leads to the deduction of two types of good:

-Real good (Something which is truly good and therefore perfects the individual. The virtues are real good.)

-Apparent good (something which has the appearance of good but is not really good. The vices operate under this).

The real good in the above example is to study while apparent is to go out on a picnic. If she chooses to study she exercises the virtue of right reason (prudence) and perseverance (fortitude). If she goes out on a picnic she follows the vices of irrationality/sentimentality and lack of strength (cowardice).

Thus if the voluntas ut ratio subjugates and restricts the voluntas ut natura the person becomes frustrated

Man' search for the transcendent

The will (transcendentally) opens out to the Supreme Good as its necessary and sufficient goal. It has an inbuilt capacity for the Absolute Good. Only the Supreme Good (God) can quench the immense thirst for the perfect that the will harbours. It looks to the universal good, not as to something abstract and fractional, but rather as a real and single entity (a concrete whole). Each person thus finds fulfilment not in the material but what is spiritual (fullness of Being). Man may try to deny the existence of the spiritual and only insists on the material, but discovers that he cannot find absolute fulfilment in the material, since man is a psycho somatic being.

Conclusion

An experience of loving one's children, even if the love is unconditional, always leaves one with the feeling that he could have done a better job. A sense of fulfilment would be realized only when the will is presented (by the light of reason) with an infinite good. In effect, the object of the will is the good grasped by the intellect. After a period of courtship, a young man discovers that he really likes the girl he goes out with. An immigrant discovers the beauty of his host country and the richness of the culture of its citizens and decides to give up his native country for this. One first gets an impression or knowledge of something; then he is moved to love it or hate it. To the expression "out of sight, out of mind", one could add "and out of mind, out of heart". The idea of being, which is the formal object of the mind, has a correlative idea of good, the formal object of the will (Mimbi, 2007, p.224).

Additional notes

[illegible]

"We are confronted primarily with a moral issue... whether all Americans are to be afforded equal rights and equal opportunities, whether we are going to treat our fellow Americans as we want to be treated."
(John F. Kennedy referring to race riots in Alabama, June 11, 1963)

Human Freedom and Human Knowledge

Introduction

Is man the only free animal? To answer this question, there is need to first define what freedom is and its characteristics. Freedom means free reign. It refers to the ability to decide one's direction. Implicitly it refers to choice and an awareness of the choice. Let us give an example a boy is given some pocket money to pay for his transport. He knows that the money is meant to pay for transport but he decides otherwise and spends it on food. The boy has two choices. He is free to use the money, and yet the money is supposed to be used to pay for transport. He decides the direction he will take. He knows the choices he has and probably the consequences. The boy can argue, I am free to do anything with the money, is this right? Man's freedom is restricted or limited by his nature; his rational and 'animal' aspects. Man cannot just decide that she/he will not eat completely. Man needs to eat to survive. I need to follow certain laws which are in accord with my nature. Similarly I cannot decide that I will just act without thinking, if this happens I end up endangering my nature and that of others. I have to act according to my nature- natural law. Man is the only corporeal being that can make a choice. She/he is a rational being- homo sapiens (thinking man).

Definition

Freedom is the capacity of choosing the good. Freedom needs to be actualized; the capacity cannot remain unrealized or dormant. Man needs to make choices because this is what accords to his nature. One is truly free when one does or moves towards the real good provided by the intellect.

Object of freedom

Just as for the intellect there is the habit of the first principle, so is the will as regards the good (Do good and avoid evil-synderesis). The will of necessity must adhere to the last end, which is happiness. Happiness is what moves the will. Freedom is realized when the real last end is sought. Freedom has to be governed by right judgment.

The will can perform two acts: the elicited acts and commanded/imperative acts.

Elicited acts- The act of eliciting occurs when the will moves itself [e.g. when a person chooses to gather facts to make a decision, he has the desire to attain a solution to a problem. The person judges or makes deliberations amongst facts and then chooses the 'best' alternative]. Therefore elicited acts are inherent acts of the will.

Commanded acts- The person who makes a choice commands his/her body to perform certain actions. Commanded acts or imperative acts are performed when the will commands the lower appetites. The will can command the body to eat or not to eat at specific times; to rest or not to rest. The lower appetites in this case are dictated by the will.

Dimensions of Freedom

Dimensions are ways to view a particular issue. Freedom can be viewed in different ways. What are these different ways?

- i) **Constitutive freedom:** This is openness and responsiveness to reality. It is the will open to reality-the good in reality. Since man is a rational being, he needs to have specific knowledge then make a judgment (conscience) before he acts (makes a choice) [i.e. conscience before choice]. From this explanation arises freedom of conscience and right to education. Hand in hand with freedom of conscience, one needs freedom of speech. A person should be allowed to make choices which affect his/her constitution in one way or another. If a country prevents people from seeking and following the truth (freedom of conscience) it is inherently committing a wrong act, because by nature man should be allowed to follow his conscience and conscience should be educated rightfully.
- ii) **Freedom as choice:** When people refer to freedom, they in many cases, refer to this type of freedom. A person should be allowed to choose amongst alternatives; to act or not to act. There are some errors which arise when this choice is perceived wrongly. The first error is where someone states that he is free to do anything. This is defective freedom because man cannot just choose anything. She/he has to choose something in accord with one's nature. The second error, which is the other opposite, is to state that a person is predetermined to make a choice. Some people say that because the Creator or God knew I was going to make the choice, therefore the choice is not mine but has been pre-determined. This argument is wrong because choice, which is choosing among different issues, is willful and can be imputed to an acting subject-a person. *If I see a drunkard driving at 120km/hour at night, and without lights I will say that he will cause an accident. If an accident does happen, it does not imply I have caused it. This means that I may have some kind of foreknowledge (the accident occurring) but I have not essentially caused it. From this explanation one can say, foreknowledge does not imply direct*

causality. Each person is free to decide his/her destiny. It is up to each individual to make full use of opportunities provided.

- iii) **Freedom as virtue:** When someone makes the right choice then one can say the person has performed a good act. If this act is done repeatedly a virtue is formed. There is a stable disposition to keep acting in the right way. When freedom is exercised in the right way, for instance when a student habitually studies, one can say that freedom in this case is a virtue. The person acts in the right way according to right reason. For people to act freely and in the right way there is need to educate the person constantly. The family is the first school where a person is taught to be virtuous-where freedom is exercised as virtue. It is more difficult to correct a bad habit when someone is working or in the university compared to when a person is a child and is in the family.
- iv) **Social freedom:** This means that a society provides means to enable a person be an active member of society. Social freedom means that the society provides mechanisms to ensure that people can live out their aspirations. A society without social freedom has a big proportion of its citizens in poverty, ignorance, political oppression and lack of rule of law.

