

A METAPHYSICAL EXPLORATION OF HUMAN BEING AND BEING HUMAN

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**Abstract:** This paper explores the metaphysical understanding of human being and being human. Many people feel that even to seek and comprehend existence and what it means to be human is a pointless attempt. It is metaphysically a complicated adventure. There is a need to strive and grasp reality and embrace the various facets of life because it will be of immense value to understand the basic values of life. Apprenticing of the positive and negative powers of creation allows one to choose wisely from the options. Being human requires balancing hundreds of extremes. Sometimes, we tend to resist these extremes, but at other times it appears like we have to follow them to grasp life better. The essence of the heart is when we fall together and emotions. Wherever reason is perfectly matched by emotions and where mind and body join in total harmony, a new quality springs out. This has nothing to do with emotion or purpose, but instead something greater and fuller. The comprehension of these principles gives us the answer to all of what is divine and natural. Many people find it difficult to consider greater pleasures than sensual pleasures. However, being human entails finding the finest beauty, the greatest quality of life, the absolute pleasure of living that arises when we are fully present, and life is in harmony somewhere deep into reality.

**Keywords:** Analysis, Human Being, Being Human, Comparative Review, Philosophy

**Introduction**

The human problem is the most severe of all problems; an everlasting one at the same time. This lies at the centre in the name of mankind, of the most widely valued ideas, of the metaphysical problems of the location and destination of man. The primary goal of social development is to improve human skills and to establish the optimal conditions for human self-expression. By emphasizing the challenges of fundamental particle, science physicists are right.

**Genesis of the problem**

Everything in the universe is more complicated or frustrating than a human being. Most disciplines research humans, but they do so from a different point of view (Bricmont, 2018). Idealism limits to man's nature to atheism. The entity knows, according to Hegel, not moral, but rational aims; he belongs to the union not only of human beings but of the whole cosmos, for both human and cosmos nature is the soul. The human being's essence for him comprises both the metaphysical dimension, the intellectual realm and his corporeal organization, but it is not only that. As part of the collective whole, one is conscious of oneself. They believe that a human being is alive as long as he works with someone, not for anyone. Individual beings behave in the forms dictated by experience as a whole. Human modes of behavior are objectively reflected in all material culture, in the environment, in dialect, in ideas and social customs structures. A human being is a biosocial entity and constitutes a matter of life, of the social processes, contact and consciousness at the highest level among all living species on earth (Benjafield, 2010).

According to Corcoran (2010), when we analyze the life of human beings at the organism level, the application of rules based on the organism's self-regulation as a stable essential structure, we enter the inner world, with the mind, as we step upward. At the organismal level, an individual as part of and naturally observes the normal interconnection of events but, at the personal level, the individual has a social preference. Thus, entering the field of social history from the realm of biology by psychology.

In ancient philosophy, a human being was viewed as a “small planet,” as representing and a cosmos sign which is known as a spiritualized entity, in the general structure of the universe. It was believed that a human being has all the elements necessary to the world in himself. The boundary between living beings (plants, animals, people and gods) is fluid in the philosophy of transmigration of the soul by indigenous thinkers. Man is seeking to get free of his karma law or what we would call “fate” of the fetters of scientific life (Corcoran, 2010).

According to the Vedanta, an atman (soul, mind, selfhood) is the unique principle of the human being and can be associated fundamentally with the fundamental divine principle, i.e. the brahman. The ancient Philosophers, Aristotle, for instance, believed the man to become a “reasoning spirit,” i.e. moral human (Corcoran, 2010). According to Corcoran (2010), throughout the doctrine and philosophy of Christianity, the Biblical notion of man as the ‘face and likeness of God’ separated internally by the fall, is contrasted with the idea that the spiritual and human existence is unified throughout the essence of Christ and thus that any person should obtain his spiritual grace internally.

The Renaissance Era is fully influenced by the principle of human individuality and limitless human abilities. Descartes based on his argument on human existence on the ability of man to conceive ideas as well as his existence, as expressed in his popular aphorism “Cogito, ergo sum”, translated as “I think. Therefore, I am.” Reason for Descartes was considered the definition of a man. Soul and body have been dually recognized. The body is regarded as a machine, and the mind is associated with consciousness (Bricmont, 2018).

