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A Comparative Analysis of Vaiśeṣika's Atomism and Leibnitz's Monadism on reflection of consciousness

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Abstract

This study wants to presents a comparative philosophical investigation of Vaiśeṣika Atomism (Paramānuvād) and Leibniz's Monadism (theory of monad), from the perspective of consciousness through metaphysical background. Basically two distinct philosophical traditions—classical Indian metaphysics which is known as Vaiśeṣika Philosophy and modern western rationalism which is known to us as Leibniz's Monadism —both systems perfect foundational theories of reality based on undividable units like paramāṇu (atoms) in Vaiśeṣika and monads in Leibniz's system. Through a critical comparative context, this paper wants to explore how each theory conceptualizes the interaction between subjectivity, understanding, and metaphysical construction. The Vaiśeṣika atomism highlights a dualistic interaction between the self (atma) and matter mediated by manas (mind), whereas Leibniz's monads inside reflect the universe in a state of pre-established harmony, with consciousness intrinsically embedded in the fabric of reality. Despite their ontological and epistemological divergences, both backgrounds converge on a central philosophical deep concern: how the fundamental constituents of existence give growth to or embody conscious experience. By comparing these two models, this study contributes to intercultural philosophy and comparative metaphysics, offering insights relevant to ongoing debates in the philosophy of mind, panpsychism, and the nature of realization.

Key Words: atomism, monadism, consciousness, ontological, epistemological, metaphysical.

Introduction

Both Indian and Western schools of thought have centered their discussions on the philosophical questions pertaining to the nature of consciousness and its being. Vaiśeṣika Atomism in classical Indian philosophy and Leibniz's Monadism in early modern European philosophy are among the numerous systems that address this complex problem, standing out due to their structural similarities and metaphysical differences. Each system posits a composition of the universe out of fundamental building blocks containing Atoms (paramāṇu) for indestructible atoms in Vaisesika philosophy and monads for Leibniz's philosophy. However, the distinct approaches these systems take towards relating consciousness to those entities reveals how fundamentally different they are in philosophical views. The Kaṇāda, profounder of Vaiśeṣika proposed a realistic pluralistic ontology asserting physical worlds composed of eternal indivisible atoms signifying one out of four basic elements: earth (kshiti), water (apa) fire (teja) and air (marut) (Chatterjee & Datta 1984). Consciousness in this framework is attributed, not emerging from dualistic mere material aggregates instead emanating non-physical ātman (self) which utilizes manas (mind), which is an internal organ to interact with matter. There is vital separation between decomposed substances and region where awareness exists (Dasgupta 1922; Hiriyanna 1993).

Conversely, Leibniz advocates an idealistic approach in his 'Monadology' (1714), positing monads as non-extended, metaphysical substances with perception and apparitions. Differing from Vaiśeṣika atoms, monads transcend physical particles; they are akin to souls that capture the universe and reflect it from diverse angles. Within this framework, consciousness for a monad is not externally imposed but internally incremented.

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Superior or higher monads, like human minds, possess self-awareness and rationality (Leibniz, 1898; Russell, 1992). This embodies the continuum of being and knowing where reality is fundamentally rooted in perceptual states. While these two systems of metaphysics diverge—one being realist and dualist while the other is idealist and monist—they still converge at the problem concerning the relationship between reality's basic building blocks and consciousness. This research seeks to probe into the comparative analysis of Vaiśeṣika Atomism and Leibniz's Monadism to study how each system rationalizes the reflection of consciousness within metaphysical frameworks. In doing so it broadens the scope of intercultural philosophy—integrating Western debates with rich non-Western dialogues on metaphysics.

2. Research Question

In what ways do Vaiśeṣika Atomism (Paramānuvād) and Leibniz's Monadism reflect consciousness, and what philosophical differences arise from a joint examination of their ontological and epistemological structures?

3. Research Objectives

Objectives of this research paper are specifying:

1. To examine the metaphysical grounds of Vaiśeṣika Atomism and Leibniz's Mnadism, with an attention on how each system intellectualizes the final constituents of reality.
2. To observe the nature of consciousness in both Vaiśeṣika and Leibniz, mainly in relation between atoms and monads.
3. To explore the epistemological implications of consciousness as reflected in Vaiśeṣika and Monadist outlines, and how these influence their views on perception, cognition, and self-awareness.
4. To make a comparative investigation of the ontological and epistemological aspects of consciousness in both systems.
5. To assess how each system interpret the subjectivity and inner understanding, and whether their models provide a comprehensible explanation of conscious thinking.
6. To provide a cross-cultural philosophy by highlighting how classical Indian and early modern Western philosophies discourse similar metaphysical and philosophical difficulties through different conceptual patterns.

