

MPYE004: Philosophy of Human Person

Notes:

- i) Answer all five questions
- ii) All questions carry equal marks
- iii) For every question, refer to the texts and write down the assignment-responses in your own words.
- iv) Answers to question no.1 and 2 should be in about **500 words** each

1. What are the basic questions considered in general anthropology? How is philosophical anthropology distinct from it? Explain. 20

OR

Are humans free? How does one respond to the Freudian challenge of psychological determinism? 20

To be completely free, or to do something of your own free will, it is essential that you could have acted otherwise. If you cannot avoid acting in a particular way, then your action is not free. While it is generally understood that human beings have the ability to think and act freely as rational and moral agents, the common causal laws by which all human activities and responses are governed are incontestable. It is this conflict that provides the real problem of how we are free.

It is hard to refute determinism in a world where almost all scientific disciplines depend on physical cause and effect. Scientific and philosophical views seem to object to the idea of indeterminism, and Hume's compatibilism (we're simultaneously both determined and free) does not seem to work either. Original agent causation through the power of the will is also no solution, offering only the even more difficult problem of mind and body dualism. With no clear answer, and only garrulous analytical disputation in sight, it is easy to see why the mainstream media redefines 'freedom'. *It has an answer.*

We are free in some respects and not in others. If I am imprisoned then obviously I am not free physically in any significant way. I can't choose to go out for stroll, eat a pizza or go to the cinema. But on the other hand, I am still free to think, and free to write whatever I like.

Actually, freedom consists of three main principles:

- 1) The absence of human coercion or restraint preventing one from choosing the alternatives one would wish.
- 2) The absence of physical constraints in natural conditions which prevent one from achieving one's chosen objectives.
- 3) The possession of the means or the power to achieve the objective one chooses of one's own volition.

We don't live on individual islands. If I were Robinson Crusoe, I could do all the things that are physically possible for me. But we live in society. In society we are (or ought to be considered?) free to the extent that our actions do not harm others.

The moment I consider freedom, I think of myself as trapped in an elaborately locked cell:

I have a job I cannot leave

I have children I love

I have a wife I love even more

I have a mortgage

I have an injured knee

I am scared of change

I am ignorant of many things

I believe in God

I have friends, family, and an elderly neighbor

in attempting to respond to the challenge of determinism, those who hold a belief in the existence of freedom of the will often begin by acknowledging that certain external factors (environment, genetic make-up) can affect human freedom. However, they dispute the fact that human beings have absolutely no freedom of decision-making. These theorists pose a number of objections to determinist theory:

Awareness of our personal freedom

. As human agents our basic assumption is that the acts we perform are done freely, consciously, and deliberately. When you go to the mall to buy a pair of boots, for example, you don't think to yourself, "I have no choice in which pair of boots I buy." You automatically assume that you yourself decide what to buy, not some unconscious drives or behavior conditioning. The very act of weighing the pros and cons before we act demonstrates that, at least in our own minds, we assume that we are free. As Corliss Lamont puts it: There is an unmistakable intuition of virtually every human being that he is free to make the choices he does and that the deliberations leading to those choices are also free flowing. The normal man feels too, after he has made a decision, that he could have decided differently. That is why regret or remorse for a past choice can be so disturbing (3).

Assumption of Moral Responsibility

. In our society we frequently bestow praise on those who perform worthy or noble actions (e.g., the fireman who saves a child from a burning building) and assign blame to those who violate legal or moral norms (i.e., the neighbor who mows his lawn at 7am on a Saturday). But if no one does anything freely, then they are not responsible for their actions and neither deserving of praise nor blame.

Punishment of the Guilty

. We believe that people who break the law should receive punishment for their crimes. But, if people are not free when they commit criminal activities, then they should not be punished for their actions. Drug dealers and rapists would undoubtedly appreciate this line of argumentation.