Love a radical act of the will

Unlike the sensitive appetites, the will has an infinite capacity to love. *Love is to make a gift of self to another*. In this definition, it means that a person willingly gives himself or herself with no other consideration in return. One cannot love what she/he does not know. Someone falls in love after knowing a person. It is impossible to fall in love without knowing a person. People confuse the two concepts of love and like. Love does not imply a sensation. A person gives himself or herself, not because there is a desire for anything in return but finds happiness in making this gift of self. Liking implies an inclination of the sensitive appetite. Liking implies feelings. When two adolescent students meet, a boy and a girl, they may feel attracted to each other, that they like one another. This does not imply love. Love implies knowing the person- the likes and dislikes, weaknesses and strengths. Love is fostered with time and through time. It implies identification with the person loved. Indeed, it is true in some sense to say someone becomes what he or she loves. If Love is raised to a transcendental level and not merely at the natural level, it gains a transcendental value-an infinite value. The love of a spouse becomes eternal when their love is identified with everlasting love which is exclusive and total.

Love is a consequence of freedom. The freer a person is the more one can love, and the more one loves the more free one becomes. People who do not love or cannot love are people who have limited freedom. They cannot achieve true happiness.

Love can take two forms:

- a) **Benevolent love:** This is love for another person. Its manifestations are: conjugal love or married love; love for God; love of kinship; love of friendship and love of one's country. Married love is a special kind of friendship which has the intentional and elective aspect. Someone chooses to love someone intentionally and then decides to choose this person exclusively as a spouse (elective aspect).
- b) **Concupiscible love:** It is love for oneself.

Benevolent love and concupiscible love have their own order. The order is love for God, love for the other (family then friends) then self love. Benevolent love is to want the good for the other.

At the level of the state the good of the other (of society or the community) is called common good. In such a situation, there exist conditions which enable the individual and the society to realize itself. There is an agreement between individual good and common good. If the good chosen is true, then it assists in the harmonization of the life of a community. *When someone steals, he is affecting the good of the others. He or she is depriving them of their good. A deprivation of good is evil. The person can think that it affects others and not himself but an act done against society is an act done against self, since a person is a member of society. A society that fosters corruption will by and of itself start to fail. If this is not corrected, the whole society will fail.*

Our society today likes to create a conflict between individual good and common good. Some people cannot relate how the happiness of others relates to my own/their happiness. If in a society people are not happy; there are many inequalities in salary, wages, healthcare and social amenities, social evils arise like thefts, murder and corruption. In these societies the rich end up spending a lot of money in private and public security.

Questions:

- i) How do the concepts of knowledge and love inter-relate (10 marks)?
- ii) Why is love termed as a radical act of the will? (10 marks)
- iii) Critique this statement: Social networking sites can lead to a sense of social connectiveness but can lead to social individualism (10 marks).
- iv) Give different ways to restore a sense of belonging, worth and appreciation within different levels of the Kenyan society (20 marks).
- v) Discuss, using examples, the different perspectives of freedom. (20 marks)
- vi) Critique this statement: "A person should be free to do what she/he wants" (10 marks).

Additional notes

[illegible]

*Juliet: "Give me my Romeo; and, when he shall die,
Take him and cut him out in little stars,
And he will make the face of heaven so fine
That all the world may be in love with night,
And pay no worship to the garish sun."* (Shakespeare, Romeo and Juliet (1595, Act 3, Scene 2)

Human sexuality

Introduction

Food-sharing and mutual defence are activities not only of individuals but are communal, yet they are directed to preserving the lives of individuals as such, while reproduction does not save the individuals but the species. The need for the race to survive thus has an even deeper communal meaning than food-sharing and mutual protection. Hence it is sexual relations, not only of man to woman, but of child to parents, that found human community which alone the other biological needs are adequately met.

The biological function of the sexual differentiation of any species is not just reproduction, since that could also be accomplished by asexual modes of procreation, but the recombination of genetic material in order (1) to achieve a rejuvenation of genetic transmission by a genetic balancing; (2) and perhaps more importantly to produce new genetic combinations from which natural selection can be made so as to promote further adaptation to environmental changes and thus to advance in the evolutionary process. (William Etkin, Reproductive behaviours in the book edited by him, Social Behaviour and organisation among vertebrates].

From this need to recombine genetic materials has arisen a kind of division of labour for which the sexes have been differentiated and adapted: the female providing the ovum which must contain nutritional materials for the first stages of the embryological development and which is therefore larger and less mobile, and the male providing the sperm which is small, mobile and able to seek out the ovum. The ovum and the sperm are equal in their genetic contribution to the new primary unit, except the male contributes a Y chromosome in about half of the cases of fertilisation thus producing males approximately equal to what otherwise would all be females. In mammals this division of labour serves the function of permitting the female to gestate the egg for a longer period within her own body and then to feed it from her breasts for even longer period so that embryological and infant development can be lengthened and thus a more complex organism, especially as regards the brain, can be built. This long period of gestation reaches its climax (allowing for differences in body size) in the human species that thus has the relatively longest

period for the formation of the brain (James A. Monteleone, "The Psychological Aspects of Sex." In Human Sexuality and Personhood).

What is human sexuality (Mimbi, 2007, p.469)

The condition of being a man or woman (sexuality) marks the biological, the spiritual, cultural and social aspect of the person. It affects all the dimensions of the person. While sexuality is part of the personality of the individual, sex is merely a part of his/her corporeality. Somehow making a subtle distinction, we may say that sexuality, as a quality (masculinity and femininity), cannot be applied to animals, while sex (maleness and femaleness) can be.

Given the fact that human beings exist in two modalities – masculine and feminine –, fulfilment of the human person is not likely to be achieved without adequate sexual interaction. The sexual instinct in the case of man is broader than mere physical-corporal attraction. Nor can one reduce the understanding of human sexuality to its obvious procreative orientation. As a matter of fact, human sexuality is like a four-piece puzzle.

And which are the four pieces?

- 1) The first is the differentiation of the sexes: to-be-man and to-be-woman. The inadequacy of any theory of individual self-sufficiency finds confirmation also in the fact of human sexuality, that is, the division of mankind as a whole into two halves, each of which is seen as a complement to the other.
- 2) In effect, the second piece of the puzzle is mutual attraction of the two halves and their reciprocal complementariness. This dimension of human sexuality leads to the process of falling in love and union. It is very important for the third piece of the puzzle.
- 3) The third is the communal and social dimension that characterises this union. This is the conjugal and family community that the attraction and complementariness lead to, as it were, of its own accord.
- 4) The fourth piece is the personal dimension of this union manifested in the free and loving relationship between the two persons. This is the most important and decisive of the pieces. It leads to the bond that galvanizes the two persons into an exclusive and permanent friendship.