4. Review of Literature

The comparative investigation of Vaiśeṣika Atomism and Leibniz's Monadism shows rich philosophical landscape exploring the connection of metaphysics and consciousness. Both systems, though developing from separate civilizational and ontological backgrounds—classical Indian and early modern European philosophy—deal important models of reality composed of undividable entities. These models finally bear upon how consciousness is understood, either as an emergent wonder or as an inherent metaphysical attitude.

4.1. **Vaiśeṣika Atomism and Consciousness:**

Vaiśeṣika, a prominent school of classical Indian philosophy, posits that reality consists of eternal, indivisible atoms (*paramāṇu*) which combine to form complex substances. The school distinguishes between physical elements (earth, water, fire, and air) and non-material categories such as space (*ākāśa*), time (*kāla*), self (*ātman*), and mind (*manas*) (Chatterjee & Datta, 1984). Consciousness is not attributed to atoms themselves but arises through the interaction between the self (*ātman*) and the internal organ (*manas*), which functions as a conduit, between the soul and the senses (Hiriyanna, 1993). Vaiśeṣika does not see atoms as conscious, but consciousness is understood as a property of the soul, which is eternal and non-material. Reflection and

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knowledge arise when the self becomes linked with the mind and sensory data, thus giving rise to experiential awareness (Dasgupta, 1922).

4.2. **Leibniz's Monadism and Consciousness:**

Leibniz's in his own work *Monadology* (1714) gives a metaphysical idea in which the whole universe is composed of non-material, undividable, and soul-like beings called *monads*. Unlike, monads are not extended in space and hold no physical properties; rather, they are centers of knowledge and apparitions, meaning they are inherently conscious or proto-conscious (Leibniz, 1898; Russell, 1992). Every monad reflects the whole universe from its own lookout and follows a pre-established harmony, which is composed by God.

4.3. **Comparative Perspectives:**

While both philosophies affirm a major metaphysical plurality, their conception of consciousness separates significantly. Vaiśeṣika maintains a dualistic outline—consciousness is tied to the *ātman*, which is separate from the physical atoms (Mohanty, 2000).On the other hand, Leibniz, proposes an idealist monism, wherein all monads intrinsically reflect consciousness, though they have different degrees of consciousness. Scholars such as G.R. Kulkarni (1971) and J.N. Mohanty (2000) have highlighted the sophistication of classical Indian atomism and its early consideration of mind-matter dualism. Meanwhile, contemporary analyses of Leibniz focus his move from substance dualism to a fully integrated metaphysical idealism, where insight is universal.

4.5. Research Gap

Though Vaiśeṣika Atomism and Leibnizian Monadism both offer ironic ontological frameworks connecting indivisible units (atoms and monads), their respective implications for the nature and thinking of consciousness remain underexplored in comparative literature. But No major scholarly work has undertaken a cross-cultural metaphysical analysis that assesses how these systems regard, reflect, consciousness within micro-ontological paradigms, leaving a notable gap in comparative philosophy and consciousness studies

4.6. Limitations of the Literature Review

1. **Lack of Direct Comparative Studies:** There are some individual scholarly works on Vaiśeṣika philosophy and Leibniz's monadism, but there is a **scarcity of straight comparative studies** exploring their views on consciousness.

2. Lack of Consciousness-Centered Focus: Vaiśeṣika is mainly interpreted in terms of physical realism and ontology, not consciousness and Leibniz's monads are often deliberated in terms of metaphysical unity and pre-established harmony, with less importance on their conscious.

3. Language and Terminological Barriers:In Indian philosophy used sanskrit terms like *jñāna, manas, ātman,*etc. have no direct counterparts in Western thought. Conversely, Leibniz's terms like *perception, apperception, and pre-established harmony* may not have exact equivalents term in Vaiśeṣika philosophy.

