

Freud

Freud's theory of human nature can be summarized into five main points:

Materialism: Freud believed that mental states have a physiological basis, and he rejected the idea of dualism of two substances, mind and body.

Determinism: Freud applied the principle of determinism to the realm of the mental, assuming that even slips of the tongue, dreams, and neurotic symptoms must be determined by hidden causes in a person's mind.

Unconscious Mental States: Freud postulated that our minds are not co-extensive with what is available to conscious attention but include items of which we can have no ordinary knowledge. The mind is like an iceberg, with only a small proportion of it visible above the surface, but with a vast hidden bulk exerting its influence on the rest.

Structural Concept of the Mind: Freud distinguished three systems within the "mental apparatus" in his later phase of theory. The id contains all the instinctual drives that seek immediate satisfaction; the ego contains the conscious mental states and mediates between the world and the id; the superego contains the conscience and moral norms.

Innate and Unconscious Drives: The ultimate driving forces of our mental life are innate and operate unconsciously from infancy, including unconscious desires or memories that can cause people to do things that they cannot explain rationally to themselves or others.

Marx:

Karl Marx was a philosopher who focused on changing the world instead of studying philosophy for its own sake. ***His theory of history emphasized that our consciousness is determined by the material conditions of our lives. Marx believed that our nature as human beings is essentially social, and that what we do is determined by the society we live in. He argued that sociology cannot be reduced to psychology, and that social factors must be considered in understanding***

human behaviour. Marx believed that **humans are naturally productive and that our purposeful activity is what makes us different from animals.** He also believed in the importance of reproduction, including childcare, education, and socialization. **However, Marx assumed that women were almost solely responsible for childcare because of biological differences, without realizing that socioeconomic factors could also play a role.** Today, Marx's theory can be adapted to accommodate the changes brought about by technical developments and changes in economic structures.

This is a discussion about the ideas of Karl Marx, particularly his views on the economic system and the nature of human society. **Marx believed that capitalism was the root cause of alienation, a social problem that could only be solved by abolishing the system and replacing it with communism. He believed that communism was the solution to the "riddle of history," and that the abolition of private property would ensure the disappearance of alienation and the coming of a genuinely classless society.** However, Marx's Utopian vision has been criticized as unrealistic, as there is no good reason to believe that communist society will be genuinely classless or that those who exercise the dictatorship of the proletariat will not form a new governing class with many opportunities to abuse their power. Despite this, Marx's ideas about the problems of capitalism and the need for fundamental change continue to influence political and social movements to this day.

Marx's concept of **alienation** refers to the idea that workers in a capitalist system are separated from the fruits of their labour and from a sense of fulfilment in their work. Under capitalism, workers are typically paid a wage for their labour, but the products of their labour belong to the owners of the means of production (e.g., factories, machinery, etc.). **This means that workers are disconnected from the things they create, which can lead to a sense of detachment and lack of purpose in their work. Furthermore, because workers are often treated as replaceable parts in the production process, they may feel like their individual skills and abilities are not valued or utilized. This can lead to a sense of powerlessness and lack of control over their work, which can further contribute to their sense of alienation.**

Overall, Marx saw alienation as a key problem with the capitalist system, as it can lead to a range of negative consequences for workers' well-being and overall social relations.

Kant:

Kant's overarching problem in his philosophy was to reconcile the claims of morality and religion with scientific knowledge. He hoped to create a big picture that related physical and human nature.

In his epistemological theory, **Kant believed that knowledge depended on the interaction of two factors: what is given in perception and the way the mind actively organizes these data under concepts to make judgments. Animals have sensibility but lack understanding; they do not make judgments or assertions. In addition to "sensibility" and "understanding," Kant also added a third faculty, the "imagination." This mental power operates from raw data in our sense organs to conceptual recognition and judgment. Kant also emphasized "reason," which leads us to an ever-increasing unification of knowledge under general laws or principles. He argued that humans are not just perceiving, judging, and theorizing beings, but also agents that affect the world by their actions.**

The quotation from Kant's "Religion" suggests that only a religious answer will be enough to overcome the evil in humans. Kant's mature work touches on religious themes, but his understanding of the legitimate role of religious belief is far from Christian orthodoxy. **In his work, Kant classifies all possible theoretical arguments for the existence of God into three, ontological, cosmological, and physico-theological arguments, and criticizes each in turn.** Although propositions about God, immortality, and free will cannot be proven or disproven by the theoretical use of reason, Kant thinks they can be justified from a practical point of view. In his work, **Kant is deeply concerned about the relation between virtue and happiness and argues that there must be a final end of all moral striving, which is a combination of virtue and happiness for all rational beings.** The highest good, the ultimate combination of virtue and happiness, is possible, and our very motivation for moral action will be undermined unless we can at least believe that it is.

