CHAPTER VII
CONCLUSION

The main design of this work is to portray human subjectivity. In Husserlian terminology one could phrase this portrayal as the quest for human consciousness. As Husserl most meaningfully put it 'Consciousness is the wonder of all wonder, greatest riddle of all riddles, puzzle of all puzzles. In the words of Fyodor Dostoyevsky "Man is mystery that must be solved, and if you should spend your entire life in solving it do not say that you have wasted your time". In this chapter an attempt has been made to unravel the mystery of human existence /consciousness. Reference has been made to science as the body of systematically organized corpus of knowledge collected or gained by means of the application of scientific method or hypothetico deductive method.

It has always been appreciated that science is promising and laudable. Science has created feats in our civilization which have led to our joy - de - vivre (The Joy of life). It has been noted that this activity which requires reason as its foundation is exclusively human because no other species apart from humans is gifted with this capacity. Scientific progress and development has reached a level where science has succeeded in bringing about a post postponement of even death. Medical science is indeed becoming increasingly able to put off the very moment of death. For example artificial organs are being used daily in the maintenance and extension of life.

It has been pointed out how scientific advance has also led to various dilemmas for example doctors dilemma. Whether he wants to or not, the doctor is being forced to accept a large share of the responsibility for social
judgements surrounding such basic factors as who shall survive, whose life will be spared by using an artificial organ or by doing transplantation. Philosophical and ethical questions are especially pointed in heart transplant cases. Today science continues to produce pesticides and pollutants in industrial processes that threaten to alter profoundly the balance of nature.

Scientific activity can be said to be a combination of Eros (constructive principle) and Thanatos (destructive principle), to use the Freudian terminology. Scientific and technological revolution has changed man's life style radically. It has forced him into a new world the world of mechanization, organization, automation bureaucracy and hard rationalism. It has interred the individual in an Ocean of laws, systems and oppressive orders what was originally promised to be a boon to mankind by its well intentional original fathers, has opened the gate to total crises. In the words of Theodore Roszak "I have insisted that there is something radically and systematically wrong with our culture, a flaw that lies deeper than any class or race analysis probes and which frustrates our best efforts to achieve wholeness. I am convinced it is our ingrained commitment to the scientific picture of nature that hangs us up.

The Scientific style of mind has become the one form of experience our society - is willing to dignify as knowledge. It is our reality principle, and as such the governing mystique of urban industrial culture".

Today science is making tall claims. Certainly many of these claims are justifiable. Yet, Science has its own limitations. While the application of science and technology is speedily transforming man's life style and confirming his mastery over his environment basic existential questions are still asked as poignantly as they were being asked centuries ago. For example, what is human destiny? What would be the shape of human relations twenty years
hence? In the words of Schrödinger "I consider science an integrating part of our endeavour to answer the one great philosophical question which embraces all others the one that Plotinus expressed by his brief: Who are we? I consider it the task of science. The only one that really counts. In other words the ultimate goal of science and of all moral spiritual striving is the same". It has been realized that the burdens the technological age has imposed on man have forced into oblivion his metaphysical sensibility. But the sensibility has something compulsive and inconsumable about it.

The most basic search of man viz. the search for the meaning of his life, is embedded in it. The sensibility constitutes the "ontological man", the inside man, "the inner space", in us, as it is variously called. Its peculiar mode of manifestation in existential personalities enmeshed in the web of modern civilization is most significantly described by Martin Heidegger as the metaphysical "homesickness". The ontological man cannot be contained within the scientific - technological life style. He emerges as an alien, a stranger, a misfit, a rebel. Science till today, inspite of advancement in sophisticated technological devices has not been in a position to unfold the mysteries of human consciousness/mind/psyche/ego. In the words of Fyodor Dostoyevsky "the secret of human existence is that man must not simply live but must discover why he should live".

The first chapter of this thesis concentrates on the inquiry into the structure and the aim of scientific activity. It portrays the celebration of logic and rationality in science. Science is being viewed as a tool/means for human benefit/welbeing. There is celebration and glorification of the developments made by science in making man's life comfortable and luxurious. It tries to highlight how science has brought Joie de Vivre (the joy of life). How it has
reduced physical fatigue. References have been made to the developments and advancements in science. For example, the application of science for the extension of human life in medical technology, in transplant technology, invitro fertilization (I.V.F), Genetic engineering and several other frontier areas for human development. At the same time, science has been criticized for not fulfilling its aim i.e. the emergence of human reality still remains a mystery: as E. Schrödinger says, science is completely silent being intrinsically dependent on the objectifying approach, it is unable to tell man anything about those questions he is most interested in "......... " the scientific world-view contains of itself no ethical values, no aesthetical values, not a word about our own ultimate scope or destination, and no God, if you please. Whence came I, whither go I? Science cannot tell us a word about why music delights us, of why and how an old song can move us to tears." Here references have also been made to various bioethical issues that have come up in relation to scientific and technological development.

The Second chapter of the thesis deals with the confirmation of the scientific/mathematical/logical approach to the world in naturalism/materialism/mechanism/behaviourism. It refers to scientism as a challenge today i.e. how scientific models and the language of science and technology are challenges. It further says that when we consider science and technology as a way of looking or reviewing HUMAN REALITY, One finds that the explanation of human reality is given by means of physico-chemical models. It has been observed that various movements like behaviourism/materialism/physicalism/positivism/naturalism/mechanistic sciences or mechanism etc have developed as perspective in which the human mind is translated into brain i.e. The
language of mind /self/consciousness is discarded and human behaviour is translated or explained in behaviouristic language.