Kant’s split human sociology into the empirical and philosophical dimensions, based on the dualistic concept of man as being belonging to two separate realms; a world of material obligation and a world of spiritual liberty. The first research on what culture makes of human beings, while the second discusses what they should and can do for themselves as a voluntarily behaving being. There is a return to the understanding of human being as a living whole which marked the renaissance era. Contrary to that of animals, human beings and sensory organs are less specialized, and this is an advantage. Through constructing a society, human moulds himself. Looking at the character of human history, the deciding force in classical German thought is that man is a morally involved creator, a medium of rationality, in a culturally diverse universe. By denouncing these ideas, Feuerbach tried to reorient philosophy anthropologically and concentrated on the human being primarily as a morally body-self, as a critical interlocking factor between the “I” and the “you” (Bricmont, 2018). Christopher & Kenneth (2016) note that human beings are determined not by the cause but by the function of essential powers and attractions. Christopher and his colleague, from their standpoint, prioritizes the act of will in which, in making the decision, the human “born itself” ceases to be simply a “child of nature” and is a conscious being, i.e. a divine being, a self-determining being. The question of identity is fundamental to personalism and existentialism. Therefore, there should be no reduction of a human being to something (biological, physical, social or spiritual). The idea of uniqueness (being part of a natural and social whole) compares existentialism and personalism with identity, as special divine self-determining being.

### Conceptual Review of Human Being

According to Christopher & Kenneth (2016), Human being is culturally categorized as a primate, particularly the species H, classified as *Homosapiens*. Human beings are anatomically similar and connected to the major apes, but are marked by a more evolved brain and the ability to communicate and think. Humans display a pronounced erectness of the body, which liberates the hands for coercion. However, a few of these features are not fully human. The disparity in intellect between man and the grand apes, as in anatomy, is much smaller than formerly thought as they had a range of specialized reasoning capabilities historically assumed exclusive to humans. The difference in cognitive ability is not as high as they were in anatomy. Human beings were historically considered the most recent members of the *Hominidae* family. However, new studies suggest that chimpanzees and bonobos are more closely connected with humans than orangutans and that between seven million and six million years ago, the last shared ancestor of chimpanzees and human forms. Therefore, all big primates are now grouped into the *Hominidae* with humans, and the *Hominini* tribe may be regarded between such human beings and their extinct ancestors.

Human beings are described, according to the encyclopedia, as organisms that have human characteristics that reflect the sympathies of mankind. It is not an incorrect interpretation, but it is not the right concept. In my view, individuals are not easily defined by this description. The configuration of a human being is usually one nose, two

legs, two limbs, two hands, two eyes, among others. Studies suggest that humans in every respects have the same genetic code as great apes, which shows that our human form is not the human being's origin or meaning. The definitions in the encyclopedia also state that humans can communicate their feelings, affection, hate and so forth, and of course, it is worthy to note that animal loves just like humans. It also reveals that it does not completely characterize us as a human being with the potential to express feelings such as love, fear, the rage, among others (Christopher & Kenneth, 2016).

Philosophically, humans vary in their genetic codes from those on earth. The quality of an individual is his capacity to think rationally, create relationships and interactions. Humans have a special dominance of overall human creatures. Humans are capable not only of critical reasoning but also of applying the knowledge and bringing out these ideas to the greatest degree of accomplishment and achievement. The decision of man is viewed in several respects. There are various responses and opinions from thinkers around the world as to what is real. German-born American Physicist, Albert Einstein asserts that the greatest human endeavor in our practice is a promotion of justice. This depends on our inner equilibrium, and also upon our being. Such subjectivity could be human behavior, which may also maintain that not even the word "person" has a true interpretation. Subjective reality could be human behavior (Corcoran, 2010).

Being a human means not having one face, two hands or being fat, having own properties and so on, and becoming a human means, on the other hand, being able to differentiate between right and wrong. To be a human being requires to be logically and rationally able to think. We have these abilities as human beings, but when we cannot use them, we do not vary between humans and animals. The human being should be able to see well above the world's basic facts (Christopher & Kenneth, 2016).

