



Diocese of Bacolod
SACRED HEART SEMINARY – BACOLOD

TRIBUNAL COMPREHENSIVE EXAMINATION

REVIEWER

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METAPHYSICS

I. INTRODUCTION AND DEFINITION

A. The concept of the history of Metaphysics

1st Question – Origin of Everything

What do all things have in common, that which makes the universe one?

- ✓ **Existence**
- **Pre-Socratic**-the universe is one, bound together in the bond of unity.
- **Heraclitus**- focuses on the intelligibility of process or change;
All things in the universe are in a constant process of change
- **Parmenides**-Break through to the ultimate universal concept and attribute of all things, **being** itself; only being can be thought of, and then change is impossible.
- **Plato**- Two world view: **sensible realm** and **realm of ideas**.
- **Aristotle** - The **substance** and **form**.
- **St. Thomas Aquinas**- **God** is the final cause and first cause of everything.
- **Christian Wolff**- science of all possible things in so far as they are possible. From real being to a possible object.
- **Emmanuel Kant**- the **analytic** (rationalism) idea is prior to experience, not universal and **synthetic** (empiricism) experience before idea, universal or necessary. **Synthetic A Priori Judgment** previous to experience yet yielding new knowledge.

B. Etymological

- The term “metaphysics” was coined by Andronicus of Rhodes.
- Meta –beyond and Physica- physical or beyond physical.

C. Real Meaning

- **The study of ultimate cause and of the first, and the most universal principle of reality.**

D. Method of Metaphysics

- **Descriptive**- involves discovery and description of the basic properties and categories by comparative deductive analysis (search for basic and common properties and irreducible modes of being) and reflective insights. “Observation”.
- **Explanatory**- the search ultimate for explanatory hypotheses which render intelligible the finite changing realities of our experience which are not shown to be not adequately intelligible by themselves (do not contain sufficient reason within themselves).
- **End point understanding**

II. The Discovery and Meaning of Term

E. The Meaning of Term

- **Being**-its meaning comes from the word “**is**” which is the basic term of judgment. The noun “**being**” is simply the summing up of what is common in all existence judgments (this is, that is) into a noun: that which is, something that is= **a being**.
 - A **Being** is that which in some way **present or exist**. The common of all **presents, existents**, forms of the domain of reality.
 - Self-communication and self- revelation of the being that acts, both existence and essence, both that is, and what it is.

- It is proper to every being, in so far as it is in **act**, to overflow into action, to according to its nature.
- I know myself **as real because** I am aware of myself as acting; I know other **things as real because** I am aware of them acting on me.
- No acting being is equivalent to no being. All action is self-communication, and all communication is through action in some way.
- Real being is active presence; active presence is presence to other real beings through action, self communicating presence is therefore implies **to co-presence** to other real's, **co-existence**.

F. Action is the self revelation

G. The Discovery of Being

Two main paths:

- By penetrating intellectually into any individual thing to uncover the most basic level of its actual presence, that it is, the most fundamental predicate or attribute which all other presuppose.
- By expanding the horizon of inquiry of my drive to know in ever widening circles, rebounding beyond each limited horizon as soon as I discover its limits, until I reach the ultimate all- embracing horizon of the universe as a whole.

H. Intellect and Being as Correlative

- **Being** is the ultimate objective correlative of its drive to know, co-extensive with its scope, that which defines it as intellect.
- **Intellect** is radically for being, oriented outward by it by natural innate of affinity, aptitude. As search always for what is truly **is** and how truly **is**.
- The corollary of this- **Only being can be thought and intellect is the search for being.**
- **Being itself is intelligence.** Its ultimate meaning and fulfillment require that it be brought into the light of consciousness, that it be unveiled, i.e., revealed (remove the veil: **revelatum**) o mind. This unveiling of being is truth, expressed beautifully in Greek: **aletheia**, the unveiled.

I. “Being” as Transcendental Notion or Idea

- **Being** is all-inclusive in content, transcending all limits, categories, classes of things, pervading all.
- **All inclusive** in extension (it applies to everything that is in any way. Man, brute, plants) and in comprehension (attributes of everything: man- rational, corporeal, and sentient).
- The human being’s intellect prefigures and precontains the entire universe, including God, but indistinctly.

J. Primary Division of Being: Real and Mental

- **Real-** which is present by its own intrinsic act of existence outside of an idea, i.e., not just as being thought about. It is what exists, in the strong sense of the term, and is the ordinary meaning of being unless otherwise specified.
- **Mental-** which is present **not** by its own act of existence but only with an idea, i.e., as being thought. “Its being is its-to-be-thought.”

- **Priority of real being:** since mental being cannot be present save by being thought about by a real mind and can only be understood by reference to the mind thinking it, it is radically secondary, dependent, parasitic on real being which is radically primary.
- **Real beings (person):** can generate ideas
- **All mental beings-** are in some way derived from and refer back to the order of real being. Ideas of themselves cannot generate real beings.
- **Criterion of Being:** the only adequate criterion of being is **action**:
- **Action:**
- It is through action that beings manifest or “unveiled” their being, their presence, to each other. Action, activity, not only follows naturally, from being, but is also a natural of being.

K. How we come to know the existence and nature of real beings

- All knowledge of real beings passes through the bridge of action.
- Their existence is known by the fact that they act: myself acting; others by knowing myself-as-being-acted-on-by-other-real-like myself.
- Know their nature by knowing each, through their characteristic of, action, as kind of actor on me.
- This I real (existent) center of action (nature) which manifest its nature by acting in such and such characteristic modes of action.

III. Special Characteristic of our Idea of Being as Transcendental and Analogous

L. Transcendental

- The idea of being is all-inclusive both in its **comprehension** (the content of its meaning) and in its **extension** (the range of subject to which it can be applied). Outside of it lies only “nothing,” that is, nothing lies outside if it.
- Transcendental because of it **transcending or leaping** all division, categories, and distinction within beings and pervading them all. It excludes only non-being.
- Forms not through ordinary process of abstraction but by a **special process of abstraction**, which focuses on the aspect of existence and expresses the kind of being only implicitly and indeterminately- a being, something which is, that which is. It highlights, the **is**, the act of presence, and leaves the essence or mode of existence in the shadow.

M. Analogous

Terms are classified as either:

- **Univocal-** when the term is applied in all instances in exactly the same meaning in each case. Ex. man, elephant, typewriter.
- **Equivocal-** when the term is applied according to a completely different meaning in each case, so that only the verbal sound remains the same, with no common conceptual content. Ex. He fell into the **well**. He is feeling **well**.
- **Analogous-** it lies between equivocal and univocal, and occurs when a term is applied to different subjects according to a meaning partly the same and part different in each case.
- Their role is to a “bridge” term, enabling us to draw together and compare things that are different in kind yet somehow similar.

- Ex. Being, life, action, knowledge, power, love. These are all flexible or stretch concept, which shift their meaning more or less diverse application, but always holding on to a bond of similarity strong enough to warrant unifying its applications under a common intellectual idea.

Types of analogy

- A. Extrinsic attribution-** this analogy is found when a term is applied to several subjects in such a way that it is predicated according to its proper meaning only of one among them (primary analogate) and to the others only because of some relation to the primary analogate, usually a relation of cause, effect. (These others to whom the term is extended are called the secondary analogate). Ex. He is an Asian. This is an Asian car. The man is properly a citizen of one of the countries in Asia. The car is called Asian because it is made by Asians or in Asia, not because it itself is a citizen of an Asian country.
- B. Proportionality-** when a term is predicated of several analogates in order to express some proportional similarity between them. The similarity expressed is not directly between to essences or natures, as such, but between their activities, functions or other relations. The analogy of proportionality is always in some intrinsic similarity.

Application of analogy to being: it follows the nature and purpose of analogous concept as studied above that the paradigm of all analogous concepts which are not metaphor is of **being**. If any concept is intrinsically and properly analogous, surely it is must be a concept of being. When this analogy is unfolded fully in a God-creature context, it turns into the **analogy of participation**. **“To be”, is to belong, to be together, to share with each other.** The analogy of participation is schema of the relations between **God and creations**. In which all creatures share diversely in the common perfection of existence from one Infinite Source.

IV. Unity as the Primary Property of Every Being

Unity means to be actively present as a unit, to cohere actively as being.

A. Every being, in so far as it is a being, is one

- To be at all requires to be a one, something cohesive that is present as an undivided whole. Such unity can run up and down a whole spectrum from the strongest unity of pure simplicity (pure oneness with no parts) to various modes of unity of composition (a unity of multiple parts cohering together to form the unity of the whole).

B. Two basic kinds of unity:

- Intrinsic (per se): this is the unity within the very being of a single being, so that it exists (is actively present) with a single act of existence and act as unit.
- Extrinsic (per accidens): a unity not in the internal being of a thing but between two or more distinct beings, each with each own distinct act of existence and center of action, but united by various types of extrinsic relations. Examples: oneness of purpose, order, location, time, similar nature, etc. such are already clearly recognized in our ordinary language by terms like “army”, “family”, “society”, “team”, etc. as distinguished from “a dog”, “a man”, etc. all human artifacts.

V. Being as One and Many: Essence and Existence

- Every single being, compared with every other, is at once **similar** to every other, because each one is, is real,
- Yet **dissimilar** to every other because each one is precisely this being and not that one.

Basic type of solution

- **Radical monism:** denies all multiplicity and diversity in being as illusion. Being is radically one; pure undivided. Oneness alone exists.
- **Mitigated monism:** this refers to the various forms of the so called “pantheism” (pantheos-all things are God), which does admit real diversity but only as modes or “parts” of a single all-embracing being or substance, not as distinct beings existing in their own autonomous existence. Spinoza: there is only one substance, God, infinite substance, all else are but finite modes of the one substance
- **Radical pluralism:** only the plurality and diversity of this are real. There is no intrinsic underlying unity among them such as being or existence, and no one Source (at least knowable). Unifying terms like **being** are mere mental abstractions.
- **Mitigated pluralism:** a certain unity of being is admitted, but only as that of a sheer brute minimum fact, signifying that there is an objective reference for true judgment, not understood as an intrinsic property diversely participated in.

Explanatory theory of Thomas Aquinas (existential Thomism): Participation in the Act of Existence through Limiting Essence

- The multiplicity and diversity cannot be denied as illusory without contradicting the essential note of experience.
- The unity of being must also be taken seriously. **Being** or **is** must refer to something truly real and objective of things, not merely a words imposed arbitrary or subjective by ourselves, since it expresses what is most fundamental and presupposed in all my experience, that other things are really actively present and not merely mental beings, and that it is not the same to affirm that something exist and what it is. The fact of existence.
- Every being save perhaps one must be a limited participation through essence in the central perfection of the universe, the act of existence.

General Principle

- All multiplicity and distinction in being implies an underlying unity, something shared in common, without which it would be impossible to compare the distinct elements of all.
- A principle of negation to ground the truth. “This being is not that,” which must be a principle of some kind of limitation (one lacks something, the other has) without which non-identity would be impossible.

The function of action:

- **Self expression**
- **Self realization**

VI. The one and many on the same level of being: essential form and primary matter

- We find the one and the many reappearing here again in the order of species, i.e., a class or group of beings which possess the same specific nature or essence (e.g., human being, as distinguished from the individual essence).

The problem:

- What are the ultimate conditions of possibility that render intelligible that fact that many distinct individuals share the same species or essential mode of being?
- The solution must cope with is, that while each of the members of the species is a **new individual being**, unique in its own being and hence essentially **distinct** from every member, yet it can contain no essential **qualitative difference** from the others, for then it would form a new species of kind of being.

Aristotelian- Thomistic Solution

- **General principle.** Wherever there is a situation of many beings sharing in some one common property, there is a participation structure, i.e., metaphysical composition or structure of two co-principles, one to ground the similarity, the other to ground the distinction or multiplicity.
 - **Principle of similarity.** All the individuals of the species must possess a principle within them which explains why they are determined to these specific mode or essence and not another. This called FORM by Aristotle, specific essential or substantial form. Essential form is the inner natural “shape” of a being, its intelligible structure or pattern that makes it what it is. The form determines and expresses the common nature and set of properties common to all the members of the class and distinguishing it from all other classes.
 - **Essential form is defined as:** that intrinsic metaphysical principle by which a being is determined to be this specific kind of being and not another.
 - **Principle of distinction:** to find a principle that will distinguish one individual from another without introducing an essential qualitative difference between them—which would change the species.
- It cannot be another substantial form or formal qualitative principle in the essential order.
 - Two essential forms in the same being would destroy the unity of its essence. Two essential forms at once would make it two kinds of being at once which is absurd. To be one kind of thing, you must have one essential form.
 - The principle of distinction must be a non-formal or non-qualitative one, which is able to distinguish without introducing formal differentiation, which Aristotle called matter, **PRIMARY MATTER**. It is the ultimate plastic, indeterminate but determinable “**raw material**” whose nature and role it is to be molded and structured by form. It is a real principle distinct from form, but since of itself alone it is pure radical indeterminate plasticity, receptivity, determinability—or pure potentiality, as Aristotle put it—it cannot exist by itself but only as structured under some form. It is a correlative co-principle with form or essence, not a thing in itself; it might be called function of determinability-by-form.
 - Thus the ultimate **essential distinction** between two human beings, two oxygen atoms comes from their material principle or body, not from the kind of souls or essential form they have.
 - Qualitative in terms of formal qualities which gives a vertical scale of higher and lower levels and kinds of being.
 - Quantitative by spatial extension of parts outside of parts in a material field which makes possible a horizontal scale of distinction on the same qualitative level.

VII. Self-Identity in Change

A. Different Attitudes towards Change and Being

- **Ancient world**-and the primitive world in general—is haunted by the idea of immutability or no change as exemplified by the apparently timeless immutable stars , “heavenly bodies” contrasted with the constant birth and decay, “generation and corruption,” of all things on our lowly earth. The idea is immutable and all that changes is radical falling away from perfection and being, a source of regret or sadness, a threat to true being. the Divine is immutable.
- **Medieval world**- also maintained the ideal of the immutability as the highest, most perfect state of being and considered change as imperfection, the mark of deficiency of creatures compared to God.
- **Modern industrial technological world**- has developed a quite a new attitude toward process. Change is the very law of life and is radically good, it is better to change than to remain the same. “to change is to grow; to remain is to die.” Constant growth, novelty, process, is the ideal, not a deficiency.

B. The “I” synthesis of permanence and process

- There must be some **principle of self- identity through change** in each human person. Otherwise we cannot explain these facts of our existence:
 - **Memory**: remember past events, things, etc., not just as past but as MINE as my experiences in the past.
 - **Moral responsibility for the past**: I take responsibility for it as **my** act.
 - **Promises and fidelity for the future**: I will do this, promise.
 - The experience of **carrying through a project** towards a goal, through time, even of an argument, an inquiry, even the understanding of a proposition, which takes time to unfold from subject to predicate.

C. all theories that deny a permanent subject contradict themselves in action: if there is no permanent observer at least throughout a given process of change, then it would impossible even to know that there is a series of acts, succession or process at a: the observer cannot be fitted into the theory.

- This process of permanence or self-identity **cannot be simply identical** with the various changing phases of process it goes through. Otherwise one had a contradiction: the various phases by definition are not identical with each other (otherwise there is no change), and if subject is identical with each of them, it is then both identical and not identical with itself, which is **absurd**.
- The principle of self-identity through process is never inert, static, simply unmoving, while change goes on only on its surface, so to speak, never really affecting it.

VIII. General Theory Change: ACT and POTENCY

A. General definition of change

- Change is the transition from one mode of being to another. The concerned here only with **intrinsic change**, i.e., (the transition from one **intrinsic** mode of being to another, and in the real order not order not order of ideas.)

B. Act-Potency

- General theorem: every changing being requires within it a real metaphysical composition of two principles, related to each other as potency to act.
- Argument: a changing must be a different at the end of the change from what it was at the beginning. Otherwise, there would be no change at all. This follows analytically from the very meaning of change, if it occurs at all. Hence a change requires two really distinct modes of being before and after, at the terminus a quo and the terminus ad quem. Two terminal modes actualities or acts, to express the actual here and now state of being.
- What is less obvious and more often denied, there must be also be some principle of continuity or permanence in every change, something somehow the same, which passes over from one pole of the change to another.
- Otherwise we would have simply the complete annihilation of the first being and complete substitution of a totally new being at the other end, in complete atomic disjunction; pure intrinsic juxtaposition of totally different beings with no relation or connectedness at all. It could not say with truth that the first being had changed into second at all (or into the new state or mode). There would be no authentic change i.e., transition from mode of being to another, only pure unrelated atomized succession of totally static states or entities. But such annihilation of one being without remainder and total creation, out of nothing proceeding, of the succeeding being is just not what we mean by change.
- Pure unrelated succession of static is logical impossible or may not occasionally exist somewhere. There may be absolute beginning, as of spiritual souls, but no absolute endings total annihilation, only transformation of what is.
- Change cannot be pure process, pure becoming. At the core of every change, there is an element of perduring, permanence, non-changing. All change is thus a dialectical polarity between permanence and process, being and becoming.
- The principle of continuity cannot be identical in being with the changing modes of actualities, but must be really distinct from them. For the modes come and come one is not the other, but the principle of continuity remains, is present at each end of the change.
- The principle of continuity is not merely juxtaposed extrinsically to its successive modes but enters into intrinsic synthesis with each, is truly modified and affected by it. Hence, it must have an intrinsic connatural aptitude or capacity for possessing all its possible modes along the gamut of change open to it.
- To be changing is to possess an enduring potency for changing states or modes of being, which is successively actualized by each successive act. At any moment of a process, the being is the synthesis of act-potency, or actualized potency, a potency partially actualized by its present act, but open to further diverse actualization according to the nature and limits of its capacity.
- The principle of unity is at once openness to a spectrum of actual modes, or “acts”, but also a closeness to anything beyond the range or limits of capacity.
- The potency is the plastic openness to a limited range of possible new actualities, is at once open and limited, according to the type of nature of being.