4. Dependency on Secondary Source: Due to the complication of primary texts (e.g., *Vaiśeṣika Sūtra and Monadology*), most of the comparative scrutiny relies on interpretations and translations rather than the original texts, which may introduce biases or limitations in depth.

6. Philosophical and Historical Contextual Gaps: The cultural and historical contexts of the two systems are significantly different for time and space, making direct comparisons tough without overview.

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7. Lack of Incorporation with Current Consciousness Studies: The reviewof literature does not adequately connect these classical metaphysical thought with modern theories of consciousness, like phenomenology, cognitive science, or analytic philosophy of mind.

5. Research Methodology:

The study of "Comparative Debate of Vaiśeṣika Atomism and Leibniz's Monadism on Reflection of Consciousness" employs a qualitative, analytical, and comparative research methodology to search the philosophical bases of consciousness in these two systems. The methodology entails of the following key approaches:

5.1. Research Approach: This study implements a comparative and analytical approach to examine the ontological, metaphysical, and epistemological dimensions of Vaiśeṣika atomism and Leibniz's monadism. This research is qualitative in nature, focusing on philosophical understandings, textual analysis, and conceptual synthesis rather than empirical experimentation.

5.2. Methods of data collection: This research basically relies on secondary sources, including primary sources, like 1.Vaiśeṣika-Sūtra by Kaṇāda and commentary Padārthadharmasaṅgraha by Prasasatapāda and others scholar work and 2 .Monadology by Gottfried Wilhelm Leibniz and related philosophical writings. In this research also used secondary source like academic books, peer-reviewed journal articles, where discussing Indian philosophy, western metaphysics, and consciousness studies.

5.3. Analytical Methodology:

This research analyze the Interpretation of original philosophical texts to understand the thoughts, arguments, and suppositions underlying each system to compare Identifying key likenesses and dissimilarities between Vaiśeṣika and Leibniz's view and assess their effects for current consciousness studies.

5.4. Limitations of the Study:

Every study and research has some limitation. So this research's limitations are,

- This research is philosophical rather than empirical, significance that it does not include experimental evidence from neuroscience or psychology.
- This study emphases on primary philosophical texts and may not contain all modern interpretations of these two systems.
- The comparison is thematic, so it is not fully capture historical and cultural backgrounds influencing these two traditions.

So this methodology ensures a demanding, text-based, and comparative survey of Vaiśeṣika atomism and Leibniz's monadology within the wider discourse on consciousness. By mixing historical, philosophical, and contemporary perspectives, this research donates to an enhanced understanding of how ancient Indian philosophy and early modern western metaphysical systems continue to shape contemporary understood.

6. Discussion and comparison

In contrast of ontological sense, which is the study of being and existence, plays a vital role to understand the major constructions of reality, both Leibniz's monadism and the Vaiśeṣika's atomism (paramanuvad) explain here. Both systems propose undividable units are the building blocks of actuality, their nature and function differ meaningfully.

6.1.1. Nature of Monad: Leibniz's in Monadology, presents the world as a reality composed of monads, which are undividable, immaterial, and self-sufficient units of existence. The fundamental characteristics of monads are:

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1. Simplicity and Indivisibility: Monads are not collection of part of any things. So cannot be divided or destroyed. They are fundamental, self- sufficient substances.

2. Conscious: monads are only metaphysical entities. They do not interact teach others through direct causal influence but are instead coordinated through pre-established harmony by God.

4. Degrees of Consciousness: Every monad is conscious, but the clarity of consciousness differs. Lower monads have nominal consciousness, while higher monads (such as human souls) have self-awareness and rational thought.

5. Pre-established Harmony: All Monads are perfectly coordinating each other without direct interaction. This divine harmony ensures that all monads reflect the universe in their own way, like mirrors of reality. So, all monads are fundamentally conscious or spiritual rather than material.

6.1.2. Nature of Vaiśeṣika's Paramāṇu:

Vaiśeṣika, is a famous ancient Indian school of philosophy, which proposes a realistic, pluralist ontology. They accept the reality as composed of four types of paramāṇus (atoms) like earth, fire, water and air. The key features of the paramāṇus are:

1. Indivisibility: Kaṇāda and Prasasatapada said that The paramanus are Indivisible in nature because they are smallest element of the universe.

2. Eternality: The Vaiśeṣika School accepts that Paramāṇus are eternal and fundamental to physical real ,because they are not creating thins and they are not destructible.