Why is it important?

Since the body is an expression of the person, community between persons is carried out through their natures. It all indicates that the person, corporeally speaking, is incomprehensible in isolation. Masculinity and femininity are therefore complementary. A male human body differs from females from the time of embryo development, which accentuates the differences. At birth, the female body is more receptive than the male's, hence more resistant to disease.

Sexual differentiation also leads to a varying degree of dimorphism between the sexes adapting them to the reproductive and educative. In the case of the human being this dimorphism is moderate. The male is on the average physically larger and stronger (but perhaps less resistant to disease and shorter-lived) than the female, who has more markedly differentiated cerebral hemispheres, resulting in some moderate differences in psychological aptitudes, and seems to have some stronger aggressive drives. Furthermore, a woman's body is more united to her person than man is to his.

Nevertheless, males and females seem to be equal in fundamental intelligence, which makes functional sense in that both have to share substantially in the care of the children and in the transmission to the child of the cultural inheritance. Females, who as mothers must understand the needs of small children before they can speak, seem more sensitive than males on non-verbal clues in personal relations but more facile in speech (Jo Durden-Smith, Male and Female-Why? Direct quotation)

"For 99 percent of history we have lived as hunters and gatherers. The men have been hunters, loners, requiring pronounced visual skills and goal direction. The women have lived together in groups, with children and the old. So it seems to me evolutionarily adaptive that women should have acquired different abilities- social, acculturative, nurturing ones than men, by and large, don't have. Second, this implies a sexual stamping, a genetic one. And I think that it is now becoming increasingly plain that the sexual stamping I am talking about does indeed take place in the brain and does indeed start in the foetus. It is magnified and reinforced in our cultural institutions. But it is genetically based. It is part of our biological inheritance."

Human sexuality is remarkable in that, although fertility of the female is cyclical, her readiness for intercourse is not. As a result, monogamous and relatively permanent bonding of man and woman is a basic feature of sexual behaviour in all known human societies, and other varieties of sexual activity appear as variations on, not substitutes for this basic pattern. Nevertheless, what is unique to human parenting is not the mother child relation, which is more prolonged for humans, but otherwise much the same as in other mammals, but the father-child relation which hardly exists among animals, yet is of immense importance for the human species.

It is true that in the animal kingdom there are isolated examples where the males takes on something of the female's nurturing role (especially among birds), and it is true that among the primates there is often a kind of patriarchy of an old male over a harem of females, infants, and young fatherhood. The human paternal relationship is far more differentiated and long lasting, and is characterised by the father's responsibility to provide food and protect his wife and her children and to play an important role in the education of the child, particularly in its transition from childhood to maturity, and also by the father's normally intense psychological identification with his children.

It is possible here, as in all human matters, to cite wide cultural variations in the parental roles, yet the fundamental pattern everywhere shows through variations, and it seems that where these relations are weak the society is considerably weakened in its capacity to survive and develop, since these more extreme variations are found chiefly in marginal societies. Thus, it is hardly an accident, biologically speaking, that male "dominance" has been a common feature of all known societies, although again there are marked variations as to its mode and degree.

Psychologically, man is more objective, theoretical, scientific, builder, specialized, etc. Woman is more practical. Personally, it is said that woman has more intuition, and that knowledge by intuition is superior to knowledge by reason. Woman is more sensitive, obliging, compassionate, selfless, generous, constant, uniting, attractive, organizing, systemic, circumspective, etc. It all indicates that woman's spiritual powers, intelligence and will, are more united to the person than man's are. In other words, woman is more united to her femininity than man is to his masculinity. Further, beauty is proper to woman, and beauty attracts and unites. This is true not only of exterior, but also and above all of interior beauty (Juan-selles, 2010, p.125).

Male and female organisms, much like man and woman as such, are different and asymmetric. Man's person does not show up in his nature and essence. It is therefore said that man is more objective, meaning that the powers of nature and essence betray man's real being less. For woman it is the opposite. She manifests more what she really is in her thinking, loving and gesturing. Hence it is said that she is more subjective and therefore organizing, i.e. she takes other persons more into account. That woman identifies more with her femininity than man with his virility happens at all levels: in the family, in affectivity, in social, cultural, academic, labour etc., relations (Juan-selles, 2010, p.125). There are many views about human sexuality, some of these are wrong. At the end of the next section, I will provide an adequate theory of what human sexuality really is, but only after examining the wrong ideologies.

Wrong ideologies about human sexuality

Nowadays there is a proliferation of wrong ideologies as to the real meaning of sexuality; some place it as a sole aim of a person (Sigmund Freud and his pleasure seeking principle); the Androgyny theory of Carl G. Jung where he reduces the psyche of the human being into two aspects: the animus and the anima, the former of which unconscious in the woman and the latter unconscious in man. Consequently, no one is complete without union with a person of the opposite sex through whom half of the personality is awakened so as to prepare for the total individuation of the self, which becomes consciously androgynous. A second theory, very popular today, is that sex exists not for reproduction (as Freud, and even Jung presupposed in their theories) but to satisfy a fundamental need of every human person to complete itself by intimacy or union with the other person in a total sharing of self. This theory places the reproductive role of sex secondary. In this theory children are seen as an obstacle since they get in the way of intimacy (Andrew Greeley, *Sexual Intimacy*, 1923).

A third wrong theory might be called metaphysical, since it sees the origin of sex not in reproduction but in an essential bipolarity of being itself. God Himself, therefore, is bipolar and androgynous and this bipolarity is mirrored in creation by the differentiation of the sexes.

The fourth wrong theory is the inspiration theory according to which the function of sexuality is not physical reproduction, but the stimulation of human creativity and to cultural advancement. This theory is as old as Plato, and was wonderfully developed in the idea of medieval chivalry, and revived in Romantic Humanism.

An adequate theory of the meaning of human sexuality must integrate the true insights found in all these theories. The difference of the sexes is a division of labour, which has arisen in earth history in the most effective way to guarantee the continuation of life, in a way open to the natural selection, which promotes adaptation to the changing environment. In human species this sexual differentiation is modified in view of the longer period of gestation and infancy required by the complexity of the human brain, and requires monogamous pair bonding and the development of the role of the father. At the same time, because both male and female are equal intelligent free persons. It is necessary to develop cultural forms of marriage, varied from time to time and place to place, which can provide for the full development of both the female and the male primarily as persons and only secondarily as reproducing persons. This means that human sexuality needs to be human; it needs to be examined from the point of view of the person. We now ask the question, when is human sexuality really human?

When is human sexuality really human?