SOME RELEVANT NOTES

- On terminology: a more modern and easily understood equivalent for the act-potency language of Aristotle, expressing the same insight and analysis would probably be: aptitude-achievement; or more generally aptitude fulfillment. This theory is the metaphysical underpinning grounding the intelligibility of educational procedures like aptitude tests, which estimate present aptitude (potentiality) for later achievement (actuality).
- Since potency itself is not yet actual being, but only capacity and promise of it, humblest actuality is of more value and worth than the greatest unactualized potency.

- Potency knowable only through act by non-empirical analysis.

IX. ESSENTIAL CHANGE

Essential Change is the transition from one essential mode of being to another. This is a change so deep and radical that the very essence of the being undergoing change no longer remains intact but is transformed into something essentially different from what it was before. There emerges either a new individual of the same species or more often a new individual of a different kind entirely.

In view of the general theorem of all change, the structure of act-potency required in all such beings, our *problem* now is: in such a radical change, what corresponds to the two *acts* at the poles of the change. And what corresponds to the underlying *potency* that is the bond of continuity throughout?

What are the changing acts in an essential change?

We argue from the function of the principles involved to their nature:

At the end of an essential change, a new essential mode of being is present not there before. The act at each end of such a change must therefore be a principle that *determines the being to be this essential mode of being rather than another*.

Aristotle called this principle *essential* or *substantial form*, since form signifies the intelligible determining structure or inner law of a being.

Essential change is therefore a transformation from one essential form to another in the same potential subject.

Therefore, it must be some non-formal or formless principle, i.e., some radically indeterminate or form-less principle with a potential capacity to receive all essential forms but with none of its own.

Aristotle called this radical potential principle *pure potency* or *primary matter*. It is the ultimate condition of possibility within the beings of our world for the entire process of radical change, death, birth, etc., in the universe.

It cannot be another essential form:

- If a being is truly one in essence, then it cannot possess more than one essential form at any one time. To have several distinct essential forms at once would destroy the intrinsic unity of the essence. Thus since essential change is a change in essential forms, and there is only one at a time in one essence, what passes over cannot be an essential form.
- The new empirical scientific revolution rejected primary matter as an empty and useless concept because it could not quite understand it as pure potency in partnership with form. It tended to

conceive matter more as a kind of physical rather than metaphysical principle, as having some existence and actuality of its own.

- Instead the new science adopted a new *philosophical* theory of material nature, reviving the ancient Atomist theory of Democritus, according to which material things are ultimately composed of discrete fully determinate and actual elementary particles or elements, which enter into higher compounds without losing their identity or essential properties.

This is the second major function of primary matter.

- First, it functions as basic *principle of individuation* to distinguish individuals in the same species (*static* function).
- Second, the same principle fulfills a dynamic function here as bond of unity between different forms in a process of radical change.

The immediate result of the new atomistic theory of matter was the serious philosophical consequence that all material entities above the elementary particles turned out to be merely *extrinsic unities* or aggregates, not genuine new beings – including the human being.

Key Difficulty vs. Form-Matter Theory

- All admit the need of some essential form to ground the essential unity or integrated structure of a complex material being. But many deny the unicity of essential form in a complex being and hence the need for a recourse to a principle of pure non-formal potency, i.e., primary matter, to explain what passes over in a substantial change.
- *Why?* Corporeal beings are composed of a multiplicity of lower determinate elements that retain their identity (hence their own essential forms) within the compound and pass over intact when the higher integrating form breaks down in an essential change. These lower elements enter into the compound when first constituted, remain in it integrated under the higher form of the whole, and reappear intact when this breaks down. Thus there is no need of any indeterminate primary matter as that which passes over from one essential form to another. This is the rival theory of plurality of substantial forms.
- *Reply:* If the whole is truly one being, then the subordinate components cannot retain their own existential autonomy of being and operation and hence their own distinct essential forms. If you are going to have a genuine unitary being, then you must have a single integrating essential form to make it *this essence* and not merely a group. The lower elements thus must lose their autonomy of being and operation, surrendering these to be possessed and controlled from within by the central unifying principle, so that they become interdependent parts of the one single existing whole.

Thus, what passes over in an essential change is not the component elements as beings, but primary matter.

Amended Argument for Primary Matter

(1) What are the changing acts?

Essential Form! What is different at the beginning and end of an essential change is the essential form itself.

(2) What corresponds to the potency, the principle of continuity?

It cannot be another fully actual (i.e., autonomously existing and functioning) essential form or group of them.

Hence, the potential principle passing over in the change must be a formless one. However, this formless principle can be either:

- Ultimate pure primary matter below all forms, the ultimate extended "stuff" which is potential to all forms, but has none at all itself.
- Simply a dimension of essential potentiality or determinability in the lower elements themselves in a composed being, i.e., their capacity for being taken over and integrated, in their very being, by a higher form.

X. Metaphysical Structure of Finite Being: Synthesis

- We began with a universe of *many real beings*. We then discovered that each one, in order to be, must be *intrinsically one*, self-cohering as a single act of presence and a single center of action. Following out the thread of the *one and the many* through various dimensions of being, we uncovered by metaphysical analysis three basic metaphysical structures of all beings of our experience: *essence-existence*, *matter-form* and *substance-accident*.
- We must now make sure to bring together all these inner structures into an interlocking synthesis within the overall abiding unity of each being as a single unified whole. They are all but substructures or co-principles within the unity of the whole being, which is one. All analysis must be followed by synthesis. Unity is the beginning and end of all analysis: we begin with globally grasped but unanalyzed whole; we end with a clearly articulated analyzed whole, but still a whole, a unity.

How the Compositions fit Together

1. Existence - Essence:

Most basic structure by which each finite being participates in the basic all-inclusive perfection of the universe, the act of existence, according to the limited mode of each one's essence. This makes possible a universe of more than one being.

2. Essential form-Primary matter

- A composition within the essence itself; in addition to sharing existence with all beings, also share the same specific essence with a certain number of other individuals who form a class or

species. Each individual participates in the common specific essence of the group by receiving and limiting it in its own particular "bit" of spatially extended matter (a body), which limits it to this particular situation or location in the vast space-time matrix of the material universe.

- Individuals in a species thus have a double limitation: (1) limitation of existence by essence, and (2) limitation of essential form by reception in this part of extended matter which makes it exist here-now only and not any other place simultaneously.
- Note how form stands in the middle in such beings: it limits that which is above it, the act of existence, and it is in turn limited by what is below it, primary matter. It is limit looking upward; a perfection looking downward.

3. Act-Potency:

General theorem for all change, which requires a composition of two co-principles, one of which is the principle of successive actual states, or acts, the other the enduring principle of continuity through the change, i.e., the potential subject, which has an intrinsic capacity for the whole gamut of change open to it and not other.

4. Substance-Accident:

Corresponds to potency-act in an accidental change, in which the being retains its self-identity throughout the process. The substance here is the entire *existing-form-matter composite* from above which now, as the perduring principle of self-identity, enters into a whole open-ended series of successive com-positions with various accidents and interrelated systems of accidents in both the quantitative and qualitative orders to make up the whole history of the individual being in question.

Two roles of Substance:

(a) As here-and-now *principle of unity* in which all its attributes present at any one time in here. It is also that by which a being is a complete being on its own, apt to *exist in itself* and not in another; it becomes an autonomous being in its existence and operations.

(b) As principle of *unified continuity* through successive changes in time. It is not present where there is no change.

5. Form-Matter

When a change cuts so deep that it essentially modifies the very substance itself, so that the original individual disappears and a new being appears at the end of the process, we have a substantial change. The composition of form-matter within the substance makes this possible. The *potential subject* which passes over here is primary matter. The successive acts here are the successive essential or substantial forms. Thus matter plays a double role: as principle of individuation in a species, and a principle of continuity in substantial change.

The entire universe now becomes one vast system of possession and communication of the one central perfection of existence in diverse modes of participation through diverse modes

of limiting potency, extending from the Pure Act of unlimited Existence at the top to the lowest level of pure matter or pure potency (though the latter can never exist without some form). All beings below Pure Act are graduated "dosages" of act mixed with potency.

New Problem: But the above inquiry by no means exhausts our search for the ultimate principles of intelligibility of the beings of our experience. We have to inquire into the initial fact that we took for granted, and search for its intelligible ground. The question raised above was: granted that such beings exist and change, what must they be like within to be such? We now inquire into their *very existence itself*.

Why is it and how is it that these finite changing beings of our experience *came into being or exist at all, and why do they actually undergo change at all?*

XI. The Extrinsic Causes of Being and Becoming: Efficient Cause

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Pre-Notes

1. Principle of Sufficient Reason

To raise the question of existence is equivalently to raise the question of the sufficient reason for the existence and change of such beings. That is, do they contain sufficient reason for their existence and change within themselves alone, are they self-explanatory of their own existence and change, or must we look outside them for their sufficient reason in another real being or beings?

The question of sufficient reason is a demand of general principle of intelligibility of being (I.e., that every being is adequately intelligible.)

2. Aim

To show that no finite, composed, changing being can be self-explanatory of its existence and actual change to a new mode of being, but manifests its dependence on some other being(s) outside of it which is the active originator of its being or becoming. It has its sufficient reason not in itself but in another.

This extrinsic principle of intelligibility is what we call its efficient cause: that which by its action effectively brings about or contributes positively to the being or becoming of another.

This efficient cause in turn, we shall see, requires a final cause within it to guide or orient its action to produce this effect rather than some other or none at all.

3. Structure of the search for causes

Here is a datum of experience to be understood; The general principle of intelligibility demands that this being be adequately intelligible, i.e., possess the sufficient reason (sufficient ground of intelligibility) somewhere in real being, since nothingness cannot be the sufficient ground for anything real. This "somewhere" in real being must be either in the being itself to be understood, or in another. But upon analysis, the datum in question reveals itself as not self-explanatory, not possessing within itself the sufficient reason for its existence (either in whole or in part). Therefore, it must have this sufficient reason in another real being(s), which we call its efficient cause. That is, it is dependent for its being (in whole or in part) on an efficient cause.

Principle of Causality:

Every being which does not have within itself the sufficient reason for its existence must have it within another, i.e., it requires an efficient cause.

Our task now is to examine the beings of our experience to discover whether and on precisely what grounds they reveal themselves as not self-explanatory of their own existence and hence as pointing beyond themselves to the need of an efficient cause(s).

Principal Grounds Why a Being Needs an Efficient Cause

(1) Every being that begins to exist requires an efficient cause.

Such a being first did not exist, then comes into existence. If it were the sufficient reason for its own existence, it would have to give existence to itself. But this is impossible: for nothing can give what it does not have. To do so it would have to pre-exist its own self, which is absurd. Hence it must be brought into existence by another real being, already in existence, which we call its efficient cause.

For the same reason as above, such a being cannot be self-explanatory of its own new mode of being. For nothing can give what it does not have at least in some equivalent form, whether it be total being or partial being. Hence such a being needs at least some help from without, from an efficient cause, to explain how it came to possess this new mode of being.

(2) Every being that undergoes real intrinsic change requires an efficient cause.

We are talking here about a being that is constituted by a metaphysical composition at the deep level of its essential being, i.e., a composition either of essence and existence or, within the essence itself, of matter and form. A being whose very being is thus composed depends on its components for its sufficient reason. But as we turn to these component principles, each one of them turns out to be not self-sufficient by itself alone. Neither one can exist unless the other

already co-exists with it, as completing and complementing it. Each one refers to the other for its intelligibility as actually existing here and now.

(3) Every being whose essential being is composed requires an efficient cause.

Hence nowhere in such a being can we find a sufficient reason why it exists at all and exists in this way, why its components are actually together in this particular synthesis or combination. Hence such a composed being is not self-sufficient for its own existing as combined here and now in this way. It points beyond to some unitary cause, some composer, which is responsible for making the components be together as they are. Every composition needs a composer.

By definition, a finite being is one that possesses a limited degree of real intrinsic perfection in its essential being, such that at least one higher degree is possible: it participates in perfection, for example, the basic perfection of existence, or intelligence, etc., in some definite limited degree. Now such a being cannot be the sufficient reason for its own actual existence in this limited mode. For it would have to pre-exist its own self in some indeterminate state and then actively determine itself to be this being. But this is absurd: nothing can determine its own essential being to be what it is. Hence it needs an efficient cause to actively determine it to be such a finite being and not some other possible.

(4) Every finite being requires an efficient cause.

Moreover, if this limited being were the sufficient reason for its own existence and all the perfection in it, it would have to be the ultimate source of the perfection it possesses in this limited degree. But then if it is the very source of this perfection, it makes no sense why it should not possess this perfection in the total fullness of which it is capable. Why should it possess only in a limited and deficient way that of which it is the very source? Every limited or participated being thus points back to another being as its efficient cause or causal source, from which it receives the limited degree of perfection which it does possess.

Why is it and how is it that these finite changing beings of our experience came into being or exist at all, and why do they actually undergo change at all?

CONCLUSION

We can step back and survey the entire universe of all the beings of our experience from the point of view of causality and dependence:

It now appears that every being from some point of view is not self-explanatory but depends on some other or others as its efficient cause(s). The cosmos now appears as a vast system of interacting beings, each in turn both receiving from and dependent on others and yet giving to and supporting others in its turn. Thus to be a finite being is to be dependent on another, both for the origin of one's being and for its continued growth in being.

Each one needs help out of its poverty, and gives out of its riches.

COROLLARY

If we discover that there is or must be some being which is self-sufficient for its own existence and perfection, then it will follow necessarily that such a being must be:

- (1) Uncaused and eternal in its existence,
- (2) Immutable, I.e., incapable of rising to some new higher level of being, though it can actively express or manifest its plenitude by acting, giving to, others;
- (3) Simple in its being, with no intrinsic metaphysical compositions, even of essence/existence;
- (4) Infinite in all perfections;
- (5) Not a part of or dependent on any system;
- (6) Unique, since two infinities cannot exist at once--since neither one could lack anything positive the other had, there would be no way to distinguish them.

This is how one discovers the attributes of God in Natural theology.

The Nature of Efficient Causality and its Implications

Cause in general is anything which contributes positively in any way to the being of another, which is called its effect. An efficient cause is that which contributes positively to the being of another by its effective act-ion; it is the agent which makes some-thing to be, brings it into being, in whole or in part. The act of causality is thus the active communication of being to another, either in whole or in part.

KEY COROLLARIES

(a) Actio est in passo: Action is located in the effect as from the agent. Causal action is precisely communication of being to another, the making of another, the effect, to be, the bringing about of something in the effect itself, but as due to, or from the agent.

Causality is the "ecstasy of the cause in the effect," the ecstatic ontological immanence of the cause at work in the effect.

The causal action, then, is identically the producing-of-the-effect, since it is not yet causal action until it is actually producing the effect, and this takes place only within the effect, not before or outside or on the way to it.

(b) To cause as such does not imply that the cause itself changes or loses anything.

By definition - to cause is to make something new happen in another, whereas to change is to acquire something new in oneself. There is nothing then to indicate that a cause also changes. If the cause, in fact, changes, this is due not to the nature of "causality" but of the cause - as imperfect.

Hence, to cause does not imply to lose or give away anything. It implies only to make another rich, not to become poorer oneself.

(c) Cause and effect are simultaneous.

By definition - to cause is the actual production of the effect in the being effected. Hence there can be no time gap between the act of causing and the effect produced, otherwise there will be a time when the cause is causing nothing, since the effect occurs only later. Then too the effect would also be produced by nothing, and thus not be an effect at all!

Thus causing and being caused are not to be conceived as two distinct events, following ever so closely one after the other. They form a single event with two perspectives.

(d) No effect can be greater than its cause.

That is, qualitatively superior in perfection to its cause, or the sum total of the causes that produce it. For if so, then the surplus of higher perfection, richer being, would come from nothing, have no sufficient reason--a denial of the principle of sufficient reason and causality.

XII. Final Causality

New Problem

Why does the efficient cause produce this particular effect rather than some other? What determines it to this effect rather than that?

A human being determines himself to do this or that by choosing some goal or end in view and then acting in view of this purpose. His action is purposeful or goal-directed. Unless he thus predetermines his action in view of some goal, nothing will happen at all. This goal or end in view plays the role of a new kind of cause, called the FINAL CAUSE (from finis = end or goal).

FINAL CAUSE is that which contributes positively to the being of the effect by determining or focusing the agent's action from within to this effect rather than some other. This final cause works within the agent or efficient cause, but is a distinct kind of cause, contributing to the effect not by active power but as goal attracting and guiding the agent's use of power.

Is the final causality or goal-directedness of action required only in a free conscious agent, or is it a necessary ontological ingredient of all action whatsoever, precisely as action?

A. Every Agent acts for an End.

That is, every agent acts as interiorly determined by a final cause.

(1) From the side of the cause: If the efficient cause at the moment of its productive action were not interiorly determined or focused toward producing this effect rather than that, there is no sufficient reason why it should produce this one rather than that. Hence it will produce

nothing at all: indeterminate action is no action at all; the determination and intelligibility of action comes from the effect to be produced. This dynamic pre-ordination or pre-determination of the agent towards this determinate effect, as pre-contained in the agent at the moment of acting and perduring throughout the action as its guiding form, is precisely what we mean by final causality, the causality of the effect-to-be-produced, the end to be attained, on the agent while actively causing.

(2) From the side of the effect: Every effect of an efficient cause must be some definite determinate being or mode of being. But precisely because it is an effect depending on its cause, the cause must contain the sufficient reason not only for its existence but for its mode of existence, for its being this particular effect and not some other. Otherwise it would have no sufficient reason. It follows that the agent at the moment of its action must contain within itself an interior determination or pre-ordination of its power to pro-duce this effect rather than some other. This inner predetermination of the agent towards the effect to be produced is precisely final causality.

B. Finality requires intelligence as adequate ultimate cause.

First Argument

- The final cause as determining the action to this effect and not some other is present throughout the action before the effect is produced in its real being. But it can-not be present in the mode of real being, since the effect does not yet exist until actually produced by the action of the agent, at the term of the action.
- The final cause therefore exists as a present orientation toward a not yet existent future. Such a presence, since it is not that of a real being, must be some mode of mental being, though not necessarily consciously recognized by the immediate agent in which it is found.