Controlling Desires
. Psychological determinists argue that human beings are the victims of desires that they cannot control. And yet there are numerous instances of individuals who have overcome their deep-rooted desires and addictions through the force of their wills. They are capable, in other words, of overcoming their conditioning, which implies some degree of freedom

2. How does Heidegger differentiate between authentic and inauthentic lives? Explain how he situates Dasein as a being-in-the-world? 20

OR

What are the issues connected to the question of personal identity? Discuss the anthropological Insights into the relation between human body and self. 20

In philosophy, personal identity refers to the numerical identity of persons through time. In other words, the conditions under which a person is said to be identical to himself or herself through time are regarded collectively as one's personal identity. Personal identity deals with questions that arise about ourselves by virtue of our being people (or, as lawyers and philosophers like to say, persons). Many of these questions are familiar ones that occur to everyone at some time: What am I? When did I begin? What will happen to me when I die? Others are more abstruse. Personal identity has been discussed since the origins of Western philosophy, and most major figures have had something to say about it.

The issue of personal identity and its determinants has always been of concern for many philosophers. Questions are raised as to what does being the person that you are, from one day to the next, necessarily consist of. Personal identity theory is the philosophical confrontation with the ultimate questions of our own existence, such as who are we, and is there a life after death? This sort of analysis of personal identity provides a set of necessary and sufficient conditions for the identity of the person over time. In the modern philosophy of mind, this concept of personal identity is sometimes referred to as the diachronic problem of personal identity. The synchronic problem is grounded in the

question of what features or traits characterise a given person at one time. There are several general theories of this identity problem. In this paper, the views of John Locke and a criticism of his theory of personal identity are presented.

Personhood

What is it to be a person? What is necessary, and what suffices, for something to count as a person, as opposed to a non-person? What have people got that nonpeople haven't got? This amounts more or less to asking for the definition of the word person. In psychology (which historically is philosophically concerned with dualism), personal continuity, also called personal persistence, is the uninterrupted connection concerning a particular person of his or her private life and personality. Personal continuity is the union affecting the facets arising from personality in order to avoid discontinuities from one moment of time to another time.

What am I?

What sort of things, metaphysically speaking, are you and I and other human people? What is our basic metaphysical nature? For instance, what are we made of? Are we made up entirely of matter, just as stones are, or partly or wholly of something else? If we are made of matter, what matter is it? (Just the matter that makes up our bodies, or might we be larger or smaller than our bodies?) Where, in other words, do our spatial boundaries lie? More fundamentally, what fixes those boundaries?

How could I have been?

How different could I have been from the way I actually am? Which of my properties do I have essentially, and which only accidentally or contingently? Could I, for instance, have had different parents? Frank Sinatra and Doris Day might have had children together. Could I have been one of them? Or could they only have had children other than me? Could I have died in the womb before ever becoming conscious?



How are the mind and brain related? Several different but overlapping kinds of relationship obtaining between mind and brain are evident in recent literature:

1. **Straightforward causality** – Brains cause minds. This relationship is disconcertingly unproblematic. It is very clear, especially from neuroscience, that brains are entirely capable of causing minds, and do.
2. **Direct correspondence** – Minds consist in or are the same as brain activity. With this option, the question doesn't really arise – what occur in brains, amongst other events, are minds. It seems at the moment that the kind of language we typically use to discuss minds will increasingly be supplanted by that which describes brain events – ultimately perhaps brain algorithms.
3. **Neural correlation** – Neural activity correlates with consciousness. This seems to be about hedging bets. Not prepared entirely to accept a direct equivalence of mind and brain (2), a comfortable position is correlation. Neural activity correlates with consciousness and its characteristic patterns generate mind. This means for every mind state there is also a brain state.
4. **Overwhelming incompatibility**. This can be the result of two diametrically opposed positions:
 - a) The brain and the mind are different types of entities – physical and mental.
 - b) The extraordinary complexity of brains succeeds in persuading us to believe that minds are metaphysical when they are not.

