

Philosophical Anthropology Vis-à-vis Self Discovery and World of Meaning

Stella Bassey Esirah, HHCJ

1.0 Introduction

Today it is difficult to distinguish metaphysics from philosophical anthropology, since we are so centrally preoccupied with man and his way of being. There is a considerable discussion about the self and its world of meaning and this discourse offers another aspect of considering the self and its world of meaning – an anthropological cum philosophical perspective of the self and the world of meaning; which offers an understanding of the self and the world of meaning.

Self discovery follows from self awareness which is one of the higher levels of thought process of humans alongside rationality and wisdom. However, in this essay we shall be using self discovery for self awareness as if they are interchangeable. Self discovery, rationality and wisdom are the defining features of what constitutes the human person. Then we shall offer an explanation of the self and self discovery as well as be plunged into discussing the world of meaning from the perspective of philosophical anthropology. The problem which this write up tries to resolve is the problem of man himself who finds himself living in a world filled with so much uncertainties that necessitate the question whether there is any purpose for life or not. whether the self can ever be understood or remain a mystery that hides itself from the grasps of man/woman whose reality it comprises, and whether or not there is such a thing as a world of meaning and if there is, where is it, is the world of the self a world of meaning? Where is the world of the self? Is the world of meaning the physical world of human perception and activities or is it the world behind human perception that is, the world of the mind? If the world is meaningful what makes the world meaningful when there is so much confusion about the origin of all things including man himself who tries to explain everything including the discovery of himself/ herself in the world of change and multiplicity? Thus, It is within the context of philosophical anthropology employed that we shall be attempting a resolution to the problems raised above, but this resolution cannot be final because the problems above, as they concern the human reality in particular and existence in general, are perennial philosophical problems.

The purpose of this write-up is to present a matter of hope which also is a matter of fact that the human person, distinguished from other creatures, is endowed with the capacity to know not only the things around him but to know reality itself and to explain his own reality because of human rationality from which philosophy and morals are born and have their meaning. The human person is neither at home in a world devoid of meaning nor is devoid of meaning himself thus, the human person endeavors to construct a world that portrays much and perfect meaningfulness and possibilities through science and technology. Science is descriptive of man's knowing ability and technology is the evident (fruit) of man's creativity rooted in the power of the human mind to sniff out meaning from apparent meaninglessness

by exploring the depth of every reality that is penetrable with scientific tools – the artifact of human intelligence. If the human person is capable of creating meaning in the world around him then the world is not meaningless, but its meaningfulness is left for the human person to discover by employing all the powers of the human mind to study in order to understand the world of human experience and toils. The same is the proof that self discovery is not farfetched because in all the recent discoveries of science man is proven to be a complex being possessing a dignified self, a self with meaning, a self that always thrives in company and cooperation with others and a self that is always seeking to transcend its immediate conditions and to be open to greater possibilities and new experiences. This is why we choose our topic to be none other but that which also discusses self discovery and the world of meaning in the perspective of philosophical anthropology; to show that, the long search of philosophical anthropology is to unravel the mysteries of the human reality – the subordinate part of the larger whole of reality which ontology tries also to unravel by studying the first principle (being as being). Finally, it is a matter of hope that, this write up shall realize its purpose as stated above by not depending on the thought of just one philosophical mind but by researching the contributions of many other philosophers to explain for a better understanding the matter under consideration.

2.0 The meaning of philosophical anthropology

Philosophical anthropology is not a branch of anthropology but is only an extension of anthropology to philosophy which is one of the fields which anthropology has developed from. Thus philosophical anthropology is the philosophical investigation of humanity.

Philosophical anthropology attempts to solve all human related problems that can be looked into from the philosophical stand point with the aim of achieving objectivity. Philosophical anthropology relies heavily on the scientific data provided in anthropology and does a critical investigation of their subject matter to reach a consensus of what ought to be accepted as the truth about the human person analyzed holistically. Therefore philosophical anthropology in our context is analyzing the problem of the self and the world of meaning for a better understanding of self discovery and meaningfulness.

