

THE PHILOSOPHY OF HUMAN WISDOM AND HUMAN CONSCIOUSNESS

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Abstract

This research study is a secondary review that focuses on the philosophy of human wisdom and human consciousness. Human wisdom is an integrated form of intelligence that is associated with sensibility including the bodily senses and the senses associated with human soul. The senses that are associated with human soul are memory and imagination which most of the philosophers including Descartes, Berkley and Spinoza believed that they are related to human mind. While the other senses are associated with human body. It means that human wisdom comprises sensibility and sound judgement, including both Sophia and Phronesis – the former is intellectual virtue and the latter is meta-intellectual virtue. One intellectual virtue is related to understanding through experience and the other is related to understanding through practice. On the other hand, human consciousness comprises both epistemological and ontological understanding of the social world articulated in human perception. Philosophers focus on four primary aspects of consciousness, which include knowledge, intentionality, introspection, and phenomenal experience, in which experience brings activism or de-activism in human consciousness. In simple words, human consciousness consists of perception and understanding.

Key Words: Wisdom, Consciousness, Ontology, Epistemology

Introduction

Human wisdom and human consciousness are two distinguishing but intermingling words that are sometimes used interchangeably, however, there is a vast difference between the two. Wisdom comprises a kind of virtue and wit that are genetically loaded and reflected upon past experiences and practices. It is a repository of human intelligence that could be expressed by sound judgement and genius decisions. It includes understanding through past experiences and understanding through practice. While consciousness consists of perception and understanding. It is the synthesis of sensibility and understanding.

Since, many factors in this world are temporal and require time to mature or pass through the process of evolution, therefore, without temporality human existence or evolution on the planet is impossible. Similarly, human maturity is a temporal factor and requires time to evolve and mature. As human gets matured the repository of his knowledge either sensible or nonsensible

expands. Human sensibility in this regard is such a capability and benefaction from God that makes him supreme in all the creations of God. Sensation allows us to form ideas about things using our senses, while study provides knowledge from written sources. Experience helps us understand concepts and processes. This process of the accumulation of knowledge is essential for daily life. To organize this knowledge effectively, human wisdom is inevitable, which involves making sound judgments, understanding fundamental causes, and integrating ideas into a cohesive and authentic comprehension of truth (Sloterdijk, 2012). The term "wisdom" involves the integration of intelligence and sound judgment. A wise person effectively applies his intelligence to life's diverse aspects. Prudence, or good sense, combined with sound judgment, also implies the presence of good habits developed through extensive and varied experiences. Since, wisdom is closely tied to experiences, it cannot be separated from the common belief and practices that shape how one interprets his experiences (Kaufman, 2006). Similarly, the complex and elusive nature of consciousness, highlighting its significance in daily life and its varied interpretations across disciplines like philosophy, literature, and neuroscience. Originating from Latin, "consciousness" means the waking state of the mind, implying a shared understanding between individuals. This word inculcates a range of meanings, including the ability to perceive, stimulate, report information, and introspect. Philosophers focus on four primary aspects of consciousness, which include knowledge, intentionality, introspection, and phenomenal experience. Moreover, consciousness is characterized as a hybrid concept, encompassing multiple meanings and phenomena (Malakar, De, & Sirkar, 2020). On the other hand, wisdom is defined as comprehensive knowledge, both theoretical and practical, that guides individuals toward a good life. A wise person has deep insight into truth and goodness and applies it to specific life situations. Wisdom is not just about knowing but also about living out this knowledge, making it valued across cultures and believes. In almost every religion wisdom is considered as a gift from the God to human including Islam, Hinduism, Christianity and Judaism. However, modern academic philosophy, influenced by Descartes, Spinoza, Berkley and others described wisdom as a pure and authentic repository of knowledge and understanding, embedded in human mind. Even the shift in the modern scientific knowledge is the sole output of human wisdom. Odo Marquard argued that philosophy is solely the pursuit of wisdom, while focusing on human rather than divine knowledge. Maurice Merleau-Ponty emphasized that philosophy centers upon human thinking about contingent matters, urging it to help people orient themselves in life instead of providing rigid answers. Philosophy's critical examination of wisdom involves questioning and reflecting on traditional doctrine, which is essential for true philosophical engagement, allowing it to transcend historical and cultural boundaries and engage meaningfully with all aspects of human wisdom.