Second Argument

- The only adequate sufficient reason for this presence of a non-existent future in the present within the agent as acting must be that power which alone can make the future, present, i.e., intelligence.
- This requirement can be filled either if the agent itself is intelligent and can determine itself to its own goals of action, or if somewhere along the line an intelligent cause has set up the innate natural tendency of the agent towards such an end. These innate natural tendencies are like incarnate ideas, thought by another and imbedded in natures which cannot think their own natural drives.

Nature of Final Causality

- Final causality is not an active force like the efficient cause. Its causal influence is that of specifying or determining the action of the agent. . . . why this is done and not that. It gives direction to the power of the agent; it is a future to-be-done influencing the present.

- Hence, it is the first of all the causes working in a given activity; for nothing can happen until the goal of an action is determined.
- As an end sought for, it has the character of a good for the agent.

Kinds of Final Causes

- The goal or end-in-view of the action, which is the immediate goal or end intrinsic to the action itself being done.
- The goal or end-in-view of the agent doing the action, which is the motivating goal or purpose why he is doing the action at all.
- The goal of the action is always subordinated to the goal of the agent, since this is the primary motivating purpose why he does the act-ion at all. We often distinguish the two by asking: What are you trying to do? Why are you trying to do it?



Diocese of Bacolod
SACRED HEART SEMINARY – BACOLOD

TRIBUNAL COMPREHENSIVE EXAMINATION

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ETHICS

GENERAL ETHICS

1. DEFINITION

- **ETHICS** – is the practical science of morality of human conduct. It is from the Greek word “*ethos*” which means “*a characteristic way of life.*” The Latin word “*mos*” or “*mor*” is the equivalent of the Greek *ethos*.
- **A philosophical Science dealing with the morality of Human Act.**

Material and Formal object of Ethics.

- Material Object: Human Acts
- Formal Object: Right conduct of man

Ethics and other Sciences dealing with Man

- **Biological Science-** treat man as living organism
Ethics- considers man as moral being subject to moral duties and possessor of moral right.
- **Anthropology-** investigates the origin of the Human body and behavior of the primitive man.
Ethics- deals with the principles of the right conduct as applied to men and all times.
- **Sociology-** describes the general structure and attitude of social group the family, government, the working class. Etc.
Ethics- studies the social groups with reference to the moral social order.
- **Psychology-** discusses man’s intellect and free will.
Ethics- directs the intellect to know and the will to practice the moral truths.
- **Logic-** is the science of correct thinking.
Ethics- is the science correct doing.
- **Jurisprudence-**is knowledge of the origin and interpretation of laws.
Ethics- is the knowledge of the natural or moral law and common to all men.
- **Christian Moral Theology-** studies human conduct but puts particular emphasis on the supernatural means given to man for the attainment of his supernatural end, the union with God.
- **Ethics-** principles and conclusions are derived from human reason alone.

Truth presupposed in Ethics

- a. The Existence of God
- b. The dignity of the Human person
- c. The immortality of the soul

The Ultimate End of Man-

The End and the Good

Kinds of End

- **Proximate-** which is an immediate end on account of which an action is immediately performed.
- **Intermediate-** is a subordinate end sought for the attainment of another end.

- **Ultimate-** is that on account of which other ends or means are sought.
- **Absolute last end-** is defined as the end for the sake of which all other things are desired and which is not itself desired for the sake of anything else.

Kinds of Good

- **Real Good-** is something truly good in itself.
- **Apparent good-** in itself real evil but appears under the reality of good as, theft, revenge and suicide.
- **Conditional good-** is good under a certain aspect.
- **Simple good-** is something perfect according to its own nature.
- **Imperfect good-** is anything that satisfies either inferior appetites of man or superior powers i.e the intellect and the will.
- **Perfect good-** can satisfy human nature completely and perfectly to the highest degree and leaves nothing to be desired.

-ETHICS as:

A). Ethics is a science- is a complete and systematically arranged body of data which relates to the morality of human conduct; and it presents the reason which shows this data to be true.

B). Ethics is a practical science- If the data of science directly imply rules or directions for thought or action. Practical science presents truths that are to be acted upon.

- **Speculative science-** data of a science enrich the mind without directly implying the rules or directions. Speculative science presents truths that are to be known.

C). Ethics is a science of human conduct- By "**human conduct**" we mean only such human activity as is "**deliberate and free.**" Ethics treats of human acts; human acts make human conduct: Ethics is therefore a science of human conduct.

- **Human act-** A deliberate and free act, an act performed with advertence and motive, determined by the free will.
- **Acts of man-** Acts performed by human beings without advertence, or without the exercise of free choice.

D). A science of the morality of the human conduct- Human conduct is free, knowing, deliberate human activity. Ethics studies human activity to determine what it must be to stand in harmony with the dictates of reason.

- **Morality-** the relation (agreement or disagreement) of human activity with the dictates of reason.

2. OBJECT

- **MATERIAL OBJECT-** is the subject-matter of science: the things, with which the science deals. The Material Object of Ethics is "**human acts,**" that is to say, "**human conduct.**"
- **FORMAL OBJECT-** is the "**rectitude of human acts.**"

3. IMPORTANCE

Ethics employs the marvelous faculty of human reason upon the supremely important question of what an upright life is and must be. It is therefore a *“noble and important science.”*

CHAPTER I

HUMAN ACTS

ARTICLE 1. THE HUMAN ACTS IN ITSELF

A). DEFINITION OF HUMAN ACT

A human act is *“an act which proceeds from deliberate free will of man.”* The term *“human act”* means any sort of activity, internal or external, bodily or spiritual, performed by a human being. Ethics, however, employs the term in a stricter sense, and calls *“human”* only those act that are proper to man as man.

B). CLASSIFICATION OF HUMAN ACTS

i. The Adequate Cause of Human Acts- acts that begin and perfected in the will itself and the rest begin in the will and perfected by other faculties under control of the will.

- **ELICITED ACTS** – acts find their adequate cause in the will alone (always remembering that we speak of the will of advertent, knowing man, of the deliberate will).

1. *WISH* – the simple love of anything; the first tendency of the will towards a thing.
2. *INTENTION* – the purposive tendency of the will towards a thing regarded as realizable.
3. *CONSENT* – the acceptance by the will of the means necessary to carry out intention.

Example: If I intend to go to Bacolod, I consent to the necessary preparation for the journey.

4. *ELECTION* –the selection by the will of the precise means to be employed in carrying out an intention. (Choosing)

5. *USE* – the employment by the will of power (of mind, body or both) to carry out its intention by the means elected.

- **COMMANDED ACTS-** perfected by the action of mental or bodily powers under the control of the will, so to speak, under order from the will.

1. *INTERNAL* – acts done by internal mental power under command of the will.

Examples: effort to remember; conscious reasoning, nerving oneself to meet an issue; effort to control anger; deliberate use of the reason in visualizing the scene.

2. *EXTERNAL*– acts affected by bodily powers under command of the will.

Examples: deliberate walking, eating, writing, speaking. But these are very often acts of man, but become human acts when done with advertence and intention.

3. *MIXED*– acts that involve the employment of bodily powers and mental powers.
Examples: study, which involve use of intellect, and use of eyes in reading in lesson.

ii. The Relation of Human Acts to Reason- human acts are either agreement or disagreement with dictates of reason, and this relation with reason constitutes their “*morality*.” On the score of their morality, or relation to reason, human acts are:

- **GOOD**– when they are in harmony with the dictates of right reason.
- **EVIL**– when they are in opposition to these dictates.
- **INDIFFERENT** – when they stand in no positive relation to the dictates of reason.

C). CONSTITUENTS OF HUMAN ACTS

i. Knowledge- a human act proceeds from the deliberate will; it requires deliberation. It means merely advertence or knowledge in intellect of what one is about and what this means.

- Deliberation means knowledge
- Human act is deliberation act and it is knowing act
- No human act is possible without knowledge

Example: I cannot will to go to the island of Negros unless I know that there is such an island.

ii. Freedom- a human act is an act determined by the will and by nothing else. It is an act that is under the control of the will, an act that the will can do or leave undone.

iii. Voluntariness- The Latin word for the “*will*” is “*voluntas*,” and from this word we derive the English terms “*voluntary*” and “*voluntariness*.” Voluntariness is the formal essential quality of the human act and for it to be present, there most ordinarily be both knowledge and freedom in the agent.

ARTICLE 2. THE VOLUNTARINESS OF HUMAN ACTS

A). KINDS OR DEGREES OF VOLUNTARINESS

i. Perfect and Imperfect

- **Perfect Voluntariness-** is present in the human act when the agent fully knows and fully intends the act.
- **Imperfect Voluntariness-** is present when there is some defect in the agent’s knowledge, intention, or in both.

ii. Simple and Conditional

- **Simple voluntariness-** is present in a “*human act performed*,” whether the agent likes or dislikes doing it.
- **Conditional voluntariness-** is present in the agent’s wish to do something other than that which he is actually doing, but doing with repugnance or dislike.

Example: The commander of a distressed vessel lightens cargo by throwing valuable merchandise overhead. He wills to do it, and does it, and the act is “*simply voluntary*.” Still, he dislikes doing it, and *would not do it* if there were any other way of escaping shipwreck. He

wishes to keep the goods, but throws them away. In this efficacious will-act, there is **conditional voluntariness**.

iii. Direct and Indirect

- **Direct Voluntariness**- is present in a human act willed in itself.
- **Indirect Voluntariness**- is present in that human act which is the foreseen result of another act directly willed.

Example: A man kills a rabbit for dinner. He directly wills the act of killing as a **means** to an **end to be achieved**. Now suppose the rabbit was a tame animal that had played about the man's ground and had given his children. The man knows that by killing the rabbit he will deprive his children of pleasure and cause them sorrow. In other words, he directly wills the cause of his children's sorrow, and thus indirectly wills the sorrow itself.

iv. Positive and Negative

- **Positive Voluntariness**- is present in a human act of doing, performing.
- **Negative Voluntariness**- is present in a human act of omitting, refraining from doing.

Example: A catholic goes to Mass on Sunday (**positive voluntariness**). A Catholic deliberately misses Mass on Sunday (**negative voluntariness**).

v. Actual, Virtual, Habitual, and Interpretative

- **Actual voluntariness (or actual intention)**- is present in a human act willed here and now.
- **Virtual Voluntariness (or virtual intention)**-is present in a human act done as a result of (**or in virtue of**) a formerly elicited actual intention, even if that intention be here and now forgotten.
- **Habitual Voluntariness (or habitual intention)**-is present in a human act done in harmony with, but not as a result of, a formerly elicited and unrevoked actual intention.
- **Interpretative Voluntariness (or interpretative intention)** - is that voluntariness which, in the judgment of prudence and common-sense, would be actually present if opportunity or ability for it were given.

B). INDIRECT VOLUNTARINESS

"Indirect voluntariness," or voluntariness **"in cause,"** is present in that human act which is an effect, foreseen or foreseeable, of another act directly willed. Human acts are act under control of the will. The will is **responsible** for them. In other words, human acts are **imputable** (as worthy of praise or blame, reward or punishment) to their author.

-Two supremely important ethical questions present themselves:

- **When the agent (doer, actor, and performer) is responsible for the evil effect of a cause directly willed?**
 - ❖ The agent is responsible for such an effect when three conditions are fulfilled.
 - The agent must be able to foresee the evil effect at least in a general way.
 - The agent must be free to refrain from doing that which is the cause of the evil effect.
 - The agent must be morally bound not to do that which is the cause of the evil effect.

- **When may one perform an act, not evil in itself, from which flow two effects, one good, and one evil.**
 - ❖ One may perform such an act when three conditions are fulfilled.
 - The evil effect must not precede the good effect.
 - There must be a reason sufficiently grave calling for the act in its good effect.
 - The intention of the agent must be honest, that is, the agent must **directly intend** the good effect and **merely permit** the evil effect as a regrettable incident or “**side issue.**” To explain these conditions in detail:
 - The evil effect must not precede the good effect. It is fundamental principle of Ethics-a clear dictate of sound reason-that evil may never be willed directly whether it be a **means** or **an end to be achieved.** The “**end**” does not justify the “**means.**”
 - There must be a reason sufficiently grave calling for the act in its good effect.
 - The intention of the agent must be honest.

ARTICLE 3. THE MODIFIERS OF HUMAN ACTS

A). IGNORANCE

“**Ignorance**” is the absence of knowledge. It may be defined as the “**absence of intellectual knowledge in man.**”

- **Negative Ignorance-** Ignorance is thus a negation of knowledge; it is a **negative** thing.
- **Privative Ignorance-** It is absence of **knowledge that ought to be present.**

i. Ignorance in its Object- the thing of which a person maybe ignorant is a matter of law, fact, or penalty.

- **Ignorance of law-** Is the ignorance of existing of a duty, rule, or regulation.

Example: A motorist drives at the rate of forty miles an hour, not knowing that the local speed limit is twenty miles per hour.

- **Ignorance of fact-** Is ignorance of the nature or circumstances of an act as forbidden.

Example: A motorist knows the speed limit but unknowingly violates it because of an inaccurate speedometer.

- **Ignorance of penalty-** Is lack of knowledge of precise sanction affixed to the law.

ii. Ignorance in its subject- in the person in whom it exists, ignorance (of law, fact, and penalty) is either vincible or invincible.

- **Vincible Ignorance** – is ignorance that can be dispelled by the use of ordinarily diligence. Vincible ignorance is, in consequence, **culpable** ignorance.
 - **Crass or Supine Ignorance-** if it be the result of total or nearly total, lack of effort to dispel it. If he has made no effort, or scarcely any, to know the rules.
 - **Simply Vincible-** if some effort worthy the name, but not persevering and whole hearted effort, be unsuccessfully employed to dispel it. If he has made some inquiries about the rules, or has tried once or twice, without success, to procure a copy of the rule book.

➤ *Affected Ignorance*- if positive effort is made to retain it. If he has positively avoided learning the rules so that he may have a ready excuse for faults.

Illustration:

“A freshman who has been in college a month and does not know the college rules of order.”

• **Invincible Ignorance**- is ignorance that ordinary and proper diligence cannot dispel. Invincible ignorance is never the fault of the person in whom it exists, and it is rightly called *“inculpable ignorance.”*

-Two degrees of invincible ignorance:

➤ *Physically Invincible*- If no human effort can dispel it.

➤ *Morally Invincible*- If such effort as good and prudent men would expend to dispel it-taking into account the character and importance of the matter about which ignorance exists- is found to be ineffective.

iii. Ignorance in its result- ignorance (of law, fact, and penalty) with reference to acts performed while ignorance exists.

• **Antecedent Ignorance**- is that which precedes all consent of the will. Antecedent ignorance does not differ from invincible ignorance.

Example: A man, wholly unaware that to-day is a holyday of obligation, misses Mass. He would certainly not miss Mass if he were conscious of his obligation. His ignorance is antecedent to his act of missing Mass.

• **Concomitant Ignorance**- is that ignorance which, so to speak, accompanies an act that would have been performed even the ignorance did not exist.

Example: A nominal Catholic misses Mass, not aware that the day is a holyday. Yet, even had he known, he would have missed Mass. His act of missing Mass does not come from Ignorance, and we call the ignorance concomitant.

• **Consequent Ignorance**- is that which follows upon an act of the will. The will may directly affect it, or supinely neglect to dispel it. Thus, consequent ignorance does not differ from vincible ignorance.

Example: A careless Catholic suspects that the day is a holyday but deliberately refrains from making sure, and does not attend Mass.

-The ethical principles which emerge from our study of ignorance as a modifier of human acts are the following:

• **First Principle:** *“Invincible ignorance destroys the voluntariness of an act.”*

➤ Voluntariness, as we seen, depends upon knowledge and freedom. Freedom, in its turn, depends upon knowledge of the field of free choice. Ultimately then, voluntariness depends upon knowledge, and is impossible without it. Now invincible ignorance is an inevitable absence of knowledge. Therefore, an act, in so far as it is proceeds from invincible ignorance, lacks voluntariness, is not a human act, and is not imputable to the agent.

• **Second Principle:** *“Vincible ignorance does not destroy the voluntariness of an act.”*

➤ *Vincible ignorance* is not inevitable lack of knowledge. On the contrary, it supposes knowledge in the agent of his own lack of knowledge and of his duty of dispelling ignorance. Hence, the agent has knowledge which bears indirectly upon the act which he performs in ignorance, and the act has, in consequence, at least indirect voluntariness, and is a human act imputable to the agent.

• **Third Principle:** “*Vincible ignorance lessens the voluntariness of an act.*”

➤ While vincible ignorance does not destroy the voluntariness of human act, it lessens voluntariness, makes that act less human, and diminishes the responsibility of the agent.

• **Fourth Principle:** “*Affected ignorance in one way lessens and in another way increases voluntariness.*”

➤ Affected ignorance is that vincible ignorance which is directly willed and positively fostered. Yet, in spite of the bad will which it implies, it is still a lack of knowledge, direct and perfect, and, in so far, it lessens the voluntariness of the act that proceeds from it.

B). CONCUPISCENCE

The term “*concupiscence*” is often used to signify the frailty, or proneness to evil, which is consequent in human nature upon original sin. “*Concupiscence*” means those bodily appetites or tendencies which are called the “*passions*,” and which are enumerated as follows: *love, hatred; joy, grief; desire, aversion or horror; hope, despair; courage or daring, fear; and anger.*

• The “*passion*” are called “*antecedent*” when they spring into action unstimulated by any act of the will; that is when they arise antecedently to the will.

• They are called “*consequent*” when the will, directly or indirectly, stirs them or fosters them.

-The acts that from concupiscence: Ethical principle in the matter.

• **First Principle:** “*Antecedent concupiscence lessens the voluntariness of an act.*”

➤ Antecedent concupiscence is a strong and sudden urge to action, and thus it lessens the full and prompt control which the will must exercise in every perfectly voluntary act; hence it impairs “*freedom.*” Therefore, on the score of both knowledge and freedom, antecedent concupiscence lessens the voluntariness of an act, and in consequence, diminishes the responsibility of the agent.

• **Second Principle:** “*Antecedent concupiscence does not destroy the voluntariness of an act.*”

➤ Although knowledge and freedom are lessened by antecedent concupiscence, they are not destroyed; and the agent’s responsibility, while diminished, is not cancelled.