2.1 Philosophical anthropology as an embracive/holistic analysis of human nature

Philosophical anthropology takes into consideration all the aspects of the human person. It is a holistic analysis of human nature as comprehensible by the rational mind based on the axioms of experience. As an analysis of the multidimensional nature of the human person, philosophical anthropology gives credence to the fact of the human person as a social, cultural, religious, political, economic, and intellectual being.

The Catholic Voyage: African Journal of Consecrated Life

Vol. 10, 2014. ISSN: 2659-0301 (Online) 1597 6610 (Print)

Philosophical anthropology does not emphasize one aspect of the human person such that it becomes oblivious of the other as other sciences do. The human person is at the same time spiritual due to the possession of the spiritual substance – the soul, as the human person is physical due to the possession of a material substance – body. Thus philosophical anthropology is concerned with all that affects the body and the soul of the human person. It is due to this concern that philosophical anthropology is said to be an embracive/holistic analysis of human nature. The material substance of the human person is weak and subject to death but the spiritual substance is strong and cannot die and so the human person is a paradox in himself, immortal and mortal. So philosophical anthropology in its holistic study of the human nature looks into human varying conditions of sickness and health, life and death as well as the possibility of the after life experience because of the immortality of the soul.

Finally, philosophical anthropology uses a method of study which takes into consideration the two dimensions of the human person – the transcendental and the phenomenological dimensions and as such no other discipline can give a more acceptable explanation of human nature any better than does philosophical anthropology. Hence, philosophical anthropology offers to us the most comprehensive information of our human nature for self discovery and knowledge because it is more holistic in its approach to studying the human nature.

3.0 Problems

The problem of the human person is one that no write-up in modern times can afford to ignore and it is pertinent to take note of what the human person is? It is in attempt to resolve this problem that we make particular reference to the Fathers of the church who addressed the dignity of the human person as an issue that is central to their theological writings to explain the dimension of the human person that is emphasized when ever reference is made to the origin and destiny of the human person and from which the dignity of the human person derives its truth and significance thus we note the spiritual dimension of the human person – which is, the human soul originating in God. This can further lead us to discuss the purpose of the human person. Hence, noted in *Sollicitudo Rei Socialis* is the point that, to every man and woman of every moment in history, the creator has entrusted the duty and responsibility of promoting and defending the dignity of the human person.¹ From this we see that the human dignity is not just a subject of affirmation but a right to be defended and a value to be protected in the human person as a responsibility of each and every human person.

So the dignity of the human person is properly a value, and a transcendent value, always recognized as such by those who sincerely search for the truth. Indeed, the whole of human history should be interpreted in the light of this certainty. Every person, created in the image and likeness of God (cf. Genesis 1:26 28), is therefore radically oriented towards the Creator, and is constantly in relationship with those possessed of the same dignity. To promote the good of the individual is thus to serve the common good, which is that point where rights and duties converge and reinforce one another.² Here the point we note is that, because of the transcendental value of human dignity; the good of each and every individual is to be sought for and respected; for all human persons are equally beings with this dignity. As a matter of

The Catholic Voyage: African Journal of Consecrated Life

Vol. 10, 2014. ISSN: 2659-0301 (Online) 1597 6610 (Print)

concern in philosophical anthropology therefore the human person is regarded as a being with dignity and not just any kind of being. As such the human person should always and at all times be treated with respect. Both the church and philosophical anthropologists agree on this matter.

3.1 The Problems of the Human Person – Who is the Human Person

The problem of the human person does not begin from the developed person but from his ancestral decent because the human historical development is very important. Scientifically there are lots of proofs and evidence on human evolution to show that the human origin is evolutionary and not direct creation, that is, man developed from other species into the human specie. So science has contributed a lot to our knowledge of possible human origin.