Sartre:

The theory of the universe presented by Sartre, a philosopher, centres around the idea that there is no God. According to him, the concept of God is self-contradictory, and the absence of God has profound implications for human existence. Without God, there are no objective values, ultimate meaning, or purpose inherent in our existence. As a result, human life becomes "absurd," **and we are left to decide for ourselves what values, actions, and way of life to adopt. Sartre argues that the only foundation for values lies in our human freedom to choose, and there can be no external or objective justification for our choices.**

the passage discusses the existentialist philosophy of Jean-Paul **Sartre, who rejects the idea of "human nature" and instead argues that human beings have no inherent purpose or essence. Rather, we are free to choose what to make of ourselves, and each individual must create their own essence. Sartre also emphasizes the importance of consciousness and the concept of "nothingness," which he uses to connect consciousness with freedom.** For Sartre, the ability to

conceive of what is not the case involves the freedom to imagine other possibilities and try to bring them about. The mental power of negation, or the ability to recognize what is not the case, is therefore the same thing as freedom. ***In essence, Sartre's philosophy emphasizes the individual's responsibility for creating their own life, and the importance of freedom and choice in this process.***

This passage discusses the philosophy of Jean-Paul Sartre, who rejected the idea of objective values and prescribed that individuals make choices with full awareness of their freedom and responsibility for everything about themselves. ***Sartre emphasized the importance of authenticity and condemned bad faith, which he defined as an attempt to pretend that one is not free.*** However, he acknowledged that ethical doctrine cannot arbitrate between conflicting claims, and each individual must make their own choices. ***Sartre's existential psychoanalysis involves looking for the meaning of a person's behaviour, rather than uncovering hidden causes. He believed that a person's fundamental choice gives ultimate meaning and purpose behind every aspect of their life.*** The passage concludes with questions about the meaning of authenticity and how it differs from good faith, as well as the possibility of multiple fundamental choices for a person.

Aristotle:

Aristotle, one of the greatest philosophers in history, had a comprehensive view of human nature. ***According to him, human beings are rational animals, capable of reasoning and self-reflection. In his view, human nature is not fixed but is something that is shaped and developed through experience and education.***

Aristotle believed that the ultimate goal of human life is to achieve happiness or eudaimonia, which he defined as a state of well-being and flourishing. He argued that this could be achieved through the development of virtues, such as courage, justice, and wisdom, which enable individuals to act in accordance with reason and the common good.

Aristotle also believed that human beings are social animals, and that our nature is inherently social. ***He believed that we have a natural inclination to form communities and societies, and that these social bonds are essential for our well-being. In his view, the family is the most fundamental social unit, and the community and state are natural extensions of the family.***

Another important aspect of Aristotle's view of human nature is his emphasis on the importance of education. He believed that education is essential for the development of virtues and the achievement of happiness. Education, in his view, should be aimed at the cultivation of moral and intellectual virtues, and should be tailored to the individual needs and abilities of each person.

Overall, Aristotle's view of human nature is a complex and nuanced one that emphasizes the importance of reason, virtue, social bonds, and education. It provides a powerful framework for understanding the human condition and for striving towards a life of meaning and flourishing.

Aristotle proposed a solution for achieving happiness and living a fulfilling life, which he called eudaimonia. He believed that eudaimonia can be achieved through the cultivation of virtues, such as courage, justice, and wisdom, which enable individuals to act in accordance with reason and the common good.

Aristotle believed that the development of virtues requires education and practice. Through education, individuals can learn to understand and appreciate the value of virtues, and through practice, they can develop the habits and dispositions necessary to act virtuously.

Aristotle also believed that social bonds and relationships are essential for achieving eudaimonia. He believed that human beings are social animals and that our nature is inherently social. Therefore, he emphasized the importance of cultivating friendships and participating in communities as means of achieving happiness.

Furthermore, ***Aristotle believed that achieving eudaimonia requires a balance between pursuing pleasure and avoiding pain.*** He believed that pleasure should be pursued in moderation, and that excessive pleasure-seeking can lead to vice and unhappiness.

