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# UNIT 2 DISCIPLINES WITHIN PHILOSOPHY AND THEIR COMPLEMENTARITY

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## 2.0 OBJECTIVES

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Dear students, the whole thrust of this unit is to bring to your attention the various topics or areas that are covered by philosophy at large. Although philosophy itself is a different field altogether, but within itself it gives room to many other sub areas. So in this unit we will be concentrating on:

- Different disciplines within Philosophy
- Their uniqueness and
- How they compliment each other

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## 2.1 INTRODUCTION

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Initially the study of all philosophical questions formed only one undifferentiated body of knowledge, called philosophy. Philosophizing is a process that is carried out at various levels of reality and on different aspects. As the body of philosophical knowledge grew, there appeared disciplines of philosophy dealing with specific

objects of study such as nature, human, God, morals, knowledge, aesthetics, etc. The academic discipline of philosophy is traditionally divided into 6 branches. They are Metaphysics, Epistemology, Ethics, Logic, Anthropology and Aesthetics.

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## 2.2 METAPHYSICS OR PHILOSOPHY OF BEING

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The word *meta* in Greek means above, after or beyond; this is the study of the nature of things above/after/beyond physics. It is said that the word ‘metaphysics’ entered the philosophical lexicon unintentionally. Aristotle’s papers included his works on physics and his treatises on ultimate reality. Since these untitled treatises of Aristotle were placed at the end of his famous work *TA PHYSIKA* (The Physics) people began to call them *META TA PHYSIKA* (The Metaphysics). It is a branch of philosophy, which studies realities beyond physical things. Metaphysics is therefore after physics in so far as it goes beyond the physical nature of things to the being of things. For St Thomas, Metaphysics has two meanings:

- a) Post-physics – because the study of being and its necessity occurs to us after the study of physics.
- b) Trans-physics – across, above, beyond because this science transcends the physical and perceptible order to reach the awareness of immaterial or imperceptible being.

Metaphysics is the heart and the crowning point of philosophy. Metaphysics may be defined as the study of the ultimate cause and of the first and most universal principles of reality. It studies reality, seeking its ultimate causes in an absolute sense precisely in so far as they are, in so far as they exist, in so far as they are real and offers a comprehensive view of all that exist. Metaphysics is the foundational science which seeks to understand all reality, all beings in terms of the universal properties, laws and ultimate causes of BEING as such. It is the science of being as being; it studies Being which is common to all beings. It investigates Being which underlies, penetrates, transforms and unifies all beings.

Metaphysics includes two sections: a) It shows how every being is similar to every other in so far as it participates in being because it *is* and yet as being, it is this *one being* as distinct from *that other being*. b) Metaphysics also shows how every finite being is not self sufficient or self explanatory. A finite being is not able to give an intelligible account of its own actual existence. Hence it requires a self sufficient First Cause. Since God is the ultimate cause of all things, He is evidently a principal subject matter of metaphysics.

Metaphysics can be called the foundational science of all other sciences because:

- a) the formal object of all other particular sciences must be something existing with a particular nature, e.g. beauty for aesthetics; b) the scope of particular sciences limited to things pertaining to that science; and c) since the human mind has a natural desire to know the ultimate reality, the why of things, there must be a science which studies BEING AS BEING. Metaphysics is the study of being as such. It studies being as being, its properties and its causes. Nothing escapes from the concept of being i.e., something which is. The term being (*ens* in Latin) denotes everything ‘that is’ A tree is a being, and so is a bird, a man, or a diamond.

The Greek philosophers began from the nature of things; they studied particular types of beings. But in metaphysics, we study things not just as particular types of beings – moving things, living things – instead, in so far as they are simply being (or being things), in so far as they exist. We are not concerned with *what* they are but *that* they are. Metaphysics studies the whole of reality by focusing on the most common aspect of everything; that everything “is”, that it is “real”. The material object of metaphysics is all being, God, angels, substance, accidents, real being, possible being and rational being. Since metaphysics studies reality from the point of its being, the formal object of metaphysics is the being of reality, that is, what it seeks first and per se is being itself, or being in common, being as being. Metaphysics is also concerned with such problems as the relation of mind to matter, the nature of change, the meaning of freedom, etc.