• **Third Principle:** “*Consequent concupiscence, however great, does not lessen the voluntariness of an act.*”

➤ Consequent concupiscence is “*willed,*” directly or indirectly. Hence the acts that proceed from it have their proper voluntariness, direct or indirect.

C). FEAR

“Fear” is one of the passions, and is included under the general denotation of the term concupiscence. Fear is the shrinking back of the mind from danger.

-The ethical principle in this matter is:

- **Principle:** *“An act done from fear, however great, is simply voluntary, although it is regularly also conditionally involuntary.”*

D). VIOLENCE

“Violence or coactions” is external force applied by a free cause for the purpose of compelling a person to perform an act which is against his will. Violence cannot reach the will directly. It may force bodily action, but the will is not controlled by the body.

- **Principle:** *“Acts elicited by the will are not subject to violence; external acts caused by violence, to which due resistance is offered, are in no wise imputable to the agent.”*

E). HABIT

By **“habit”** Ethics understand **“operative habit,”** which is a lasting readiness and facility, born of frequently repeated acts, for acting in a certain manner.

- **Principle:** *“Habit does not destroy voluntariness; and acts from habit are always voluntary, at least in cause, as long as the habit is allowed to endure.”*

CHAPTER II

THE ENDS OF HUMAN ACT

ARTICLE 1. ENDS IN GENERAL

A). DEFINITION OF END

An **“end”** is both termination and goal of activity. In a human act the **“final cause,”** that on the account of which, or to attain which, the act is performed, and which is, in consequence, apprehended as a **“goal”** sufficiently desirable to motivate the agent in performing the act.

B). CLASSIFICATION OF ENDS

i. The end of the act and the end of the agent.

- **The end of the act-** is the end toward which the act of its own nature tends. Thus, the act of giving food and shelter to destitute person tends of its nature toward the relief of distress and we say that the relief of distress is the **“end of the act.”**
- **The end of the agent-** is the end which the agent intends to achieve by his act. Thus, the giving food and shelter to destitute persons may increase his merit before God.

ii. The proximate and remote ends.

- **The proximate end-** is the end intended as the immediate outcome of an act.
- **The remote end-** is that which the agent wishes to achieve later on and toward the attainment of which the employs the present act as a means.

iii. Intermediate and ultimate ends.

- **Intermediate end-** if it is willed as a means to a further end.
- **Ultimate end-** if it is willed for its own sake.

ARTICLE 2. THE ULTIMATE END OF HUMAN ACTS

The “*ultimate end*” of human acts is that which, in the last analysis, serves as a sufficient reason and motive for the acts.

A). THE OBJECTIVE ULTIMATE END OF HUMAN ACTS

We may define this end as that object, the possession of which will give “*perfect happiness*” to man by completely filling up his capacity for desire, and leaving nothing unpossessed toward which man could, by any possibility, continue to tend as towards an end. This end, considered as an objective thing toward the attainment of which the acts are directed. Only the “*infinite good*” can be the absolute ultimate objective end of human acts.

B). THE SUBJECTIVE ULTIMATE END OF HUMAN ACTS

The name “*subjective*” is given to this end to indicate its possession by a “*subject,*” that is, by the person who has it or strives to have it. The absolute ultimate end of human acts, considered with reference to the person who strives to possess it, is the “*perfect happiness*” which consists into the possession of the limitless good. In a word, the absolutely ultimate subjective end of human acts is “*happiness.*”

i. Kinds of Happiness:

- **Natural Happiness-** Happiness is “*natural*” when it comes of man’s possession of that which he finds achievable by his unaided natural powers, or which is not beyond the reach of his nature.
- **Supernatural Happiness-** Happiness is “*supernatural*” when it consists in the possession of that which is of a value surpassing all that natural powers can achieve unaided.

ii. The Nature of Man’s desire for Happiness:

Man’s desire for perfect happiness is “*not illusory,*” but is “*realizable*” in very fact. We cannot assert that each man will actually attain to perfect happiness; we only declare the scientific truth that each man may attain that happiness. Certainly, this perfect happiness is not attainable in this world here and now, it must be attainable in “*another world hereafter.*”

iii. The Manner in which Happiness is to be Possessed:

All knowledge begins somehow in sensation for man in bodily life; but sensation is not, in itself, essential to intellectual knowledge as such. Obviously, perfect happiness, as an act, is the act of man’s highest and best faculties. Hence, the essential act of happiness is not an act of sensation. Nor is it an act of will: for the will either tends toward an end or, by “*fruition,*” delights in the end. It must be an “*act of intellect.*”

CHAPTER III

THE NORMS OF HUMAN ACTS

ARTICLE 1. LAW

A). DEFINITION OF LAW

St. Thomas defines “*law*” as an ordinance of reason promulgated for the common good by one who has charge of a society.

i. A law is an ordinance, an active and authoritative ordering or directing of human acts in reference to an end to be attained by them.

ii. A law is an ordinance of reason, and not an arbitrary or whimsical decree of the legislator’s will.

- Qualities of a true law -

- Just
- Honest
- Possible of fulfillment
- Useful
- Relatively permanent
- Promulgated

iii. A law is promulgated, made known to those bound by it, and these are called its subject.

iv. A law is promulgated for the common good. This is the purpose of law.

- **PRECEPT**- Which is an ordinance issued by public or private authority for the particular or private good of one or several persons. It is personal and binds its subject wherever they may be.
- **LAW**- is territorial and applies to subject only while they are in a certain place.

v. A law is promulgated in a society. This is evident from the fact that law is for the common good, and hence supposes a commonality of subjects; and a community is a society.

- **STATE**- supreme and perfect society in the natural order.
- **TRUE CHURCH**- supreme and perfect society in the supernatural order.

vi. A law is promulgated by one who has charge of a society. By “*one*” is meant a person, whether this be a single human being or a body of men united to form the governing power.

- **LAWGIVER or LEGISLATOR**- is the author law. A legislator has the jurisdiction, which means, literally, “*the saying of what is right.*”

B). CLASSIFICATION OF LAWS

i. According to their immediate author.

- **Divine laws**- which come directly from God (*Ten Commandments*).
- **Human laws**- which are the enactments of Church or State.

- *Ecclesiastical laws*- human laws enacted by the Church.
- *Civil laws*- human laws enacted by the State.

ii. According to their duration.

- **Temporal**
- **Eternal**

iii. According to the manner of their promulgation.

- **Natural law**- which directs creatures to their end in accordance with their nature, and, so understood, it coincides with the Eternal Law.
 - *Physical laws*- laws that govern irrational creature in their being and activities.
 - *Natural law*- moral law which is apprehended by sound and matured human reason.
- **Positive laws**- laws enacted by positive act of a legislator.
 - *Divine positive laws*- Ten Commandments.
 - *Human positive laws*- laws of the Church and State.

iv. According as they prescribe an act or forbid it.

- **Affirmative laws**- bind always, but not at every moment. Its subjects are not required to perform continuously, and without intermission the act which is prescribes.
- **Negative laws (Prohibitory laws)** - bind always and at every moment. It remains continuously in force, and must be obeyed at every moment without exception and in all circumstances.

v. According to the effect of their violation.

- **Moral**- violation of which is fault or sin.
- **Penal**- violation of which renders the violator liable to an established penalty, but does not infect him with sin.
- **Mixed**- violation of which involves both fault and penalty.

C). IMPORTANT CLASSES OF LAWS

i.The Eternal Law- as Divine Reason and Will preserved and forbidding that it be disturbed, (St. Augustine). Of all bodily creation, man alone may refuse the direction of the Eternal Law in matters of free choice.

ii.The Natural Law- is the Eternal Law as known to man by his reason. It is, in some sense, man's participation in the Eternal Law. Man knows naturally, by the light of his understanding, that there are some things evil in themselves, and some things which are necessarily good.

iii.Human Positive law- is law enacted by Church or State. An ordinance of reason, derived from the natural law, or making a concrete and determinate application of the natural law, promulgated for the common good by a human agency in charge of a society.

ARTICLE 2. CONSCIENCE

A). DEFINITION OF CONSCIENCE

“*Conscience*” is the practical judgment of reason upon an individual act as good to be performed or as evil and to be avoided.

i. It is a judgment of reason, that is, it is a reasoned conclusion. Although the term conscience is also used to designate the act of reasoning out the right and wrong of a situation before choosing what to do, it is more properly employed, as in our definition, to signify the judgment which is the conclusion of that act of reasoning.

- **Principles or set of principles-** from which the process of reasoning proceeds. We mean things known with certainty with which we may compare new facts or proposed action and so discover new truths-new applications of the principles.
- **Synteresis-** is the starting –point of the reasoning process which ends in the judgment of conscience. This reasoning process may proceed so smoothly and swiftly that we are not aware of it as a reasoning process at all; indeed, this is ordinarily the case.

ii. Conscience is a *practical judgment*. This means that it has reference to something to be done, either the performance or the omission of an act.

iii. Conscience is a *judgment upon an individual act*, here and now, in these present circumstances, to be performed or omitted. It is also a judgment upon an individual act after it has been performed or omitted.

B). STATE OF CONSCIENCE

i. When conscience is a judgment in accordance with fact, that is, when it judges as good that which is really good, and as evil that which is really evil, then it is correct or true.

- **Erroneous-** conscience that is not true.
 - *Invincibly or inculpably erroneous-* conscience that is erroneous without the knowledge or fault of the agent.
 - *Culpably erroneous-* conscience that is erroneous through the agent’s fault.

ii. When conscience is an altogether firm and assured judgment, in which the agent has no fear whatever of being in error, it is called “*certain conscience*.” Conscience, when certain, must be obeyed, whether it be correct or invincibly erroneous. Conscience that is not certain, that is hesitant, that is a judgment in which the agent is aware of the possibility of error, is called “*doubtful or dubious conscience*.” When conscience is doubtful, but grounded upon solid reason, it is called “*probable conscience*,” and that agent is said to have a probable opinion.

- **Speculative doubt-** if the doubt concerns the existence of applicability of a law or moral principle.
- **Practical doubt-** if the doubt concerns the lawfulness of an individual act to be performed or omitted.

C). FORMING ONE’S CONSCIENCE

To “*form*” one’s conscience is to get rid of doubt and achieve certainty; it is to make up one’s mind clearly and definitely on what is required in a given individual instance; it is to reason out the right and wrong of a given situation.

- **Absolute certitude**- certitude so perfect as to exclude even the possibility of error.
- **Moral certitude**- such certitude as excludes all prudent doubt. One may never act in a practical doubt, but must banish the doubt and achieve moral certitude.

-How this is to be done? -

- Directly, by studying the act itself and its moral determinants and so gaining a clear knowledge of its moral quality as good or evil, or, when such study is not feasible or is found fruitless.
- Indirectly, by applying the reflex moral principle: “*A doubtful law does not bind.*”

- A “*law is doubtful*” when there is a solid and prudent reason for uncertainty as to its existence or applicability in a given case. And such reasonable uncertainty may arise either from the fact that there is no discoverable reason for the existence or applicability of law, or from the fact that there is an actual and positive reason against the existence or applicability of a law.

- ❖ **Solidly probable reason**- is a reason that would be regarded as a sound and sufficient by a good and prudent, and learned man.
- ❖ **Probabilism**- teaches that when there is mere question of the lawfulness or unlawfulness of an act, a solidly probable reason favoring its lawfulness suffices for moral certainty and renders the act permissible.

SPECIAL ETHICS

INDIVIDUAL ETHICS

CHAPTER I RIGHTS AND DUTIES

ARTICLE 1. RIGHTS

A). DEFINITION OF RIGHT

“*Right*” in general is that which is “*just,*” whether this be a just law, a just deed, a just debt, or a claim.

- **In objective sense:** Right is defined as that which is owed or that which is due.
- **In subjective sense:** Right is defined as a moral power residing in a person –a power which all others are bound to respect--of doing, possessing or requiring something.

B). DIVISION OF RIGHT

i. “*Right*” is “*natural or positive*” founded upon the “*natural law or positive law.*”

- “*Positive law*” is both divine and human; distinguish as “*divine right*” and “*human right.*”
 - *Division of human law*, we have “*ecclesiastical right*” and “*civil right.*”

- “*Natural right*” is a right to preserve one’s life.
- “*Divine right*” is a right of the church to teach.
- “*Ecclesiastical rights*” are rights established by Canon Law.

ii. “*Right*” is also distinguished as “*right of property*” and “*right of jurisdiction.*”

- “*Right of property*” is the power one has of disposing of a thing possessed according to one’s own wish or benefit: to sell, to keep, to lend, to change or to give away.
 - *Right of property* is distinguished as “*right in property*” and “*right to property.*”
 - When goods are actually in hand it is “*right in property.*”
 - When goods are owned, but not in hand it is “*right to property.*”
- “*Right of jurisdiction*” is the law power of duly constituted superior to make laws and to govern his subjects.

iii. “*Right*” is “*alienable*” when its subject may lawfully cede or renounce it. “*Right*” is “*inalienable,*” when its subject is not free to renounce it, but must retain it.

iv. “*Right*” is “*juridical*” or “*perfect*” when it is a legal right, a right strictly enjoined by law, natural or positive. “*Right*” is “*non-juridical*” or “*imperfect*” or “*moral*” or a claim when it is founded on a virtue other than justice.

C). PROPERTIES OF RIGHT

i. “*Coaction*” is the power which right enjoys of forcefully preventing its violation and of exacting redress for unjust violation.

ii. “*Limitation*” is the natural terminus of right beyond which it cannot be exercised without violating the right of another.

iii. “*Collision*” is the apparent conflict of two rights in such wise that one cannot exercise without violation of the other.

D). THE SUBJECT OF RIGHT

The subject of right is a “*person.*” A creature that have rights have obligations and capable of assuming and discharging obligations. It is not an irrational creature. The “animals” “have no rights” because they have no capacity of assuming or discharging obligations.

Basic Human Rights

- Right to develop one’s personality
- Right of Free expression
- Right to Vote
- Right to choose his religion
- Right to marriage
- Right to property
- Freedom of Conscience
- Right to life
- Right to one’s honor
- Right to inbiolability
- Right to work

- Right to educate
- Right to choose one's life
- Right of free association
- Right of the member to a voice in an association

Basic Right of A child

- Right to live
- Right to be educated
- Right to have a family
- Right to have shelter
- Right to be respected

ARTICLE 2. DUTIES

A). DEFINITION OF DUTY

- **Duty considered objectively:** as an object or thing, is anything one is obliged to do or to omit.
- **Duty considered subjectively:** as a moral obligation incumbent upon a person of doing or omitting something; an obligation resting as a requirement upon a free will.

➤ ***“Duty is a moral obligation”***- an obligation resting upon a free will.

Subject

Subject of a duty is a ***“person and only a person.”***The one that has a will to do such moral obligation.

B). DIVISION OF DUTY

i. A duty imposed by the natural law is ***“natural.”***

The duty of worshipping God and preserving one's life is a ***“natural duty.”***

A duty which comes from positive law is ***“positive.”***

The duty of hearing mass on a certain feast days is a ***“positive duty.”***

ii. A duty which requires the performance of an act is ***“affirmative.”***

A duty which requires the omission or avoidance of something is ***“negative.”***

iii. A duty which obliges in strict justice, and so corresponds to a perfect right is a ***“perfect”*** or ***“juridical duty.”***

A duty which does not obligate according to justice, but according to charity or some other virtue is ***“non-juridical”*** or ***“imperfect or moral duty.”***

iv. There are ***“greater and lesser duties,”*** and where these seem to conflict, ***“the lesser ceases to be a duty and the greater prevails.”***

Thus the martyrs violated no duty in allowing themselves to be killed, even though they might have saved their lives by a single word declaring their apostasy: on the contrary they were strictly bound not to utter that word: the greater duty prevailed and the lesser disappeared and ceased to be.

In apparent conflict of duties the greater prevails and the lesser ceases to be a duty; and that is the greater duty which comes from the higher law or is concerned with the graver matter, or is grounded upon the solid title or claim.

C). EXEMPTION FROM DUTY

-Three degrees of necessity, thus we distinguish “*extreme*,” “*grave*” and “*common or ordinary necessity*.”

- One is in “*extreme necessity*” when one’s choice lies between duty and death or between duty and an evil fairly comparable with death.
- One is in “*grave necessity*” when one’s choice lies between duty and a notable evil less than death.
- One is in “*common or ordinary*” when one’s choice lies between duty and enduring of ordinary evils or common hardships.

CHAPTER II

MAN’S DUTY TOWARDS GOD

ARTICLE 1. RELIGION

A). DEFINITION AND DIVISION OF RELIGION

Religion taken **subjectively**: as resident in the person possessing it, is a moral virtue which inclines the will to give to God the worship which his due.

Religion taken **objectively**: as a thing or object, is the sum total of truths and laws which establish and regulate man’s duties to God.

Another definition: a system of laws, truths and practices which regulates divine worship.

- “*Objective religion*” distinguishes as “*natural and supernatural*.”
 - “*Natural religion*” is the sum-total of religious truths and laws which are known or can be known by sound human reason unaided by divine revelation.
 - “*Supernatural religion*” is the sum-total of truths and laws divinely revealed to regulate man’s duties towards God. It is called as revealed religion.

B). THE OBLIGATION OF RELIGION

The obligation of religion is to grasp practically the true state of affairs between man and God, and to render man to God.

i. Religion is a “*duty to be rendered to God a natural debt of our nature*.”

ii. Religion founded in “*man’s rational nature*.”

iii. “*Religious indifferentism*” is intolerable in sound reason.

- “*Indifferentism*” is the doctrine which asserts that religion is a matter about which man need not be concerned.

C). THE RELATION OF RELIGION TO MORALITY

There can be no morality without religion and there can be no religion without morality.

Religion and morality stand or fall together they are perfectly and essentially correlated.

ARTICLE 2. WORSHIP

A). DEFINITION AND DIVISION OF WORSHIP

i. In general *“worship mean honor and homage paid to a person.”*

Worship **objectively**: meaning a person to be worshiped or honored, when they called magistrate.

ii. In *“ethics”* the term *“worship”*- signify the expression of religion and in this use it is more properly called divine worship.

- *“Divine worship”* is defined as the sum-total of all acts by which a rational creature shows to God the honor and the homage that is his due.