Scientific evolution gives us abundant information on the close relatives of humans in evolution. The evolutionary history of primates can be traced back to 65 million years. Humans belong to the species of mammals known as primates and so the origin of the human person began from the evolution of primates. Primates denote the order of mammals that includes humans, and monkeys. Humans and other primates share a common evolutionary descent. For this reason, primates have always fascinated scientists because their physical features, social organization, behavioral patterns, and fossil provide a clue about our earliest human ancestors.³ Notwithstanding the plausibility of this scientific theory of evolution, we still retain, for the purpose of this work, the traditional account of creation which affirms the dignity of the human person as a being with a transcendental aspect – the human soul, linked up with God, which eludes scientific explanation of the human person. Humans are noted for their desire to understand and influence their environment, seeking to explain and manipulate phenomena through science, philosophy, mythology, and religion.

This natural curiosity has led to the development of advanced tools and skills, which are passed down culturally; humans are the only species known to build fires, cook their food, clothe themselves, and use numerous other technologies.⁴ Thus the study of humans is the scientific discipline of anthropology. And from this study it is evident that humans are highly distinguished and more developed, this evolution is characterized by a number of important changes like, developmental, physiological, and behavioral. The human species developed a much larger brain than that of other primates. The pattern of human postnatal brain growth differs from that of other apes which allows the extended periods of social learning and language acquisition in juvenile humans.

The problem with the theory of scientific evolution

The basic problem with scientific evolution is that it does not recognize the human person as a distinct being by virtue of its unique endowment hence a dignified being. The scientific accounts of human evolution are undermining the human person as a being not purposeful and unique but just a higher developed primate. But the human person studied in its entirety

The Catholic Voyage: African Journal of Consecrated Life

Vol. 10, 2014. ISSN: 2659-0301 (Online) 1597 6610 (Print)

as the subject matter of philosophical anthropology is far more a higher being than the other animals and cannot be equated with them. The human person has a transcendental dimension which is a matter of importance in philosophical anthropology that is why it studies man as a phenomenological and transcendental being; a multidimensional being; a purposeful being; and a being unto meaningfulness.

The theory of evolution of man is a fascinating problem in anthropology and so we cannot just discredit its credibility, but one fact is that evolution of the human person does not answer the origin of life and so the problem still remains. Here theology comes in to aid in understanding the human origin from scriptural accounts of creation thus, for the sake of knowledge we accept the creation account which attributes creation to a divine cause and in so far as this explains the origin of life we accept it until a better account is provided by science. The creation account in the bible has a better acceptability in the studies of philosophical anthropology which emphasizes the dignity of the human person as a creation per excellence. Thus the human person is a creation of God. And by virtue of divine creation the human person has a purpose and a spiritual dimension which brings in the concept of life principle in the human person as the soul of man. Furthermore, the life circle of the human person does not bear much trace to evolution and discredits evolution logically because for many centuries the human life circle has remained stable as an unchangeable order for the coming to life of human beings through birth and exit through death. Hence, a human person is one born of human parents.

The human life span

The human life span can be split into a number of stages: infancy, childhood, adolescence, young adulthood, adulthood and old age. The lengths of these stages, however, have varied across cultures and time periods. Compared to other primates, humans experience an unusually rapid growth spurt during adolescence, where the body grows 25% in size. Chimpanzees, for example, grow only 14%, with no pronounced spurt. The presence of the growth spurt is probably necessary to keep children physically small until they are psychologically mature. We therefore note from the foregoing that the problem of the human person centers on the misunderstanding of human life cycle. It is reasonable to accept that which is more factual that, human life begins at childbirth and must have been so since the beginning of human existence by creation; rather than accepting that, the human person is a product of evolution after millions of years which sound like myth.

3.2 The problem of life and purpose in life – is there any purpose in life; how can it be known; and is life multi-dimensional?

