

# Reality of Human Experience and the Search for Unity

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## **Abstract**

*Man's basic attitude towards reality determines his end. Man either opts to accept reality and becomes an optimist or denies and becomes a pessimist. The study presents the reality of human experience. And these experiences of human reality all boil down into the experience of oneself and become a test of subjectivity. In the history of philosophy of Man, this outlook into the experience of the self develops into three stages: first, dualism propagated by the Greeks and Aristotle turned into second, monism which extremely focused on one aspect of human reality in relation to man, then, turned into pluralism which views various aspects of man in relation to the kind of society that becomes the by-product of such development and yet makes the identity of man more complicated. In the history of philosophy, human consciousness was so caught up in dualism between body and spirit-mind that became an issue for philosophers like the Greek such as Socrates, Plato and Aristotle and followers such as Augustine, Aquinas, Descartes and others until it split into extreme monism of either materialism or intellectualism-spiritualism developed into more complex pluralism that resulted to a pluralist society. Hence, there is a call for unity especially for existential-phenomenologist in order to gather and link every piece of event and experience into a complete history of human reality as well as to form this experiential event called humanity.*

*Keywords: Philosophy, Philosophy of Man, human experience, unity.*

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## **1.0 Introduction**

Attitude towards reality is a choice determining one's end. The reality of experience in various forms is always human. Human experience is actually a way of life. Among the various objects and forms of experience -- be it the world, fellowman or God all boiled to the experience of oneself. There are always two ways of confronting this experience of human reality: acceptance or denial. As regards the reality of the self, there exists historical development: dualism turned into monism and ended into pluralism. At last, the result is more complexities on human identity. There is now a search and call for unity.

## **2.0 Methodology**

The study basically is a philosophy of man using existential-phenomenological approach. The study is existential-phenomenological since it focused on the reality of human experience with hope in the end to search for unity. It began with the reality of human experience and man's basic attitude towards it. Later, the study focused on experience of the self which in the history of philosophy developed into three stages: Dualism turned into Monism and expanded into pluralism. The study too made use of qualitative analysis through reflection, thus, philosophical in nature.

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## Objectives

The study entangled on the reality of human experience centering on understanding the self, and the human person. Specifically, it presented man's basic attitudes towards reality and the development in the history of philosophy of man's theories about the consciousness of the self in reference to modern pluralist society as a result and called for basic unity (i.e. in accordance to the ultimate goal of existential-phenomenology (Luijpen, 1969).

## 3.0 Results and Discussion

### Self-Experience: Man's Experience

Experience coincides with existence. Human existence is experiencing existence. Reality, although, it presents itself, veils its meaning. Human existence, then, is an unveiling of meaning (Aquino, 1991). Meaning and significance of life is not a food to be served in a silver platter. Thus, man is born as thinker, philosopher, and searcher of meaning. Man is a pilgrim (Marcel, 1951). He is looking and longing for something he does not have at present. Longing is ever present within man. There is really something lacking in man. Some seemingly can feel it with wealth and fruits of the human hands but "All is vanity and chase after wind (Eccles. 1:14)." Man is restless, according to St. Augustine (John Paul II, 1984). Unsatisfied, this results to craving.

The world is his battleground, a place of soul-searching and human becoming, where one projects his possibilities. Experience is a manner of being-in-the-world. But there is a particular world wherein man sees all the wonders "that is" a world within the world, the Self. "Man is an epitome of the world; he is a little world in himself in which all that is to be found in the great world of the universe is

to be found" - Francis de Sales (Finley, 1976). Almost always, man is aware of himself. All his interests are directed toward his own self. Consciousness is always "conscience de soi" for Sartre (Gallagher and Zahavi, 2005).

Primarily, experience is the unveiling of self to oneself. Wojtyla gave primacy to the richness of self-experience that no other experience could equal. Other experience enriches but is not subordinate to one's own. He defined experience as that great cognitive process which, at its origin, is the experience of man of himself which is the richest and most complex of all. Man's experience of anything outside himself is always associated with the experience of himself, and he never experiences anything external without having at the same time the experience of himself (Wojtyla, 1979).

This is the greatness of being a unique experiencing individual. No one can separate man from his activities. All his actions ultimately point to himself precisely because its origin is man himself. Human experience as an awareness of one's activities is also an awareness of the activities that his activities made unto himself. Wojtyla (1979) asserts "the action of the person transforms the person, himself, bringing him to fulfilment." Human becoming means the formation of one's personhood is the result of man's activities.