This development of human personality in the reproductive relationship means that the bonding and dedication to the child require a deep and intimate love of a specific, sexual kind in which two personalities complement each other. In particular the human male needs to take permanent responsibilities in this relationship, which do not arise from his simple role as impregnator, but in his continuing role as protector, food-gatherer, and educator of the children together with the mother. Since, however, human personality and not merely the continuation of the species, is the goal of reproduction, neither man nor the woman (solely) can be entirely immersed in this sexual relation or in child-care.

Family love may be the inspiration of wider activities, but these wider activities rooted not just in human sexuality but in human personality. Hence culture must not define either the woman or the man simply in terms of their family roles, but also in terms of their social roles. The teleology of sexuality for the human being is not in itself a matter of free choice. It is one of the defining characteristics as to what it is to be human. To suppose that the goal is pleasure apart from committed love is to misunderstand what sex is all about and can in the end only lead to a distortion and frustration of authentic social fulfilment. The family provides the right environment where sexual love can grow to full maturity. We can thus say that human sexuality is really human when the nature & roles of man and woman are clearly understood, not as competitors but complementary (within the family and society).

Conclusion

The frequenter of prostitutes, the philanderer, the extra-marital or pre-marital cohabiter is exploiting another human being and making out of himself or herself a person who is not only self-indulgent but a deceiver. The adulterer is one who betrays the love and confidence of his wife or husband or destroys another's marriage. All these persons are hurting themselves and others in a way that defiles the deepest springs of human love and honest relations. Of course, they are often driven to such behaviour by psychological compulsions, which may not be within their control. They may often be more the victims than the offenders. That is why none of them are to be judged morally by us; but all need help for themselves for the defence of those they injure even when they do not intend it. Still worse is the fact that these distorted relations is so often passed on to the next generation which is thus left still weaker in its efforts to be truly human in sexual life.

One of the greatest evils that flows from such abuses of sex is the oppression of women (The Marxist sees this as a result of the capitalist system; the liberal approach sees it as a remnant of out-dated cultures to be overcome as racial discrimination through appropriate education and legislation; the radical religious views blame it on the patriarchalism of the major religions and seek to remedy it by a return to a religion of the "Mother Goddess" i.e. Gaya; revisionist religious views which attribute it to patriarchal distortion of the major religions and seek to remedy it by a purification of these religious traditions). Today some feminists seem to believe that the emancipation of women is to be achieved by encouraging women to be sexually "liberated" as are men in our society. Some advocate lesbianism and extra-marital affairs, and the use of contraception and abortion as means for women to be as free as men have been in most societies to seek uninhabited sexual satisfaction. They insist that men have insisted on virginity and chastity for women, and spread myths about the nature of female sexual response or even mutilated female children in order to secure their possession over the women they wish to exploit.

We ought to denounce the great evil oppression of women in most cultures. The role of the man and woman is complementary. They have somewhat different roles in the family, but bounded together in mutual dignity, respect and love, because they are equally persons made in God's image and likeness. They have intelligence and freedom. The fact that male dominance, the enslavement of women, polygyny and irresponsible reproduction are historically so common in the human family is wrong.

That women and men differ and have different gifts to use in the family and in the community is not in itself an evil, but it is a grave injustice that women are not permitted to use their gifts fully lest they threaten the mastery which males have assumed. The source of masculine mastery is not superior intelligence but physical violence and sexual exploitation. This oppression continues because human cultures and their social structures favour the violence and sexual exploitation as high values, and they disparage feminine values. The solution of this is true love, the foundation being in the family where each one's role is clear.

Love is a radical feature of both man and the family. It is at the origin of every family, the centre whence the family is born. The natural family is born of personal love and is the first manifestation of personal love. Its aim is personal love. Family at the natural level is a manifestation of the family at the personal level. Person is love; to love a person means to value him as he actually is, i.e. in its being. In the family, every member is loved for what he/she is. To understand personal love, one has to see the family as the natural way of understanding love, because the family is that unique place where each one is loved because he/she is, no matter what or how he/she is.

Additional notes

[illegible]

“White people have often confused the symbol of our poverty with our culture”

(Tom Mboya, from an article written in the New York Times and quoted in The Challenge of Nationhood (1970))

Inter-personal relations

Introduction

Man is not born alone. A person finds himself/herself among other people. From the time a person is a toddler, he needs the support and care of others. He inter-relates with others. The relation is inter-personal. Man is by nature *zoon politikon*, a political animal, according to Aristotle. Politics is the only way that can lead to excellence when it comes to community life. Politics, as shall be discussed in another unit-Social and Political Philosophy, deals with the common good, conceptions of the common good and the good life (eudemonia). The political institution, as an institution is not created by man but arises due to man's nature. Although men can come together in order to provide their own basic necessities, the community provides conditions through which man can develop his intellectual, moral and physical virtues to help one realize his nature. Without being open to other persons, one would not be a person. Therefore man is a social being. A human action in society is an ethical human action because it has to come from the acting subject (the intention) - the person.

Even at the essential level, man is not individual, but social, which is a higher reality. When a person acts through his essence he does it socially, not individually. It cannot be otherwise, for man's intimacy is co-existence. Society depends on persons. And since the person is free, society's cohesion is not secured, for it can only be the result of freedom. Unethical behaviour is anti-social by definition. It not only damages oneself but also society (Juan-selles, 2010, p.147-148).

Social nature of a person

Man, in the fundamental sense, finds himself in a society. But what is a society?

Definition of society

Society is the unfailing manifestation of the organisation of human co-existence according to types subject to different alternatives insofar as they are human.

The above definition implies four important concepts: unfailing manifestation; organization according to types, human co-existence and subject to alternatives.

- a) Unfailing manifestation- Manifestation refers to showing. Showing implies that it does not belong to the personal level only, but the essential level- what is common to man as man-what defines him. When I socialize in society, it does not manifest only my unique nature as Alfred, but as a member of the human race.
- b) Organization according to types refers to a hierarchical ordering from lower to higher levels. The organization can be according to nature or according to nurture (by man). These types enable the person to achieve specific purposes or aims. Examples of societies according to nature are like the family and the state. Societies which existing according to nurture are like sports associations.
- c) Subject to alternatives. Man can have or choose to exist in different types of societies/alternatives. This implies that right to association comes from nature. The way man acts in the different types of societies (alternatives) is subject to ethical rules, since it involves man's free decisions. I can choose to join a football club or not. The club in itself has specific rules which I need to abide by once I join it.
- d) Human co-existence refers to the fact that societies should enable man realize her/his nature as man. If a society stifles or limits man's nature, then that society cannot flourish. In addition, no human action is independent of society. When I choose to study or not to study, I will have an impact on the people who support me and those who depend on me. No human action takes place in a vacuum.