3. Material Nature: According to Vaiśeṣika paramāṇus are strictly material units that combine to form the visible universe. They exist within the contextual of time, space.

3. Interaction and Combination: Every Paramāṇus interact to each other with the will of God and at first create dyads (dwanuk), then tryads (tras-renus) and larger material structures. Their qualities (such as color, taste, and weight) begin through these combinations.

4. Absence of Intrinsic Consciousness: they accept paramāṇus themselves are unconscious. Consciousness arises only when complex combinations form a feeling being, in which called ātman (self) plays a vital role.

So, both Leibniz's monadism and Vaiśeṣika atomism propose fundamental objects of reality, from their ontological commitments but differ meaningfully. Leibniz declares monad is ultimate constituents of universe as a non-material substance, which is ruled by pre-established harmony. But Vaiśeṣika propose a materialistic world where consciousness emerges from complex atomic engagements. These dissimilarities focus the divergent between idealism and realism, metaphysics and physics, and fundamental and emergent consciousness in their own view of point.

6.1.3. Consciousness and Perception: Vaiśeṣika atomism advocates that consciousness is an emergent property arising from the complex nature of material constructions, particularly in living beings where the self (ātman) plays a crucial role. In this system Perception is explained through the communication of atoms forming the sense organs, which intermediate knowledge attainment.

Leibniz, on the other hand, suggests that consciousness exists within every monad, though they have different levels of clearness. Monads hold an internal principle of change, with higher-order monads (e.g., human souls) having deep self-awareness. Unlike Vaiśeṣika, where consciousness is dependent upon atomic constructions, monadism states an inherent, graduated consciousness present inside all entities.

6.1.4. Metaphysical Implications: Metaphysics, the study of the ultimate nature of reality, explores the correlation between matter, mind, and consciousness. The Vaiśeṣika school of Indian philosophy and

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Leibniz's monadism provide contrasting metaphysical frameworks regarding the nature of reality and consciousness. Their implications on the **reflection of consciousness** reveal deeper insights into materialism, idealism, and the nature of self-awareness.

6.2. Metaphysical frameworks:

6.2.1. Vaiśeṣika Atomism: Consciousness as an Emergent Property: The Vaiśeṣika system observes to a realist, pluralist, and materialist ontology, where universe is composed of undividable, eternal paramāṇus (atoms). But these atoms form the physical universe, consciousness itself is not an intrinsic feature of matter. Instead, it arises under exact conditions in conscious beings, where the ātman (self) interrelates with the material body.

6.2.2 Dualism between Self and Matter: Vaiśeṣika does not reflect atoms to be conscious. Instead, consciousness goes to the self (**ātman**), which is different from material reality. This reflects a **dualistic** approach where **matter (paramāṇus)** and **consciousness (ātman)** exist separately but interact to each other.

6.2.3. Emergent Consciousness: According to Vaiśeṣika consciousness is not essential but emerges from the complex organization of atoms within human beings. This aligns with **contemporary emergentist theories** in philosophy of mind, where consciousness ascends from physical complexity.

6.2.4. Causal Interaction in Perception: According to Vaiśeṣika perception and knowledge are attained through the interaction of **atomic sense organs** with the outer world. Consciousness does not exist in atoms but is a property (guna) of beings with **mind-body incorporation**.

6.2.5. Non-Idealistic View: Reality exists autonomously of consciousness, meaning that even in the nonattendance of a viewer, the universe persists. This **realisict stance** contrasts with Leibniz's **idealistic** monadism.

6.3. According to Monadism Consciousness as a Fundamental Reality:

Leibniz's **monadism** offerings an **idealistic, panpsychistic** view where **monads**—the fundamental units of being—are **immaterial, self-contained, and essentially conscious** to varying degrees. Consciousness is **not emergent** but inherent to all monads, present on a field from **unconscious monads** to **fully rational, self-aware monads** like human souls.

6.3.1: Idealism Over Materialism: In Vaiśeṣika, atoms are **material**, but monads are **non-physical entities** that make up reality. This aligns with **idealism**, where mind and perception define reality, not physical substance.

6.3.2: Panpsychism and Degrees of Consciousness: according to Leibniz every monad holds **some level of** consciousness, but consciousness varies. Low-level monads (e.g., plants, simple beings) have unconscious perceptions, whereas higher monads (e.g., human souls) hold **self-awareness and rational thought**. This suggests that **consciousness is worldwide**, a stark contrast to Vaiśeṣika's emergentist view.