Overall, Aristotle's solution for achieving eudaimonia involves the cultivation of virtues, education, social bonds, and moderation in pleasure-seeking. His philosophy provides a framework for living a fulfilling and meaningful life in accordance with reason and the common good.

Buddha:

Buddha, the founder of Buddhism, had a unique view of human nature that is still influential today.

According to Buddha, human beings are essentially characterized by suffering, which he called dukkha. He believed that the root cause of suffering was our attachment to things that are impermanent and transitory, such as material possessions, relationships, and even our own identities.

Buddha taught that the path to liberation from suffering and achieving enlightenment involves letting go of attachment and desire. He believed that the mind is the key to this liberation, and that through meditation and mindfulness, we can cultivate a deep understanding of the nature of reality and our place within it.

Buddha also emphasized the importance of compassion and empathy for all living beings. He believed that all beings are interconnected and that our actions have consequences not only for ourselves but also for others. He taught that we should strive to act with kindness, generosity, and selflessness in order to alleviate the suffering of all living beings.

Overall, Buddha's view of human nature is one that emphasizes the potential for liberation from suffering and the importance of cultivating mindfulness, compassion, and wisdom. It offers a powerful framework for personal transformation and spiritual growth, as well as for living a meaningful life. Buddha proposed a solution for overcoming suffering and achieving enlightenment, which he called the Four Noble Truths and the Noble Eightfold Path.

The Four Noble Truths are:

Dukkha: The truth of suffering, which acknowledges that suffering is an inherent part of human existence.

Samudaya: The truth of the origin of suffering, which states that suffering arises from our attachment and craving for impermanent things.

Nirodha: The truth of the cessation of suffering, which holds that we can overcome suffering by letting go of attachment and desire.

Magga: The truth of the path to the cessation of suffering, which is the Noble Eightfold Path.

The Noble Eightfold Path consists of:

Right Understanding: Understanding the Four Noble Truths and the nature of reality.

Right Intention: Developing a genuine desire to overcome suffering and achieve enlightenment.

Right Speech: Speaking truthfully, kindly, and compassionately.

Right Action: Acting ethically and avoiding harmful actions.

Right Livelihood: Engaging in work that is ethical and beneficial to others.

Right Effort: Making a consistent effort to cultivate positive qualities and eliminate negative ones.

Right Mindfulness: Cultivating a clear and focused awareness of our thoughts, feelings, and experiences.

Right Concentration: Developing the ability to focus the mind and achieve deeper levels of awareness through meditation.

Buddha believed that by following the Noble Eightfold Path, we can overcome our attachment to impermanent things and achieve enlightenment, which is a state of complete liberation from suffering. This involves cultivating mindfulness, compassion, and wisdom, and acting in ways that benefit all living beings.

Sankara:

Sankara, one of the most prominent philosophers of Advaita Vedanta, had a distinctive view of human nature. ***According to Sankara, human beings are essentially identical with Brahman, the ultimate reality that underlies all of existence. However, due to our ignorance or avidya, we experience ourselves as separate and limited individuals.***

Sankara taught that the path to liberation from this ignorance and realizing our true nature as ***Brahman involves the practice of jnana yoga, or the path of knowledge. This involves a process of inquiry and self-reflection, through which we come to recognize the illusory nature of the ego and the reality of Brahman.***

Sankara also emphasized the importance of karma yoga, or the path of action, in achieving liberation. ***He believed that through selfless action and devotion to the divine, we can gradually overcome our attachment to the ego and realize our true nature as Brahman.***

Overall, Sankara's view of human nature is one that emphasizes our ultimate identity with Brahman and the importance of spiritual practice in realizing this identity. It offers a powerful framework for transcending the limitations of the ego and experiencing the ultimate reality of existence.

Sankara's proposed solution for overcoming the limitations of the ego and realizing our true nature as Brahman is through the practice of jnana yoga, the path of knowledge, and karma yoga, the path of action.

Through jnana yoga, Sankara believed that we can inquire into the nature of reality and come to recognize the illusory nature of the ego. By recognizing that the ego is a product of our own ignorance or avidya, we can begin to let go of our attachment to it and realize our ultimate identity with Brahman.

Through karma yoga, Sankara believed that we can gradually overcome our attachment to the ego by engaging in selfless action and devotion to the divine. By acting without attachment to the fruits of our actions, we can gradually purify our minds and overcome the limitations of the ego.