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## 2.3 EPISTEMOLOGY OR PHILOSOPHY OF KNOWLEDGE

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The word epistemology comes from the Greek, ‘*episteme*’ meaning knowledge and *logos* meaning science or systematic way of studying. The term was first used in 1854 by J.F. Ferrier, who distinguished the two main branches of philosophy as Ontology and Epistemology. Epistemology as a distinct science is a recent development, beginning in the Modern period of philosophy with Descartes, and gaining prominence with the contemporary philosopher, Husserl (1859-1938). It is a branch of philosophy that deals with the problem of knowledge that is, it investigates the origin, structure, methods and the validity of knowledge. It answers the question, “How do we know?” This is the philosophy of knowledge concerned with such questions as; is knowledge of anything really possible, is our knowledge certain, how do we get our knowledge? What exactly is knowledge about etc.

A synonymous term for epistemology is Criteriology from the Greek word *criterion* meaning a criterion or rule by which we may test knowledge to distinguish the true from false. Sometimes it is known as Gnoseology, from the Greek *gnosis* meaning knowledge in a quite general sense.

It is the study of the nature of human knowledge and of how it can be achieved. Human knowledge is a complex process and many activities are involved in it; seeing, hearing, smelling, touching, tasting, inquiring, imagining, understanding, conceiving, reflecting, intuiting, judging etc. It is from all these activities taken together, that we acquire knowledge. In fact, human knowing consists of three main activities namely experiencing, understanding, and judging and all these three constitute the structure of human knowing.

- 1) Experiencing- It includes seeing, hearing, smelling, touching, tasting, imagining etc.
- 2) Understanding- It includes inquiring, conceiving, formulating in concepts and hypothesis etc.
- 3) Judging- It includes reflecting, weighing of evidence, affirming etc.

### Check your progress I

**Note:** a) Use the space provided for your answer

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

1) What is metaphysics?

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2) What are the three main activities involved in human knowing?

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## 2.4. ETHICS OR MORAL PHILOSOPHY

### *Etymological Meaning*

The word ethics is derived from the Greek word *ethos*, which means custom, a habitual way of acting, character etc. So, ethics is the science of character, habits of activity or conduct of human being. It is also known as Moral philosophy as it studies the principles or standards of human conduct. Human beings do not live and act at random. They follow certain patterns. These are adopted spontaneously, and in general these prototypes stem from models and attitudes adopted as historical and cultural factors. These are not mere charters as directives for life, but the shaping of one's life in accordance with certain *mores*, customs. The term *mores* in Latin means customs and manners and *moral* in moral philosophy is derived from this very term *mores*. Ethics is the science of morals or that branch of philosophy which is concerned with human character and conduct. An action was considered to be morally good or bad if it was in line with or against the customs and traditions of the particular era or society.

### *Definition*

Ethics is the science of what man ought to do in order to live as he should, in order to be what he ought to be, in order to attain his supreme value, in order to realize in his nature what presents itself as the justification of his existence, that towards which and for which he exists. In short, ethics is a categorically normative, practical science.

Ethics is a science. It is a science in as much as it is a set or body of reasonable truths organized in a systematic way and having its specific material and formal objects. The material object of ethics is the conduct of man – the acts controlled by his will. The formal object of ethics is the rightness or wrongness, the goodness or badness of human conduct. Ethics therefore is a science in its own right, distinct from all others.

Ethics is a categorically normative science because its directives are unconditional, absolute and obligatory. Ethics commands that all men, at all times, under all conditions ought to act as men that are faithful to and in conformity with their rational nature.