The theoretical understanding of human wisdom roams around universal principles and human actions. Practical wisdom requires flexibility and sensitivity to particular situations, guided by theoretical principles but not rigidly adhering to them. Kant's analysis of moral orientation highlights the need for both internal principles (personal moral consciousness) and external principles (the idea of the highest good) for moral orientation. Kant acknowledges the subjective nature of moral orientation, proposing that the idea of the highest good is a reasonable belief necessary for moral autonomy and meaningful orientation. Addressing the challenge of pluralism in human wisdom and its traditions, however, Paul Ricoeur's proposition falls beyond Kantian understanding. Ricoeur emphasizes mediating between universal principles and particular contexts. Practical wisdom, as moral judgment in specific situations, must enrich and adapt to universal principles through dialogue with diverse cultural values, ensuring a balanced and reflective approach to wisdom (Jonkers, 2020).

The words "conscious" and "consciousness" are used interchangeably in two senses to describe a person's waking state and the assertion of awareness. For wakefulness, we ask, "Is he or she

conscious?" where unconsciousness means the person has fainted or is in a coma. For awareness, we ask, "Is he or she conscious or aware of?" where lack of consciousness means the person is unaware of something. The term "conscious" in reference to wakefulness is a one-place predicate (true if the subject is awake), while in reference to awareness, it is a two-place predicate (true when the subject is aware of specific information). These basic meanings are essential for making further distinctions such as;

(M1) "X is conscious," "X has consciousness" (state of wakefulness)

(M2) "X is conscious of Y," "X has consciousness of Y" (relation of awareness)

In 1906, philosopher John Dewey identified six senses of "consciousness," with two corresponding to M1 and M2. He viewed wakefulness as a new meaning influenced by psychology, while the philosophical use of "consciousness" combined several meanings (Jonkisz, 2012). The term 'consciousness' is used in various ways to describe being awake and sentient, to indicate awareness of something, and to refer to mental states like perceiving, feeling, and thinking that differ from unconscious states. Understanding these different concepts is key to evaluating major theories of consciousness. These theories include first-order theories; a state is conscious if it results in awareness of something, global-workspace theories; a state is conscious if it is widely available for mental processing, inner-sense theories; a state is conscious if it is perceived by a special inner faculty, and higher-order-thought theories; a state is conscious if one is aware of it by thought (Rosenthal, 2009).

Epistemic Humility View of Wisdom

Our understanding of the world is inherently limited by the way our minds process and interpret information. According to this view, our knowledge is shaped by innate structures and categories within our minds—referred to as "a priori faculties"—which means that we can never have direct access to the true nature of things as they exist independently of our perception. Consequently, our scientific conclusions and theories, which are based on this filtered knowledge, are inherently incomplete and provisional. This perspective calls for a degree of humility in our scientific assertions, recognizing that they are ultimately constrained by the limitations of human cognition (Matthews, 2006). Recognizing one's limitations is crucial for humility and is also important for wisdom. When a person has an inaccurate view of his limits, he risks making unwise decisions due to overestimating or underestimating his knowledge or ability. To be wise, it is necessary to appropriately respond to our many limitations. Scholars agree that acknowledging one's limitations is related to wisdom, with some considering it a core aspect of wise reasoning. However, the exact relationship between humility and wisdom remains unclear. It could be that humility helps pave the way for greater wisdom, or that it is both a precursor to and a component of wisdom, like reflection. Another possibility is that wiser individuals are more likely to respond with humility to various situations, including challenging ones (Gardiner, 2019). The concept of "epistemic humility," which characterizes wisdom as an attitude of acknowledging the limits of one's knowledge. This idea is explored through the lens of Socrates' philosophy, as presented in Plato's "Apology." Socrates, upon hearing from the oracle at Delphi that he is the wisest person, is puzzled because he considers himself ignorant on many matters. Through his interviews with poets, politicians, and craftsmen, Socrates concludes that true wisdom is not found in merely possessing knowledge or skill but in recognizing the limits of one's knowledge. Socrates finds that poets, while insightful, don't deserve credit for their revelations as they are seen as channels for divine inspiration rather than understanding their own work. Politicians, although capable of persuasive speech, often lack substantive knowledge. Craftsmen, who possess practical knowledge, often claim to know more than they do, leading Socrates to dismiss them as truly wise due to their epistemic arrogance. It means that wisdom involves a form of epistemic humility—a recognition of one's ignorance and limitation of

