**1. Explicate philosophical implications of the statement "We are condemned to be free; there is no limit to our freedom except that we cannot cease being free," and identify its contradiction with the two fundamental Freudian claims.**

The statement "We are condemned to be free; there is no limit to our freedom except that we cannot cease being free" is attributed to the French philosopher Jean-Paul Sartre. Sartre's perspective of human freedom, which he thought to be total and innate to our existence, is encapsulated in this phrase. Sartre viewed freedom as a two-edged sword that required us to accept responsibility for our actions and the results of those actions. On the one hand, freedom gave us the ability to design our own lives and choose our own values and aims.

This assertion disputes two key claims made by Freud:

The first assertion is that unconscious psychological forces govern human conduct. Freud thought that our unconscious impulses and conflicts, which are inaccessible to our conscious consciousness, are largely responsible for our conduct. This implies that we are not totally in control of our own behaviours and that circumstances outside of our control shape how we behave. In contrast, Sartre's interpretation of freedom contends that we have entire control over our behaviour and the ability to design the lives we lead.

The notion that our actions are influenced by our upbringing and past experiences is the second Freudian assumption that is refuted by Sartre's understanding of freedom. Freud thought that our early experiences, especially those with our parents, had a significant influence on our personalities and behaviour. As a result, we are not completely free to pick our own course in life because external forces impact our conduct. Sartre's conception of freedom, on the other hand, contends that we are free to define our own values and purposes and that we are not bound by the experiences of the past.

The deterministic theories of human conduct advanced by Freudian psychology are generally challenged by Sartre's perspective on human freedom, which contends that we have the ability to shape our own lives and accept responsibility for our own acts.

**2. Marx proposed communism as "the solution to the riddle of history". What is the riddle implied here? What are the major predicaments linked to the above riddle?**

In this case, the riddle of history that Marx was talking about is the question of why there has always been conflict between social classes and why human societies have changed and grown over time. Marx saw history as a struggle between the ruling class (the bourgeoisie) and the working class (the proletariat), with the bourgeoisie using the proletariat for their own economic gain. Marx thought that this conflict was caused by the way society's economy was set up. He thought that the only way to solve this problem and stop the cycle of exploitation and oppression was to get rid of private ownership of the means of production and create a classless society where everyone owned and controlled the resources. He called this idea "communism," and he thought it should be the ultimate goal of history. Marx thought that the conflict between social classes would end if resources were owned and controlled by the community as a whole. He also thought that society would be able to move towards a more fair and equal state. This idea that communism is the answer to all of history's problems has had a huge effect on political ideas and social movements, especially in the 20th century. Marx saw history as a struggle between the ruling class and the working class, which he called "class struggle." He saw three main problems with this process:

Marx thought that the ruling class, the bourgeoisie, used the working class, the proletariat, for their own economic gain by exploiting them. This was made possible by the capitalist economic system, which let the bourgeoisie own the means of production and make money off of the work of the proletariat.Marx said that the capitalist economic system also made workers feel alienated because they were cut off from the products of their work and from each other. The capitalist division of labour, which put people in different jobs and kept them from seeing the results of their work, led to this feeling of being alone.Marx thought that the capitalist economic system made a big difference between the ruling class and the working class. The bourgeoisie had access to resources and opportunities that the proletariat did not. This made for a system of social and economic inequality that was passed down from generation to generation.

Marx thought that the only way out of these problems was a revolution that would overthrow the capitalist system and create a society without classes based on the ownership and control of resources by everyone. The proletariat would be in charge of this revolution. They would take over the means of production and set up a socialist state that would eventually turn into a communist one.

**3. Offer a critique to the Kantian solution to the free will problem.**

Page 114-118

Kant's answer to the free will paradox has been criticised for leaving unresolved the problem of how to balance human free will with universal determinism. Notwithstanding his belief in the existence of human free will, Kant nevertheless believed that universal determinism is a necessary condition for the development of factual knowledge. The idea that every occurrence has a prior cause seems to imply that human behaviours are also causally determined and so not entirely free. According to some, Kant's effort to harmonise these ideas with his distinction between the phenomenal world (controlled by natural laws) and the noumenal world (beyond our comprehension) falls short and is unsatisfactory.

Some critics claim that Kant's denial of Descartes' dualism and his materialist understanding of the mind-body relationship present further difficulties for his solution to the free will paradox. If mental processes or acts are viewed as changes in a lasting substance, it becomes challenging to attribute free will to them. Given the assumption that everything in the cosmos must be a part of a single, interrelated system of reality, it also seems that there is little room for actual free choice or agency.

Kant's attempt to reconcile universal determinism with free will has been criticised as being inadequate and unsatisfying, despite being an important addition to the philosophical discussion on the subject.