Ethics is a practical science since it studies how human acts are directed towards man's ultimate purpose or end. It not only treats of human activity but it aims at directing it. It does not stop at the contemplation of truth, but applies that learning to human acts, providing the necessary knowledge so that man may act in a morally upright way. Ethics is a practical science, i.e. it directs man's life of action. It is the most important practical science, since it studies the ultimate end of man, which ensures his happiness as well as the means to attain it.

Ethics studies human acts from a moral perspective, in so far as they are morally good or bad. This is known by taking into account the last end of man; whatever leads him to his real end is good and whatever deviates him from that end is bad. The study of the last end of man, which is God, and of the morality of human acts is proper to ethics. Human acts comprise the material object of ethics. Ethics deals with human acts, which proceed from the free will according to the dictates of reason. Since they depend on man and do not arise in a necessary manner, they entail moral responsibility. Acts performed by an individual, which are not subject to his will and reason, are not called strictly human acts but rather natural acts. The relation of human acts to man's last end is the formal object of ethics. Hence ethics is based on metaphysics; the latter studies God as the First Cause and Ultimate End of all creation, and particularly, of man.

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## **2.5 LOGIC**

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Logic is the systematic study of the general structures of sound reasoning and valid arguments. It is the study of the methods and principles used to distinguish good (correct) from the bad (incorrect) reasoning. This does not mean that only a student of logic can reason well or correctly. To say so would imply that to run well one requires studying the physics and physiology. However it is true that a person who has studied logic is more likely to reason correctly than one who has never thought about the general principles involved in the activity. There are several reasons for that. First, the proper study of logic will enable the student to reason well, as practice can make one perfect. Second, the study of logic gives attention to the analysis of fallacies which are common and finds often natural mistakes in reasoning. Finally the study of logic will give the students techniques and methods for testing the correctness of different kinds of reasoning. Logic will provide us with criteria to correct reasoning with which we can test arguments for their correctness.

Logic is best defined as the science of reasoning. Reasoning is a special kind of thinking in which problems are solved, in which inference takes place, that is, in which conclusions are drawn from premises. Logic examines how the mind functions in reaching valid arguments and what are the criteria for validity of these arguments. The logician is concerned with the correctness of the completed process of reasoning. The logician asks: do the conclusions reached from the premise used or assumed? Do the premises provide good reasons for accepting the conclusion? If the premises do provide adequate grounds for affirming the conclusion, then the reasoning is correct, otherwise it is incorrect.

Logic is either deductive or inductive because one can argue from the universal to the particular (deduction) or from the particular to the universal. (induction). Deduction is pure reasoning while induction has recourse to experience and observation. A deductive argument involves the claim that the premises provide conclusive grounds for its conclusion. An inductive argument is an argument, which claims only that the

premises provide some evidences for the conclusion. Hence, one of the basic differences between the deductive and the inductive argument is the strength of the claim made for the argument. In deduction we pass from the truth of the universal to the truth of the particular, in induction we pass from the truth of many particular instances to the truth of a universal law.

- a) Every man is mortal.  
Socrates is a man  
Therefore Socrates is mortal (Deduction).
- b) This man is mortal  
That man is mortal  
Therefore all men are mortal. (Induction)

### Check your progress II

**Note:** a) Use the space provided for your answer

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

- 1) What are the main characteristics of Ethics that can be deduced from its Definition.

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2. What is Logic?

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## 2.6 PHILOSOPHICAL ANTHROPOLOGY OR PHILOSOPHY OF HUMAN

In philosophical language the expression ‘Philosophical Anthropology’ came into use only in recent decades. It was with Rene Descartes (1596-1650) with the affirmation of the anthropocentric perspective, that the human person became the centre and the focal point of philosophy. The centre of concern in modern and contemporary philosophy is the human individual and his/her problems. Man is the main concern of our time. We live in an anthropocentric world, where human person is considered as the centre and summit and measure of everything.