The answer to the question of multi-dimensionality of life is yes. The dimension of life we are looking at is human life in which context alone a discourse on the self is relevant and applicably meaningful. The other dimensions of life concern other species of living things both plants and animal which humans are part of. At the same time, the life which we refer to when we question purposefulness is not life taken generally, but human life. There is purpose in life following the argument that, humans act purposefully. And if humans have a purpose

The Catholic Voyage: African Journal of Consecrated Life

Vol. 10, 2014. ISSN: 2659-0301 (Online) 1597 6610 (Print)

to fulfill in life which is responsible for their actions then indubitably there is purpose in life. It is therefore recommended that any one searching for purpose in life should begin from the self by asking: “why am I doing this? For there is always a reason for everything man does. This is what self discovery will help us to appreciate.

3.3 The problems of the self – How comprehensive or mysterious is the self?

The self is a mystery especially in respect to its origin: when we look for the cause of the self trying to attribute it to a mysterious cause we unavoidably agree that the self began in a mystery. If the self began in a mystery then the self is a mystery. However, the mystification of the self rather than seeking self discovery is of no good to knowledge. For this reason, advocating for self discovery is important to help us understand that the self is not completely a mystery impenetrable but a mystery that reveals itself through actions and as a result is a reality that is analyzable through observation and introspection. This implies that the self can be known to a point but never entirely unraveled due to the limitation of human knowledge.

3.4 The problem of meaningfulness – How explicable is meaningfulness and the world?

The mind may be confused in matters of subjective perception of reality but if it focuses on objective truths such as the truth of the world and the self, then it will be transfixed in certainty. That one mind is uncertain does not make the world meaningless. That a person thinks there is no meaning in the world does not mean the person is right. Many people confuse objective truth with their opinions.

One person's opinion must not necessarily be true unless the one person holds an opinion that is coherent with axioms. Meaningfulness is simply to find purpose in everything around the self. It is the self that scampers for meaning. So if the self does not give purpose to its actions then the self would necessarily lose sight of the meaningfulness around it. So meaningfulness is always present where there is purpose.

Moreover, it is an objective truth that the world is meaningful because there is purpose in the world. But not everyone finds the world meaningful because not everyone looks out for the purposes served by personal and particular experiences in the world. And on a more individualistic note, there is meaning when ever purpose is created such that if the self does not discover the purpose it serves as a self, it loses sight of its own meaning. And if the self does not create its own purpose for actions it fails to act meaningfully, therefore it is the self that creates the meaning it perceives in its own actions, but whether meaning is perceived or not, it remains objective not resulting from its own creation. It is then obvious that any one who denies meaningfulness in the world also denies meaningfulness of his/her existence, it is also true that the one who does not perceive meaningfulness in the world has not perceived any meaningfulness in his own existence and such a person has not discovered him/her self because he/she does not know anything of his/her purpose in life. But we must accept that everyone serves a particular purpose in life and it is for this reason that his/her existence is a

The Catholic Voyage: African Journal of Consecrated Life

Vol. 10, 2014. ISSN: 2659-0301 (Online) 1597 6610 (Print)

meaningful existence and from the meaning in his/her own existence the meaningfulness of the world as a whole can be inductively inferred.

Therefore it is pertinent to note that the self is part of the meaning in the world. The self does not create the meaning of its own being but only discovers it by realizing its purpose of being. Everyone therefore is to look out for the purpose of his own self. To realize the purpose one's self serves in the world, is to discover the meaning of one's self; and to discover the meaning of one's self, is self discovery. This is possible through reflection on the self of the thinking individual.