### **The Philosophy of Being Human**

To be alive means to be free of whomever you want to be. Being free without caring about other people, to build and develop yourself. Being human means to embrace what you are and to live your life unrepentantly and without care. To be a human means to have feelings and to express them. Man, sob when he is angry or crazy, he laughs like a fool when he is inspired by something, and he loves, till the end of the earth (Corcoran, 2010).

To be human means to make failures and to be inaccurate. To be a human means to gain a few pounds, often eat unhealthily and break down tension. To be human means to cut ends, sorrow, nails chipped out, shoes were torn down and t-shirts dirty. To be a human being implies to make enemies and then to turn your back on them. To be humans means to explore and navigate the world around you. To be human means to give it all you can in all you do but also to know if it is sufficient. To be a human being takes away differences and stand alongside people, one might never have expected (Christopher, and Kenneth, 2016). Many philosophers have, over the years, come up with plausible and conflicting solutions to human society and existing problems. Saint Augustine and Immanuel Kant are the two thinkers who have attracted my attention. The Theory of Saint Augustine's Original Sin and the Categorical Imperative of Immanuel Kant are two separate ways of gendering into darkness. The philosophies of both thinkers are to some degree different; in fact, Kant tends to dismiss the philosophy of Augustine, but there are a few parallels between the two. Where Augustine assumed that the human being was bad in light of the problems of Adam and Eve, Kant agreed that given the fact that human being was by definition bad, the first step in moral law would be better (Carlson, 2010).

To be alive implies to the plurality of philosophers is the result of biologically alive kin. In ancient times, one or two people may have had no human parents, but the specifics of how and when this occurred was hidden by a fossil record which was distorted by the passing of time. Man is primarily primate, which has adapted to the degree that nature no longer directs its behavior. Rather, people know how to live by relying on abstract messages from the previous family. More so, the knowledge on how and why symbolic language has become the predominant tool for man to live engulfed in mystery, but society and symbolic language are unique to humanity, and these items are not controlled by the few on the edge of human life. Most of us are beings, except the very young and very frail, the extremely mentally ill, and not mindful of our being. Nevertheless, knowing our own life does not mean understanding our intent, given that we even have one. Humanity is the mechanism by which such universal questions are posed and answered (Corcoran, 2010). In brief, the object of life is to create a sense of life. The essence of human being implies to be alive. Because human beings do not have an exact definition in any sense, if it

comes to technicality, then human beings are all animals, and that is to adapt, live, replicate, and transfer the characteristics (Carlson, 2010).

### **A comparative review of Human Being and Being Human**

The two words human being and being human tend to be identical at first glance, but in their interpretations, there is a distinction among being a human and human being. When you closely study these two words, you can find that the discrepancy in meaning is the location of the word “being.” Beings are used as a substance in ‘human being’ showing a living being, and ‘beings’ serve as a verb in ‘humanity’ making ‘human beings’ a verbal term which shows the attributes of man. The larger distinction between primates and man is that ‘human beings’ are commonly described as part of the *Homo sapiens* species, whereas ‘primates’ are distinctly human. Let us further examine these two terms by recognizing their meaning (Carlson, 2010). The definition of man is usually established from a scientific point of view. A human being is a man, a woman or a child of *Homo sapiens* and, through developments in intellectual growth, articulation and uprightness are distinct from all species. This description describes the distinction between humans and other animals, and the three principal distinctions between humans and other animals, namely, the correct posture, linguistic abilities and intellectual development. From such a definition, one may infer that the human being is the product of this superior mental creation, which is peculiar for humans (the act of exhibiting human qualities) (Carlson, 2010).

According to Flew, et al. (2015), Being human can be described as exhibiting specific human characteristics. This can be studied both from a philosophical point of view and introspectively. For example, one would assume that to be human is to display positive virtues such as compassion, sensitivity, generosity, among others. The definition of being positive can vary. Some person may believe it is the ability to choose between good and wrong; some thinks it reveals the inherent traits of all human beings such as rage, envy, anger, affection, among others. The importance of human beings also varies from religion, race, history to the community, among others.