Etymologically the word anthropology is derived from the Greek stem “Antropos” (man) and the noun “logos” (science). Its literal meaning is therefore, ‘the science of man’. Philosophical Anthropology is a reflection on man as he is; his origin, nature, meaning of life and destiny. It studies man and all his actions, what makes him human, his fundamental nature, his essential properties and potentialities in order to arrive at profound convictions about man. It is Kant who first used the term anthropology.

He defined anthropology “as a systematically ordered doctrine of the knowledge of man”. Philosophical Anthropology deals with those vital and significant questions that touch our own very existence – Who am I? Why am I in this world? Where am I going? etc.

Man asks questions about his proper nature. This is possible because he has self awareness and self understanding. But the same capacities indicate that he does not understand himself completely. He knows that as a spiritual being, he is the master of himself, capable of self comprehension. But he also knows that he is essentially linked to the obscurity of materiality and contingency which hinder the complete knowledge of oneself. This duality determines the nature of man and from this arises the possibility and the necessity of man’s questioning.

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## 2.7 AESTHETICS OR PHILOSOPHY OF ART

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Traditionally it is described as the branch of philosophy dealing with beauty or the beautiful, especially in art and with taste and standards of value in judging art. Aesthetics is now achieving a more independent status as the subject which studies (a) work of art, (b) the process of producing and experiencing art and (c) certain aspects of nature. (eg. Sunsets, flowers, human beings, machines). Philosophers of art inquire into the nature and function of art and the nature of art experience. They also deal with the questions of whether such qualities are objectively present in the things or whether they exist only in the mind of the perceiver. Some questions of interest in philosophy of art are; why is an object called beautiful? Is art something that takes place in a triangular relationship; the artist, the art object, and the person appreciating it as art? Would a beautiful statue remain art, even if nobody appreciated it? Does art reflect reality? Etc. These and similar questions constitute the subject matter of aesthetics.

### *Etymological Reference*

The term ‘aesthetics’ is derived from the Greek word for perception, *aesthesis*. The term aesthetics was first used by Alexander Baum Garten in his work ‘Aesthetica’. However philosophical enquiry concerning the arts flourished in antiquity, the most celebrated discussion appearing in Plato’s ‘Republic’ and Aristotle’s ‘Poetics’. Plato argues that art is imitation. In saying that art is an ‘imitation’ Plato sets a precedent that many philosophers follow in such views as art as expression, art as a wish fulfillment, art as a play etc. he maintains that the objects are beautiful. In the West the history of systematic philosophizing of arts begins with Plato. From then on the philosophy of aesthetics is on the move.

### *Aesthetic as a Philosophical Discipline*

Art and aesthetics are, today, in a period of rapid and radical change. It was only in the beginning of the 18<sup>th</sup> century that aesthetics was designated a separate discipline within philosophy. Modernism assumed that art has an important role to play in the evolution of the society. Before social values and norms can be stated logically, they must be intuitively explored by artists. In spite of all the variation in art and taste, it is possible for us to reach an agreement in our interpretations or judgments of art works. The interpretations of the works of art can be objective. This view is pertaining to the assumption that the works of art remains the same irrespective of ‘who looks at it.’ Though the interpretations of the work of art may vary with viewers the work itself remains the same.

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## 2.8 PHILOSOPHY OF RELIGION

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It is a philosophical thinking or reflection on religion by applying the philosophical method. It takes up basic problems relating to our belief in God. It also speculates about the origin, nature and function of religion. The task of Philosophy of Religion is to explain as best as it can, in its own language and to the rational and intellectual parts of man the beliefs, truths, the experience and the laws of religion. When Philosophy of Religion studies different religions, it finds that there is a fundamental unity that lies at the root of every religion with regard to three matters; \*faith in god, \*belief in the immortality of the soul, \*and the fundamental principles of morality. All religions are trying to lead man to god. This fact enables man to have a synthetic attitude towards religion that all religions are different paths to the one God. It will enable one to respect other religions than one's own.