6.3.3. Pre-Established Harmony Instead of Causal Interaction: Monads do not interact directly; because they are windowless but their changes occur in **pre-established harmony**, arranged by God. In Vaiśeṣika's **cause-effect is physical interactions**, but Leibniz argues that monads change **internally** in a **self-determined** way, that is called **Pre-Established Harmony**.

6.3.4: Reality as a Reflection of the Divine Order: Since monads do not interact physically to other monads, their harmonization reflects a **metaphysical unity**, specifying a **Godly intelligence** at work. This **theistic** understanding connects Leibniz's system with theological idealism.

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Comparative Reflection on Consciousness

Feature	Vaiśeṣika Atomism	Leibniz's Monadism
Nature of Reality	Materialist, Realist	Idealist, Panpsychist
Fundamental Units	Paramāṇus (atoms)	Monads (immaterial units)
Consciousness	Emergent in sentient beings	Inherent in all monads (varying degrees)
Cause of Change	Physical interaction between atoms	Internal self-reflection (pre-established harmony)
Mind-Matter Relation	Dualistic (self is separate from matter)	Unified (all monads have mind-like qualities)
Perception & Knowledge	Sense-based cognition, external interactions	Internal reflection of the universe

So, the metaphysical implications of Vaiśeṣika atomism and Leibniz's monadism offer two separate views on the **reflection of consciousness**. Vaiśeṣika aligns with **materialism and dualism**, arguing that **consciousness emerges from complex matter** but remains different from it. Leibniz, in contrast, presents **idealism and panpsychism**, asserting that **consciousness is essential and present in all things**.

Contemporary Relevance of this research:

These differences donate to modern discussions on **consciousness and the mind-body problem**. Vaiśeṣika's materialistic approach resonates with contemporary **physicalism**, whereas Leibniz's panpsychism encourage **non-reductive and idealist theories** in philosophy of mind. Understanding these outlooks improves the ongoing dialogue on the nature of consciousness and its place in the fabric of reality.

6.4. Contemporary Relevance the disscussion: The philosophical circumstances of **Vaiśeṣika atomism** and **Leibniz's monadism** deliver attentive understandings into modern discusses on **consciousness, mind-body association, and the nature of actuality**. While the both theory established in different national and historical backgrounds, both systems donate to contemporary discussions in **philosophy of mind, cognitive science, AI (artificial intelligence), and metaphysics**. Their ideas continue applicable in the face of ongoing scientific and philosophical analyses into the landscape of consciousness.

6.4.1. Vaiśeṣika Atomism and Its Contemporary Implications: Vaiśeṣika presents a **realistic, pluralistic, and materialistic ontology**, where **paramāṇus (atoms)** combine to form the physical universe. Consciousness, in this view, is not an intrinsic property or quality of atoms but **emerges** in complex human beings through the contact of mind and matter (padartha).

6.4.2. Relevance to Contemporary Thought: Vaiśeṣika supports with **modern neuroscience and cognitive science**, which advocate that **consciousness arises from neural complexity** rather than being ultimate to Similar to **emergentist theory**; Vaiśeṣika also supports the idea that atomic interactions give increase to **higher cognitive functions**.

6.4.2.1. **Mind-Body Dualism and Neurophilosophy:** Vaiśeṣika's difference between **ātman (self)** and **material atoms** resonates with **contemporary dualistic theories**, such as David Chalmers' **hard problem of consciousness**. The idea that **bodily processes alone cannot fully clarify subjective involvement** continues to be a major philosophical inquiry.

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6.4.2.2. **Quantum Physics and Reductionism:** Vaiśeṣika's **atomic structure of reality** matches **quantum mechanics**, where fundamental particles reveal non-classical behaviors. Present physics discussions whether reality is reducible to **basic particles** or if higher-order construction (like consciousness) plays a important role.

6.4.2.3. **Artificial Intelligence and Machine Consciousness:** If cognizance or consciousness is **emergent property**, as Vaiśeṣika suggests, could AI structures ultimately develop it? Yes the learning of **strong AI and instrument sentience** can be knowledgeable by this **emergentist** viewpoint, controlling ethical and scientific debates on AI consciousness.