In a society, a person forms social relations which are inter-subjective in nature. Inter-subjectivity through time leads to the development of specific societal culture.

Forms of social relations

Forms of social relations include all simplex and complex relations. The forms are: friendship which is as a result of benevolent love; family relations; community and state relations; relations between different countries or states.

Societies can be ordered into three levels:

- i) **Basic level-** The basic level of society is the family formed through marriage. Marriage is both a contract and covenant between man and woman. At the level of the family, a person is valued not for what she or he has, but who the person is. It is the first level where a person is taught love, care and attention for

- others. At other levels, people are valued more for what they can give. Human nature needs the family for the development of affections, internal senses, intelligence, will, etc. Over and above such needs, though, family coexistence has more free parameters than necessary ones. Personal love binds the family, but does not bind civil society. Mutual help in the family (education) is deeper than social solidarity. The family is the first school of virtues. If a person is not taught essential good habits in the family, it is more difficult to instill these at other forums.
- ii) **Intermediate level-** These are societies which are between the family and the state like professional associations, sports clubs...
 - iii) **Highest level-** People are naturally organized into states or communities. Countries or groups of countries constitute the highest level. The aim of the state is the common good. Authority is important to direct society. Each person needs to be accorded her/his individual rights and consequently perform certain duties according to justice. *For there to be peace in a society there has to be justice. Justice in and of itself is not enough, it needs to be coupled with reconciliation.* Justice at the level of the state can either be distributive or commutative. Distributive justice is what the state owes its citizens and commutative justice is what the citizens ought to do for one another. These two forms of justice presume two essential principles or axioms, the principal of subsidiarity and solidarity. Subsidiarity implies that what a lower body can perform or do the higher body should not engage in. If a lower body can give a certain commercial service, there is no need for the government to engage in that particular activity. The role of the government is to ensure that the common good, the rights of all citizens are not undermined by such activities. The principle of solidarity implies that all these lower bodies/smaller bodies should work together and in harmony (synergy).

Societies can also be classified according to nature or nurture. Societies which arise from man's nature are called natural societies. Societies which are formed by the free will of man and do not necessarily emerge from this nature are called artificial societies.

- a) **Natural societies-** These are societies which exist at the natural order. They are not established by man, but man's nature dictates that persons should be ordered in these particular ways. People form them through natural links. Examples of such societies include: the family. If man tries to redefine the family, he will be trying to redefine nature, what he finds himself with. By so doing he undermines his very nature and hence will not survive for long.
- b) **Artificial societies-** These are societies which are established by man. Their purpose and way of formation are artificial, i.e. an agreement between persons, and depend on different circumstances. Examples include professional associations. Although these societies are formed through man's willingness to come together with others for some specific aims, they have to respect nature (natural laws).

Natural and artificial societies depend on right communication.

Communication

Society cannot exist without communication. Communication is the passing of meaningful information from one person to another. Communication can be: intrapersonal-within oneself, for instance reading maps or books; inter-personal/between persons (communication without), for example dyadic, small group and public communication; group dynamics which focuses on the behaviours of groups and individuals within groups e.g. the famous Hawthorne Experiment referred to in management; organisational communication where information is passed between organizations through memos, circulars, emails etc; cross-cultural communication which is passing of information between different cultures or backgrounds. Communication takes place using a particular language, either verbal or sign language. When I communicate, I try to express something which is part of me. This is done through language.

Language

Man can easily be dubbed Homo loquens (talking man). Language is conceived as an expression of thought and not vice versa. Compared to animal sounds, human language is not instinctual but has a definite meaning. Words in one language can mean another thing in another language and thus the production of the sound and even construction (phonetics) is not mere instinct. Aristotle said that the first condition for a language was a sound, a quality of natural things. The second is the medium through which the sound is transmitted: solid (cable), liquid (sonar) or gas (radio). The third is the sense of hearing, in the absence of which speech is useless. Animals have it, plants do not. It exists in superior animals because it is more perfect than touch, taste or olfaction. Man too has it. Finally, it is necessary that the listener should also be able to speak or perform some intelligible signs. Communication in other lower animals is merely sensitive and not intelligible (from the intellect).

The most important of the above communication elements is hearing. Hearing is superior to speaking, but understanding is superior to hearing. *It is interesting to note that when someone looks at the way the different senses are arranged in the face of man, the aforementioned order appears to be the same (i.e. the eye is placed above the ear, the ear above the nose and the nose is above the mouth).* Sound is necessary to speak, but speaking cannot be reduced to sound. Speech is sound emitted for the purpose of

communicating. The sounds of animals are specific and at the service of their life needs (e.g. the growl of a dog can indicate the presence of an intruder or protecting its puppies).

In order to have proper language it is necessary to know the meaning of the sounds, which are not automatically articulated. On articulating them, they acquire meaning, called *dialektos* (dialects) by Aristotle. Without sounds there is no language, but language cannot be reduced to sounds. Animals can learn new articulated sounds, if they have good hearing. Would they have language? Only if each articulated sound conveys meaning, but this is not natural but conventional. What is conventional is the word. The language can be verbal or non-verbal with symbolism having a particular value. The African culture is full of symbolism. Language is another clear sign of the intelligence of man.

Language has to be used according to the virtue of veracity. Otherwise language gets destroyed, and with it human relations. One ends up mistrusting everyone else, and working together is no longer efficient. Socrates used to defend that conventional language should be linked to truth against the Sophists. Why so much talking if your words are false? Lies are the woodworm of language. *Similar parasites are ambiguity, duplicity, simulation, boastfulness, derision, craft, fraud, etc.*, all blights that dissolve social virtues and with them society itself. Since language comes first among practical human activities, and sets the remaining ones, work is not possible without it, and lying with words is followed by lying with actions to the detriment of the common good. The first human lie is not to speak especially at the personal level, but also at the essential level because man is made to work and work is impossible without language (Juan selles, 2010, p.155).

On lying, dialogue ceases to be interpersonal and becomes intra-specific, i.e. proper to the species, not to the persons. In a lying dialogue there is no mutual personal enrichment because only at the personal level endowed with inexhaustible wealth, can it enrich personally. Lying by not working, or by producing shoddy work, also destroys interpersonal relations.

Work

Man is not just *homo faber* (man that fashions/creates), but more than that he is the only being that works. Work is an exquisitely human affair. Animals do not work either, because with whatever they do they neither improve nor worsen their animal situation. Any man, on the other hand, improves or worsens by

working, or by not working at all. But work ought to be subordinated to language, to society and to ethics, because it is these three that make work possible. Human work is a transitive action, but isolated from truthful language and ethics becomes meaningless.