3. Answer **any two** of the following questions in about **250 words** each:

- a) Discuss how the question of human person is approached in the Existentialist Philosophy. 10
- b) Explain the goals of human life (*Purusartha*) as envisioned in the Indian thought. 10

Puruṣārtha (पुरुषार्थ) literally means an "object of human pursuit" *Purusartha* is a key concept in Hinduism, which holds that every human being has four proper goals that are necessary and sufficient for a fulfilling and happy life. There are four goals of Hindu life. They are kama, artha, dharma and moksha. Each goal is considered more important, or noble, than the previous goal. These goals traditionally apply to men only.

Kama (Action) : The first permissible goal is **kama**. It is pleasure, and it refers to the desires of the mind and the physical body. It is the human desire for passion and emotion. In other words, it's ok to love; it's ok to experience attraction and desire. In fact, the Hindus' god of love is actually named **Kama**. From this name comes the famous and very ancient Hindu guide to the physical expression of love known as the **Kamasutra**.

Artha (wealth) Simply put, **artha** can be loosely translated as wealth and power, and according to the goals of Hinduism, it's ok to want these two things. In fact, the pursuit of them is considered noble since a person needs them in order to raise a family and keep a household.

This is especially true for those who exist in the upper classes, or castes, of Hindu society. For them, artha, or wealth, is sought after in order to fulfill one's destiny. In other words, some were made to be rulers and kings; others were made to be beggars. Those who were made to be kings have every right to seek wealth and power.

Dharma signifies behaviors that are considered to be in accord with [rta](#), the order that makes life and universe possible, and includes duties, rights, laws, conduct, virtues and *right way of living*. Hindu dharma includes the religious duties, moral rights and duties of each individual, as well as behaviors that enable social order, right conduct, and those that are virtuous. Dharma, according to Van Buitenen, is that which all existing beings must accept and respect to sustain harmony and order in the world. It is, states Van Buitenen, the pursuit and execution of one's nature and true calling, thus playing one's role in cosmic concert

Moksha (release): signifies emancipation, liberation or release. In some schools of Hinduism, *moksha* connotes freedom from [samsāra](#), the cycle of death and rebirth, in other schools moksha connotes freedom, self-knowledge, self-realization and liberation in this life

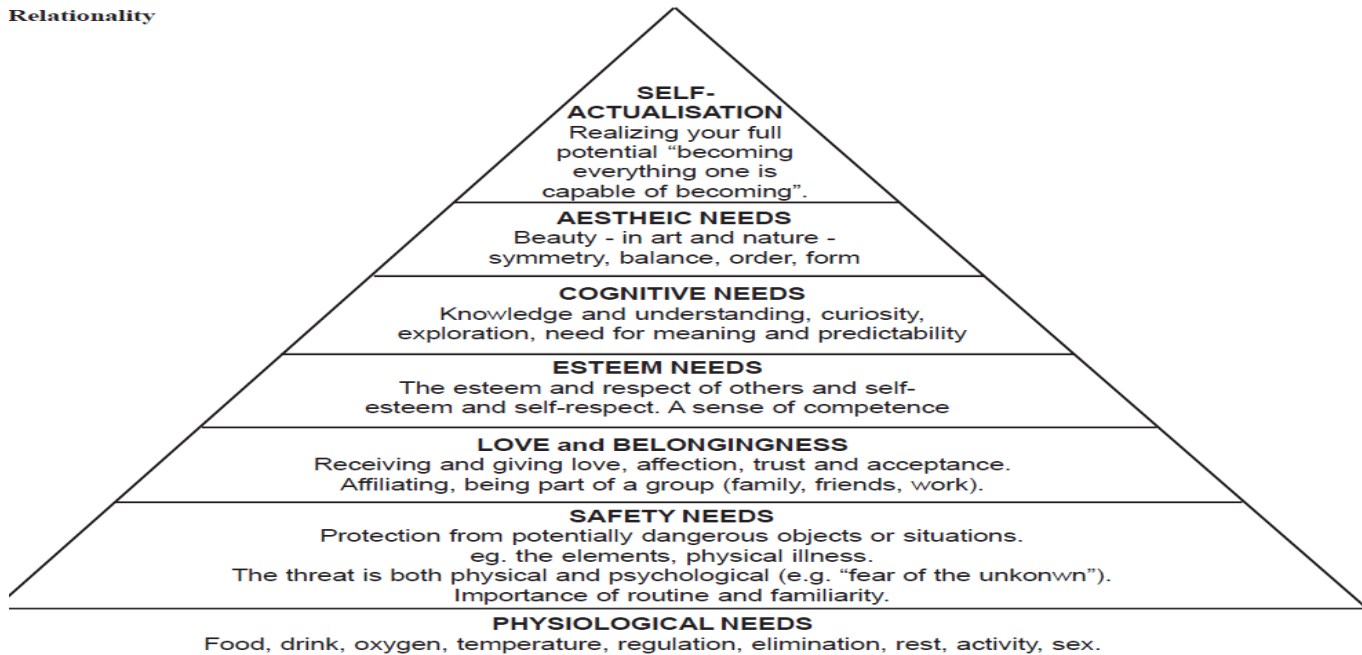
- c) Define self-actualization as the perfection of human transformation. 10