4.0 Self discovery and the world of meaning

Self discovery and the world of meaning concern the human reality alone for only a rational animal can know the self and find meaning in the world through self consciousness. Some philosophers divide consciousness into phenomenal consciousness, which is experience itself, and access consciousness, which is the processing of the things in experience. Phenomenal consciousness is the state of being conscious, such as when they say "I am conscious." Access consciousness is being conscious of something in relation to abstract concepts, such as when one says "I am conscious of these words." Various forms of access consciousness include awareness, self-awareness, and conscience. Self discovery is a conscious realization of the human self so much that it is only in and from human consciousness that the self can be discovered. Similarly the world of meaning is accepted as a reality in which all life exist in so far as the human mind consciously reflects on the happenings around man showing that they all are purposeful as Aristotle noted that all things that exist, exist for a purpose. So while the world is the sum total of all that exist and all that exist, exist for a purpose; it becomes expedient to assert that the world is a purposeful reality for meaning can not be found except where there is purpose. The world is purposeful hence there is a world of meaning. Thus, for anyone to deny that there is meaning in the world that one should first argue that he does not act purposefully. And since everyone acts purposefully every one exist to serve a purpose. Therefore since there is meaning in personal activities because of purposeful actions carried out, there is also meaning in the world as a whole because of purposeful existents. Therefore, the world is a world of meaning. Furthermore, the world of meaning is easily conceived as the world of experience. But that is a too narrow understanding of the world of meaning. A more correct conception of the world of meaning is that which defines meaningfulness in respect to the self that exists. Thus the world of meaning is the world wherein the self is always meaningful. And since the self is always meaningful because the self always exist, then the world will always be meaningful. The self cannot exist in a void and so there must always be a world for the self. The world for the self therefore, is the world of meaning or better noted, the world of meaning is the world of the self.

4.1 The human nature and self discovery

Self discovery is another word for self awareness. And so as Self-awareness is the capacity for introspection and the ability to reconcile oneself as an individual separate from the

environment and other individuals. Self-awareness, though similar to sentience in concept, includes the experience of the self, and has been argued as implicit to the hard problem of consciousness.⁵ Self discovery is the ability to reconcile oneself as an individual separate from the environment and other individuals. It is the experience of the self in self consciousness accessed through introspection. Self discovery is the realization of the uniqueness of the self as distinct from other individual things. In self discovery the self is appreciated for its worth without which the person would not be him/herself as known by others. So each human person is unique in him/herself and the realization and appreciation of this is self discovery. Self discovery concerns knowledge of what the self is in itself as it refers to an individual human person. Much more, Knowledge of the human nature will help in the proper understanding of the self.

The human nature is intelligible and so the human person is a person who has many things under his intellectual control and from which the sense of 'being in control and human desires are born, and those things which are not pleasing because they are not desired are abhorred. Here the self slightly becomes evident, for each person is unique in his likes and dislikes. Therefore the human self is unique in every human person and is particularly concerned with human emotional likes and dislikes which color the kind of choices made by each human person. Human actions follow from the self in pursuit of desires and restraint of aversions. Hence, the self is further defined by the actions of every human person. Moreover, Self discovery is tied up to analyzing human actions as peculiar to the circumstances in which an individual human person makes a particular choice concerning personal likes and dislikes. So for any person to discover him/herself, that person must acquaint him/herself with the circumstances surrounding his /her actions and personal choices; by examining how he or she responds to individual likes and dislikes as the case may be when occasion necessitates choosing and acting. The method and technique for self discovery is introspection and conscious reflective acting. Anyone may discover himself who by introspection accepts something about what he/she is fond of doing based on what he or she likes/dislikes, and who at the same time endeavors to know the reason for the choices he/she makes and at the same time thinks of the necessity and possible consequences of those choices. A study of emotional likes and dislikes; which color every human choice and action and which as a result, through consistent patterns of behavior, define the self, is necessary for a better understanding of the point at issue.