It is distinguish as internal and external:

- *“Internal worship”* consists in the acts of mind and will by which due honor and homage are paid to God.
- *“External worship”* consists in the acts which sensibly express this honor and homage. It is called private when it is performed by and in the name of individuals. It is called public or social when it is performed in the name of society.

B). THE OBLIGATION OF WORSHIP

Man is bound to render to God the *“duty of worship,”* both internal and external, both private and public.

C). THE ACT OF WORSHIP

Acts of *“internal worship”* are *“devotion”* and *“prayer.”* Acts of *“external worship”* are *“adoration”* and *“sacrifice.”*

- *“Devotion”* consists in readiness of the will to elicit acts that belong to the worship of God.
- *“Prayer”* is the elevation of the mind to God to praise him, to thank him and to ask his blessings.
- *“Adoration”* as an act of external worship is an exterior manifestation of subjection to the divine excellence.
- *“Sacrifice”* is an external act by which a bodily object is offered to God and destroyed to manifest the supreme dominion of God over creatures and the utter dependence of creature upon God.

CHAPTER III

MAN’S PERSONAL OFFICE

ARTICLE 1. DUTIES OF MAN TOWARDS HIS SOUL

The soul of man has two faculties, powers or capacities for action, the knowing faculty or the *“intellect”* and the choosing faculty or *“will.”*

A). DUTIES OF INTELLECT

The *“intellect”* of man is perfected by knowledge of truth. He must know God, and must know what makes human acts morally good, and he must know how he himself is to maintain such goodness in his acts. This is the body of the necessary knowledge that man is bound to acquire.

B). DUTIES OF THE WILL

“*Will*” is perfected by the quest of that which is good. This good is objectively God; and subjectively is eternal happiness in God.

The first obligation of will is to tend towards the achieving of happiness in the possession of God, and must tend towards or love God as the Supreme Good.

To attain the last end the will must follow the rule of right reason, and must acquire a readiness in this matter.

ARTICLE 2. DUTIES OF MAN TOWARDS HIS BODY

A). LIFE

Two fold duty –duty of “*conserving and duty of avoiding death.*”

Views of two duties positive and negative

- **Positive duties**-obliged to maintain the integrity and perfection of his members, to take such nourishment, to observe cleanliness an proper dress, to cultivate the virtues particularly temperance and fortitude which give one readiness in keeping the appetites of the flesh under due and proper control.
- **Negative duties**-oblige to avoid suicide, needless mutilation, intemperance, and all unreasonable use of objects or practices that could be harmful to life or limb or bodily health.

Suicide is self murder. It is the direct taking of one’s own life upon one’s authority. And it can never, under circumstance, be permitted. Suicide is an injury done to God, to society, to the person committing. It usurps the right of God, who alone is the master of life and death.

B). OTHER GOODS

Other goods are the prosperity, good name, honor, external liberty. These are the required in greater or less measure for the full perfection of bodily life.

CHAPTER IV

MAN’S DUTY TOWARDS HIS NEIGHBOR

ARTICLE 1. DUTIES OF CHARITY

A). DEFINITION OF CHARITY

“*Charity*”is a word derived from the Latin, and “*love*”is a word derived from the Anglo-Saxon and both have the same meaning. “*Charity*” means “*love.*” “*Love*”is not a mere affection or emotion. It is an act of the will and it may or may not be associated with affection or emotion. It is an active disposed to become an enduring thing, a habit, and a virtue. But “*affections*” and “*emotions*” are of their nature, passing.

- **Love of Concupiscence**-tends to the possession of the object beloved. Concupiscence means desire. The first seeks to win or have its object.
- **Love of Benevolence**-tends to seek welfare of the object beloved. Seeks to do good to its object.

B).DUTY OF LOVE

“A man is bound to love his neighbor as himself.” This ethical principle expresses a law of nature, a law of natural charity. It means that every individual man is bound to love every other man, even his enemy.

The principle means that this love of neighbor must follow the pattern of love one has for himself. The word “*as*” in the principle does not mean “*equality*,” but “*similarity*.”

C). DUTIES CONSEQUENT UPON LOVE

i.Humanity-is expressed in such acts of kindness as are easily performed, and of which the refusal would be a monstrous meanness.

ii. Beneficence- finds expression in the giving of alms, the lending of active aid or assistance which requires more effort or self sacrifice than the works exacted by humanity.

iii.Gratitude or thankfulness- is the due and equal recognition and return for benefits bestowed.

ARTICLE 2. DUTIES OF JUSTICE

A). DUTIES REGARDING OUR NEIGHBOOR’S BODY

As every man has the duty of preserving bodily life and health and integrity of members, so he has the “*right*” to freedom from human interference in the discharge of his duty. In other words each man has the duty of respecting the life and health and bodily integrity of his fellowmen.

- **Homicide**- is the unjust killing of a human being by private authority and without the justification of necessary self-defense.

Principle of the right to defend his life against unjust attack:

- *“It is lawful to defend one’s life against unjust attack even at the cost of the life of the aggressor, provided there is nothing inordinate in the time or the manner in which the fatal defensive act is performed.”*

Manner of performing defensive act:

- The attack must be unjust it must come from the private authority of the attacker or of other private citizens and not from justly constituted civil authority.
- The attack must be of a serious nature, one that involves danger to life or limb.
- There must be nothing inordinate in the time at which the fatal act of defense is performed
- There must be nothing ordinate in the manner in which the fatal act of self defense is performed

The two fold effect

- “*Good*” – life preserved
- “*Bad*”– aggressor death

DUEL- is a privately arranged combat with deadly weapons. It is entirely against the natural law, for it involves in itself the malice of both “*homicide*” and “*suicide*.”

B). DUTIES REGARDING OUR NEIGHBOOR'S SOUL

Faculties of soul

- **Intellect**- seeks and has the right to the “**truth.**”
- **Will**- inclines to and has the right to “**goodness.**”

LYING– against the duty of truthfulness of man.

SCANDAL– against the duty of goodness of man.

SERVITUDE– it destroys human personality and hampers the liberty necessary for the free and proper quest of good.

“**Lie**” is a serious statement at variance with the knowledge or belief of the speaker.

It is intrinsically evil, and can never under any circumstances be considered lawful. It is evil in itself.

Three types of lies

- **Jocose** – a fallacious statement made for fun and understood, or easily understandable, as a joke.
- **Officious** – a lie of excuse or inconvenience.
- **Pernicious** – which is a lie meant to do mischief or injury.

“**Mental reservation**” is a restriction placed upon the sense of a statement so that this statement is true only when understood according to the mind of the speaker.

Two types

- **Strictly so called** – a lie: never permissible.
- **Loosely so-called** – when there is a good reason of concealment or secrecy.

“**Evasion or Equivocation**”– means of concealing truth. Avoiding the direct answer to a question and making a non committal apply.

External goods

- **Good name** – is the reputation one bears among the others for uprightness and honesty. The ethical principle in the matter; every man has the right to his good name. Good name is the immediate jewel of the soul; it is a thing required and owned.
- **Honor** - is the natural or the official dignity of a person which rightfully calls for esteem, respect, or consideration from the part of the others. The ethical principle in the matter; every man has the right to that honor which is normally due to his nature and position.

C). DUTIES REGARDING OUR NEIGHBOOR'S PROPERTY

i. The right of ownership – or property right is the rights of disposing of property at will and have excluding other men from its use or disposition.

Property – is meant any external goods that are capable of distribution among men to serve their utility.

Divided into two:

- **Movables** – can be transferred from place to place.
 - **Fungible** – according as they can take the place of other goods of the same kind or are capable of such substitution, goods that can be borrowed and returned in kind.
 - **Non-fungible** – goods that must be returned in proper identity.
- **Immovables**- cannot be transferred from place to place

Distinguished goods as:

- **Fruitful** – (*productive*) it refers to field.
- **Consumptible** – refers to food.

The collision of rights – is to be taken into account, and it is understood that the right ceases if its exercise would violate the rights of others or the common welfare.

Ownership of the goods is exclusive – the owner has the right to refuse to other men the use and disposition of his property.

Right of ownership belongs to a person – whether this be a “*physical person*”(an individual human being) or “*moral or juridical person,*” a unified group acting as one such as Church, state, community, and corporation.

Ownership is private – if the person in whom it is vested is a physical person, corporate if vested in a moral person.

Public ownership – is the right of the civil power, the state, to use the property of private citizens even without their consent when public necessity or great utility requires such use. *This is called the right of the eminent domain.*

The right of ownership is a natural right – man has a natural right to preserve life, and he cannot properly preserve without private ownership of property. It is because also without it man cannot exercise properly his natural right to perfect his power. It is also because man has a natural right to the fruits of his own labor.

ii. Erroneous theories about ownership – the theories which deny or limit the right of private ownership are in general, communistic theories, and they may be called collectively communism.

Communism – denies or limits private and individual ownership and asserts common ownership of property.

Two forms:

- **Anarchism** – holds that all productive goods must be seized by force and given the permanent ownership of independent bands or companies of work men and all state authority is to be utterly destroyed.
- **Socialism** – holds that all productive goods should be owned by the state and to this end men must work not by the violent means to seizure and destruction but by political action and legislation.

Two chief forms

- **Democratic socialism** – or industrial – maybe defined as the system of political economy which makes all means of production common property, places it permanently in the possession of the democratic state, and leaves to the state that care of organizing collective production and the distribution of riches.
- **Agrarian socialism** – would not have the state own all means of production but only the land and the soil and would leave other productive goods available for private ownership.

iii. The acquiring and transferring of ownership – first of all by occupation of property which does not belong to anybody else and secondarily by receiving property by way of lawful transfer is the contract.

Acquiring private property by:

- **Occupation** – is meant the taking possession of something capable of being privately owned and which does not belong to another person.

Modes of acquiring ownership:

- **Finding** – of the articles entitles the finder to the appropriate and own them if the true owner cannot be discovered by an effort proportioned to the value of the articles.
- **Accession** – is an increase of property already owned and a valid title to the ownership of the newly added property.
- **Prescription** – is a title to the ownership based on the undisputed and uninterrupted possession of property which the holder honestly believes to be his own for a period of time fixed by law.

The conditions requisite for the validity of prescription

- **Fit goods** – the property must be such as can be lawfully acquired and owed by a private person.
- **Good faith** - the person holding the property must honestly think that it is his own during the whole time required for the prescription.
- **A title** – an apparently valid basis for the holder’s good faith.
- **Due time** – an uninterrupted term of years of undisputed possession.

Contract – is an agreement between two persons which be gets an obligation in one or both contactors.

A contract to be valid must be:

- **The matter apt** – One must not and cannot, contract to do what is physically or morally impossible or what is unlawful.
- **The persons fit** – the parties to the contract must be of suitable age and must have the right freely to dispose of the matter contracted for.
- **Consent** – that is the parties must agree fully, freely, truly, and mutually and must manifest his agreement by external sign.
- **Formal note** – a suitable document which follows the form contract required by civil law.

SOCIAL ETHICS

**CHAPTER I
THE FAMILY
ARTICLE 1. SOCIETY**

A). DEFINITION OF SOCIETY

A “*society*” is a “*stable moral union of a plurality of persons for the purpose of achieving a common end by the use of common means.*” It is a civilization of man’s nature. It is a stable union and more or less permanent group. It is a moral union. Society in general we mean the human race for humanity is a society permanently bonded by the common nature of its members.

“*Man*” is social by nature and not by free choice.

“*Human society*” is therefore a natural institution, an institution of God the author of human nature.

B). DIVISION OF SOCIETY

i. Natural or free— according as it is a requirement of human nature or the result of free agreement among men.

ii. Simple or composite—according as it is or is not joined in confederation with other societies. A “**confederation**” is a composite society and its purpose is not to absorb the minor societies which make it up but to protect them and keep them working harmoniously and according to order.

iii. Perfect or imperfect—according as it contains in itself all that its nature demands, both as to end and means to the end, and is self sufficient and independent. Civil society and the church are the perfect societies.

iv. Equal or unequal—according as authority in the society is vested in the entire social group or in one or more persons to whom the others are subjected.

C). SOCIAL AUTHORITY

“*Authority*” is the right and power of ordering others to act in a certain manner and of exacting obedience.

ARTICLE 2. MARRIAGE

A). DEFINITION OF MARRIAGE

The “*married state*” and of “*the act of marriage*” is the “*act of being married.*”

Married state constitutes “*conjugal society,*” the stable union entered into by man and a woman for the procreation and education of children and for mutual support and helpfulness.

The “*primary end*” of marriage is the generation and education of the children, for it is by these means that the human race is kept in existence and brought to the proper development of its mental and moral powers.

The “*secondary end*” of marriage is the mutual love and helpfulness that the married persons are to find in this state.

“Marriage” is meant to help men towards this great ultimate end. It is natural because rational nature inclines man towards it. It is a sacrament.

“Unity of marriage” is meant the stable union of one man and one woman. State opposed the unity is polygamy, or plurality of wives and polyandry or plurality of husbands.

“Indissolubility of marriage” means perpetuity. It is a property or attribute of marriage and thus belongs to marriage by natural necessity.

To say that the marriage is **“indissoluble”** is to say that that the marriage contract, once validly made cannot be broken but remains in effect until it is naturally dissolved by the death of one of the parties.



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EPISTEMOLOGY

PHILOSOPHY OF KNOWLEDGE

INTRODUCTION

Objective:

- **From optatamtotius**- to acquire a solid and coherent understanding about God, Man and the World.
- **General objective**- to acquire solid and coherent understanding about knowledge.
- **Specific objective**- the truth-value or validity of knowledge.

Etymological meaning:

- **Episteme**- knowledge, science
- **Logos**- study

Real meaning

- **Material Object**- human knowledge (subject- what)
- **Formal Object**- knowledge studied from the philosophical point of view (or knowledge in its ultimate causes and principles, studied using the light of natural reason).
- **Formal Object Quid**- truth-value/validity of human knowledge (formal object- why)
- **Formal Object Quo**- reasoning (how)

What is Epistemology?

- Is a branch of philosophy which deals with the validity of human knowledge through reasoning.
- The branch of knowledge studied from the philosophical point of view, or the science of knowledge in its ultimate causes and first principles, studied using the light of natural reason.
- Epistemology, or the theory of knowledge, is one of the cornerstones of analytic philosophy.
- This is not an ancient term and was popularized by James Frederick Ferrier, in his institute of Metaphysics published in 1854.

Other Names of Epistemology:

1. **Gnosiology**: Gnosis- knowledge and logos- study; it means science or study of knowledge
2. **Criteriology**: Kriterion (Gk) - standard, measure or test and logos- science; it means the science of the criteria or test of truth.
3. **Noetics**: a study of intellect. Nous/Nooes- mind/ intellect
4. **Critics**: a study of how truth discerned from falsity. Criteon/Critien- to judge/to discern
5. **Philosophy of Knowledge**- this is the title of Kenneth Gallagher's work published in 1964 and of Bruno Porcelloni's Italian Upos published in 1996.

6. **Defensive Metaphysics**- studies how to defend correct knowledge or true doctrine about human knowledge from the erroneous doctrine about human knowledge.

Correlation:

A. Philosophy

1. They all complement and supplement each other. When you encounter knowledge then you will know that it is a mental/ logical being after having studied about being.

B. Relation to other non-philosophical sciences

1. It provides principles and other sciences
2. It gives the “why” of things
3. It bears the primary Truth

C. Theology

1. It is a preparation for theology
2. The terminologies in theology are philosophical in content

D. Relevance (theological value)

1. As a preparation for theology
2. It gives better understanding of theology

Preliminaries:

a. Epistemology a branch of Metaphysics

- It is a metaphysical inquiry into truth and coextensive (wide range) with metaphysics. Why?

b. Epistemology has its foundation in General Metaphysics or Ontology

- Metaphysics is the foundation of knowledge since knowledge is not the foundation of being but rather being is the foundation of knowledge.

c. Presuppositions of Epistemology

- The presupposition of Epistemology includes certain knowledge of the principles of:
 1. Philosophical Psychology
 2. Formal Logic
 3. General Metaphysics

d. The method of epistemology

- Epistemology is both an inductive and deductive science.
- Epistemology is reasoning, and reasoning can either be inductive or deductive.

PART ONE: Systematic Epistemology

Introduction

Epistemology, or the body of knowledge, is concerned with the variety of questions about knowledge and related topics. Evaluating different views related to this query is no easy matter. This might naturally lead us to ask one of the most important and oldest epistemological questions “what is knowledge?” or “what is the extent of our knowledge?”

CHAPTER ONE

A. Knowledge in general

- Knowing always involves a knower.
- It involves a relationship between the knower and the known.
- The subject “knower” is always man. In fact, only man.
- As a knower, man does not a closed being, like a block of granite or piece of stone.
- Man must able to “open himself up” so to say to the world around him; he is able to transcend himself, to go “out of himself” and enter in to communication with other beings.

B. Three basic elements of knowledge

1. **The subject-** the knowing being
2. **The object-** that is something known; the knowable object (before it was known); the object known (after the interaction)
3. **The cognition-** the act of knowing

➤ **The capacity of man to receive countless forms in the universe:**

- When a man receives the form of the rock in the knowing process the change involves in this knowing is immaterial, not substantial- material. The rock that I know does not change its being and my flesh does not turn into stone when I think of it. The rock exists in me in an immaterial way.

➤ **Immateriality-** is the basis of our knowledge. It explains the immaterial reception of the intentional species (or form) into the knowing subject. The condition therefore, of both knowledge and knowability is a certain degree of immateriality.

➤ **What is this form?**

- There is something immaterial in every actual being (living or non-living) - this is the form.
- Form: could be substantial or immaterial

➤ **The principle of Hylemorphism:**

- Every corporeal substance (actual being) is a hylemorphic composite that is a composite of Primary Matter and a Substantial Form and is determined in many ways by accidental forms.
- It is the theory of matter (hyle) and form (morphe).
 - 1. Principle of Potentiality- primary matter
 - 2. Principle of Actuality- substantial form

➤ **Prime Matter** (primary matter): which is the common substrate of all bodies “has itself no determinateness, nothing to make it actual, nothing to make it this or that kind of

body, but waits for the coming of the actual determinant which will give its actuality as the “material secunda”- secondary matter. Prime matter is therefore, the subject of the determining element which gives it existence as a substance.