The aim of Philosophy of Religion is to render an important service to religion, analyzing and refining religious beliefs by separating the essential from the accidental elements of faith. It articulates the true idea of God, man and the universe. It liberates religion from religiosity, which is an excessive adherence to the external practices of religion. It makes intelligible the religious faith and enables man to lead a life of selfless love, truthfulness, justice, tolerance and forgiveness. Philosophy defends religion from the attack of heretics, deepening and evaluating the teaching of Sacred Scriptures. A philosophical approach to religion may well produce fresh understanding and increased clarity upon which an even deeper commitment can be made. Thus it enables man to become convinced of what he believes and practice it in his daily life with more earnestness.

There are three features of religion that are of particular interest to philosophy of religion: 1) Religious experience – what it is, and what sort of knowledge it can yield. 2) Miracles – where there can be sufficient evidence to prove that a miracle has taken place. 3) The problem of evil – whether there is any actual contradiction between the existence of evil and the existence of a good and omnipotent God.

Philosophy of Religion is not concerned with the defense and rational justification of religious beliefs against attacks. Rather it is a philosophical understanding of religious facts. It is committed to reason and philosophical method. Therefore the theists, the agnostics and even the atheists can study philosophy of religion because it is a philosophizing of religion.

Philosophy of Religion is an antidote to all kinds of dogmatism, fanaticism, irrationalism and superstitions in religions, which have been responsible for much abuse of its name. Often religions tend to put the cart before the horse, i.e., absolute doctrines on transcendental realities are given priority over the due place of man and eventually might become hostile to other religious views. Philosophy of religion points out such defects with the help of reasoning power. It can also very well help us to reject superstitions and blind beliefs from the religion. Thus it purifies religion of its distortions. The reason can help us control the infra - rational and lead us towards supra - rational.

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## 2.9 PHILOSOPHY OF MIND

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The perennial issue in the philosophy of mind has been the so called *mind-body problem*; the problem of how the mind is related to the body. It was the French



philosopher Rene Descartes who, for the first time, paid sustained attention to the mind. Descartes' work represented a turning point in the thinking about the mind by making a strong distinction between bodies and minds, or the physical and the mental. This duality between the mind and the body, known as Cartesian dualism, has posed significant problems for philosophy ever since. A central issue in the philosophy of mind is the relationship between the mind and the body: How does the mind affect the body and vice versa.

For Descartes the body and the mind causally interact with each other. For example, our thoughts and intentions cause our limbs to move. In this way, the mind can affect the body. On the other hand external objects, through the senses, affect the brain and mental states. The sight of a snake causes fear in us. Thus the body may affect the mind. Exactly how the mind can affect the body, and vice versa, is a central issue in the philosophy of the mind, and is known as the mind-body problem.

Other important issues in the philosophy of mind include those of personal identity, immortality, and artificial intelligence. According to Christianity, the soul is the source of a person's identity. In Descartes' view our personal essence is composed more fundamentally of mind and the preservation of the mind after death would constitute our continued existence.

For materialism nothing enduring remains once a physical body is destroyed. Some materialists think that a person consists of a stream of mental events linked by memory. It is these links of memory rather than a single underlying substance that provide the unity of a single consciousness. Immortality is conceivable if we think of these memory links as persisting and connecting to a later consciousness.

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## 2.10 PHILOSOPHY OF SCIENCE

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Philosophy of nature is that branch of philosophy that studies the nature of the external world, of material reality. The problem of philosophy of nature is this: To what degree, if any, do physical objects match our sensation? If we believe that physical objects exist outside of our sensations of them, we are realists. Direct realists believe that physical objects have all the characteristics that we normally think they have –colors, shapes, solid surfaces, sharp edges, tastes, odours, and sounds.

Scientific realists believe that physical objects are atoms flying about in a mostly empty space. According to them, these bizarre entities cause perceivers to experience illusions of familiar, solid physical objects possessing colors and sharp edges. If we believe that no physical objects exist, we are phenomenologists. Phenomenologists believe that neither physical objects nor space exist. According to them, the only things that exist are non-physical minds and their contents such as thoughts and sensations.