### **Affection as a special Strength to being human**

Love is characterized in several different forms, from a variety of biological, philosophical and religious processes. As a strength of character, love is a feeling of shared connection, warmth and overall good feelings between two individuals. It can be categorized into three categories; the affection for a child and its father, the affection for the friends and the sentimental. Love as a power does not imply the desire to love. Existence is most commonly discussed in the metaphysical sense as regards a friendship with another. This way, a degree of discussion describes and explores love by stripping away the “mystery of love”. Subsequently love is unknowable to a certain level, it is generally analyzed by abstract connection, as it can be explored across the ages. The odd situation of check-in children tests the attachment. An individual’s attachment, typically the mother, is determined by how upset a child is when the mother is taken out of the experimental environment (Flew, et al. 2015).

The evidence of love’s benefits is seen in the negative impacts of lack of love nations. Studies of negative traits due to lack of attachment targeted orphaned children. Children who were brought up to be attached to their chosen parents in an atmosphere that did not allow them to develop attachment disorders. In comparison, persons who are firmly linked have a lower risk of unemployment, high self-confidence and a lower possibility of divorce (Flew et al. 2015)

### **Kindness as a feature of being human**

The strength of kindness includes several similar words, which invoke emotions of altruism, empathy, helpfulness and a willingness to support others in general. That is a desire to support mankind. The ethical appraisal Values take the above points in Action (VIA), aimed at determining people’s strengths in kindness (John & Kelly, 2016; Ruch et al., 2010). As part of society, compassion is profoundly rooted in the metaphysical and religious cultures, each with terms that reflect the altruist love component of compassion, for example, the Greek word *agape*, which has been chased in Hebrew, and the Latin word *philanthropy*, the origin of “philanthropy.” Furthermore, while statistically meaningful gender disparities in humans are minimal, the measurement approaches used may not always have a positive validity. Childhood is typically evaluated on a case-by-case basis rather than as a function. The self-report altruism scale and an altruism facet scale for ‘agreement ability’. The Self-Report Altruism Scale and the Altruism

Facet Scale for Agreeableness Measure of the Revised NEO Personality Inventory (NEO-PI-R) are often used to ask people about how often they are involved in altruistic actions and to measure their concern for others (UKEssays,2018).

On both sides of the action, there are many advantages to kindness and altruism to the being of human. To others, the motive for being kind comes from a place of personal desire and therefore, the benefit for others is that the behaviour has a beneficial impact. Another research has found that the cycle of being kind creates pro-social skills in children, which influence their interactions and relationships positively. Similarly, elderly voluntary work has shown that it leads to less risk of early death and benefits for mental health. The disparity between altruism as a trait and as an act, is one thing to remember; which makes up the being of human (Humanistic Therapy.” CRC Health Group. Web. 29 Mar. 2015).

### **Social Intelligence as a feature of being human**

The most contemporary of strengths linked to humanity is social intelligence. The psychological evaluation of the Character Qualities and Values describes emotional knowledge as a capacity to consider relationships with others, including emotional relations, friendship and loyalty, coercion, group membership and political influence. Intellect has numerous theoretical meanings from the intellect of Weschler and various interpretations of simultaneous intelligence. The Character Qualities and Values (CSV) splits the mind into heat and cold, heat intelligence, the intelligence of successful emotional processes. Highly self-confident and successful leaders are people of high social intellect. This also incorporates elements from the other two intense intelligences, intimate and mental. The capacity for knowing feelings is an inner parallel of cognitive knowledge and mental knowledge. The CSV highlights three cognitive intelligence scales, namely; the social intelligence factor induced tasks, the analytical attitude testing protocol and the emotional intelligence measure of Mayer-Salovey-Caruso (Laurie, 2015)

Research on social intelligence is minimal, but several works of literature on social intelligence characteristics are available. Human wisdom and perceptiveness to render an important part of successful leadership, i.e. strong leaders are “human experts.” Further studies found that emotional understanding enables leaders to recognize better and increase their power to influence their followers (Payne, 2011).