knowledge. This concept is echoed in contemporary psychology and literature, suggesting that true wisdom is not about having all the answers but about understanding the limits of one's knowledge and being cautious in one's beliefs. The ultimate argument is that while epistemic humility is an important aspect of human wisdom. A person can be epistemically humble yet lacks wisdom if he is uninformed or leads an unsatisfactory life (Ryan, 2012). Epistemic humility involves recognizing the limitations of human cognition and the provisional nature of our understanding. It encourages openness to revising beliefs based on new evidence and cautions against asserting unwarranted certainty. This humility includes acknowledging cognitive biases and the complexities of knowledge acquisition. Skeptical thought, as exemplified by Descartes' methodological doubt, plays a critical role in fostering epistemic humility by challenging established knowledge claims. Descartes' approach aimed to establish a firm foundation for knowledge through rigorous self-examination. David Hume advanced skepticism by questioning the empirical basis of knowledge and highlighting the limitations of human understanding, particularly regarding causality. Immanuel Kant further developed these ideas, distinguishing between phenomena and noumena to reconcile the idealists and the realists/rationalists. In modern philosophy, epistemic humility remains significant with scholars like Linda Zagzebski emphasizing intellectual virtues, including humility, as crucial for acquiring and justifying knowledge (Ryan, 2019).

Theoretical Wisdom (Sophia)

Aristotle's concept of theoretical wisdom, or "Sophia," is a multifaceted intellectual virtue central to his philosophy, focused on understanding the necessary features of reality. Known as Sophia, it consists of nous (intuitive grasp of first principles) and episteme (knowledge derived from these principles). Theoretical wisdom seeks universal truths and fundamental principles, distinct from the contingent matters of practical wisdom. This intellectual virtue is not limited to the necessary aspects of reality but also includes knowledge in fields like theoretical physics, economics, and political science, which are governed by different laws and principles (Cohoe, 2022). Aristotle divides the human soul's authoritatively rational element into the practical intellect and the theoretical intellect. The practical intellect deals with contingent, variable matters through practical deliberation, while the theoretical intellect focuses on eternal, unchanging objects. Within this theoretical realm, Aristotle identifies two primary virtues: intellectual insight (nous) and scientific understanding (epistêmê). Intellectual insight allows for an intuitive grasp of first principles, whereas scientific understanding involves systematically comprehending the causes of things through explanatory demonstration. Theoretical wisdom is the synthesis of these two virtues, encompassing both the intuitive and systematic understanding of the most honorable matters, such as the first principles and causes of nature. This intellectual virtue enables a deep comprehension of theology and metaphysics, as well as certain aspects of natural science and mathematics. Aristotle posits theoretical wisdom as the ruling virtue of the theoretical intellect, essential for attaining philosophical understanding. However, in contemporary virtue ethics, theoretical wisdom is often marginalized. This marginalization can be attributed to concerns that theoretical wisdom falls outside the scope of normative ethical theory, which focuses on ethical virtues and actions, and the perception that it is elitist, accessible only to a select few with exceptional intellectual capacities, thus clashing with modern egalitarian ideals in moral philosophy (Walker, 2013). In Aristotle's *Nicomachean Ethics*, there is a clear distinction between moral virtues and intellectual virtues, the latter including Sophia, which is a blend of nous (intuitive understanding of first principles) and episteme (derived scientific knowledge). However, the text reveals several ambiguities and potential contradictions regarding the nature of Sophia. On one hand, Aristotle presents Sophia as a settled cognitive state or body of knowledge about fundamental truths. On the other hand, Sophia is sometimes

depicted as a cognitive faculty or ability that makes such knowledge possible, akin to the difference between vision and visual knowledge. This duality creates confusion about whether Sophia is the knowledge itself or the capacity to acquire it. Aristotle's descriptions in the *Nicomachean Ethics* and *Metaphysics* lean towards Sophia being an epistemic state, given his emphasis on the possession of scientific knowledge and understanding of first principles. Yet, some interpretations and secondary literature, like those of Richard Kraut and Anthony Kenny, suggest that Sophia also involves a cognitive power or ability. This inconsistency extends to how Sophia is sometimes seen as a virtue tied to theoretical inquiry, suggesting it could also be an intellectual trait characterized by a disposition towards seeking knowledge. While Aristotle's primary view supports Sophia as a state of knowledge, there are significant interpretative challenges and alternative readings that complicate a clear understanding of Sophia's precise nature and role in his philosophy (Baehr, 2014).