**4. Focusing on the concept of virtue or excellence, evaluate the Aristotelian theory of human**

Aristotle said that virtue is the habit or tendency to act in a way that is morally right. This is something that can be learned through practise and getting used to it. The Greek word eudaimonia is sometimes translated as "happiness," but it might be better to think of it as a feeling of thriving or well-being. He says that getting to eudaimonia should be the most important thing in life. Aristotle said that the only way to reach eudaimonia is to live a life of virtue, which requires a certain level of phronesis, a Greek word that means "practical wisdom."

One of the things that makes Aristotle's philosophy useful is that it gives clear, actionable advice on how to live a happy, fulfilling life. Aristotle says that learning moral habits and attitudes is more important than learning general laws or principles. This shows that being ethical isn't just about following a set of rules. Instead, it's something that needs to be constantly cultivated and improved through practise.

Still, Aristotle's theory is also open to a number of possible problems. One argument against his definition of virtue is that it depends too much on the particular cultural and social environment in which he lived. For example, Aristotle's emphasis on how important it is to develop qualities like bravery and honour may not be as useful in modern Western societies, which don't put as much value on these traits as they once did.

Some people also say that Aristotle's philosophy puts too much emphasis on the virtues of the individual and doesn't pay enough attention to how social and political institutions can either encourage or discourage good behaviour. For example, it may be hard for a person to develop good habits if they live in a culture that doesn't value or reward the good habits that the person is trying to develop.

In the end, Aristotle's idea of what makes a person great is an important and influential ethical theory that is still studied and argued about today. Even though his theory has been criticised and is limited in some ways, it gives us a way to understand the nature of ethical action and the role that virtues play in making a life full of flourishing and well-being that is both practical and smart.

**5. Evaluate the human condition portrayed in the four noble truths of Buddhism.**

The Four Noble Truths are the fundamental concepts that underpin Buddhist thought. They assist us in determining why people suffer and how to alleviate that pain in a more effective manner. These are the four aspects of reality:

The realisation that life is essentially unsatisfying and that pain is an inherent aspect of being human is referred to as dukkha, which literally translates to "suffering." This suffering encompasses not just a person's bodily agony but also their mental and emotional anguish as well.

Samudaya, which translates as "Cause of Suffering," is the second of the four noble truths, and it refers to the realisation that craving and attachment are what bring about suffering. As a result of our desires and attachments, we want pleasure and work hard to avoid experiencing pain. Because of this, a vicious cycle of pain is created.

Nirodha, also known as the End of Suffering, is the third of the Buddhist's Noble Truths and refers to the realisation that one can put an end to their suffering by letting go of their wants and attachments. If we gain the ability to be smart and detached, we can break the cycle of suffering and arrive at a place of peace and happiness in our lives.

The fourth great realisation is known as the Magga, which translates to "Way to the End of Suffering." It is the realisation that there is a method to put an end to suffering. The name given to this route is the Noble Eightfold Way. Being wise, being mindful, and doing the right thing are all essential components of this road. Its purpose is to facilitate the letting go of attachments and cravings that people may have.

The human situation is one that, in general, involves sorrow and dissatisfaction, but also one that involves hope and freedom, as demonstrated by the Four Noble Truths. Buddhism not only acknowledges the existence of suffering and the fact that everything is subject to change, but it also demonstrates how one might be liberated from this suffering. The goal of the route is for individuals to cultivate admirable traits such as compassion, knowledge, and awareness, which enable them to gain a deeper understanding of both themselves and the world around them.

**6. Discuss four distinctive features of Freud's theory of human nature and examine the possibility of decoding and predicting human behaviour in Freudian terms.**

Freud's theory of human nature is different from other theories in a number of ways. Four of these things are:

The importance of the unconscious: Freud said that the unconscious mind is a very important part of how people act. Unconscious desires, repressed memories, and unresolved conflicts can affect our behaviour in ways we are not aware of. Because of this, it is important to understand the unconscious in order to understand how people act.

The role of childhood experiences: Freud thought that our childhoods had a big impact on who we are and how we act as adults. He said that our early experiences, especially with our parents or other carers, can have a lasting effect on our minds.

The fact that the mind has three different parts: Freud split the mind into three parts: the id, the ego, and the superego. The id is our most basic instincts and desires. The superego is our internalised sense of morality and values. The ego is the link between the id and the superego. Freud said that these three things are always at odds with each other, and this can cause psychological distress.

The importance of sexuality: Freud thought that sexuality was the most important factor in how people act. He said that sexual desires were a basic part of the human mind and that repressed sexuality could lead to many different mental disorders and symptoms.