6.5 Leibniz's Monadism and Its Contemporary Implications

Leibniz's **monadism** recommends an **idealist, panpsychist** outline where **monads** are immaterial, self-contained units with varying degrees of consciousness. This theory advocates that **consciousness is inherent to all reality**, not just an emergent feature of complex systems.

Relevance to Contemporary Thought:

6.5.1. Panpsychism and the Hard Problem of Consciousness: Modern thinkers like **David Chalmers and Philip Goff** discover **panpsychism**, which claims that **consciousness is a fundamental property of matter**. Leibniz's idea that all monads have **some degree of perception** aligns with the growing support for **panpsychist understandings of consciousness**.

6.5.2. **AI and Artificial Consciousness:** Vaiśeṣika, holds consciousness as an **emergent phenomenon**, but theory of monad suggests that **even artificial systems could have primeval consciousness** if panpsychism is true. This has suggestions for AI ethics: If **all things hold some level of consciousness**, then AI and machineries may justify moral consideration.

Comparative Relevance in Modern Contexts

Contemporary Issue	**Vaiśeṣika Atomism** (Materialist, Emergentist)	**Leibniz's Monadism** (Idealist, Panpsychist)
Consciousness & Neuroscience	Consciousness arises from material complexity	Consciousness is fundamental and present in all reality
Mind-Body Problem	Supports dualism (ātman vs. matter)	Supports non-dualism (mind and matter are one)
Artificial Intelligence	AI consciousness is possible through emergent complexity	AI consciousness is possible if all entities have awareness
Quantum Consciousness	More aligned with reductionist models	More aligned with non-local, interconnected models
Panpsychism Debate	Consciousness is exclusive to biological beings	Consciousness exists in all things (degrees of perception)
Holographic Universe	Reality is built from fundamental physical units	Reality is an interdependent, non-material reflection

The study of **cognizance, physics, and AI** stays to grapple with the key enquiries raised by **Vaiśeṣika atomism and Leibniz's monadism**. Their significance persists in quite a few ways: **Vaiśeṣika gives to logical materialism**, inducing **emergentist** and **physicalist** models of consciousness. **Leibniz's monadism aligns with panpsychism and quantum awareness**, suggesting that matter and mind are deeply tangled. Both

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standpoints offer appreciated understandings into current **neuroscience, AI ethics, physics, and metaphysics**, specifying that ancient Indian Philosophy and early western modern philosophy still hold insightful implications for today's most persistent questions.

7. Conclusion

The comparative investigation of Vaiśeṣika atomism and Leibniz's monadism on the reflection of consciousness exposes two vitally different theores from ontological perspectives. Vaiśeṣika, grounded in a realist and materialist context, affirms that consciousness is emergent, arising from the organization of fundamental paramāṇus (atoms) within living beings. In disparity, Leibniz's idealistic and panpsychist monad theory posits that consciousness is intrinsic to the fabric of reality, existing in all monads at variable degrees of awareness.

These philosophical angles have philosophical implications for contemporary discussions on consciousness, mind-body dualism, AI (artificial intelligence), and quantum physics. Vaiśeṣika's emergentist attitude aligns with the current neuroscience, which pursues to describe consciousness through bodily processes. Meanwhile, Leibniz's panpsychism vibrates with recent theories that propose consciousness may be a necessary feature of the universe, as discovered in quantum cognition and united information theory.

Concernin g the frameworks provided, both complement the study of consciousness regarding its metaphysical aspects. Vaiśeṣika provides a more scientifically grounded materialistic viewpoint with intercalary causation whereas Leibniz monad theory provides a non-reductive holistic perspective combining mind, perception, and a metaphysical entity. Their unchanging importance illustrates how multilayered the study of consciousness is proving both sides, idealist and materialist paradigms, persistently influence our conception of self-awareness, insight, existence, being and nothingness.

In relation to fundamental reality these perspectives might differ quite immensely regarding their metaphysical commitments but between Vaiśeṣika atomism and Leibniz's monadism it's possible to appreciate their contributions relating consciousness to fundamental reality. While vaiśeṣika offers a more materialistic emergentist attribution of consciousness, Leibniz bestows a non-materialistic pre-established harmony model onto it. This comparative approach places the study of consciousness in wider philosophical and scientific contexts helping further develop debates around these branches of knowledge.

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