Practical Wisdom (Phronesis)

Phronesis is portrayed as an intellectual meta-virtue characterized by holistic, integrative, and contextual practical reflection, leading to moral action. This virtue is particularly relevant to individuals in roles that frequently require crucial moral decisions, such as parents, teachers, public officials, corporate leaders, and police officers. Phronesis involves excellence in decision-making about moral issues, considering the injunctions of different moral virtues, especially when they conflict. It is meta-cognitive which means the reflection and evaluation of one's cognition, emotions, and actions in terms of their wisdom and harmony. The importance of phronesis lies in its ability to integrate and harmonize various virtues through a reflective process. However, the concept of phronesis fell out of favor during the Enlightenment and post-Enlightenment periods, replaced by more procedural and rational approaches to decision-making. Despite the fact that enlightenment foreshadowed the thoughts of millions, however, phronesis is seen a resurgence in modern times, especially within philosophical virtue ethics, education, professional ethics, social science, and psychology. This revival acknowledges the importance of making wise moral decisions based on context-specific deliberations (Kristjansson, Fowers, Darnell, & Pollard, 2021). The moral reasoning, contrasting the interplay between moral norms and the consideration of consequences. While considering future consequences is essential in moral reasoning, it is equally crucial not to disregard moral norms, values, and principles. They critique consequentialism, like utilitarianism for ignoring these moral guides, asserting that a balanced approach must account for both the moral rules and the consequences of actions. The Aristotelian ethics, particularly the concept of phronesis – practical wisdom or prudence – to find a model of moral reasoning that can reconcile these two aspects. Aristotle distinguishes phronesis from other forms of knowledge like *theoria* (theoretical knowledge) and *techne* (technical knowledge), emphasizing that phronesis is a practical knowledge crucial for living a good life. Unlike technical skills, which remain consistent, phronesis adapts to different practical situations, helping individuals navigate the complexities of real-life moral decisions. Aristotle's phronesis involves deliberation, a process that balances universal moral norms with circumstances. This deliberation is seen as a dialectical movement, continuously weighing moral guides against situational requirements and the potential consequences of actions. The authors argue that this approach is at the heart of what they term the "ethics of responsibility" (ER), which they propose as a framework for moral argumentation. Phronesis, thus, becomes the practical application of moral knowledge, guiding individuals to act in ways that are morally responsible and considerate of both rules and consequences. Phronesis as a dynamic form of ethical reasoning, capable of addressing the uncertainties and complexities of real-life moral decisions, and highlights its importance in achieving a balanced, responsible approach to ethics (Niekerk & Nortje, 2013). The contemporary moral and political philosophers should pay

attention to Aristotle's account of practical reason. The two main reasons for this attention are Aristotle's insight that emotions play a crucial role in practical reasoning and emotions as hindrances. Contemporary moral philosophy increasingly recognizes that emotions are integral to good practical reasoning. Second, practical reason has become central to political philosophy, especially in theorizing democratic deliberation. Aristotle's inclusion of emotions in practical deliberation offers valuable insights for understanding democratic processes. The discussion moves to Aristotle's critique of democracy, particularly his concerns about demagoguery—where leaders manipulate public emotions to their advantage, leading to tyranny. The limits of written laws (*nomos*) in dealing with situations, noting that abstract rules cannot account for every specific circumstance. Aristotle argues that practical reasoning cannot be reduced to logical demonstration, and the role of emotions and character in practical deliberation is emphasized. The concept of "indeterminacy of written *nomos*" is introduced, reflecting the idea that written laws and abstract principles cannot fully capture the complexities of practical situations. The concept of "*epieikeia*" (decency or fairness), which allows for the adjustment of written laws to fit circumstances. Aristotle's idea that practical deliberation requires in situational judgment and cannot be fully codified is underscored. So, both ethical and political philosophy must accommodate the passionate element in human deliberation, as Aristotle sees it as essential for rendering determinate and just judgments. Finally, a parallel structure is drawn between Aristotle's rhetoric and the virtue of "*phronesis*" (practical wisdom), indicating that both involve the integration of *ethos* (character) and *pathos* (emotion) in deliberation. The two epistemes highlight the importance of emotions in practical reasoning and political deliberation, reinforcing Aristotle's relevance to contemporary democratic theory (Abizadeh, 2002).