4.2 Anthropological cum philosophical perspective of the self

According to Descartes in his Cogito ergo sum saying "...In the statement 'I think, therefore I am' ... I see very clearly that to think, it is necessary to be, I concluded that I might take, as a general rule, the principle, that all the things which we very clearly and distinctly conceive are true..."⁶ hence implied above is the point that the self is the existing person who is capable of thought in thinking and is capable of work in working. And while thought is the internal expression of the self which, in being clearly and distinctly perceived, is necessarily extant; Work is the external expression of the self. Hence by thought and work the self is

The Catholic Voyage: African Journal of Consecrated Life

Vol. 10, 2014. ISSN: 2659-0301 (Online) 1597 6610 (Print)

made evident. There is no self which does not think and there is no thinking which is not an expression of the self, hence, every self thinks and any thinking expresses the self.

More so, If any human person exists that person must be conscious of his/her own existence. If any person is conscious of his/her existence, that he/she thinks and works, then that person is conscious of the self and the same person as a thinking and working being is necessarily conscious; for there is no unconscious thinking and working hence, the self that thinks and works consciously is a conscious self and is expressed as a conscious existence in a person's thought and work. It is also worthy of note that, the self is not the activity of the person in thinking and acting, rather it is the being of the person with an ability to think and act. Every person is naturally endowed with the ability to think and act thus every self is active through thought and work and every thought and work is possible only in and through the conscious activity of the self. And as there are many thinking and working human persons there are many distinct selves. Therefore, every individual is a unique and distinct self with unique and distinct working aptitude and thought pattern.

The self/personal identity and consciousness/the life of the soul

The self is affirmed by consciousness as the self is not consciousness; for while consciousness is a repeated self affirmation, the self is that which is affirmed by consciousness. All conscious activities of any human person are attributed to the self for there is no activity which does not originate from consciousness and the seat of consciousness in every person is the self. Without the self, consciousness has no basis. And the entire human person is individualized by the self such that without the self, there is no individual. An individual is identified as a particular person because of his/her own unique self and no two individuals are the same persons because no two persons share one self not even when they are identical. Thus, Personal identity is the recognition of the unique self named to distinguish one person from another. It is in support of the above point at issue that John Locke in attempt to define that which the self is identified with noted that, personal identity (the self) "depends on consciousness, not on substance" nor on the soul. We are the same person to the extent that we are conscious of our past and future thoughts and actions in the same way as we are conscious of our present thoughts and actions. If consciousness is this "thought" which doubles all thoughts, then personal identity is only founded on the repeated act of consciousness: "This may show us wherein personal identity consists: not in the identity of substance, but ... in the identity of consciousness". Therefore, self-identity is not based on the soul since one soul may have various personalities.

This interesting border-case leads to this problematic thought that since personal identity is based on consciousness, and that only oneself can be aware of his consciousness, exterior human judges may never know if they really are judging—and punishing—the same person, or simply the same body. In other words, Locke argues that you may be judged only for the acts of your body, as this is what is apparent to all but God; however, you are in truth only responsible for the acts for which you are conscious. This forms the basis of the insanity defense: one can't be held accountable for acts in which one was unconsciously irrational or mentally ill—and therefore leads to interesting philosophical questions: personal identity

The Catholic Voyage: African Journal of Consecrated Life

Vol. 10, 2014. ISSN: 2659-0301 (Online) 1597 6610 (Print)

consists [not in the identity of substance] but in the identity of consciousness, Henceforth, Locke's conception of personal identity found it not on the substance or the body, but in the "same continued consciousness", which is also distinct from the soul. He creates a third term between the soul and the body—and Locke's thought may certainly be meditated by those who, following a scientist ideology, would identify too quickly the brain to consciousness. For the brain, as the body and as any substance, may change, while consciousness remains the same. Therefore personal identity is not in the brain, but in consciousness. However, Locke's theory also reveals his debt to theology and to apocalyptic "great day", which by advance excuse any failings of human justice and therefore humanity's miserable state.⁷ Self-Awareness Theory states that when we focus our attention on ourselves, we evaluate and compare our current behavior to our internal standards and values. We become self-conscious as objective evaluators of ourselves.