An attempt has been made to understand the presuppositions behind these movements. Yet I maintain that we cannot look upon the explanations provided by these movements as adequate. It has been noted that the concept of self / human reality is not tackled adequately by the subscribers to these movements. In other words though the movements like positivism, behaviourism, materialism, naturalism, mechanism try to account for rather mathematically, they are not in a position to de mystify human reality/consciousness. They try to tackle this problem in a stimulus response fashion i.e. they try to explain human reality in verifiable / objective language. And when this is done emphasis is laid on the external aspect of human existence.

It is rightly said that an attempt is to be made to tackle this problem/understand human reality with reference to a synthesis of empirical - phenomenological - existential method. If one does not do so one realises that one reaches a certain stage wherein the explanation provided illudes us. i.e. it does not give us a gestaltic picture of human reality/human conciousness. This subject matter itself is such that using objective method to understand it will never give us a complete picture the human phenomenon because the subject matter itself is not totally objective.

The third chapter deals with the seeming confirmation of the naturalistic view in robotics, artificial intelligence, in bio technology and social engineering. References have been made to Hubert Dreyfus's Views on the limits of artificial intelligence. A comprehensive picture of the naturalistic approach is attempted here.
The fourth chapter deals with phenomenology of the self /consciousness/ego/subjectivity. It includes criticism to scientism and its reductionistic approach. Extensive references have been made to Edmund Husserl, Wilhelm Dilthey, Martin. Heidegger, Max Scheler, whose ideas are today the break through for our understanding of the boundaries of science. Man, the human self has been viewed as a subject having intentionality, capable of the act of transcendence, and man as a meaning giver.

Chapter five deals with philosophical anthropology. The focus of this chapter is the concept of Man, the human consciousness, the human self as constituting, structuring, creating, linguistic, interpreting agency. Reference has been made to for example immamual Kant as a benden of what appeared to be "established" empiricist view in the nineteenth century. Man is being talked of as not only a subjective animal but a philosophical one and if he is to grow into human stature there are certain questions he has to ask himself about himself and his world and these are universal, not ephemeral questions and therefore are not confirmed to economics and politics. It has been said that man is a holistic totality, a whole greater than the addition of his parts, traits, processes and functions. He is referred to as self - determining, self - governing and unique. It has also been explained how man is an adaptive animal, a moral hero, a witness of divinity etc. References have been also made to James F.T. Bugental's View of Man from his book The Search for authenticity, Erich Fromm's View of modern man, Nicholas Rescher's book on human interests, Abraham H. Maslow and his book motivation and personality, Rollo May and his book man's search for himself, Bonner, Martin Heidegger, Kenneth. G. Denbegh and his book three concepts of time, R. Baine Harris and his article "can we have a common humanity", Tsung I dow and his article Zero state of
mind in thinking, great physicists like Max Planck CK & James Jeans. Some amount of information is collected from John Lober's discoveries in neuroscience, Tolstoy's article on death and the meaning of life; Some of the existentialist philosophers have also been treated. The views of soren Kierkegaard, Jaspers, Marcel etc Views of I legal, Saint Augustine, Immanual Kant, Socrates etc have been alluded to.

Chapter six of the thesis deals with man as the creator of science /scientific theories/scientific imagination/ the metaphorical symbolic / ambiguous expression of the human mind. Noam Chomsky's works and his theory of "Deep structures" in language are dwelt on at this stage. Hermeneutics has been recognized as the meaning - elucidating technique in art; religion, theology, literature, philosophy. An attempt has been made to recognize the limits of science. It has been realized that science is a comparatively fragile structure: the best it can do is to provide ever - changing estimates of how things work. Our scientific knowledge is always defeasible and transitory. The scientific theory of one day is destined to be rejected by that of the next. At the level of scientific theories, our commitments are tentative and fallible - in sum, provisional.

It has been found that there is a dichotomy between the scientific mind and the spiritual / metaphysical/ aesthetic self. It is this dichotomy that is the basic paradox behind human civilization. Although there is no escape from this dichotomy - we are in a way condemned to it, as Albert camus would remark the "external" must not be allowed to superside the "internal " the "functional" self must not invade the authentic self. As Martin Heidegger said, the advent of the scientific - technological frame (Gestell) has produced a crisis of technification that goes to the roots of all scientific thinking. Scientific thought
has itself become technologized, which means that science is no longer capable of thinking in an originative sense. Science calculates, but it does not think. Only poetic (metaphysica) dwelling is capable of thinking in an Originative sense, and it alone has the power to liberate us from the technification of thought and praxis that has ushered in as a result of the fusion of science and technology.

The extraordinary success in the domain of natural knowledge is now to be extended to the domain of the spirit. Reason has proved its power in exploring nature. As the sun is one all-illuminating and warming sun, so too is reason one said Descartes. The method of natural sciences must be made to embrace the mysteries of spirit. Because despite the development in the spheres of science, technology, robotics, artificial intelligence and other areas of high technology, the models available or put forth in these spheres are not adequate or competent enough for explaining the phenomenon of the self, self’s creativity, self’s imaginative capacity. It is well-known that science is not able to demystify the structure of human reality, which still remains a challenge to materialist / positivist / mechanistic / behaviourist models of explanation. The riddle of being human seems to be perennial challenge to the scientific - technological genius of our time.

The undercurrent of my work is not to deride the unimaginably powerful scientific - technological enterprise which has given a new meaning to the human life today, but to show how this enterprise has come to overshadow that trans - scientific, ontological quest of man on which his reality of "being human" depends.