Human Consciousness

Consciousness is deeply associated with perception and subjective experience, particularly in the context of ancient philosophical debate consciousness is portrayed as inherently linked to individual perception, where the subjective experiences of cold or hot, for example, depend on the perceiving subject. This subjectivity challenges the notion of an objective reality, as exemplified by Protagoras' claim that truth is relative to the perceiver. In ancient philosophy, perceptions and thoughts are typically considered objective and shared, yet they are also recognized as belonging to the perceiver. Conscious states, therefore, are seen as personal and tied to the life of a particular soul, marking it both objective in content and subjective in ownership. The distinction between the impact of the objects and the actuality of the objects is central to this understanding, with ancient philosophers emphasizing the "ownness" of conscious experiences—how perceptions and thoughts are truly the property of the individual experiencing them (Remes, 2007). The intricate relationship between consciousness and the physical body as conceptualized in ancient Indian philosophy suggests that the mind is faster than matter, offers potential answers to questions about consciousness that continue to puzzle modern scientists. The distinction between mind and consciousness, where the mind is like to a computer's memory—a storehouse of information that operates on logical processes—while consciousness, akin to free will, is portrayed as an independent entity that "knows" and "chooses". The notion that the mind is faster-than-light is potentially described by quantum mechanics and proposed to bridge ancient philosophical ideas with contemporary scientific inquiry. This dualism of mind and consciousness, with the latter transcends the scientific explanation due to its independence from space, time, and causality which challenges the conventional monistic approach that everything must be scientifically explainable (Hari, 2010).

Ontology of Human Consciousness

Ontology, as a branch of philosophy, deals with the nature of being and existence. It is concerned

with categorizing and understanding the kinds and structures of entities, properties, events, processes, and relations that constitute the universe. The term is often synonymous with metaphysics, though it is also referred more broadly to the study of potential existence, with metaphysics focusing on which of these potential ontologies accurately describes reality (Smith, 2012). The concept of ontology in relation to human consciousness navigates the classical and modern philosophical perspectives, revealing how ontology encompasses the nature of being, particularly concerning self-consciousness. The contrasts between modern psychological views with classical ontological approaches from Aristotle and Aquinas. Classical thought, as exemplified by Aristotle and Aquinas, regards self-consciousness not merely as a psychological state but an ontological feature of human existence. This "self-possession in an ontological sense" goes beyond simple awareness, delving into a profound comprehension of one's existence within a broader hierarchy of being and existence. Aristotle and Aquinas highlight that self-consciousness, or the awareness of oneself, is deeply integrated with ontology. For them, self-consciousness reflects a higher state of being, tied to intellectual and metaphysical understanding. Aristotle's and Aquinas's views suggest that self-consciousness involves not only immediate awareness of one's thoughts and actions but also a reflective, self-aware grasp of one's existence. Aquinas extends Aristotle's framework by incorporating elements from Augustine and Neoplatonism, viewing self-knowledge as a complex process involving both phenomenological experience and ontological awareness. Aquinas posits that self-knowledge is a form of intellectual operation, where the mind becomes aware of its own nature and existence, bridging the experiential with the existential. The concept of immateriality emphasizing that true knowledge involves an immaterial engagement with the object of understanding. Aquinas asserts that intellectual knowledge is not material and that the intellect apprehends itself and its contents independently of the physical world. This ontological perspective underscores the connection between self-consciousness and a higher state of being, suggesting that self-awareness is integral to human existence. According to Aquinas, while human self-consciousness is finite and dependent on external truths, it reflects a higher level of life and existence. The ontological analysis incorporates the social dimension of self-consciousness. Aristotle and Aquinas argue that the fullest realization of self-consciousness occurs through relational interactions with others, enhancing personal self-awareness. This social aspect enriches individual self-consciousness and aligns with the ontological view that a complete self-awareness involves both personal and relational dimensions. The concept of ontology in relation to human consciousness reveals a complex interplay between being, self-awareness, and intellectual understanding, emphasizing that self-consciousness is not only a psychological phenomenon but also a fundamental aspect of human existence and its higher states (Sanguineti, 2013).