Abraham Maslow is the leading figure in the tradition of humanistic psychology and the modern [Positive Psychology](#) movement owes a huge debt to his theories. His 'Hierarchy of Needs' remains widely recognized and used.

Maslow believed that a human being has a natural drive to healthiness, or self actual psychological needs that have to be fulfilled in order to be free enough to feel the desire for the higher levels of realization. He also believed that the organism has the natural, unconscious and innate capacity to seek its needs (Maslow 1968). In other words, human beings have an internal, natural, drive to become the best possible person they can be. To quote him: we have within ourselves "a pressure toward unity of personality, toward spontaneous expressiveness, toward full individuality and identity, toward seeing the truth rather than being blind, toward

being creative, toward being good, and a lot else. That is, the human being is so constructed that he presses toward what most people would call good values, toward serenity, kindness, courage, honesty, love, unselfishness, and goodness.”

Relationality



W,

Maslow believed that not only does the organism know what it needs to eat to maintain itself healthy, but also man knows intuitively what he needs to become the best possible, mentally healthy and happy "being". I use the word "being" because Maslow goes far beyond what the average person considers good physical and mental health. He talked about higher consciousness, esthetical and peak experiences, and Being. He stressed the importance of moral and ethical behavior that will lead man naturally to discovering, becoming himself (Byrne 2005).

"The state of being without a system of values is psycho pathogenic, we are learning. The human being needs a framework of values, a philosophy of life, a religion or religion-surrogate to live by and understand by; in about the same sense he needs sunlight, calcium or love. This I have called the "cognitive need to understand." The value- illnesses which result from value-lessness are called variously anhedonia, anomie, apathy, amorality, hopelessness, cynicism, etc., and can become somatic illness as well. Historically, we are in a value interregnum in which all externally given value systems have proven failures (political, economic, religious, etc.) e.g., nothing is worth dying for. What man needs but doesn't have, he seeks for unceasingly, and he becomes dangerously ready to jump at any hope, good or bad. The cure for this disease is obvious. We need a validated, usable system of human values that we can believe in and devote ourselves to (be willing to die for), because they are true rather than because we are exhorted to "believe and have faith." Such an empirically based Weltanschauung seems now to be a real possibility, at least in theoretical outline." Morality occurs naturally in such a situation. If we use our capacity to think, are honest, sincere and open, we arrive at moral and ethical behaviour naturally. The problem is to not destroy our ability to become ourselves. According to him, "Pure spontaneity consists of free, uninhibited uncontrolled, trusting, unpremeditated expression of the self, i.e., of the psychic forces, with minimal interference by consciousness. Control, will, caution, self-criticism, measure, deliberateness are the brakes upon this expression made intrinsically necessary by the laws of the social and natural world, and secondarily, made necessary by the fear of the psyche itself" (Maslow). This means listening to the inner self, the unconscious, the spirit. "This ability of healthier people is