To work is a right, because it is the channel for human development and creativity. Man needs more than just to subsist; he needs to improve himself, society and the world by working. Work, then, is the most expressive form of man's total essence.

Human being gives much more than what he consumes at the natural level. At essential level it gives without limit and even more at the personal level because his act of being however much he gives loses nothing. The person is giving out. By analyzing work, which is an essential reality for every human being, it is possible to discover man's donating being.

One becomes better or worse internally when we do something externally. Inner growth takes place in the intelligence and in the will. Such growth takes place with what can be called the first task, which is our inner transformation at the essential level. Work is also donation, because with it the human person perfects its own essence. Nevertheless, the usual meaning of work refers to the perfection of external reality by a series of human actions.

Work doubles up with language, which is the superior half. Language links to society, and society to ethics, which means that without ethics there would be no society, without society no language, and without language no productive work. The double production of work (external and internal) correspond to two possible types of human action: a) interpersonal relations by means of language, e.g. teaching and actively learning; promulgating a just law and more or less obeying it; placing traffic signals and respecting or transgressing them, and b) producing things from raw materials, e.g. making metal screws, wooden furniture, brick houses.

Work belongs to the essence of man. To work is to use what one has as much as one can. If we fail to perfect our essence (our added life) then our bodily nature (the received life) would not be able to work. Work acquires a personal sense only if understood as a gift of oneself to others. And since to give is related to receiving, work is personal if what is accepted is not only the service but also the person offering it. A piece of work is more personal when it is asked personally and received directly from the other person.

That is why it is important to put a value to one's work, first because the product created has an imprint of the person who works and consequently he/she deserves a just remuneration from it. It is important to have a just pay for workers since this is what sustains creativity and self giving. Let us now examine another aspect of interpersonal relations, culture. Any workplace has a particular culture, any society has a particular culture, and any family has a particular culture. Man is defined to some extent by the cultural environment he/she grows up in.

Culture

Culture means the "cultivation" of the mind, that is to say, education – one's interiorization and enrichment by means of learning. A cultured person is a formed person. It also signifies that totality of customs, techniques, and values that distinguish a social group, a tribe, a people, a nation.

According to Rembrandt, culture is the mode of living proper to a society. A cultured person knows how to read into the great works of man and therein discover riches hitherto unknown to the ignorant. Culture therefore has to perfect man as man. Certain customs which enslave cannot be included as elements/parts of culture. Culture has different dimensions, let us examine these dimensions.

Dimensions of culture

Culture has four dimensions:

- a) **Expressive and communicative dimension:** Culture is an expression of truth seen subjectively. It can either be in words, actions, art, beauty, sports etc.
- b) **Productive dimension:** Culture considered with the aim of developing a product, for instance the Orutu is produced by a specific community.
- c) **Symbolic dimension:** It is culture considered within meaning, for instance the presence of a mountain as a symbol of the majesty and grandeur of God and his abode.
- d) **Historical dimension:** It is culture considered within a particular time frame, for instance the history of the Luo, Kamba, Kikuyu, Taita...

Another way of viewing culture is objectively and subjectively. Subjectively, culture is what individuals have been able to absorb and integrate into themselves from objective culture. It consists of learned and shared

values, beliefs, behaviours about what has worked in the past and thus is worth transmitting to future generations. Objectively it is the things that people produce.

Culturalism maintains more or less openly, that man's purpose is cultural. But as can be appreciated, such a postulate is anthropologically blind; for it ignores that the human heart seeks happiness insatiable with cultural products, however sophisticated, abundant or fantastic. It is a reason not to confuse anthropology or ethics with culture. Cultural anthropology, therefore, does not describe the being of man, but at most, the human manifestations of cultural products. There have been many different cultures in history, but man is as man despite them (cultural manifestations). Other negative notions include individualism (an individualist is somebody who thinks or behaves independently. It is a view that stresses the importance and worth of each person without the other). Individualism in economics is demonstrated by the doctrine that people best serve the public interest by pursuing their own self-interest. The tendency is to magnify individual liberty as against external authority, and individual activity as against associated activity. Another erroneous notion is collectivism (Collectivism is scarcely ever used except to designate that system of industry in which the material agents of production (factories, farms) may be owned and managed by the public, the collectivity. It usually indicates merely the economic side of socialism, without reference to any philosophical, psychological, ethical, or historical assumptions. Socialism means primarily an ideal industrial order, as just described, but it is also quite properly used to characterise the entire ideological foundation upon which international or Marxian socialists build, as well as the concrete movement that is actively striving for the realisation of this ideal order. Hence, economic determinism, the class struggle and the catastrophic concentration of industry would be called socialist rather than collectivist theories.).

Elements of culture include: norms; beliefs or tradition; language; artefact/technology; dressing; forms/system of government; social systems.

A person with culture has received the right education. Education is different from learning. Someone can be learned but not educated, literate but uneducated.

Education

Education is a process of primary socialisation; it is the formation of personality. To learn to be a human person is to learn to direct oneself and to achieve harmony of the soul (education of sentiments). As a

matter of fact, the word education is derived from the Latin *educare* meaning “to raise”, “to bring up”, “to train”, “to rear”. If derived from *educere* (“to educate”, “to lead out” or “to draw out”) it could mean to develop innate abilities and expand horizons, ‘leading out’, as it were, a person’s natural endowments until they attain their full bloom. Education, then, is a process of socialisation, that is to say, a process of learning the customs, attitudes, and values of a social group, community, or culture. It is a process of imparting culture. An imparting of culture from generation to generation promotes a greater awareness and responsiveness through social maturity to the needs of an increasingly diversified global society. Socialisation is essential for the development of individuals (Mimbi, 2007, p.572). There is no true education without the transmission of culture, art, science, history, morals, religion, technology and language.

Sports also referred to as the ludic dimension, is important for the transmission and sustainability of culture.

Sports, recreation and leisure (Ludic dimension)

Without work, man gains nothing worthwhile, not even rest. Rest cannot be reduced to absence of work, because it forms a duality with it, and it does not seem less important than work. Is rest superior or inferior to work? Aristotle had no doubts: "We do not undertake an active life except in view of our leisure." For him work is in function of rest of which there are levels. Without rest one can get physically exhausted or worse psychologically ruined. Rest affects human nature.

Is rest needed at the essential level? Human rest radically differs from the animal. For man rest is needed not only to recover strength but also affects what we call his soul. The purpose of rest is to make man more human.

Why is sports and relaxation important?

- i) To relativise what is serious. It is to free oneself from the solemn; it is to be able to laugh at oneself. To laugh at something is like saying: “there are other more important issues than this”. Hence, the importance of irony and an abiding sense of humour. Besides doing all the serious stuff, man also needs to occupy himself in amusement, sport, or any other recreational activity.
- ii) To introduce some distance between the solemn and himself in order to tone down its dreariness. One needs to take a break from the normal world with its own laws and regulations into another world, a counter-world or even a non-world of play.