However, there is no self-experience, no self-formation, when there is no self-picture, no perfect model of the self that is nevertheless accessible to the finitude of man. Man is created unto the image of God (Gen.1:27). Thus, one must seek to understand what man is by examining what man does, without at the same time surrendering to the sort of humanism which claims that man is intelligible only if God is eliminated from the picture

(Ibana, 1991). The ultimate point of reference for all science, then, is man and all that man knows is, ultimately, a contribution to the knowledge of self.

### **Attitude towards Reality**

For Kung (Cooke, 1975), reality is problematic because it requires one's attitude towards it. One has to take a stand either to accept or reject. No middle ground (Kierkegaard, 2004). To be or not to be is the question of Shakespeare (Harbage, 1952)? He, alone, has to decide. Decisions of others are nothing but an advice. A choice depends on how one lives, and how is his perspective towards life. The way one lives is the choice given towards reality. Life is at stake.

Reality is something to be encountered authentically. Inevitably reality is there. Rejection is already an attitude given toward it in closing manner. And such choice of life is full of contradiction with same consequences. The result of closing one's eyes is living in darkness upon cutting connection from reality.

Acceptance is the basic opening towards it (Aquino, 1991) in an act of encounter. However, man in his becoming is changing in every encounter he has towards reality. What makes him become somebody is his authentic acceptance towards reality in manner of fulfilling his possibilities. It is in this manner that one has harmony with reality. It is not enough that one accepts reality but rather to live reality is to really exist.

Man, himself, is part of reality before which he must take a stand. Wojtyla (1979) asserts "one has primarily concerned with the fact that in this experience man has to face himself, that is, he comes into a cognitive relation with himself.

His part dominates his presence in reality, for reality stands only to him, unless, he is connected

and in his wonderment, he sees himself standing in such a big space, looking at himself as a tiny part of it; he has to hold himself; weak as he is he has to stand. For Heidegger, man is *da-sein*, a being thrown into the world, thus, forced to be. One's state in this world whether authentic or inauthentic existence is really a death defying leap. Life is really at stake.

### **A. Experience of Man as Unity**

Aquinas would tell us that every being reveals a three-fold pattern: the one who exists is called the subject or the "suppositum;" the kind of being that the subject is, is broadly speaking the nature or more exactly the essence; and its act of existing is the "esse" (Wippel, 2000). Such consideration gives a clear understanding of what makes up an existing being. But to be more realistic, what we experience as human beings in actuality is the unity in existence. This is one peculiar characteristic of Phenomenology that is dealing with the unitary essence of a thing. But this is only in considering the basic case of our experience of man.

The Phenomenologist posits the unity first before analysing the parts being faithful to original experience where no opposition exists between subject and object. What one perceives in original experience is an integral unified whole. The Phenomenologist is also interested in the parts in so far as this lies in the context of the totality of human experience (Dy, 1986). We only understand the parts of a thing upon experience of its unity.

The given unity of man in existence, however, is only the first step which makes him the same as to those whose existence is received. Vander Veken (1987) speaks, "What language about creation wants to convey is not the temporal beginning of the universe or the beginning of time, but the

awareness that no created or finite reality has its sufficient ground in itself." Man is complete as to his basic existence but realizing that his existence is only received and acknowledging that he does not own existence itself, hence, he can lose his existence.

To maintain one's existence, then, is man's task and imperative. He is given and endowed with power and faculty in attaining his personal task. Man has freedom, knowledge, conscience, all the faculties proper to man although varied in degrees. His personal task, however, is not excluding other man but rather "giving oneself to other" that is the way to maintain his existence.

Human achievement, however, is not pointless. Fulfilling his greatest possibilities is only through an act of faith, whereby, his totality will be held in his highest activity. Man, therefore, is becoming. But his becoming is directed towards fullness. Fullness is what man does not own yet. Unity, in fact, is his task. This is something to be given and is offered to man by the One who sacrificed himself in behalf of God and man.

## **B. Experience of Man as Duality**

### **Moment of Balance and Equilibrium**

"What is man?", is the question imposing itself. The traditional Aristotelico-Scholastics (Coplestone, 1985) offered that man is a rational animal, consisting of body and soul. Such definition is adopted by the Church and becomes as it may be called – objective. General looking at man is good. At least, there will be a common point of viewing man and of himself as well as a major division of man, namely, the body and the spirit.