to dip into the unconscious and preconscious, to use and value their primary processes instead of fearing them, to accept their impulses instead of always controlling them, to be able to regress voluntarily without fear, turns out to be one of the main conditions of creativity.” “This development toward the concept of a healthy unconscious and of a healthy irrationality sharpens Meditation, self-hypnosis, imagery and the like are sources of discovering our inner being. To become self-actualized, Maslow said we need two things, inner exploration and action. “An important existential problem is posed by the fact that self-actualizing persons (and all people in their peak- experiences) occasionally live out-of-time and out-of-the- world (a-temporal and a-spatial) even though mostly they must live in the outer world. Living in the inner psychic world (which is ruled by psychic laws and not by the laws of outer-reality), i.e., the world of experience, of emotion, of wishes and fears and hopes, of love of poetry, art and fantasy, is different from living in and adapting to the non-psychic reality which runs by laws he never made and which are not essential to his nature even though he has to live by them. (He could, after all, live in other kinds of worlds, as any science fiction fan knows.) The person who is not afraid of this inner, psychic world, can enjoy it to such an extent that it may be called Heaven by contrast with the more effortful, fatiguing, externally responsible world of “reality,” of striving and coping, of right and wrong, of truth and falsehood.

- 1) Self-actualized people embrace the unknown and the ambiguous.
- 2) They accept themselves, together with all their flaws.
- 3) They prioritize and enjoy the journey, not just the destination.
- 4) While they are inherently unconventional, they do not seek to shock or disturb.
- 5) They are motivated by growth, not by the satisfaction of needs.
- 6) Self-actualized people have purpose.
- 7) They are not troubled by the small things.
- 8) Self-actualized people are grateful.
- 9) They share deep relationships with a few, but also feel identification and affection towards the entire human race.
- 10) Self-actualized people are humble.

11) Self-actualized people resist enculturation.

“make up their own minds, come to their own decisions, are self-starters, are responsible for themselves and their own destinies. [...] too many people do not make up their own minds, but have their minds made up for them by salesmen, advertisers, parents, propagandists, TV, newspapers and so on.”

Because of their self-decision, self-actualized people have codes of ethics that are individualized and autonomous rather than being dictated by society.

“They are the most ethical of people even though their ethics are not necessarily the same as those of the people around them [...because] the ordinary ethical behavior of the average person is largely conventional behavior rather than truly ethical behavior.”

The knowledge that man has this capacity motivates him to realize it. It also obliges him to actively work toward self realization. We cannot not respond to the call that a value makes on us. This whole discussion shows the importance of studying Values and Ethics. We are obliged to discover the range of our possible moral behaviour. If we are capable of being healthy and happy, then we are obliged to work toward that goal.

12) Despite all this, self-actualized people are not perfect.

“There are no perfect human beings! Persons can be found who are good, very good indeed, in fact, great. [...] And yet these very same people can at times be boring, irritating, petulant, selfish, angry, or depressed. To avoid disillusionment with human nature, we must first give up our illusions about it.”

d) Explain Marcel’s concept of authentic human relationship? 10

4. Answer *any four* of the following in about *150 words* each:

a) How does Albert Camus approach life and death? 5

In [philosophy](#), "**the Absurd**" refers to the conflict between the human tendency to seek [inherent value](#) and [meaning in life](#) and the human inability to find any. In this context *absurd* does not mean "logically impossible", but rather "humanly impossible".^[1] The universe and the human mind do not each separately cause the Absurd, but rather, the Absurd arises by the contradictory nature of the two existing simultaneously.