- iii) To show superabundance and to create superabundance. The scarce is always associated with the serious. It is what is difficult to obtain. A recreational environment (sporting environment) implies the superabundant, the superfluous. *When our sports team wins, for instance the Kenya Rugby team recently beat France in the RWC7s, we feel like celebrating. We celebrate with our friends with food and drink.* Likewise, on a feast day, food and drink are abundantly available. No one counts the cost. This creates a relaxing situation which re-energizes a person for further work.
- iv) To celebrate: Celebration is after having or achieving something. A celebration is a joyful occasion for special festivities to mark some happy event, e.g. a birth, passing an examination, graduation, being released from hospital. This is important for man to realize that her/his work is but a means to an end.

Current issues which affect inter-personal relations

Today's world is a fast paced world with technology determining the direction of many sectors. New social networking tools like Facebook, Twitter enables people to interact freely while at a distance. These tools, good as they are, are a means to specific ends and are not specific ends in themselves. Facebook for instance can be used to supplement the face-to-face contact but not to replace it. Once these forms of technology become an end in themselves, it may lead to technocentrism with the consequent disastrous effects. Man ends up being placed at the service of technology. *There are many people who spend many hours on social networking sites and do not go out to meet friends. They may have an illusion that they have a great circle of friends in their social networking sites, while in reality they have few or none.* Friendship implies spending quality time with someone, having that face to face contact; speaking to someone and sharing a meal or a joke...in short getting to know someone and the other person knowing you.

Technology can also be used for the sole purpose of making a profit and not to humanize a person. This leads to technocracy. The consequences of this new type of culture (technocracy) are frightening, even paralysing. On the material level, technocracy continues to provoke a very grave energy crisis, which renders the future of humanity very obscure and uncertain, and which can result in a lack of prime materials that will end up much worse than the preceding shortages that have afflicted humanity. Already, there is talk of the world running out of hydrocarbons in a relatively short period of time. It is our hope that human ingenuity will work out another source of (renewable) energy. Technology thus has to be used in a human way and needs to humanize a person. It is our role to ensure that technology is used as a humanizing tool.

Questions:

- i) Discuss the current technological tools and how they can help to humanize a person. (20 marks)
- ii) Discuss the different types of societies, their nature and ends. (10 marks)
- iii) Explain the humanizing role of work, rest and leisure. (20 marks)
- iv) Critique technopoly/technocracy in the context of human relations. (10 marks)
- v) How does culture humanize a person? (10 marks). Can culture have a dehumanizing role? (10 marks)
- vi) Assess the different types of inter-personal relations. (20 marks)

Additional notes

[illegible]

"We can believe what we choose. We are answerable for what we choose to believe"

Newman, John Henry (*Letters and Diaries of John Henry Newman*, June 27, 1948)

Human life in time

Time is a measure of change. Some thinkers, disciples of Heraclitus, stated that *one does not cross the same river twice*. Human life is a puzzle. It fades away. Human life is temporal which means it is bounded in time. In his essence, man has an unquenchable thirst to surpass death. Indeed, he is a being who has an immortal soul as explained earlier. The productivity of man is limited: A person can sprint the 100 metres race easily when one is young but not when one is old. The mind can be very agile at the age of 70 but the body will limit the extent of his physical agility. The mind at this age may want to do many things which the body is not able to do. Thus we are faced with this mystery called time. Let us examine the different theories postulated about time.

There are those who adopt an absolutist theory of time. They regard it as a kind of container within which the universe exists and change takes place. Its existence and properties are independent of the physical universe. Hence for these people time is not an accident but has an essence. This can be shown to be wrong since time is a measure of change (is relative to some-thing). According to the rival relationist theory, time is nothing but change in the physical universe. Largely because of Albert Einstein, it is now held that time cannot be treated in isolation from space (he spoke of the space-time continuum). *There have been many experiments to check whether there are some things which can surpass the speed of light (measure of time). This is not our concern at the moment.* Some argue that Einstein's theories of relativity vindicate relationist theories, others that they vindicate the absolutist theory (Mimbi 2007:612). These theories bring out specific characteristics; let us now examine these characteristics:

Time is:

- i) Irreversible: Links issues in succession, birth, growth, puberty, adolescents, teenage hood, maturity and old age.
- ii) A measure of events. I was born in a specific month and year. I joined primary and secondary school in specific years and later university. These are events, happening one after the other.
- iii) Concretised in uniform movement (In Physics where time is space travelled within a given velocity).

Past, Present and future in the person

Our past has an effect on our present and our present has an effect on our future. One of the future mysteries is what happens after death? There are people who believe in re-incarnation. That one time they

were elephants and another time ants, or some other animals. The question to ask in examining the issue of reincarnation is: Does one retain the concept of the 'I.' The 'I' is important since the person discovers that s(he) is a subject of the consciousness and that the act of knowing and himself are different. This consciousness brings the spiritual dimension of man- To know that you know. The being and act of being in man is different, while in the unmoved mover it is not different. If a person re-incarnates, it means that his/her rational soul goes into another creature. This is shown to be false since all living creatures apart from man would be rational. Our experience shows us that man, and man only is rational. Therefore the argument that a human rational soul is the same as another soul is not possible (transmigration of souls). This nullifies the concept of reincarnation. In addition, my soul is not the soul of another person, if it were so, then my recollections or memories will be in that soul, but experience shows us that we are born a clean slate (*tabula rasa*). Hence my soul is not the soul of another person.

Memory and Hope

One's life in time is a tension between memory (of the past) and hope (for the future). For memory is not only a mental faculty of retaining and recalling past experience, it is also that period covered by remembrance of a person or group of persons. Hope, on the other hand, implies expectation of fulfilment. It therefore relates to the desire and search for a future good. The two are at the heart of the driving force in achieving fulfilment. To hope is to look forward with desire and usually with a measure of confidence in the likelihood of gaining what is desired. The confidence is grounded on the memory of past experience.

In effect, memory is the capability of the mind, to store up conscious processes, and reproduce them later with some degree of fidelity. Strictly speaking, however, a revival conscious process is not remembered, unless it is, at the same time, recognized as something which occurred before. Memory, therefore, involves a process of recognition. Voluntary reproduction of mental processes is frequently spoken of as recollection and involuntary, as recall. With memory we can retain and, if needed, recall the individual account in time. This experience helps to shape the future of the individual.