- **Secondary Matter**- is a finished body of a definite actual being in existence.
- Thus, **PRIME MATTER**- is defined as a passive and indeterminate substantial principle which is the subject of all substantial determinations and substantial changes, and it remains changeless in itself under such changes.
- **FORM**- on the other hand, is the more important of the two, is determining and definitive. It determines a prime matter to a substantial being- giving a definitive nature.
 - Form therefore, is what makes the essence to be what it is.
- **Substantial Form**-is defined as” an active and determining substantial principle which is the term (goal/end) of all substantial changes in the bodies, and constitutes each individual continuum (field/range) in its essential actuality.”
 - Without this substantial form, being would be no- thing (non-being).
- **Accidental form**- is that which affects an already actual being by conferring on it further modifications. It gives a substance certain secondary configurations, which can only affect something which already a substance.
 - Accidental form modifies the substance (secondary substance) which supports them.

➤ **Conclusion:**

Form alone is not enough to explain the actual being: existing men, cats or whales. There must be something else in things, something which limits them, which ties them down to this particular way of being and not any other, to this particular time and place, to this quantity. There must be a kind of principle of limitation- a principle which limits the form, restricts it in any way, making it individual, quantified and existing in a definite time and place. This principle is matter.

➤ **The Principle of Assimilation (absorption/incorporation)**

- Knowledge consists not only in the grasping of form, but with the identification of the faculties with the known form.
- The cognitive potency, being able to receive the form of the thing, acts and appropriates this latter to the point of making it its own. When it is informed by an object, it can be said that it acquires a being according to such an object: the sight that sees a color makes itself that color, in terms of an intentional identification with its object. In the act of knowing, the knower is the known, precisely because the former has assimilated the latter- made to the same- and appropriated it.

C. The Intentional Species: (form)

- The form in the cognitive power of the knowing subject is called the intentional species. This species is an actuation of our cognitive power. The species is not that which we know but is rather that by which we know the thing that really exists. It is

in here that knowledge is produced, thanks to the actuation of the intentional species in our cognitive power. As an intentional form it is an instrument of knowledge.

- **H. Renard** explains “The faculty of knowledge in man, whether intellect or sense, is primarily a passive and determinate potency. It must somehow be actuated, moved from potency to act, by the object since the object is the real cause of knowledge.
- **Principle:** “Whatever is received is received according to the nature of the receiver”.
 - It means that the subject must somehow be immaterial in order to know. The species, being received in the knower must be free from matter according to the degree of immateriality of the subject.

D. “Ens”: is that which first grasped of the intellect:

- The object of the will (volition) is good.....
- The object of the intellect is “ens”-being
- It is because the first thing that falls under the grasp of the intelligence is being.
- Starting with the first illumination of our experience, we progress in our knowledge of being.

E. Definition of Knowledge:

- **Human knowledge-** a descriptive definition of H. Renard) is an immanent (within) operation enacted through the operative potency which has been actuated by a representative species of the object, thus enabling the knowing subject by its operation to become intentionally united with the subject.

F. Structure of knowledge:

A. Stages of knowledge in General

1. **Presentation-** the object is being presented by the sense to the intellect.
2. **Understanding-** proper of the intellect.
3. **Judgment-** comparing of objects.

B. Two main source of knowledge:

1. **Experience** – knowledge of an object is material, individual and concrete through the senses.
2. **Intellection-** knowledge of an object as immaterial, universal and abstract through our intellect.
Sense perception (external senses)
Experience (sense knowledge)

- **Sources of knowledge:** Consciuousness
(Internal senses)Intellection (intellectual knowledge) - Simple Apprehension, Judgment, inference and etc....

- **Knowledge is formally in the mind but fundamentally in reality.**

CHAPTER TWO:

Sense knowledge

- a. The process of knowledge; he has various external and internal senses. But being a rational animal (a definition of his metaphysical essence) he not merely senses, and imagines but also has the capacity to abstract, form judgment, reason and reflect upon himself and his own action (self-Introspection).
 - **The object of the senses-** the sensible
 - **The object of the intellect-** the intelligible (being)

b. The birth of idea:

“We form ideas into our minds only after having perceived things....”

Descriptive account of the process of knowledge....From sensitive knowledge to intellectual knowledge

1. The human person (a hylemorphic composite of body and soul) endowed with the operative faculties of the intellect and will, is affected in his various sense organs by extra-mental bodies (things) and perceives through the power of his external senses (and unified by the central sense) the extra-mental bodies and their corresponding sensible determinations.
2. He then forms, by his internal senses, sensible representations (i.e., phantasm or images) of these bodies with their qualities, operations, etc.
3. Finally, by his intellectual power, he grasps in and through these sensible representations the essence or quiddity of the extra-mental things and their corresponding qualities, operations, etc., expressing these essences by way of wholly immaterial, universal representations called ideas or concepts.

c. Clarification of some terms:

1. **Sense-** is a specialized function by virtue of which an animal organism is receptive and responsive to a particular class of physical stimuli, resulting in knowledge.
2. **Sensation-** is a conscious experience aroused by the stimulation of an organ sense.
3. **Perception-** is the cognizing of the object which produces the sensation.

➤ The External Senses:

- All man’s knowledge begins with sense knowledge gotten initially by means of the external senses. Why external? Not because their receptory organs are close to the external surface of the body but rather because these senses directly reach extra-mental reality (being/things).
- **External Senses** – is a faculty whose exercise gives awareness of extended and qualified objects existent outside our cognition. (general definition by J. Owens)
-External senses bring us into immediate contact with what is external to our cognition.

- -Through these external senses we experience/feel the external sensation that makes us aware of something that has existence in reality, in contradistinction to something that exists merely in our cognition/mind.
- **Internal Senses-** a power by which we experience the quality of a material object stimulating a receptor organ.

The role of sensation on external senses:

SENSE	SENSATION	ORGAN RECEPTORS	STIMULUS
1.Sight (Visual sense)	Vision	Rods and cones	Light waves
2.Hearing (Auditory sense)	Audition	Organ of corti	Sound waves
3.Smell (Olfactory)	Olfaction	Olfactory buds/epithelium	Odors: classification...fragrant, fruity, resinous, spicy, putrid, and burned.
4. Taste (Gustatory)	Gustation	Taste buds	Taste qualities
5.Skin/tactile senses (Somesthetic sense)	Touch, temperature, pleasure, pressure	Nerve endings found in the dermis	Any friction, or pressure from the outside
6.Kinesthetia (Kinesthetic sense)	Mechanical position or movement of the body	Muscles, tendons and joints	Mechanical energy from proper receptors
7.Vestibular senses (Equilibratory sense)	Bodily balance and equilibrium	Cochlea	Movement of the head

- **Two superior external senses-** sight and hearing: because of their proximity to reason and they are more cognitional in character than the other external senses.
- **Normal senses-** give us true and certain knowledge.
- **Defective senses-** cannot give us true and certain knowledge.

The Five Senses:

- **Sight-** is the external sense which responds to the stimuli of light.
- Hearing (audition)- in the external sense by means which sounds are known.
- **Smell** (olfaction)- is an external sense by which the odorous properties of bodies are known by means of the stimulation of receptors responsive to various chemical substances in gaseous form suspended in the air or to small particles likewise suspended in the air or gas which manage to reach these receptors.
- **Taste** (gestation)- is an external sense by which certain qualities of soluble substances, such as flavor, savor, are made known through contact with taste buds located mainly in the papillae of the tongue.
- **Touch** – is a generic name for several more or less distinct species of senses involving contact between a sentient body and an object.

The Somesthetic Senses (skin senses)

1. **The Sense of Pressure-** the stimulus is anything which, upon contact, alters the even surface of the skin. Hair follicles and other nerve endings serve as receptors of touch and pressure.
2. **The Sense of Pain-** the stimulus is some object which injures nerve tissue. The pain receptors are the free nerve endings.
3. **The Temperature Sense-** investigators associate the sensation of cold with the Krause bulbs and that of warmth with the end organs of Ruffini or from the stimulus source in the blood vessels.
4. **The Static Sense-** it is an intraorganic sense, the end organ of which lies in the internal ear and is stimulated by the pull of gravity and by the head movement.
5. **The Kinesthetic sense-** it mediates sensations of the position and of the active and passive movement of the bodily members.

The object of the senses: (The object of the external sense is called the external sensible)

Sense- is an organic cognitive power, operating by means of a sense organ, which enables the sentient being to directly perceive and know a certain kind of corporeal object.

Sensible- is that object which in any way can be apprehended by the sense.

➤ **Three main ways of getting Ideas from external objects**

1. **By direct Experience-** sense perception, reason, intuition.
2. **By observation-** observing other's experiences
3. **By report-** written or oral.

Special sources of knowledge (specific source):

1. **Tradition/custom-** something that is transmitted from one generation to the next.
- Unreliable source of knowledge.

2. **Authority-** expertise of the authority... specialization.

3. **Reason-** discursive processes of gaining knowledge.

4. **Intuition-** direct and immediate knowledge of something. Normally we don't have this knowledge because ours is discursive knowledge. This is valid only in the mystical knowledge/experience.

5. **Sense perception-** internal: sense memory, estimative sense, balance and external sensation: senses.

Hindrances of/to knowledge:

1. **Prejudices/bias-** a hostile or unfavorable opinion formed before without just ground.
2. **Susceptibility to propaganda-** refers to deliberate and systematic (widespread) indoctrination meant to influence or control opinion.

3. **Blind appeal to authority**- a person who has a specialized knowledge on something.
 - **Authoritarianism**- the acceptance of authority without critical judgment or reason.
4. **Impulse and habit:**

Habit- a quality in a person resulted from repeated action (second nature).

Impulse- a sudden reaction to external stimulus.
5. **Fallacies** (false arguments)- arguments which seems to be true but in reality it is false; hence, a hindrance to true and certain knowledge.

The internal Sense:

- Internal experience reveals that we do not just possess external sense, that respond to their proper sense objects, but we have internal sense powers as well.
- The internal senses are internal because they have no external organs receptive of direct impressions from extra- mental reality but instead their data from the external senses by means of their receptive organs.

Internal sense:

1. **Common Sense** (sensuscommunis) or **central sense**

Other names: synthetic sense, unifying sense but central is referred to distinguish it from the common street understanding of the common sense.

Common sense (General understanding) - common agreement of mankind upon a certain issue or issues. It could also mean a sound and practical judgment, or a sort of a good judgment. (By classical philosophical psychology).

Central sense- to avoid the equivocation; it refers to the internal sense in particular. (Modern cognitive Psychology)

Definition: common sense is the internal sense power that consciously perceives, distinguishes and synthesizes the objects and operations of the presently active external senses.

- It is the power by which we know that we are actually sensing.
- It is that by which we unify and combine our acts of external sensation into one experience and compare and contrast these sensations and their objects among themselves.
- It is a power which connects and correlates the objects that differs among them, joining them in a physical unity which corresponds to the physical unity that things have in nature.

The Gestalt psychology gives the empirical evidence of these opinions:

Objective and subjective phase:

1. **Objective phase-** when the external senses react to the stimuli, the central sense perceives and distinguishes between the various sensible qualities presented and combines them and refers them to a single object whence originate the said stimuli.

The individual external senses give us only their proper objects- (sight- color, smell- odor). The various external senses cannot of themselves combine or integrate into unified whole objects the various sense impressions that they receive for each external sense organ can only receive its particular kind of sense impression.

2. **Subjective phase-** it functions as sense awareness or sensory consciousness, By means of the central sense, man and the higher animals become aware of the acts of sensation present in the various external senses ,such as the act of hearing, seeing , smelling, etc. By means of the central sense, one also becomes aware of the differences between the acts of sensation, so that man and the higher animals are sensorily aware, that the act of seeing is not the act of hearing, and the act of smelling is not the act of touching, and so forth.

- **Percept-** (the stimuli of the external senses organized and synthesized into a perceptual whole by the central sense is our percept). It is the sensory representation of the object as it appears to the activated external senses and in the internal central sense.

-It is called in the Scholastic terminology as the impressed species of the sensible order.

- (according to Reith) it can be called a “representation” of the external object...that is, it makes present to the knower what is present in the object.”

- The impressed species is the same form as that in the physical world- the same color, shape, hardness or heat- but differing in its immaterial mode of existence. The impressed species, however, is not formal knowledge of the thing, but a principle for acquiring the thing which it represents. It is called a “virtual likeness.”

2. Imagination

- Is the internal sense power or potency which is capable of forming and retaining images (or phantasms) of things we have seen before even in the absence of the things in reality that once actuated our external sense organs.

Types of Imagination

1. **Visual Imagination-** the power to recall how a person, thing looks like.
2. **Auditory Imagination-** the power to recall various sounds (like Beethoven’s music running in our head)
3. **Touch Image-** the power to imagine how things felt.
4. **Gustatory Image-** taste
5. **Olfactory Image-** smell
6. **Creative or constructive Imagination-** the power to combine into one image the various sense impressions which were not actually perceived together, thus creating in one’s mind an imaginary being

In one's mind an imaginary being.

Percept vs. Image:

1. **Our Percept**- impressed species of sense knowing; are vivid and strong and cannot be changed by the power of our will.
2. **Our Image/Phantasm**- expressed species of sense knowing: pale and weak and can be modified to suit our fancy (creative and constructive imagination)

3. Memory:

-Memory goes further in imagination in that it puts our image of a thing in a definite past experience

Memory- is the internal sense faculty or power that enables the sentient going to recall past things and conscious states and to recognize them as having been present in the past experiences.

Differences between imagination and memory:

1. The freedom of imagination as to the number and variety of its acts, the limited character of our recollections
2. The causal and variable order of the former states, the serial fixity and the regularity of the latter.
3. The isolated nature of imaginary events, the solidarity or relatedness of remembered occurrences.
4. The peculiar reference to our own actual experience involved I in the act of identification or recognition, which forms part of the recollection but is absent from the creations of fancy.

4. Estimative (in animals and cogitative in man)

(Cogitative- capacity to know/Estimative- capable of estimating)

Estimative internal sense (instinct)- is an internal sense's cognitive power which enables the sentient (conscious) being to provide for its physical well being by judging the harm or benefit to be found in objects of the sensory order.

- The faculty's goal is the preservation of the sentient being's existence.
- The cogitative is different from the estimative that man can regulate and direct his instinct through the power of reason, while animals cannot.
- Man has sense power which corresponds to the estimative sense in irrational animals. But because these sensory powers operate in conjunction with, and in subordination to, reason, and this power cannot be identical with that of irrational animals.

Heraclitus:

- Heraclitus of Ephesus (540-c. 480 B.C.) was the first thinker to delve into the nature of change and becoming into the world. He is known as philosopher of change for what exist for him is not being but becoming change is the only reality. This is the result of his

over reliance on sense knowledge and his serious undermining of the proper role of the intellectual knowledge in the knowledge of reality.

Parmenides:

- Is considered to be the first metaphysician, for it was he who first place of being philosophy's center stage. A decided intellectualist and despiser of intellectual knowledge, Parmenides discovered that between being and non-being there existed their radical distinction: being is and non-being is not; being is thinkable and non-being cannot be thought of. He affirms that being is true object of the intellect, Parmenides went to excess, holding that this being is the only reality, thus denying all multiplicity in the world.

The Sophists:

- The term sophist means simply "wiseman", "possessor of wisdom," but it later came to have a negative, derogative connotation: Sophist is said to those who make use of reason captiously in order to cry to weaken and hide the truth and others in order to attempt to strengthen false reasoning giving it the appearance the truth."

Gorgias:

- Rejected the anthropocentric relativism of Protagoras for an even more radically skeptical and nihilist view of reality, negating the existence of being as well as the correspondence between being and thought.

Three fundamental:

1. Nothing exists
2. Anything existed
3. Can be known

Critique of Sophistic Relativist:

1. Relativism is self-contradictory

- a. Relativism itself must change.
- b. It may cease to be true; it may have long since ceased to be true; certainly someday it will cease to be true.

2. Relativism conflicts with reason

- a. Reasoning becomes impossible if relativism is admitted.
- b. For reasoning depends on constant and unchanging value of ideas, of mental terms.
- c. There are truths which the minds recognizes and expresses in judgments that are absolute necessary, unchanging.

3. Relativism rests upon unsound arguments

- a. Relativist aver that such a judgments as this is a hot day is true for the speaker at the moment it is uttered, but is not true for him very long for day grows cooler; nor it is true for all men, for some men live in cold regions.

Plato

The things in the world that our senses behold, Plato teaches, are copies or replicas of their exemplars, the ideas, which are eternal, immutable, and absolute. The world of ideas, and not the world that we see around us by means of the senses, constitutes the true world. Our senses can only give us opinion (doxa), whereas our intellect, contemplating the ideas, gives us true knowledge or science.

The theory of ideas and forms:

Plato's philosophy is centered around and dominated by his doctrine of ideas and forms, which may be summed up in the following principle: The specific object of the human knowledge is the real world of ideas, of which the world of the senses is but the shadow or the copy. Real being, according to our philosopher, is not to be found in the particular sensible objects that make up what we call nature, but rather in the universal essences which the objects, not of sense, but the conceptions of the intellect.

Knowledge as remembrance:

Plato believes that knowledge is basically reminiscence. He teaches that the soul, going back many reincarnations ago, at one point beheld the ideas in the world of the forms. But because of some sin or crime done in a previous life the soul was punish by being trapped in the prison of the body where the knowledge of the ideas became dormant. The souls recalls this knowledge when it encounters material things, which are faint replicas of the unchanging world of the ideas.

Degrees of knowledge:

There are two grades of sense knowledge, namely: **eikasia**, and **pistis**, and two grades of intellectual knowledge: **dianoia**, and **noesis**. **Eikasia** consists in the apprehension of images in the world which our senses behold for us. **Pistis** consists in the perception of sensible things, accompanied by a faith in the reality of the objects apprehended by the senses. In **dianoia** we have knowledge of mathematical entities by means of reason. In **noesis** we have a direct and intuitive knowledge of the ideas.

Aristotle

Maintained the epistemological position of moderate realism, their "reality" stopping there, while the things that these ideas represent are individual and concrete reality. Human knowledge is not essentially anamnesis but rather result of the harmonious interworking of the senses and the intellect in their grasping of their mental reality.