Accordingly, **absurdism** is a philosophical [school of thought](#) stating that the efforts of [humanity](#) to find inherent meaning will ultimately fail (and hence are absurd) because the sheer amount of information as well as the vast realm of the unknown make total certainty impossible. As a philosophy, absurdism furthermore explores the fundamental nature of the Absurd and how individuals, once becoming conscious of the Absurd, should respond to it. The absurdist philosopher [Albert Camus](#) stated that individuals should embrace the absurd condition of human existence while also defiantly continuing to explore and search for meaning.^[2]

Absurdism shares some concepts, and a common theoretical template, with [existentialism](#) and [nihilism](#). It has its origins in the work of the 19th-century [Danish](#) philosopher [Søren Kierkegaard](#), who chose to confront the crisis that humans face with the Absurd by developing his own [existentialist philosophy](#).^[3] Absurdism as a belief system was born of the European existentialist movement that ensued, specifically when Camus rejected certain aspects of that philosophical line of thought^[4] and published his essay [The Myth of Sisyphus](#). The aftermath of [World War II](#) provided the social environment that stimulated absurdist views and allowed for their popular development, especially in the devastated country of [France](#).

b) What is Ricoeur's understanding of freedom? 5

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FREEDOM, FINITUDE, AND TOTALITY: RICOEUR AND HEIDEGGER

PATRICK L. BOURGEOIS
FRANK SCHALOW

The manner in which any contemporary philosophy resolves the Kantian antinomy between freedom and nature entails the relation between finitude and totality. The ensuing discussion attempts to show how Ricoeur and Heidegger, although addressing the third antinomy as a common backdrop, resolve its paradox within respective philosophical orientations which entail differing views of finitude and totality. More specifically, it will be seen that Ricoeur, employing an extended sense of the Kantian limiting concept, primarily addresses the issues on a quasi-ethical level within a philosophy of the will. In contrast, Heidegger resolves the antinomy in a more radical way on the level of a fundamental ontology, extending his own view of the ontological sense of finitude, hence cutting beneath Ricoeur's orientation and opposing certain points essential to his view of totality. It is to Ricoeur's resolution of the third antinomy that the discussion will first turn.

Paul Ricoeur has continually and consistently unfolded his philosophy within the keen awareness of, and attunement to, the Kantian philosophy of limits, yet without reducing his philosophy to that of Kant. This is the context of his creative reinterpretation of the Kantian limit idea which, as such, does not provide an object of experience and is not constitutive of knowledge, but which can serve a regulative role in directing reason to totality and to completion regarding an unconditioned.¹

The limit function is not lost sight of even in this contemporary philosophy which denies the dichotomy between the phenomenon and the noumenon, between the finite and the infinite, and between freedom and nature. Rather, although Husserl employed phenomenology, overcoming certain weaknesses of neo-Kantianism, it is still Kant who limited and founded phenomenology in relation especially to the unconditioned of reason. "Husserl *did* phenomenology, but Kant *limited* and *founded* it."² The limit is manifest in experience, language, and concept, and in the preconceptual comprehension of existence. Hence the totality is not given exhaustively, and the fullness of meaning is not encompassed completely, so that their revelation is ongoing and continuous. It is necessary to explore further the significance of the Kantian limit imposed by reason on knowledge.

Appropriating Kant's doctrine, Ricoeur contends that objective knowledge is the labor of understanding (*Verstand*), but understanding

c) Can we differentiate between freedom and liberty? 5

d) Describe the root of human dignity. 5

The dignity of the human person is rooted in his or her creation in the image and likeness of God. Endowed with a spiritual soul, with intellect and with free will, the human person is from his very conception ordered to God and destined for eternal beatitude. He pursues his perfection in "seeking and loving what is true and good"