### **Philosophy of human as biosocial species**

According to Payne (2011), contemporary science sees human mostly on the grounds of his existence in two separate dimensions; social and biological. As a result of a long development process, human beings appeared on earth. They also have a near evolutionary link with the natural world as biological beings. Man’s structure, due to the extensive expansion and differentiation of cerebral cortex, has many characteristics that have in common with higher species. Erect posture, free upper extremities, modified for using and producing instruments and specialized means of communicating are the distinctive anatomical and physiological characters of the human being.

The human being is, therefore, a biologically occurring entity and is as such, born with inherent vital forces that are inherited. Many philosophers view the evolutionary fate of man in a highly positive and illuminated light. Creation allows man the life of a human entity. We think that the new inheritance system completely represents his results as special biodiversity. In a rather optimist and humorous way, some thinkers call the physiology of the man. We think that the new inheritance system completely represents his results as special biodiversity. Its significance is so high that this important genetic foundation of civilization will be safeguarded from adverse foreign effects for virtually infinite times for the entire foreseeable future (Payne, 2011).

Some argue that the human race is now on the road to extinction as a biological species. Thanks to the development of its climate and scientific advancement, man deviated from the rigorously controlled natural selection method and thereby became more burdened by cumulative mutations. A learning school believes that a human being holds so many animal chromosomes, as a genetically young creature. It is not the history of humanity, but the activity of the elite that creates a social atmosphere where it lives. The justification for these theories is that, in the near future, mankind is expected to be destructed by biological forces and that, under these circumstances, biology alone can escape this significant challenge by bringing evolution into its own hands (Laurie, 2015).

## Philosophy of human being in the Realm of Nature

Human beings live and are continually encircled by nature and communicate with it. The biosphere, the fine envelope that embraces the earth, its cover of land, and everything else living is the innermost part of nature in the human ratio. The world has not only its identity inside us but also its material resources and communication sources and systems, as something that has been both actually and imaginatively represented. This involvement of nature in the perfect process of materialization, energy and knowledge in the self of the individual is so organic that the human disappears from life when such external natural values go away. When we lose the picture of reality, our lives are lost (Laurie, 2015).

Everything produces bioenergy from each cell in a living thing to the entire body. Even like the bioenergy of the human cell extends past its limits, so the bioenergy of the organs and the entire body reaches beyond its limits to create a luminous aura. Bioenergy and bio information move on special channels (meridian) as the antique therapists intuitively established, forming a complex structure within which all components in the living world interact with each other and with the outside world. The interaction between energy and information is a vital dimension of every living system, including that of man as the highest stage in the hierarchy of the science known structures of existence (Laurie, 2015).

Man is continually aware of nature's impact in terms of breathing air, drinking water, food and the flow of energy and information. Moreover, much of his problems are a reaction to natural forces and environmental changes, the heightened shower of celestial radiation and the magnetic storms raging around the planet. Put the other way, we have "life" ties with nature, and we cannot exist without it. When leaving the Earth, spaces take a small biosphere with them. Nothing that has the same effect on society. It has varying influences. This gives them specific amounts of light, air, water, snow, flora and fauna, relative to where people are located on the surface of the earth. Human experience includes several examples of how the world has facilitated or hindered our planet's growth (Richardson et al., 2010).

Dialectically, man and nature connect so that civilization progresses of man continues to become less actively dependent on nature while implicitly increasing his dependency. This should be known. If human knows more and more about naturalness and integrates it on this basis, the influence about people over nature grows slowly. However, in the same process, the human being comes into a deeper and deeper interaction with nature, taking increasing amounts of matter, resources and intelligence into the domain of human action (Payne, 2011).

## Philosophy of being human and society

According to Schacter et al. (2011), without a simple description of the relationship between humans and society in the primary culture, the families, the play or education team, the development team and some sort of formal or informal group, it is unlikely that the human question should be scientifically resolved. In the family, the individual gives up some of his specific traits to become a part of the whole. The lives of the family include the separation of labour by sex and age, husbandry, shared aid in daily life, the personal life of man and woman, the survival of the community, children's upbringing, and often separate political, moral and psychological relationships which makes up the act of being human.