CHAPTER THREE

INTELLECTUAL KNOWLEDGE

Nature of the intellect

Man has a power of knowing that surpasses sense knowing. In the invention of language, we find that man knows the meaning of signs as signs and of relationship as relationship. But this requires the ability to abstract and to grasp the universal, something beyond the capacity of our sense powers, which are limited to the concrete and individual. Man is endowed with suprasensible potency: the *intellect*.

When we call the intellectual ‘suprasensible’ we mean that it is strictly immaterial and inorganic. By ‘immaterial’ here is meant an intrinsic independence of matter in operation and existence. An operation which is immaterial in this sense is not performed by the body or any of its organs, but proceeds only from a spiritual principle.

Four Arguments proving the immateriality of the intellect:

1. **The immateriality of the object-** If the intellect knows the immaterial, the intellect is immaterial; but the intellect knows the immaterial; therefore the intellect is immaterial.
2. **Our ability to self-reflect-** “The immateriality of the intellect follows from its self-reflection.” Reflection may be *proper or improper*. Improper reflection is meant that a subject knows the acts of one cognitive potency by means of another. In this way the central sense reflects upon the acts of the external sense. Proper reflection, if a cognitive potency is formally conscious of its own acts and itself.
3. **Our capacity to know all bodies-** “The immateriality of the intellect follows from its extension to all bodies.”
4. **Our capacity to judge-** “No man is a stone.”

The Concept

The idea or concept is a mental sign whereby we grasp a certain essence. Concepts signify the essences of things; they signify *what things are*. Concepts or ideas are completely different from individual corporeal things. Ideas or concepts are universal while things are individual. It is a mental representation of a thing.

Ideogenesis (Birth of the Idea)

Sense image => Simple apprehension => intellectual abstraction => idea/concept

1. **Sense image** – it is a direct and perfect representation of the material feature of a thing.
2. **Simple apprehension** – is the act of the mind by which we grasp the essence, nature or quiddity of a thing.
3. **Intellectual Abstraction-** the mind abstracts from, or ignores the accidental, individuating, differentiating characteristics or qualities of a thing and focuses only on that which is essential and common to the members of a class or group.
4. **Idea/concept/notion** – it is the intellectual image or representation of the thing.

Knowledge of things by means of the Intelligible Species:

It is important for us to know that the intelligible species is not that which we understand but that by *means of which we understand*. It is the form by which the intellect understands things. What is known in the first instance is the object (the thing) itself in reality. An intelligible species is simply an instrument of knowledge, not the object which we know in the first instance.

The return to Experience

Our intellect abstracts the intelligible species from experience, insofar as it considers the nature of things in a universal way; and yet it comprehends them in experience, since it cannot understand the things from where it abstracts the species, without turning to experience.

David Hume

“An Enquiry Concerning Human Understanding”

SECTION II: “ORIGIN OF IDEAS”

- All impressions that is, all sensations, either outward or inward, are strong and vivid: the limits between them are more exactly determined: nor is it easy to fall into any error or mistake with regard to them. When we entertain, therefore, any doubt that a philosophical term is employed without any meaning or idea, we need but enquire, from what impression is that supposed idea derived. And if it be impossible to assign any, this will serve to confirm our doubt. By bringing ideas into so clear a light we may reasonably hope to remove all dispute, which may arise, concerning their nature and reality.

SECTION IV:

“SCEPTICAL DOUBTS CONCERNING THE OPERATIONS OF UNDERSTANDING”

- All reasoning concerning matter of fact seem to be founded on the relation of Cause and Effect. By means of that relation alone we can go beyond the evidence of our memory and senses. A man finding a watch or any other machine in a desert island, would conclude that there had once been men in that island. All our reasoning concerning fact are of the same nature. And here it is constantly supposed that there is a connection between the present fact and that which is inferred from it.
- This proposition that causes and effects are discoverable, not by reason but by experience, will readily be admitted with regard to such objects, as we remember to have once been altogether unknown to us; since we must be conscious of the utter inability, which we then lay under, of foretelling what would arise from them.
- All reasoning may be divided into two kinds, namely, demonstrative reasoning, or that concerning relations of ideas, and moral reasoning, or that concerning matter of fact and existence.

SECTION V: SCEPTICAL SOLUTION OF THESE DOUBTS”

- Principle is Custom or Habit. For wherever the repetition of any particular act or operation produces a propensity to renew the same act or operation, without being impelled by any reasoning or process of the understanding, we always say, that this tendency is the effect of Custom. By employing that word, we pretend not to have given the ultimate reason of such a propensity. We only point out a principle of human nature, which is universally acknowledged, and which is well known by its effects. Perhaps we can push our enquiries no farther, or pretend to give the cause of this cause; but must rest contented with it as the ultimate principle, which we can assign, of all our conclusions from experience.

CHAPTER FOUR

CONSCIOUSNESS

Consciousness- is awareness inherent in every act of sense and intellectual knowledge. It is the state of the mind that we find ourselves awake. Consciousness is always the consciousness of something.

Division of Consciousness

1. Sense-consciousness- refers to the objective phase of the common sense (central sense).

- Being aware of object implies two elements
 1. The act of particular external senses
 2. The knowledge of the act itself.

2. Intellectual consciousness

-refers to awareness of one's spiritual acts. It is the reflection of what you have done because man has the will

Will- good

Intellect- knowledge/being

Mind- truth

Senses- being/ external

a. Spontaneous- an implied interior experience

b. Reflexive- the mind bends back upon itself

- I know that I know
- Consciousness of the "I"

Truth- is the conformity of the mind in reality. What is in your mind conforms in reality

Three Essential Elements

1. The judging mind
2. The judgment of the mind
3. The objective thing being judged

Types of Truth

1. **Ontological truth**- (transcendental truth)

-Is the conformity of the things to the divine mind.

2. **Logical truth-** (conceptual truth)- Epistemological truth

-is the conformity of mind with things in reality.

Mind + reality= Truth

Judgment is a second operation of the mind.

3. **Moral truth-** (truth of speech or veracity)

- Conformity between speech and thought

Speech + thought= Truth

Properties of Truth

1. The truth is knowable by man- human has a capacity to grasp the nature of things.
2. The truth is one, because it cannot be contradictory. It is not relative
3. The truth is indivisible- there is no something as a half truth
- There is no degree of truth- It must be 100% truth.
4. The truth is immutable- truth does not change now and forever.
5. The truth is absolute- truth is objective and not relative.

CHAPTER IV

ULTIMATE CRITERION OF TRUTH

(Standard, measure or means for judging)

Types of criteria

1. **Internal criterion-** It belongs to the constitution of the subject itself.
2. **External criterion-** is not part or the make up the constitution of the thing being judged but rather external to it to.

Forms of criteria

1. **Subjective criterion-** pertains to the knowing subject rather than extended object.
2. **Objective criteria-** pertain to the object being judged.
3. **Proximate criterion-** utilize here and now for manifesting truth.
4. **Remote criterion-** means, this could be proximate criterion which known here and now, but can be utilize for our criterion later.
5. **Ultimate and Supreme criterion-** the summit of all criteria and it is the test and the standard of all truth.
- Supreme motive for certitude.
- Objective evidence

Evidence- to see from reality

- To see out of reality

- A quality in the object which makes it clear and manifest to the subject.

Objective evidence- refers to the intelligibility/understandability of the thing manifested to the mind. It refers to the thing that is clearly known.

Classification and Types of Evidence

1. **Immediate Evidence** - there is no reasoning required to see the truth of the judgment.

- Immediately you see it

2. **Mediate evidence** - when our judgment is not quite evident

- This is when the reasoning needs to be employed in order to establish it.

3. **Intrinsic evidence** - when the reason for assent is in the reality about which the judgment is made either immediately or mediately. The evidence is in the object itself.

4. **Extrinsic evidence** - when the ground for our assent to believe lies not in the interpreted reality itself but in some testimony/authority which is considered to vouch sufficiently for the truth of the judgment.

Supreme and Ultimate Evidence of Truth

- Intrinsic, immediate, objective evidence

CHAPTER FIVE

States of the mind in confrontation with the truth

1. **Ignorance-** absence of knowledge in a subject capable of possessing it.

Types of ignorance

a. **Privative ignorance-** lack of knowledge which one ought to have or reasonably to have a privation.

b. **Negative ignorance-** lack of knowledge in one which is not expected to possess it.

MORAL PHILOSOPHY

1. **Invincible ignorance-** the ignorance cannot be overcome because the requisite knowledge cannot be acquired.

Vincible ignorance- can be overcome by the acquisition of knowledge.

Causes:

1. Lack of the attention and concentration
2. Bad or insufficient study habits
3. Laziness
4. Bad and ineffective teachers
5. Lack of sufficient reflection

2. **Doubt** – uncertainty

- A state of the mind within the intellect between affirming and denying a given proposition without being attracted to one or more attractions.

Classification

1. **Positive doubt** – occurs when intellect is in doubt by reason of apparently equal arguments offered to it for judgment.

2. **Negative doubt** – when there appear to be no good arguments or reasons offered to it for deciding in favor of one or the other.

3. **Speculative doubt** – refers to the doubt concerning the truth or falsity of a particular proposition or enunciation.

4. **Practical doubt** – refers to the state of mind which asks whether one should or should not act on a particular way.

5. **Prudent doubt** – could either be speculative or practical

– Judgment is rooted upon sincere and honest reason.

6. **Imprudent doubt** – could either be speculative and prudent doubt.

– It is a doubt insincerely entertained.

Causes of Doubt:

1. The obscurity of the subject matter being studied.

2. The difficulty and profundity of the subject matter being studied.

3. The many conflicting views of the author and the thinker on certain subject matters.

4. Lack of reflection and attention.

3. Opinion - is a state of the mind when one postulates a judgment without certainty.

- Probable judgment or judgment of authority.

4. Certainty - is the firm and unwavering assent of the mind to some knowable truth without any fear of error.

Emotional certitude - is the feeling of conviction that sweeps over a man and grips him powerfully within the assents to what may or may not be the truth.

Division of certitude

1. **Subjective certitude**- is a state of the mind with reference to the truth in which belongs to the thinking subject.

2. **Objective certitude**- is the very truth to which the mind assents.

3. **Metaphysical certitude**- it refers to the unwavering assent of the mind to what things necessary are in their essences or natures.

4. **Physical certitude**- refers to the unwavering assent of the mind to what expresses the order of the nature and the consistency of their physical natural laws.

5. **Moral certitude**- consists of the unwavering assent of the mind to what expresses the normal mood of human conduct.

- Conditional certitude based on moral laws.

Error- it is judging false as true, true judges to the false or vice versa- non-conformity.



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PHILOSOPHY OF MAN

PHILOSOPHY OF MAN/PHILOSOPHICAL PSYCHOLOGY

Philosophy –etymologically, Greek, *philein* meaning (love) or (friendship) and *Sophia* meaning (wisdom). Literally, philosophy means love of wisdom.

Real meaning- **Philosophy is a science**. A science is a body of evidenced truth or knowledge which is arranged systematically and is expressed with precision and completeness. Philosophy like science investigates and presents evidence that is systematically-arranged and complete body of knowledge or truth. It investigates not superficially or cursory but critically, deeply, and impartially.

Psychology– it is made up of two terms, psyche meaning soul, and logos which mean science. Thus, nominally defined, it is the science of the soul. It means the science which studies the human personality, the nature of man and everything related to this specific nature.

Philosophical Psychology– is the area of study where psychology and philosophy intersect, focusing on metaphysical and speculative problems in the study of mental processes. It studies man himself, not having recourse to laboratory equipment and experimentation but by appealing to common experience.

Philosophy of Psychology– is also a science because it is a body of systematized knowledge, but since the modern interpretation of scientific as was said previously, is something experimental or has the nature of laboratory research; it has been deemed necessary to use the word philosophical.

The Meeting Point of Two Different Sciences: Philosophy and Psychology.

Philosophy and psychology are two distinct disciplines. They are distinct from each other yet at the same time share the same interest. The meeting point of these two disciplines lies in the interest of MAN himself. They have MAN as their common ground.

Two Ways to Study Man:

A.Philosophical Method: this method is primarily observational, makes use of public experiences or what is common to all human beings. Public experience refers to basic human behavior found in all men originating from basic urges and fundamental interests. Ex. If a person's pride is hurt, a person would react. If a person's interest is threatened, the immediate response is to be defensive.

B.Scientific Method: this method is primarily investigative, makes use of controlled behavior. Controlled experience is required through the use of scientific equipment designed to facilitate and render exact analyses of human behavior which cannot be secured through the use of unaided human powers.

Importance of Studying Philosophical Psychology.

There is nothing more interesting in the world than to study a human being.

Nothing is more fascinating than the intricate operation of human mind and understands its mystery.

Whatever we say or feel has a psychological effect on other people.

- **Importance of Studying Psychology.**

- It tells a man what he is, what makes him a man and not an animal.
- It tells him of the power that he possesses which if develop will perfect him.
- It paves the way for better relationships among men, because if a man fully understands himself, it will not be hard for him to understand other people.
- It shows man where he came from and where he is going.

Importance of Studying Philosophy.

- Philosophy enables us to understand ourselves better;
- Philosophy helps us understand others, our fellowmen;
- Philosophy helps us understand other's way of thinking;
- Philosophy helps us understand the world and our place and role on it;
- Philosophy helps us understand the significance, meaning, value, and finality of human life, and;
- Philosophy helps us know and understand God in His nature, essence, activities and attributes.

The Concept of Man and his Nature.

A good number of dead serious philosophers, psychologists, sociologists, and anthropologists, and theologians have written a lot on this subject in encyclopedic depth and scope. However, it seems that nobody is as yet satisfied with what had been said about man. Indeed, it is really true to say that man is a mystery to himself and much more, to others.

Basically, **man is a being, a creature**, whose destiny is to live in two worlds, that is, the Spiritual world and Physical world or material world. **Man** is destined to live in the spiritual world because he is summoned by God to live with him in his kingdom; and a man is destined to live in the in the physical world since he is part of the world since he is part of world, that is plants, animals, etc.

If man is destined to live in a spiritual world and a material world, then certainly, man is the only creature who is the recipient of a substantial unity of a material body and spiritual soul. This is not however simple as it material as it may seem.

The Meaning of Human Nature.

The meaning of "**human**" It refers to anything which is exclusively pertinent to man. The term "**nature**" however simple as it may seem. Nature is derived from the Latin word "**Natus**" which means "**born**" of "**Natura**" which means "**to be born**" or "**being born**". In this light the general definition of nature is that, it is the ultimate principle of operation of a reality. Applied to man, human nature would refer to anything exclusively human which man intrinsically possesses right at his birth. Human nature is characterized as universal and static. Universal because it is absolutely present to all those who are born humans; it is static because it remains as it is in every man from birth to death. In effect, human nature is one and is elusive of change. We have to take note that human nature does not change, only accidents change.

Greek Philosophers

The **Greek philosophers** understand man I the context of the world. They assign man's place in the cosmos as the totality of all entities. This finds justification in the idea attributed to man as a microcosm. As a microcosm, man is himself a world, a miniaturized world. For the Greeks, the stuff that constitutes the world is also that same stuff that constitutes man.

A. Thales– this man considered water as the world – stuff. His arguments finds truth in the somatic level of human nature since it is a scientific knowledge that the human brain contains 80% water and the human body 70%.

B. Anaximenes– he contends that air is the world –stuff. Thus, he also argued that air is the principle of life. In fact, he says that the soul is composed of air.

C. Heraclitus– he maintained that everything is in constant change. In this consciousness of change, he believed that fire makes the world – stuff. If the world is fire, man, too has fire in him in the form of heat.

D. Anaximander – for him man is the being that has evolved from animals of another species which are lower than his.

E. Pythagoras– he viewed man as having a soul that is immortal, divine, and is subjected to metempsychosis or the passing of the soul at death into another body either human or animal. As immortal and divine, he viewed, that the soul has fallen and is incarcerated in the body until it gets purified and finally assumes reunification with the divine. This reunification is possible only through constant reincarnation.

F. Protagoras – he represents the Sophists. He once said that “man is the measure of all things, of all things that are they are, and of things, that are not that they are not”. As the measure of all things, man for Protagoras is the ultimate criterion of truth. Hence, man is the absolute possessor of truth.

G. Socrates– for him, man is being that thinks and wills. He seems to put more emphasis on the attitudinal level of human nature since he gives more value to the human soul rather than the body. He maintained that the human soul should be nurtured properly through its acquisition of knowledge, wisdom, and virtue. Added to this, man should discover truth, truth about good life that man can act correctly. He insists that all sorts of evil or all kinds of evil acts are circumstantial. He adheres to the idea that man does evil only accidentally due to ignorance.

H. Plato – for him the nature of man is seen in the metaphysical dichotomy between body and soul. These two entities in man have distinctive qualities which are contradictory to each other. The body is material; it cannot live and move apart from the soul; it is mutable and destructible. On the contrary, the soul is immaterial; it can exist apart from the body; it is immutable and indestructible.

The soul has three parts: rational, appetitive, and spiritual. The rational part is located in the head, specifically in the brain; the appetitive part in the abdomen; and the spiritual part, in the chest. It is the appetitive part of the soul that drives man to experience thirst, hunger, and other physical wants. The spiritual part of the soul that makes man asserts and experience abomination and anger. The rational part of the soul that enables man to think, to reflect, to draw conclusions, and to analyze. For Plato, the rational is the most important and the highest. It is the rational part that specifically distinguishes man from the brutes. In accentuating the superiority of the rational part of the soul, Plato declare that the appetitive and spiritual parts are subjective to death; they are mortals. Only the rational part of the soul is immortal. This literally gives birth to the conception that idea is eternal and immortal since it is rooted in reason.

I. Aristotle – for him man is a rational animal. Unlike his master, however, he maintains that there is no dichotomy between man’s body and soul. Body and soul are in a state of unity. In this unity, the soul acts as the perfect or full realization of the body while the body is a material entity which has a potentiality for life. Per se the body has no life. It can only possess life when it is united with the soul. In this regard, Aristotle speaks of man as a single essence composed of

body and soul. Man's body = matter and man's soul = form. That is why he speaks of soul as the body's perfect realization because form for him is the perfect realization of matter.