To deepen and explain

The dignity of the human person is rooted in his creation in the image and likeness of God ; it is fulfilled in his vocation to divine beatitude (*article 2*). It is essential to a human being freely to direct himself to this fulfillment (*article 3*). By his deliberate actions (*article 4*), the human person does, or does not, conform to the good promised by God and attested by moral conscience (*article 5*). Human beings make their own contribution to their interior growth; they make their whole sentient and spiritual lives into means of this growth (*article 6*). With the help of grace they grow in virtue (*article 7*), avoid sin, and if they sin they entrust themselves as did the prodigal son (Lk 15:11-32) to the mercy of our Father in heaven (*article 8*). In this way they attain to the perfection of charity. (CCC 1701) "Christ,... in the very revelation of the mystery of the Father and of his love, makes man fully manifest to himself and brings to light his exalted vocation" (GS 22). It is in Christ, "the image of the invisible God" , that man has been created "in the image and likeness" of the Creator. It is in Christ, Redeemer and Savior, that the divine image, disfigured in man by the first sin, has been restored to its original beauty and ennobled by the grace of God (Cf. GS 22).

Reflection

The divine image is present in every man. It shines forth in the communion of persons, in the likeness of the union of the divine persons among themselves. Endowed with "a spiritual and immortal" soul, the human person is "the only creature on earth that God has willed for its own sake". From his conception, he is destined for eternal beatitude. The human person participates in the light and power of the divine Spirit. By his reason, he is capable of understanding the order of things established by the Creator. By free will, he is capable of directing himself toward his true good. He finds his perfection "in seeking and loving what is true and good" . By virtue of his soul and his spiritual powers of intellect and will, man is endowed with freedom, an "outstanding manifestation of the divine image"

- e) What are the philosophical implications of the theory of reincarnation? 5
- f) Why persons are to be treated as “ends in themselves”? 5

5. Write short notes on **any five** of the following in about **100 words** each:

a) Animal symbolicum 4

Animal symbolicum ("symbol-making" or "symbolizing animal") is a [definition for humans](#) proposed by the German [neo-Kantian Ernst Cassirer](#). The tradition since [Aristotle](#) has defined a human being as animal rationale (a [rational animal](#)). However, Cassirer claimed that man's outstanding characteristic is not in his [metaphysical](#) or physical nature, but rather in his work. [Humanity](#) cannot be known directly, but has to be known through the analysis of the symbolic universe that man has created historically. Thus man should be defined as animal symbolicum (a symbol-making or symbolizing animal). On this basis, Cassirer sought to understand [human nature](#) by exploring symbolic forms in all aspects of a human being's experience. His work is represented in his three-volume *Philosophie der Symbolischen Formen* (1923–9, translated as *The Philosophy of Symbolic Forms*) and is summarized in his *An Essay on Man*. [W. J. T. Mitchell](#) used this term in his essay on "representation" to say that 'man, for many philosophers both ancient and modern, is the "representational animal," homo symbolicum [[sic](#)], the creature whose distinctive character is the creation and manipulation of signs - things that stand for or take the place of something else."

b) Logotherapy 4

Logotherapy is a decades-old psychotherapeutic approach developed by Viktor Frankl. The driving force behind logotherapy is the idea that human beings are most motivated by a search for meaning, indicating that the meaning of life is the biggest question on our minds and the biggest stressor on our psyches.

According to [Viktor Frankl](#), "logotherapy focuses on the search for the meaning of human existence" (Frankl, 1958). The main idea behind logotherapy is "that lack of meaning is the chief source of stress as well as anxiety, and logotherapy aids the patients to reach the [meaning of life](#)" (Faramarzi & Bavali, 2017).

In other words, logotherapy is a type of psychotherapy that believes that lack of meaning causes mental health issues, so it attempts to help people find meaning in order to help solve their problems. There are three main components that are at the heart of the Franklian philosophy:

1. Each person has a healthy core.
2. The primary focus is to enlighten a person to their own internal resources and provide them with the tools to use their inner core.
3. Life offers you purpose and meaning; it does not owe you a sense of fulfillment or [happiness](#).

c) Facticity 4

d) Butterfly Effect 4

The **butterfly effect** is a concept that states that "small causes can have larger effects".