Contemporary thinkers, however, will reply that such definition tends to divide man into two (Luijpen, 1969). In fact, man is a unity. He is neither

body nor spirit. The traditional definition wanted may be by its successors to intentionally expound what man is, is taken partly. Hence, materialistic and spiritualistic monism exists. Instead of doing a particular study better, it results to harm what really man is because each one puts his interest into the extreme, cuts off its connection to where, originally, it is a part of and falls to reductionism, not only of the definition of what man is, but basically of fact of man's existence.

The lack of balance present in the materialistic and the spiritualistic views of man show how difficult it is to express what man is. The imbalance, however, does not make these views useless for there is no system of thought which totally failed to see anything. Yet moments of equilibrium are relatively rare in the history of thought and of man. Existential Phenomenology presents itself as moment of equilibrium. Retaining the truths seen by the materialists and spiritualists, it does not fall into the one-sidedness of either system. It is in the use of the term "existence" as expressing one of man's most fundamental characteristics that this balanced vision of man is crystallized (Luijpen, 1969).

True, one's interest in life, many times, rules one's viewpoint. This happens to the materialist and the spiritualist such that both place themselves to either extremes or one-sided picture of reality. Thus a man of certain interest, himself, puts block, hindrance and gap in his own way. That reality itself is divided and crumbled into pieces. What we are avoiding at is de-totalization of reality. Although, there are areas of interests that weigh more to a person's heart and soul.

Engrossment in one's work is either good or bad. Positively, it means concentration, discipline and interest. Thus, one should be aware of the

principle of moderation. In its extreme sense, this makes a person in a state of amnesia and, therefore, self-locked in his field of activity and, hence, lost. This means the mind is absorbed by its own activity itself, instead of absorbing.

Experience will tell that human existence is, generally, bodily-spiritual existence. Although these two major constitutive elements are found in an individual, the tension between and our struggle is real. There is, then, an imbalance. Man's task is to establish unity and harmony.

### **Body-Soul Unity**

Body-and-soul relation seems to be an eternal problem. Historically, the movement from the priority given to the cosmos by the early Greek philosophers gave rise to Platonic idealism which gives priority to soul and the world of ideas as a reaction over the cosmologist. It takes an Aristotle to balance such extremities and yet, retaining the primacy of the soul over matter. St. Thomas adopted and Christianized such definition of man (Wippel, 2000).

Post-Thomistic philosopher like Descartes wanted to be totally [self] independent of anything. Cogito came to the fore. The "thinking self-sufficient substance" exists independently of the bodily substance. Descartes' contemporary modern philosophers, however, like Locke, Hobbes, Hume, etc. spoke of their own that resulted to the birth of industrial revolution on the basis of sense perception.

Not so long ago, Kierkegaard was born reacting against the absolute idealism of Hegel and the atomistic way of looking at man. It is in his footsteps that man's thought became more personal. Thought becomes a personal task. Thinking becomes a personal reflection of one's

own person. One started reflecting from his personal struggle in this world of trial but with a direction to a personal God.

Kierkegaard (2004) dealt with the meaning of life and subjectivity. There seems a return to self. Existence becomes a question of freedom, choice and decision. The primacy of the spirit is then obvious but he took the wholeness of man in every decision that man has to undergo. Existentialism was born, specifically, as a reaction to world wars and its effects.

Dealing with the wholeness of man, another system of thought incarnated, that is, phenomenology. Phenomenology deals with man as he presents himself and unveils of the meaning of reality (Sadala and Adorno, 2002). Because of the intimate relationship between existentialism and phenomenology there arises a system of thought called existential-phenomenology. This contemporary system of thought aims into the unity of that which presents itself to man, that is, the unity of man.

### **Materialistic and Spiritualistic Monism**

The lack of balance present in the materialistic and spiritualistic views of man shows how difficult really it is to express what man is. This imbalance does not make these views useless for there is no system of thought which totally failed to see anything. Yet moments of equilibrium are relatively rare in the history of man and thought. Each era and system of thought has its own right to speak for itself and to show its own point. But generally speaking, a system of thought does not fail by what it says but by what it disregards (Luijpen, 1969). This is the failure of both materialistic and spiritualistic monism. Thus, both wounded the unity of reality, specifically, of man.