Soul is the principle of life; it causes the body to live. The body is matter to the soul and the soul form to the body. Body and soul, therefore, are inseparable. They constitute man as a whole. If the soul, however, is the principle of life, the problem is that not all bodies are human bodies. This led Aristotle to make his concept of the kinds of soul. For him, there three kinds of soul: vegetative soul is the lowest type which is found in all living things. Plants, specifically, possess this type of soul. Sensitive soul exists in animals. And rational soul exists only in man. That is why the rational soul is considered by Aristotle as the highest type of soul because it has the power to unite itself with the lower parts, the vegetative and sensitive.

J. Stoics— these thinkers belong to a group of philosophers who studied under **Zeno**, the founder of **Stoa**. Because they studies under Zeno's Stoa, they are called Stoics. They are commonly labeled as "the indifferent ones". Stoics teach resignation and determinism. From these they draw their view of human nature.

The **stoics** teach that the soul is matter and that it has seven parts. These parts are the five senses, the power of speech and the power of reproduction. For them, speech is tantamount to reasoning so that it is considered as the ruling part of the soul. Because soul is matter, it has end in the fiery worlds; the soul is determined for destruction; it is bound to resign to its fatal ruin.

A **virtuous man** for the Stoics always strives to possess peace of mind. Peace of mid is attainable through contentment; contentment of the here and now. Therefore, contentment is part of man's conformity with nature, it is indeed resignation. Man can attain peace of mind by viewing things in their proper perspective. This is to say that man should be practical enough to consider the fact that there are things that are under his control (e.g. emotions, passions) and that there are things that are beyond his control (e.g. existence of evil, pain, suffering, etc.)

MEDIEVAL PERIOD

St. Augustine – for him, man is part of the world created by God. ***God created man in a mortal body with an immortal soul and gave man free will.*** To have free will is, for Augustine, man's assumption of his nature. And it is in this nature where the fact of evil is possible. Evil comes into the world not by because it is part of God's creation, but because of man's free will. God created man good, but the good in man ceases to be good when man turns himself away from God. Evil for Augustine is the mere absence of good. Therefore, when man does evil because of free will, man lacks goodness, and man does an about face from God. In contrast to this, man's action of turning toward God out of free will makes him stick with the good.

Man is responsible for the existence of evil, not God, for God cannot will it; He is absolute Goodness, says Augustine. It is, therefore, man's nature, his free will, that makes man imperfect. But Augustine contends that man is capable of reaching perfection only if man keeps himself good.

Through evil, man is lost from God; man sins. And man's redemption is a must. But man can only be saved by God not by man himself. Man cannot will to be saved; his salvation depends on the grace and mercy of God.

Man for Augustine is not a body only or a soul. Only when body and soul are union can we speak of man. But man has fallen out of his free will. Therefore, God is not to blame if man separates himself from God. Because God created man out of love, it is God alone, in His loving mercy, who can restore man back to righteousness and goodness.

St. Thomas Aquinas – it is in his monumental work entitled *Summa Theologica* where he extensively discusses man. He understands man as a whole. *He claims that man is a substantially united body and soul.* Man is the point of convergence between the corporeal and spiritual substances. In other words, man is one substance body and soul. For Aquinas, man is an embodied soul to make something tangible or visible from abstract, not a soul using a body, as Plato asserted. Man is substantially body and soul.

He maintains that although body and soul are substantially united, each retains its own substantial identity because the soul is not the body in the same manner that the body is not the soul. The soul is unified with the body for its lower activity, i.e., sensation. A soul cannot have perception in the absence of the body because perception means sensation. Sensation can only be realized in the context of the body. The soul, at least in this context, is limited that it needs the correlative function of a material element called body.

But why did St. Thomas call the soul in man substance? When the soul animates the body, does it make the body also substance? Substance essentially exists by itself. Accordingly, the soul and the body become substance only in terms of participation. He asserts that everything that is in any way it is, is from God. For him, God is the only substance; God is the only self – subsisting Being. but this does not imply that the human body and the human are not substances. These are substances only by participation. The human body becomes a substance, only when it is animated by the soul.

MODERN PERIOD

Rene Descartes – was considered as the father of Modern Philosophy because of the following reasons. First, he was the first thinker who dissociated himself from the dogmatic supposition, particularly on the science of knowledge. Secondly, he constructed self-consciousness as the irrefutable point of origin for the every certitude. Thirdly, he made clear and distinct knowledge as the certain criterion of truth. Fourthly, the philosopher introduced the mathematic-mechanical view of nature, including human nature, in philosophy.

For him, **Man is founded on his idea of substance.** By substance he means anything that exists independently of other's existence. Substance, for him, cannot be predicted in a univocal manner to both God and creatures by the fact that God is the creator while substances are just the created. Notwithstanding, finite substance is qualified by Descartes as a substance because it is not dependent on anything in the world; finite substance is entirely autonomous, although it is dependent on God.

The ultradualistic substance theory of Man.

Man as a finite substance is both **thinking substance** and an **extended substance**. He calls the former as Res Cogitans and the latter as Res Extensa.

1. **Res Cogitans** – the term refers to the soul of man. The soul is a spiritual substance which is the immediate evident fact in the finite substance. For Descartes, the essence or nature of soul is to think. Because of this, it cannot subscribe to any material fact. It is independent of the material world because thinking does not have properties, like those of Res Extensa.

2. **Res Extensa** - the term refers to body of man. By body Descartes means anything that has a figure; it is confined to a particular space and time; it is sensible; it can be touched; it can be felt; it has weight; and it has color. These accidental properties of Res Extensa. In addition, he says that the extension of the body is its essential property.

For Descartes, the **human body is a machine**. He said, “the human body may be considered as machine, so built and composed of bones, nerves, muscles, veins, blood, and skin that even if there were no mind in it, would not cease to move in all the ways that it does at present when it is not moved under the direction of the will, nor consequently with the aid of the mind.

Life and motion are brought about not by the soul, but the vital motion that comes from without man which the thinker calls “*Spiritus Animales*” or Animal Spirits. These animal spirits are generated by the blood and its warmth. For him, a dead body cannot move or it is immobile not due to the fact that the soul has separated from the body but because it is dead. Death comes to man only when the principal part of the human body (which is a machine) is broken or damaged, not that the soul departs from the body.

Karl Marx - [philosopher, social scientist, historian and revolutionary. Born in Trier, in the German Rhineland, on May 5, 1818. Died on March, 1883. He was buried at Highgate Cemetery in North London.]

For him, ***human nature is derived from labor***. Since nature is perceived by Marx as the totality of human activity, and considering that labor is in itself a human activity, in fact, the highest form of activity, then human nature derives its existence from labor. If labor is a matter, and if labor is a human activity, it follows that human nature is a material entity and a mere human activity. In other words, man is his own nature’s maker. Further, if human nature rests on labor, then, man should be productive so that if man ceases to be productive, then, he loses his nature. Marx argues that man is man only in the context of labor. In effect, Marx is saying that an unproductive human person stops to be a human being.

Sigmund Freud – [psychologist, physiologist, medical doctor, father of psychoanalysis. Born in Freiberg, Moravia in 1856; died in England on 1939]

Freud’s theory of man can be readily drawn from his theories of instincts and the dynamics of personality structure or structural system within the human mind. In these theories lie the interplay between instincts and the mental states of man. This interplay depicts the interrelatedness between the somatic level and the attitudinal level together with the behavioral level.

What is the concept of instinct? Freud says that **instincts** play a vital role in the structural system within the human mind or personality. He proves this by defining instincts as the sum total of psychic energy. For him, instincts basically energies; and he believes that they are the original contents of the mind. Also, he believes that instincts can never be an object of consciousness, instincts are by nature unconscious.

For Freud, instincts have four characteristics: **impetus**, the driving force or motor element. The impetus of instinct comes from the amount of force which they represent. The **aim** of instincts is satisfaction through a process called “tension reduction”. The achievement of this process is possible by obtaining the objects which are appropriate to the somatic or biological needs. In other words, instincts aim at nothing else except to satisfy the needs of the body. The **object** [instrument] of instincts refers to any reality through which they can achieve their aim. The **source** of instincts can be found in the biological or somatic requirements of the body.

Freud’s psychology is associated with a doctrine called **pansexualism**. [**Pan**, a Greek word meaning “all” and **sexualism**, from the root word “sexual” which refers to anything related to sex. Literally, **Pansexualism** is a doctrine that maintains the concept of sex as the ultimate principle of action; or it adheres to the idea that everything is caused by sex. Unfortunately, this is a misinterpretation of the Freudian psychology. Freud does not appeal to a dogma which advocates that all human behaviors are traceable to sexual motivations. What Freud wants is that an intensive research on instinct and energy must be done, so that he can put the scientific

foundation in his interest in sex. This is the reason why Freud appealed to the scientific study of instinct.

Freud teaches that there are **two kinds of instincts: *the life instinct and death instinct***. Life instincts are taken into two senses. *Sexual instincts or the energies that drive man to preserve his life through reproduction. And, survival instincts energies that drive man for survival which include hunger, thirst, self-defense, among others.*

Generally, **life instincts are the self-preservative instincts**. For him, life instincts operate in a form of energy called **libido**. *Libidinal energy*, however, is rather strong in sexual instinct. Death instincts are understood by Freud as those energies that impel man to death, aggression, self-destruction, sadism, etc. these instincts more or less, explicate the breaking down process of the human body.

According to Freud, **personality of human mind** has a **three-fold structure** of **unconscious, conscious** and **preconscious**. The focus of Freud's study is on the unconscious. To Freud, the concept of the unconscious is rooted in the theory of repression. He argues that **everything which is repressed is unconscious**. In his analysis, not all of the unconscious can freely become conscious which refers to human consciousness of the external world. Freud classifies the **unconscious** into two: **the latent unconscious** and the **repressed unconscious**. **Latent unconscious** is capable of becoming conscious in the ordinary way, while, **repressed unconscious** is not capable of becoming conscious.

The experience of consciousness

1. **Self-consciousness** "I" in relation to God, Self, and World

Solution for the question man can never live alone:

1. **"I" – Thou (You)**
 - a. Baby "I" - total dependence
 - b. Brother "I" - equality
 - c. Husband "I" - reciprocity, intimacy, complementary
 - d. Parents "I" - related to the child, taking responsibility
2. **"I" Thou (Society)**
 - a. "I" others - child dependence – trust
 - b. "I" others - are my co-equals - respect
 - c. "I" others - partners or companion – openness
 - d. "I" others - I am my brother's keeper – responsibility
3. **"I" Embodiment**

the body is conscious and body and consciousness cannot be separated.

- consciousness of the body (progressive)

"I"	{	have a	} body the real "I"
		am	

- embodiment (limiting)

- Man is the interplay of consciousness and body.
4. **"I" Temporality (time)**
Phenomenology – time is spiral or connected past, present, and future.
5. **"I" History**
Man is the product of history or historical even his or her life.
6. **"I" Consciousness**
Man is equal to consciousness and open for infinite

Man are the speck of dust if he/she is not conscious
Consciousness leads to infinite(beyond)

Consciousness – is something that makes man superior even to the universe. It makes us something especial.

Man – is search for meaning purpose and integration of life. Search for mutual recognition

Search for meaning/purpose/integration/re-integration

Man push/drive for truth (God) infinite forever

- { Search for mutual recognition (consciousness to consciousness)
- { Respecting the presence of others (love)

7. “I” Language { Semantic meaning of words
Syntactic rules of grammar

Some themes about man:

1. Man as embodied subjectivity
2. Man as being in the world
3. Man as being with the interhuman and social
4. Man as person

Two life theory:

1. Temporality – the body
2. Spiritual – Soul
 - Man as embodied subjectivity – man has a foundation not just material but the embodied subjectivity.
 - Man as being in the world being connected to the world and finding for meaning. Internationality of consciousness where we find meaning.
 - Man as being with the interhuman (fellow men, neighbor)
 - Man as person the crowning activity is love
To become a person entails task and work
Person has objective value

Three misconceptions of love:

1. The emphasized of being loved rather than loving.
2. The emphasized of the object loved rather than on the faculty of loving.

3. The confusion of the object loved rather than on the faculty of loving.

Three fold characteristics of love:

1. Total – person is unique and irreplaceable. Love without condition.
2. Eternal – until death do us part. Love even beyond the grave.
3. Sacred – no money and material wealth can't buy.



Diocese of Bacolod
SACRED HEART SEMINARY – BACOLOD

TRIBUNAL COMPREHENSIVE EXAMINATION

REVIEWER

Academic Year 2019-2020

PHILOSOPHY OF EDUCATION

PHILOSOPHY OF EDUCATION

THE MEANING OF PHILOSOPHY and EDUCATION

- **Philosophy is the science of all beings in its ultimate causes and principles acquired by the aid of human reason alone.**

The word *education* is used to signify activity, process or enterprise of educating or being educated and sometimes to signify the discipline or field of study taught in schools of education that concerns itself with this activity process or enterprise.

- As an activity of process, **education** maybe: *formal* or *informal*, *private* or *public*, *individual* or *social*.
- As a discipline, education studies or reflects on the activity or enterprise by asking questions about aims, methods, effects, forms, history, costs, value , and relation to society.

Philosophy of education — can refer to either the academic field of applied philosophy or to one of any educational philosophies that promote a specific type or vision of education, and/or which examine the definition, goals and meaning of education.

- *As an academic field: philosophy of educationis "the philosophical study of education and its problems...its central subject matter is education, and its methods are those of philosophy".*
- "The philosophy of education may be either:

a) **The philosophy of the process of education**

b) **The philosophy of the discipline of education.**

Philosophy of education can also be understood not as an academic discipline but as a *normative educational theory* that unifies pedagogy, curriculum, learning theory, and the purpose of education and *is grounded in specific metaphysical, epistemological, and axiological assumptions*. These theories are also called **educational philosophies**.

- For example, a teacher might be said to follow a perennialist educational philosophy or to follow a perennialist philosophy of education.

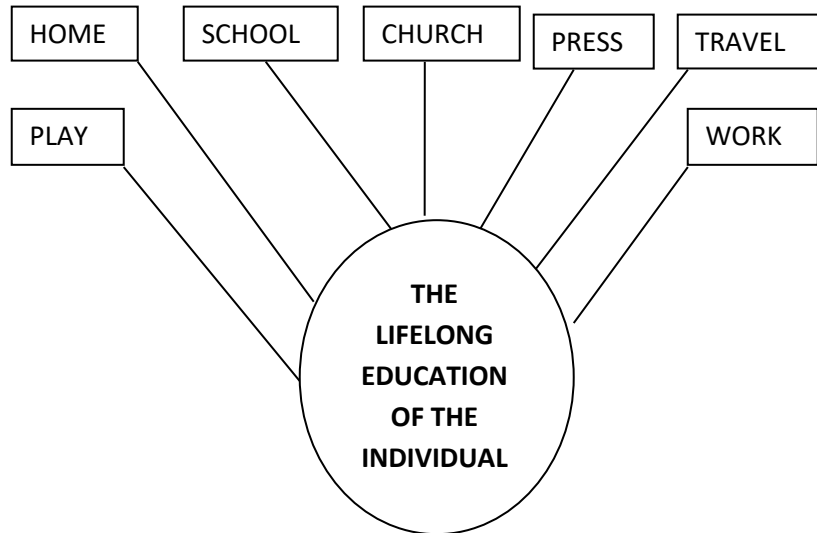
-Education is, therefore, both a process of individual growth and a means of social development.

Education Process In and Outside of the Classroom

- **The school is the center of our education.**

- ✓ **To most Filipino educators the educational process and school process are one. It is the school that we have a sure manifestation of the educational process. The process of growth and development exemplified by the life of the pupil within the school is an educational process.**

The Chief Agencies that contribute to the education of the individual



- **Education** in the classroom maintains situations where the experiences of the child produce definite, preconceived, and desirable results. Whenever and wherever the experiences of the child are consciously directed we have what we call *formal education*.

SCOPE OF PHILOSOPHY OF EDUCATION

The scope of philosophy of education is confined to the field of education. Thus, it is philosophy in the field of education. The scope of philosophy of education is concerned with the problems of education.

These problems mainly include :

- interpretation of human nature, the world and the universe and their relation with man,
- interpretation of aims and ideals of education,
- the relationship of various components of the system of education,
- relationship of education and various areas of national life [economic system, political order, social progress, cultural reconstructions etc.],
- educational values,

- theory of knowledge and its relationship to education.

■ The above mentioned problems constitute the scope of philosophy of education and explain its nature. Thus, the scope of philosophy of education includes following.

A] Aims and Ideals of Education Philosophy

Education critically evaluates the different aims and ideals of education. These aims and ideals have been prorogated by various philosophers in different times. They are character building, man making, harmonious human development, preparation for adult life, -development of citizenship, -utilization of leisure, training for civic life, training for international living, achieving social and national integration, -scientific and technological development, education for all, equalizing educational opportunities, strengthening democratic political order and human source development.

- Educational philosophy suggests that the aims of education must be formulated in terms of child's growth and development.
- The fundamental aim of teaching is the assimilation of objective values, and leads the pupil to an integration of faith and life.

B] Interpretation of Human Nature:-

A **philosophical** picture of human nature is a result of the synthesis of the facts borrowed from all the human science with the values discussed in different normative, sciences. The philosophical picture, therefore, is broader as compared to the picture of man drawn by biology, sociology, psychology, economics and anthropology and other human science.

c) Educational Values:-

Value is typically a philosophical subject since it is more abstract, integral and universal. Philosophy-of education not only critically evaluates the values but also systematizes them in a hierarchy. Educational values are' determined by philosophical values. Educational values propagated by different philosophers have been derived from their own world, view and their outlook on the purpose of human life. Therefore, a scrutiny of the world views, outlook, beliefs is the specific function of philosophy and it is necessary for the philosophical treatment of the values.

d) Theory of Knowledge:-

Education is related to knowledge. It is determined by the source, limits, criteria and means of knowledge. The discussion of all these falls within the jurisdiction of epistemology, one of the branches of philosophy, therefore, an important area of the functioning of philosophy of education is related to theory of knowledge.

e] Relationship of education and various area of national life and various components of