This concept was initially used in theories about weather prediction but later the term became a popular metaphor in science writing.

In [chaos theory](#), the **butterfly effect** is the sensitive dependence on [initial conditions](#) in which a small change in one state of a deterministic [nonlinear system](#) can result in large differences in a later state.

The term itself was coined by [Edward Lorenz](#), and is derived from the metaphorical example of the details of a tornado (exact time of formation, exact path taken) being influenced by minor perturbations such as the flapping of the wings of a distant [butterfly](#) several weeks earlier. Lorenz discovered the effect when he observed that runs of his [weather model](#) with initial condition data that was rounded in a seemingly inconsequential manner would fail to reproduce the results of runs with the unrounded initial condition data. A very small change in initial conditions had created a significantly different outcome.

The idea that small causes may have large effects in general and in weather specifically was used from [Henri Poincaré](#) to [Norbert Wiener](#). [Edward Lorenz](#)'s work placed the concept of *instability* of the earth's [atmosphere](#) onto a quantitative base and linked the concept of instability to the properties of large classes of dynamic systems which are undergoing [nonlinear dynamics](#) and [deterministic chaos](#).^[1]

The butterfly effect can also be demonstrated by very simple systems. For example, the [randomness](#) of the outcomes of throwing [dice](#) depends on this characteristic to amplify small differences in initial conditions—the precise direction, thrust, and orientation of the throw—into significantly different dice paths and outcomes, which makes it virtually impossible to throw a die exactly the same way twice.

Benjamin Franklin offered a poetic perspective in [his variation of a proverb](#) that's been around since the 14th century in English and the 13th century in German, long before the identification of the butterfly effect:

For want of a nail the shoe was lost,
For want of a shoe the horse was lost,
For want of a horse the rider was lost,
For want of a rider the battle was lost,
For want of a battle the kingdom was lost,
And all for the want of a horseshoe nail.

e) Appetite 4

f) Resuscitation 4

g) Categorical imperative 4

Categorical imperative, in the ethics of the 18th-century German philosopher [Immanuel Kant](#), founder of critical philosophy, a moral law that is unconditional or absolute for all agents, the validity or claim of which does not depend on any ulterior motive or end. “Thou shalt not steal,” for example, is categorical as distinct from the [hypothetical imperatives](#) associated with desire, such as “Do not steal if you want to be popular.” For Kant there was only one such categorical imperative, which he formulated in various ways. “Act only according to that maxim by which you can at the same time will that it should become a universal law” is a purely formal or logical statement and expresses the condition of the rationality of conduct rather than that of its morality, which is expressed in another Kantian formula: “So act as to treat humanity, whether in your own person or in another, always as an end, and never as only a means.”

h) Death is the law of matter 4

We mortal humans die for the same metaphysical reason that our shoes wear out, mountains erode and solid iron bars rust: all material things eventually fall back– or disintegrate – into that out of which they are made. Matter has final decomposition built into it and it couldn’t be otherwise. Leave your table aside for a sufficient number of years and, left to itself, it will finally fall apart. The nails or screws will rust away and no longer be capable of holding it all together. The wood will begin to rot and finally it will collapse eventually without the help of the demolition crew. Matter, as even traditional metaphysics says, is characterised by the fact of having “parts outside of parts”. Eventually there comes a time when these will fall apart. We call this disintegration, corruption or whatever. In the case of living being, we call this “death”. A human being, then, dies because of this inherent vulnerability, frailty or what have you. Either we trap some fatal “germ” which is our undoing, or there is some violent – intentional or accidental inroad from outside that crushes us, or “old age” or a “heart attack” bears us off. And what are these but acknowledgements that the organism eventually wears out or breaks down (if we may be excused from using a mechanistic metaphor – which doesn’t necessarily imply that we subscribe to a “mechanistic view of life”)? (Desbruslais 1997).