All materialistic systems agree that man is the result of cosmic processes. Thus, materialist holds that the being of man is "being-in-the-world", that man is a thing among other things, a moment in the endless evolution of the cosmos (Nagel, 2012). However, materialism fails in its attempt to express what man is because it indicates only one aspect of man albeit an essential one. It is a de-totalization of reality based on Le Senne and commits the fallacy of misplaced concreteness noted by Whitehead.

Materialism is a kind of monism. In the totality of reality, it leaves room for only one type of being, namely, the being of the material thing. Therefore, man is only a thing. And human life is nothing but a chain of processes. Man is reducible to matter (Luijpen, 1969).

Subjectivity is disregarded by materialists. He neglects an essential aspect of man's being because and fails to recognize that "being-man is being conscious." On the contrary, spiritualistic monism makes absolute the subject by reducing the being of material things to that of the subject. In other words, it also de-totalizes reality in the exactly opposite direction. Materialism disregards the importance of subjectivity but spiritualistic monism lets the density of the material things evaporates into thin air. They are reduced to mere contents of consciousness (Luijpen, 1969).

Accordingly, there are varied reasons to seek an intermediary view which takes into account the valuable insights of both materialism and spiritualism while avoiding the extremes of both. This is an oriental principle called the middle path. Aristotle walks well on this view. The contemporary system of thought can be identified with existential phenomenology.

### **Descartes Cogito**

Descartes (Cottingham, 2013) found a strong system of thought based on the progress present in science and in Mathematics, the Cartesian methodical doubt. Through this, he came to the point of certainty and distinctiveness, out of doubting everything, that is, until one is led into one thing he cannot doubt i.e. that he doubts or thinks. Thus, cogito ergo sum. That man is human because he is a thinking being.

His starting point is criticised because to exist is not only to exist as a thinking substance. Or one does not exist first as a thinking substance then as a physical substance. Existence is at once. Man exists as one at once.

Undeniably, Descartes was once under the Jesuits. For traditional Thomist, man is composed of body and soul. Under the aspect of the body, he is like any other animal, a mortal, subject to limitations of time and space. Under the aspect of the soul, he is gifted with the power of reason, freedom and immortality. From the behaviour of man to think and decide, he must be gifted with human soul. The thinking substance exists independently from the material substance and retains that the soul is supreme over the body.

Descartes distinguishes between physical and mental substance. Only the idea of extension, Descartes holds, satisfies the criterion of clarity and distinctness with respect to matter. Whatever is material is essentially extended, quantitative and nothing else. While the mental substance is a thinking substance, rational, capable of reasoning and endowed with free will. The study of these two substances is called metaphysical dualism. Descartes (Cottingham, 2013) has now what is called as the Cartesian Psychophysical dualism.

Its starting point is criticised because he

proved first the existence of the thinking substance. This implies that the thinking substance though independent from the physical substance which is also an independent substance is supreme over it. The "I" takes the priority over the physical body. Supremacy of the thinking substance is a good point he maintains. And yet, in reality, however, "man exists in unity of these two substances."

The unity of man for Descartes is problematic. His standpoint is heavy with consequences for his view of man. On the one hand, man is a 'res cogitans,' a thinking substance; on the other hand, he is also a 'res extensa,' an extended substance. The human body for him is nothing but a spatially moving quantity, a machine, the object of mechanics while the thinking substance is an independent self-sufficient substance which can exist by itself.

Man, then, consists of two substances which in principle are essentially separated and independent of each other. Erroneously, he vainly tried to solve the difficulty of unity by pointing or locating the soul in the pineal gland but this was an artificial solution. Its insufficiency is not surprising because Descartes was attempting to answer the question of how two substances which are essentially not a unity can constitute an essential unity. However, there are points which Descartes wanted to explain such as that matter and soul are irreducible to each other; that the two substances are influencing each other; and that the soul has primacy and supremacy over the body. Reason alone can suffice rationality but regretted at the end for its insufficiency.

### **St. Augustine and Plato: Tension between Body and Spirit**

From the history of man and his thought (Coplestone, 1985), well known was the idealism of

Plato. He speaks of an unshakeable hungriness to one's ultimate goal in life projecting into the world of ideas. He initiated a philosophical consideration on the fact of experience man suffered internally. Although unseen by naked eyes, the soul obviously manifests itself on daily activities. Interior conflict within one's self is a fact.