Hope, in its widest acceptation, is described as the desire of something together with the expectation of obtaining it. The Scholastics say that it is a movement of the appetite towards a future good, which though hard to attain is not impossible to achieve with God's help. Without the future one's life is rendered flat. Memory and hope gives us an aim opened before us by eternity.

Nature of death

Death is a fact of life. Death involves disappearance from the world; the person himself disappears through death and the corpse proves that fact. It indicates to us that the person who used to be there is there no longer. Death therefore involves three issues:

- i) Loss of our corporality (our living body). The body starts to disintegrate and decompose. Loss of corporality is due to the deterioration of the body whose vital functions cease, and the soul, the life giving principle leaves the body.
- ii) A person, who was a human being, is no longer a perfect human being. The soul continues to exist but the body ceases.
- iii) It therefore involves the destruction of the person. It is not just the body which dies but the whole person. The soul does not simply abandon the body as a reptile may abandon its skin; rather it is the individual person who dies (someone, me, you...)

The nature of death leads us to reflect on whether there is life after death-immortality.

Mystery of immortality

Man wants to leave for all time. The Africans, the Egyptians, the Greeks had this common idea that there is life, life after death. The reality is that man wants to be remembered, to leave a legacy. In reality we will be hardly remembered after sometime as the eons pass by.

In reality the only subsistent part in man is the soul. But man, for him to be perfect also needs the body [the soul is naturally united to the body because it is essentially its form]. Nature reveals to us that it is against nature for something to continue existing against its nature. It is unnatural for the soul to continue existing without the body, since nothing that goes against nature can exist perpetually. This brings us to the consideration that death was not planned as part of man's life on earth; rather, we can see it as something evil which has been provoked by man himself. In this view, death would have a penal nature, as a penalty imposed on us due to having committed a crime. This is the understanding of death as offered by religion, according to which, death is not an absolute evil, but rather, a relative evil; it is a punishment that we must suffer in order to restore us to our original state as immortal beings.

Since the soul exists perpetually, it is necessary that it be reunited with its body, and this is resurrection. The immortality of the (human) soul would seem to require the future resurrection of the body. So, man's origin and destiny are wrapped in mystery. Philosophical anthropology touches its own limits precisely

when it tries to answer those “ultimate” questions related to the meaning of human life; at this point, the human being, aware of his ignorance regarding the deepest roots of man, is in the position to open up naturally to God’s revelation in the history of man. Man realizes that he needs another form of knowledge, faith. Faith since is knowledge. Knowledge by faith should not contradict truth. Science studies the truth of being. Therefore the knowledge of science and the knowledge of faith should not contradict since it deals with the same truth, the truth of beings (though from different perspectives). The Supreme Being is the Creator- God. Through science, as through faith, we can prove the existence of a Creator. Thomas Aquinas and other philosophers have developed arguments for the existence of God. Let us examine these arguments.

Scientific (Philosophical) proofs of the existence of God

- i) We see that the created universe is made up of contingent beings. Beings which exist at one time and another time they cease to be. A certain rose flower may be there today but withers after one week. This means that there has to be a being, outside the flower that holds it in the state of flower(ing). This being has to be necessary, since if it were contingent like the flower everything would cease to exist. This links to a necessary being. The necessary being does not have any trace of contingency-it is pure act. ***This argument is called the proof of existence of good through the necessity-contingency argument.***
- ii) When we observe life, living organisms and non-living, we realize that it is arranged according to specific grades. The non-organic is lower than the plant life, the plant life is lower than the animal life and the animal life is lower than human life. For there to be grades, there has to be a cause of this gradation. As experience shows us, this cause of grades is not man, but is superior to man. This shows that there has to be an intelligent being, a mind behind the cause of grades. We realize this is not man since man finds gradation in the universe. There has been another intelligent being other than man. ***This argument is called the proof of existence of God through gradation.***
- iii) Teleological argument- when we observe nature, we realize that anything that is, has a specific nature and end. The end or nature of created beings has not been caused by those beings. Man does not decide his nature or end, she/he finds himself with specific nature which determines her/his rational actions. Since all created beings have a specific end or nature which they do not decide, there has to be a cause of this end or nature. That is a Being whose very nature is and is its very end-the Creator. Thus God is the ultimate telos (end) of all that exists. ***This argument is called the teleological argument.***
- iv) Linked to the teleological argument is the argument of order. Order points to intelligence. As one observes the cosmos the earth, seas and all that is in it including the stars and the galaxies, one cannot but be

shocked at seeing order. For order to be there, there has to be intelligence behind the order. Chaos cannot be the cause of order. This leads to a being, outside our cosmos who is the very cause of the order-the Creator or God. ***This argument is called proof of existence of God through order.***

- v) In man, we see a law in accord with his nature which determines all men to act within specific fundamental morals. For instance by nature man realizes that it is wrong to kill because it is contrary to his nature, unless he is protecting his/her own nature. This law, this principle is not material, yet it is within each human species. The UN Charter's preamble states that the right to life is the most fundamental right. Morals, the rightness and wrongness of human actions are not material, and hence it implies there has to be a certain immaterial order, which acts as the law giver-the principle. This law giver or principle is the Creator-God. ***This argument is called the moral argument.***

There are other arguments which have been postulated like the ontological argument. What is the ontological argument?

Man's relationship with eternity and his openness to God

Eternity is defined by Boethius as "possession, without succession and perfect, of interminable life". The definition implies four things: that eternity is

- i. a life,
- ii. without beginning or end,
- iii. or succession, and
- iv. of the most perfect kind.

Bearing this notion well in mind, we may conceive God as an immovable point in the centre of an ever-moving, though (here and there) continuous, circle or sphere. The space-time relations and free acts are constantly changing between Him and the moving things around Him, not through any change in Him, but only by reason of the constant change in them. In them there is before and after, but not in Him, Who is equally present to them all, no matter how or when they may have come into being, or how they may succeed one another in time or in space. To the question: "Does God know the future free decisions of an individual?" one could answer with another question: "Does he know the decisions in the present?" If he does, then everything is "now" to him... This directs us to man's relationship with the Creator, the concept of religion.

Religion

Religion comes from *religare*, to bind. Thus it would mean the bond uniting man to God. Religion is a virtue whose purpose is to render God the worship due to Him as the source of all being and the principle of all government of things. This implies that man is *capax Dei* (he has a capacity for God): He has what it takes to gain God (*atingere Deum*). He can probe the deeper recesses of infinitude and eternity (Mimbi, 2007).

Through various religious acts, like prayers, sacrifices, oblations, morality on the basis of which there is eternal remuneration and dogma, man is able to reach another aspect of knowledge through faith. Man is a spiritual creature.

Additional notes

This image shows a single page of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

General references

Books

Core [Required] Text

- Burke, C. (2006). *Man and Values*. New York: Scepter.
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