One major area of concern for philosophy of nature is the way we come to have knowledge of the structures of the world. This concern is addressed by philosophy of science, which is a reflection on the methods we employ to come to know physical reality. It analyses the methods of science and assesses its limitations and strengths. It asks questions such as: What is scientific method? What are laws and theories? What is scientific explanation? What is the ontological status of theoretical entities?

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## 2.11 COMPLEMENTARITY

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What is complementarity? *Complementarity* is “the interrelation of reciprocity whereby one thing supplements or depends on the other.” When we take different

disciplines in philosophy (metaphysics, epistemology, logic, ethics, aesthetics etc) we can see that these are the different aspects of the same reality. All these disciplines supplement each other to arrive at the ultimate truth regarding God, world and man.

Emmanuel Kant in his book 'Critique of pure Reason' says that there are three important questions in philosophy. 1. What can I know? (Epistemology) 2. What may I do? (Ethics) 3. What may I hope for? (Metaphysics) These three questions can be answered only if I answer the question: Who is man? (Anthropology). According to David Hume science of man is the only solid foundation for other sciences. All the questions regarding God, world etc. have relevance only with regard to man.

Every discipline should ultimately aim at giving meaning to man's life and should help him to lead a successful life. Hence one discipline can be relevant only in relation to another.

Metaphysics is the nucleus of philosophy. The other branches of philosophy study their subject matter from the perspective of metaphysics. Metaphysics in its study of the being of things discovers 'laws of beings' that are universally valid for all reality, obtains conclusions applicable to all beings and ultimately reaches God as the First Cause of the being of all things. The other philosophical disciplines coincide with metaphysics in their search for the ultimate cause of reality. However they limit their study to some type of beings, which have a specific manner of being, for example bodies as well as living things. Thus they do not arrive at universal conclusions reached by metaphysics.

Ethics finds its foundation in Metaphysics. In order to determine the conformity of human acts to man's end, one has to consider basic truths about God, creation, the spiritual nature of man and his freedom which are the topics studied by metaphysics. There had been modern attempts to elaborate an ethical system without God. But they did not succeed because they lacked an adequate foundation because they could not account for the genuine meaning of human life.

Ethics has a close link with philosophy of man because both disciplines deal with the question of morality. Ethics has to rely on the studies of the philosophy of man when it deals with the spirituality of the human soul, intellectual and sense knowledge, the will and human freedom.

Logic too has its foundation in metaphysics, for the relations that the mind establishes among the products of intellectual knowledge ought to reflect the order existing in reality; otherwise the mental process will be incorrect and will not lead to the truth.

Epistemology and metaphysics are also closely related because epistemology deals with the objective value of intellectual knowledge in relation to its primary object, it deals with being.

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## **2.12 LET US SUM UP**

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Thus, philosophy is a comprehensive approach to life and the world, closely related to main areas of human experience, which unifies the results of the views and insight of moral philosophy, aesthetics, religion etc.

The term complementarity could be better understood if one takes contradiction and opposition into consideration. There is complementarity and also opposition. We need to think of these two concepts and terms.

Search for truth is the ultimate aim of every discipline. Truth will have the ultimate victory. A student of a particular discipline of philosophy, who is a seeker of truth, must be ready to love the truth. He must be convinced that falsification or distortion of facts cannot hold ground for long. One cannot fool the people forever. Sentimental attachments or personal bias should not stand in the way of acquiring true knowledge. There should be the urge to free oneself from falsehood and ignorance. Our motto should everywhere be “let truth prevail”. When met with opposition, even if it should be our close friends and relatives, endeavor to overcome it by reasoning and arguments. Hence when every discipline supplement each other we get a better understanding of what reality is.

### Check your progress III

**Note:** a) Use the space provided for your answer

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

1) What is the subject matter of Anthropology?

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2) What is the ultimate aim of every discipline in Philosophy?