The family is a crucial resource for personality development. There, children are interested first in everyday interaction, learning their beliefs and moral expectations, their reasoning, dialect and other principles. The major responsibility for society lies with this primary group. The social community, culture and humanity have their first obligation. By the group, the young child enters society as he grows older. That is why the party plays a vital role. As a rule, one person's influence on another is severely small; the entire collectivity is the main educational force. Psychological factors are extremely significant in this regard. It is crucial that a person feels himself part of a group at his request and also that the group accepts him or her willingly (Schacter et al. .2011).

According to Bricmont (2018), the whole mental structure of an individual has a strong indication of the history of the whole of society. All his actions are internal manifestations of humanity's traditionally shaped social culture. The tools which he uses have a function in their form developed by a society that defines how they are used. Man is a type of superdense living atom in the collective truth structure. He is based on this framework through the

consciously imaginative theory. The fruit of the artistic spirit of the people of the past continues to nurture him and current society through countless tangible and unseen urges.

### **The Philosophy of Personality and being human**

According to Stefaroi, (2012), the conception of a human being is related to its social and psychologically-based elements such as its humanity, its self-appraisals, its principles, beliefs, the meaning on which it lives; the concepts of its religious, esthetic, socio-political and other social positions; its opinions and ideologies as well as its character. At the same time, the concept of a human being stresses the material, body-minds of human origin. Knowledge in philosophy is an indissoluble feature of the higher culture and education of an individual. Since a world view is modern man's privilege and philosophy is its core, one should know a human being's philosophy to comprehend him. There is a belief even among those who reject and admire religion. Only the animal has no vision of the world. This does not meditate on material things, life's meaning as well as other topics. A world view is the right of the adult, that is, a person born by culture. Personality can take shape or cannot take form, and often can be disintegrated, deformed or broken, by physiological mechanisms in the body, by psychiatric disorders, by alcohol or by catastrophic circumstances that become highly unfavorable. Everything is more individualized than the human being in the universe, the citizen, nothing is more varied than humans in existence. Multiplicity hits the greatest height on the human race, the planet houses as many cultures as there are. The individualization theory has its boundaries and ratio. Beyond this limitation, we come to total relativism which argues that every individual also must have his or her world if he or she has his or her soul, and therefore there are just as many worlds as there are various human beings (Corcoran, 2010).

### **The philosophy of Culture and being human**

Not minding the numerous write-ups on men and society in the last decades, it is so important to note that the global, regional and international deliberations are continuing. In the West, some people predict both man and society for a catastrophic future; some remain hopeful but also impatient to maximize. The backdrop to this hypothesis is ongoing well-being and distribution of commodity goods even without precedent. The poor projections exist which contrast significantly with Marxism's philosophy of man and culture, which radiate a bright perspective on the future (Christopher & Kenneth, 2016).

According to Benjafield, (2010), any statement about society requires an interpretation of the associated civilization definition. The most dynamic and multi-dimensional mechanism is civilization and its past. Moreover, if this deeply structured aspect of truth is to make much meaning, there is a need for a significant amount of reviews. Human being's rationality has created multiple definitions and frameworks to describe the global historical cycle, which has been fostered over the years by this seething multi-purpose truth. Idealistic visions have prevailed over a prolonged period. However, dialectical materialism has developed a new comprehensive system of concepts, classifications and core values with a materialistic knowledge of world history, which reveals the essence, source, mechanisms and driving forces of society's development. Therefore, culture has much influence on being human.

### **Conclusion**

Human being and being human tend to be identical but, as per their meanings, there are distinctions among them. The position of the word "being" makes all the difference in context if the two words more carefully studied. Within the 'human person, the being' is used as a descriptive, and within 'the human being' it serves as a noun, thus rendering the 'human being' a linguistic expression, implying that individual attributes displayed. Human beings are commonly described as members of the Homo Sapiens race, and being human means exhibiting characteristics that are peculiar to human beings. To be alive is to have moral beliefs. Whereas a person does not have these human values that composed the being of humans, they are treated as ordinary animals. Human beings have the characteristics that are only got as a human being which are not found in other animals. This includes; being amazingly clever, having feelings, ability to differentiate between good, bad and evil and application of wisdom.

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