4.0 Evaluation and Conclusion

EVALUATION: We have tried to analyze the self in the light of the reflection on the self in philosophical anthropology and so the hall mark of this work is the successful literal expose of self discovery and the world of meaning within the context of philosophical anthropology. Apart from defining the self and self discovery the paper also highlighted other areas such as the world of meaning and purposefulness in life. Hence it is worthy of note that life is never devoid of meaning neither is the self meaningless rather the self is always meaningful because it is a purposeful reality. And we live for ourselves to know who we are not just to know others or others to know us as Jennifer Hautman noted that having clarity about you and what you want empowers you to consciously and actively make those wants a reality. Otherwise, you'll continue to get "caught up" in your own internal dramas and unknown beliefs, allowing unknown thought processes to determine your feelings and actions.

If you think about it, not understanding why you do what you do, and feel what you feel is like going through your life with a stranger's mind. You cannot make wise decisions and choices if you don't understand why you want what you want. It is a difficult and chaotic way to live never knowing what this stranger is going to do next⁸. We must know that "Knowing others is wisdom, knowing yourself is Enlightenment."(Tao Tzu).

Conclusion

In conclusion, there is clarion call to all philosophers and theologians to begin the noble search for meaning in themselves. It is to be realized that it is only by seeing purposefulness in all that surrounds the self that self discovery is attainable. A meaningful life is a life that is lived with purpose. So the purpose for which every one is alive must be discovered so that anyone can live meaningfully. No doubt some live fulfilling the purpose of their life without knowing, yet no one as a master of himself who does not know the purpose he fulfils through and in his human endeavors.

Such a person who fulfils his purpose without knowing that he is doing so, is not yet a wise person, and can be led astray from fulfilling his purpose, but the wise one is one who has

The Catholic Voyage: African Journal of Consecrated Life

Vol. 10, 2014. ISSN: 2659-0301 (Online) 1597 6610 (Print)

discovered his purpose and who would not consent to anything that will lead him astray from fulfilling the purpose for his life. So every enlightened person should seek the knowledge of the purpose he fulfills or should fulfill in his living. Finally, borrowing a leaf from Jennifer Hautman, let everyone ponder upon this very important point to note that: “As you grow in self awareness, you will better understand why you feel what you feel and why you behave as you behave.

That understanding then gives you the opportunity and freedom to change those things you'd like to change about yourself and create the life you want”.⁹ Therefore as lovers of wisdom and seekers of understanding noting that self-awareness is developed through practices in focusing your attention on the details of your personality and behavior. It isn't learned from reading a book.¹⁰ It is expected that; the human person here on earth be preoccupied with reflection on the self in them seeking to discover their own purpose in life and striving to live a meaningful existence.

ENDNOTES

1. Sollicitudo Rei Socialis, n. 47
2. World Day of Peace Message, 1999, n. 2
3. Ibid.
4. Ibid.
5. Uploaded from Wikipedia the free encyclopedia: “Self-Awareness” (the Wikimedia foundation inc. last modified on 8 July 2011).
6. René Descartes Discourse on the Method of Rightly Conducting the Reason and Seeking for Truth in the Sciences, pp. 75–6, Sutherland & Knox, 1850.
7. Uploaded from Self-Awareness in Wikipedia the free encyclopedia: “The Basis Of Personal Identity”: A Philosophical View. last modified on 8 July 2011.
8. Uploaded from Self Creation.Com: “It All Begin With Awareness” by Jennifer Hautman Copyright © 1997-2008. (site created and designed by Bigblue design) Last Update: 2/2008.
9. Ibid.

www.pathway To Happiness.Com: “Self Awareness” (copyright Life By Intent LLC. PO Box 10. 542, Lompoc, CA 93438).

Stella Bassey Esirah, HHCJ (PhD) is the Dean and Head of Department of Philosophy in St. Joseph Catholic Major Seminary, Ikot Ekpene.