Epistemology of Human Consciousness

Epistemology is the branch of philosophy concerned with the nature, scope, and limits of knowledge. It investigates what constitutes knowledge, how it is acquired, and the extent to which knowledge is possible. Central to epistemology are questions about the definition of knowledge, the criteria for something to be considered as knowledge, and the relationship between knowledge, belief, and truth. Historically, ancient philosophers explored these themes extensively, with figures like the Pre-Socratics, Plato, and Aristotle contributing foundational ideas. For example, the Pre-Socratics debated the relationship between appearances and reality while Plato distinguished between knowledge and belief, and Aristotle focused on the understanding of universals. In contrast, later philosophers like the Stoics and Epicureans addressed the reliability of sense perceptions and the possibility of error in belief (Gerson, 2009). The epistemology of consciousness emphasizes that all human knowledge and experience are fundamentally tied to perception. It asserts that objects of knowledge are either directly

perceived through the senses or constructed from memory and imagination, suggesting that an object's existence is intrinsically linked to its perception by a conscious mind. This perspective challenges the notion of objects having an independent existence outside of perception, proposing that the very concept of existence is inseparable from the act of perceiving. According to this view, sensations and perceptions do not exist apart from the mind; rather, they are mental phenomena, and any idea of an external material substance that supports these qualities is deemed incoherent. The text argues that the notion of matter or substance as a support for qualities like color, sound, or motion, without the involvement of the mind, is fundamentally flawed. The discussion also critiques the reliability of sensory perceptions, echoing philosophical skepticism like introduced by Descartes, who questioned the trustworthiness of our sensory faculties and the connection between perceptions and external objects. This skepticism leads to a dilemma where the idea of a material substance with inherent qualities becomes problematic if all qualities are merely perceptions. The epistemology of consciousness presented here highlights the significance of intuitive beliefs about the external world and the philosophical challenges to understanding and validating those beliefs through the lens of consciousness (Audi, 2010).

Conclusion

Based on the literary review and the established arguments on human wisdom and human consciousness, it can be very clearly deduced that human wisdom is mind-centric and genetically embedded capability of human to understand the social world and derive conclusions from that, while consciousness here is partially associated with the outer world and partially inherent in subject. In consciousness awareness or knowledge about an object is gained through observations and learning from the social world but this understanding of the social world is enacted by the repository of human wisdom which is a built in / embedded capability. Human wisdom is comparatively central to human understanding and perception while consciousness is associated with the social world that requires observations and physical encounter. Human wisdom involves the integration of intelligence and sound judgment, enabling individuals to apply their knowledge across various facets of life. It also requires prudence, cultivated through extensive experience, and an awareness of the limitations of one's knowledge—a concept reflected in Socratic philosophy. However, some contemporary philosophers advocate for wisdom, emphasizing its role in life orientation and critical reflection. Theoretical wisdom (Sophia), as described by Aristotle, focuses on understanding universal truths and principles, while practical wisdom (Phronesis) emphasizes the importance of moral judgment and adaptability to in situations. Philosophical discussions on wisdom also highlight the need for epistemic humility—recognizing the limits of one's knowledge and being open to revising beliefs based on new evidence. This perspective, rooted in skepticism, encourages intellectual virtues like humility, which are crucial for acquiring and justifying knowledge. Aristotle's distinctions between theoretical and practical wisdom underscore the importance of both intellectual and moral virtues in leading a well-lived life. The concept of human consciousness is deeply tied to perception and subjective experience, challenging the notion of an objective, shared reality. Classical and modern philosophical perspectives reveal that self-consciousness is not just a psychological state but an ontological feature of human existence, deeply integrated with intellectual and metaphysical understanding. Philosophers like Aristotle and Aquinas emphasize that self-consciousness involves both immediate awareness and a reflective grasp of one's existence, suggesting that true knowledge is linked to immaterial engagement with the object of understanding. This ontological view also considers the social dimension of self-consciousness, highlighting the importance of relational interactions in enhancing personal self-awareness. Similarly, human consciousness, a complex and multifaceted concept, plays a crucial role in daily life and varies across disciplines such as philosophy, literature, and neuroscience.

Philosophers focus on aspects like knowledge, intentionality, introspection, and phenomenal experience, making consciousness a hybrid concept with multiple meanings.

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