For Plato (Stocks, 1915), the soul consisted of three parts - the rational, the courageous or spirited and the appetitive. The term part does not mean that the soul is extended and material. Rather, the three parts are conceived as forms, functions or principles of action. The rational part distinguishes man from the brute, the highest element or formality of the soul being immortal and akin to the divine. Intellection, then, is the highest activity of man. The two other parts are perishable. The spirited part is the natural ally of reason i.e. the nobler in man that is more akin to moral courage. The appetitive part refers to bodily desires, the animal instinct. Plato locates the rational part of the soul in the head, the spirited part in the heart and the appetitive part below the midriff. Plato brought out this tripartite nature of the soul owing to the evident fact of the conflict within man. To explain this conflict, he used nature as analogy which can be easily grasped by any common mind from common experience.

Like Plato, this study takes as point of departure the fact of experience that there are frequently rival springs within man. Although, he never mentioned how this fact can be reconciled with the unity of consciousness. Nevertheless, he admitted that to explain what the soul is would be long and most assuredly a godlike labour, whereas, to say what it resembles is shorter as a human task. It remains, then, irreconcilable in Plato's psychology the unitary principle of the three principles of action

and the tendency to regard them as separable. The fact, that we feel this conflict within ourselves, calls for a more unified view of the soul.

Plato's (Stocks, 1915) main interest is the ethical dimension which is the right of the soul to rule to act as a charioteer. The rational element of the soul is the highest and is born to rule because it is akin to the divine. It has a natural affinity with the invisible and intelligible world to which it is able to contemplate upon, whereas, the other elements of the soul are bound up essentially with the body that is within the phenomenal world and have no direct part in reason and rational activity and cannot behold the world of forms.

The dualistic conception of the soul is left by Plato as a problem unsolved. Coplestone (1985) concluded that if there were plurality of souls within man, the rational and irrational, then, man's consciousness of the conflict as taking place within himself and the consciousness of moral responsibility would be inexplicable. Plato was not entirely blind to the truth but laying stress on one aspect of the truth resulted to neglect the other aspect and therefore failed to give any really satisfactory rational psychology.

Plato's impact is the fact of experience of the conflict within man as point of departure. The problem on the tension within man himself counts. Not merely an idealist, rather, he wants simply to convey that man's mind is able to contemplate the intelligible world – the world of ideas. His dealings on the value of knowledge itself, however, should not be equated to one's concept of the Divine. History will tell us that Plato existed before Christ. However, intellection, that is supposed to serve as the highest activity is also what man falls short of doing. But, thanks because the idea of what man really is would be inadequate when we do not tap

the highest activity of man.

St. Augustine (Vasquez, 1983), like Plato saw in the individual the struggle between two principles of conduct i.e. love of God and submission to his law, and love of self, pleasure and the world. Naturally, this has reduced to the struggle between body and spirit embodied in the two cities: city of God and city of man. He saw the embodiment of the heavenly city, Jerusalem, in the Catholic Church, while he saw in the State, specifically, Pagan, the embodiment of the city-- Babylon.

The problem left by St. Augustine (Vasquez, 1983) on the real existing man is a positive subject of both cities. How can man cope with the requirements of both cities? The two cities, however, have functions independent of its own; one temporal and the other, supernatural. Realizing, however, that one works only for the temporal end, one should put weight to that which leads to supernatural end.

The conflict between body and soul is for real. St. Augustine's knowledge of Christianity gave him advantage over Plato on the mystery of the tension within man in the light of the scripture. Truly, the corruptible body is loaded upon the soul. However though our outer man is decaying it is an error to suppose that all the evils of the soul proceed from the body. It is not the corruptible body that made the soul sinful; on the contrary, it was the sinful soul that made the flesh corruptible". Genesis reminds that pride of man caused his fall and inflicted pain, sin and death to the human body according to St. Augustine (Coplestone, 1985).

The tension between body and soul is basic consideration to be founded experientially to tap the harmony and unity of man. To aim at man's original unity, however, becomes impossible because it is already tainted by the weakness



of man. What man is capable of is his unity of being human. This is becoming out of tension and the conflict within man that brings together his transcendental activity i.e. the activity of the spirit sustained by the power of the Divine Spirit formed into its likeness and image i.e. man in his supernatural unity.

### **Body-Soul Limit and Human Becoming**

When human becoming is conceived only as to human struggle and locked up in the human world contrary to Heidegger's conception, then, it remains that man's projection of his possibilities is really like the realization of death pointed to great darkness (Stambaugh and Schmidt, 2010). Thus, there is a reason to be a pessimist. To live is to die. Life is fading. The anguish of existing eats one gradually. Life is temporal. What remains eternal is its vanity. This is what it means even one confronts death courageously.