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## 2.13 KEY WORDS

<b>Being</b>	: Being is that which is in some way or something.
<b>Reasoning</b>	: Reasoning is the argument from premises to conclusion.
<b>Premises</b>	: Premises are the basic statements from which conclusion is derived.
<b>Dogmatism</b>	: Dogmatism is the view that fundamental principles should not be questioned or doubted.

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## 2.15 ANSWERS TO CHECK YOUR PROGRESS

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### Check your progress I

- 1) Metaphysics is the heart and the crowning point of philosophy. Metaphysics may be defined as the study of the ultimate cause and of the first and most universal principles of reality. It studies reality, seeking its ultimate causes in an absolute sense precisely in so far as they are, in so far as they exist, in so far as they are real and offers a comprehensive view of all that exist. Metaphysics is the foundational science which seeks to understand all reality, all beings in terms of the universal properties, laws and ultimate causes of BEING as such.
- 2) Human knowing consists of three main activities namely experiencing, understanding, and judging and all these three constitute the structure of human knowing.
  - 1) Experiencing- It includes seeing, hearing, smelling, touching, tasting, imagining etc.
  - 2) Understanding- It includes inquiring, conceiving, formulating in concepts and hypothesis etc.
  - 3) Judging- It includes reflecting, weighing of evidence, affirming etc.

### Check your progress II

- 1) Ethics is a science. It is a science in as much as it is a set or body of reasonable truths organized in a systematic way and having its specific material and formal objects. The material object of ethics is the conduct of man – the acts controlled by his will. The formal object of ethics is the rightness or wrongness, the goodness or badness of human conduct. Ethics therefore is a science in its own right, distinct from all others.

Ethics is a categorically normative science because its directives are unconditional, absolute and obligatory. Ethics commands that all men, at all times, under all conditions ought to act as men that are faithful to and in conformity with their rational nature.

Ethics is a practical science since it studies how human acts are directed towards man's ultimate purpose or end. It not only treats of human activity but it aims at directing it. It does not stop at the contemplation of truth, but applies that

learning to human acts, providing the necessary knowledge so that man may act in a morally upright way. Ethics is a practical science, i.e. it directs man's life of action. It is the most important practical science, since it studies the ultimate end of man, which ensures his happiness as well as the means to attain it.

- 2) Logic is best defined as the science of reasoning. Reasoning is a special kind of thinking in which problems are solved, in which inference takes place, that is, in which conclusions are drawn from premises. Logic examines how the mind functions in reaching valid arguments and what are the criteria for validity of these arguments. The logician is concerned with the correctness of the completed process of reasoning. The logician asks: do the conclusions reached from the premise used or assumed? Do the premises provide good reasons for accepting the conclusion? If the premises do provide adequate grounds for affirming the conclusion, then the reasoning is correct, otherwise it is incorrect.

### **Check your progress III**

- 1) The material object of our study is the total man. Philosophical anthropology studies man and all his actions in order to understand him thoroughly and to arrive at profound convictions about man. It is a journey towards one's truest self to discover one's personal vocation, who one is in the deepest sense.

The formal object of Philosophical Anthropology is the study of the identity and uniqueness of human persons. It is concerned with the humanity (subjectivity) of man. So Philosophical Anthropology studies man as a subject who thinks, wills and feels and who is related to himself, fellow beings, nature and God.

- 2) Search for truth is the ultimate aim of every discipline. Truth will have the ultimate victory. A student of a particular discipline of philosophy, who is a seeker of truth, must be ready to love the truth. He must be convinced that falsification or distortion of facts cannot hold ground for long. One cannot fool the people forever. Sentimental attachments or personal bias should not stand in the way of acquiring true knowledge. There should be the urge to free oneself from falsehood and ignorance. Our motto should everywhere be "let truth prevail". When met with opposition, even if it should be our close friends and relatives, endeavor to overcome it by reasoning and arguments. Hence when every discipline supplement each other we get a better understanding of what reality is.