Nevertheless, so as not to condemn Heidegger, this respects his conception of man as being-in-the-world. But being-in-the-world does not mean being-in-the-world forever. One should conceive Heidegger with these remarks: "What does it mean to be tested by time? And what does it really mean to live in this world" (cited in Dreyfus, 2009).

The conflict between body and soul seems to tell us its consequential implication that it is a matter of a martyr's choice -- between temporal and supernatural world as conceived by St. Augustine. Repeatedly, there is really no conflict between the two worlds. The conflict is within man according to what one conceives of himself.

Man ends up always with this very anxious question in his loneliness and solitude: Is this the only world, the world of decays, time-passing, nought, emptiness, pain and vanity? When one

realizes the temporality of living in this world that one starts to search for the eternal world. This is when man is hopeful.

### **C. Man as Pluri-dimensional and Complex**

Basically, as an existential being, man is a unity. Aside from the traditional definition that man is a rational animal composed of body and soul which has the tendency to be interpreted dualistically, man is pluri-dimensional (Wojtyla, 1979). Man is unity in the sense that he is a subject, a person. It is the subjectivity that has many dimensions and pluri-dimensional. From the two major constitutive elements of man, one of his aspects is being bodily. Even in man's aspect as being bodily, one cannot take out his aspect as being subject, precisely, because it is subjectivity that can diversify man.

Man is being-in-the-world (Dreyfus, 2009). He can be related to other material things in the world. He is a corporeal substance massively existing in space and time. This aspect of him in return gives him the interest to study the physical world, universe, including his body. Man, however, when he is not conscientious becomes so entrapped by this world.

Today, man is able to reach the moon, other planets, underwater, underworld, study things around him including his body, produce things like telephone, television, computer, etc. These are the wonders of physics. Aside from regarding, it as thing among other things is to respect it as a sacred constitutive part of him. Thus, some religions promise reincarnation of the body, offer it as a sacrifice to their gods, or prohibit it not to be eaten. The worst that man can do to human body is regard it as mere possession, hence, disposable resulting to prostitution, slavery, abortion etc.

Man, however, is not only a body, an aspect of

reality. Man is a unity of body and soul. Man as Marcel called an "incarnate subjectivity." Rahner (1975) affirms that man is a body expressing the soul and soul expressing the body.

Man, thinks, decides, acts, believes, hopes, etc. These activities cannot originate from pure body but are activities of the soul (Cottingham, 2013) the subject where lies his rationality. In fact, man's body can be any other bodies but because there is human soul, there exists a unique individual person and the body participated in that uniqueness.

As a subject, man does not exist only as spiritual substance. Fundamentally, man exists as unity of body and soul. Thus, other dimensions of him come out. Whatever dimensions of man would only be the fact of existential unity of body and soul and their relation. Wojtyla (1979) noted "Man's activities in its subjective aspect is always a personal action, an "actus personae;" it follows that the whole person body and spirit participates in it whether in manual or intellectual activities; thus, an act of subjectivity.

Generally, man in essence is social, ethical, political, etc. He can be a painter, architect, scientist, etc. Man is a "million be." These various dimensions of man just show how complex, infinite and mysterious he is. One cannot just tap his totality. No matter how complex man is, however, he works for his unity, totality and fullness. But how it is possible remains the question.

#### 4.0 Conclusion

The study presented the reality of human experience. The first human experience is an encounter with reality. Man's basic attitude towards reality determines his end. An optimist accepts reality while a pessimist denies it. These experiences of human reality boiled all into the self or human

experience and become test of subjectivity. In the history of philosophy of Man, this outlook into the experience of the self develops into three stages: first, dualism propagated by the Greeks and Aristotle; second, monism which extremely focused on one aspect of human reality turned into pluralism which viewed various aspects of man reflected in modern pluralist society as by-product of development that resulted to more complex identity of man. In the history of philosophy of man, human consciousness was caught up in dualism between body and spirit-mind that became so much an issue for philosophers like the Greek and followers such as Augustine, Aquinas, Descartes and others splitting into extreme monism of either materialism or intellectualism-spiritualism that developed into more complexities resulting to a pluralist society. Thus, the quest for the unity of man hangs on.

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