1. What are the basic questions considered in general anthropology? How is philosophical anthropology distinct from it? Explain.

The most basic question of Human Philosophy are

1. What is the Human Person
2. Who am I
3. What is the meaning of life

2. How does Heidegger differentiate between authentic and inauthentic lives? Explain how he situates Dasein as a being-in-the-world?

There are philosophical questions, Who am I, and what is my relationship with the world? If the human being is really being-in-the-world, then this implies that the world itself is part of the fundamental constitution of human beings. For **Heidegger**, I am my world. The world is here, now and everywhere around us, and we are everywhere around it.

Heidegger refers to the beings as thinking things and the entire fabric of space and time as extended things. The relation between thinking things and extended things is one of knowledge and the philosophical and indeed scientific task consists in ensuring that a later tradition called "subject" might have access to a world of objects.

Heidegger uses the expression **Dasein,** to refer to the experience of being that is peculiar to human beings. **Being-in-the-world** is his replacement for terms such as subject, object, consciousness, and world.

“**Authentic**” means “my own”. So the authentic self is the self that is mine (leading a life that, in a sense to be explained, is owned by me), whereas the “**inauthentic**” self is the fallen self, the self lost to the ‘they’.

Authentic existence can only come into being when individuals arrive at the realization of who they are and grasp the fact that each human being is a distinctive entity. He described the self of everyday Dasein as the ‘they-self’, “which we distinguish from the authentic Self – that is, from the Self which has been taken hold of in its own way [eigens ergriffenen].

Dasein has, in the first instance, fallen away [abgefallen] from itself as an authentic potentiality for Being its self, and has fallen into the ‘world’. Through the Interpretation of falling, is what has been called the ‘inauthenticity’ of Dasein.

Being-in is not a ‘property’ which Dasein sometimes has and sometimes does not have, and without which it could just be just as well as it could be with it. It is not the case that man ‘is’ and then has, by way of an extra, a relationship-of-Being towards the ‘world’—a world with which he provides himself occasionally. Taking up relationships towards the world is possible only because Dasein, as Being-in-the-world, is as it is. This state of Being does not arise just because some entity is present-at-hand outside of Dasein and meets up with it. Such an entity can ‘meet up with’ Dasein only in so far as it can, of its own accord, show itself within a *world*.

Heidegger describes that there is always a phenomenon of mood (stimmung) that assails to our unreflecting phenomenon to the world. The mood arises from our being in the world. I may be depressed, such that the world opens up (is disclosed) to me as a sombre and gloomy place.

Dasein, has an openness to the world, that is constituted by the attunement of mood, or state of mind. I be able to shift myself out of one mood, but only to enter a different one, say euphoria or lethargy, a mood that will open up the world to me in a different way. Dasein confronts every concrete situation in which it finds itself (into which it has been thrown) as a range of possibilities for acting (onto which it may project itself). As projecting, the understanding of Dasein is its possibilities as possibilities. One can take up the possibilities of "The They-self” and merely follow along or make some more authentic understanding.

3. Answer any two of the following questions in about 250 words each:

a) Discuss how the question of human person is approached in the Existentialist Philosophy.

Existentialism philosophy is centered upon the analysis of existence and of the way humans find themselves existing in the world. It emphasizes individual existence, freedom and choice. Humans define their own meaning in life, and try to make rational decisions despite existing in a chaotic universe. It is concerned with finding self and the meaning of life through free will, choice, and personal responsibility.

Existentialism believes that individuals are entirely free and must take personal responsibility for themselves. A person should be forced to choose and be responsible without the help of laws, ethnic rules, or traditions.

In Existentialist thought, the traditional relation between soul and body is completely eliminated; thus the body is a lived-through experience that is an integral part of man's existence in its relationship with the world. As per Jean Paul Sartre (1905 – 1980, French Philosopher), "In each project of the for itself, in each perception the body is there; it is the immediate Past in so far as it still touches on the Present which flees it." And "existence is prior to essence" (or, put a different way, the existence of humans precedes consciousness), in the sense that the meaning of man's life is not established before his existence, and man is "thrown into" into a concrete, inveterate universe that cannot be "thought away". Consciousness, according to Sartre, is constant openness toward the world, a transcendent relationship with other beings and thereby with the in itself.

Martin Heidegger renounces the term consciousness, as term Dasein, which is more appropriate for designating human reality in its totality. The traditional opposition between subject and object, or between the self and the non-self, loses all sense in his existentialist understanding of human person.

b) Explain the goals of human life (Purusarthas) as envisioned in the Indian thought.

Purushartha, or the goal of life literally defines, “what is sought by human.” It is a conscious pursuit, of the means, and the work for them that transforms into purusharthas. The term is derived from the Sanskrit, purusha, meaning "person," and artha, meaning "purpose." They serve as pointers in the human life.

It is believed that god created men with vision and harmony as his aims, and the purusharthas are manifested for this purpose. The human is a microcosmic aspect of god, and the human should pursue the same aims, experience life in its fullness, and do the serve the purpose for which he has been created. It also translates to “purpose of the self.”

Purushartha may also sometimes be referred to as caturvarga, as there are four (4) in number.

The four Purusharthas are the qualities and objectives of the Supreme Self and God.

Dharma: Righteousness, Duty Artha: Wealth

Kama: Desire Moksha: Liberation

**Artha**: This is understood as meaning, money, a thing, possessions, attainment of riches and worldly prosperity, advantage, profit and wealth. It is the pursuit of material wealth, which may bring material comfort to a person. Acquisition of means for the material well-being is a legitimate social and moral purpose. Material wealth is required for basic necessities, education, recreation purposes, and other luxuries. However, if the urge to seek money or possessions is not restricted then it will lead to self-indulgence or greed and will bar the way to highest good, which is moksha.

**Kama**: This is the enjoyment of the appropriate objects by the five senses of hearing, feeling, seeing, tasting and smelling, assisted by the mind together with the soul. It is to fulfil ones desire, and desires may come in various forms — to be wealthy, powerful, sexual needs, for recognition, etc.

**Dharma**: A person is born on this earth to fulfil certain duties. Dharma is an ethical concept, defined as that which is right and good, expression of right activities is dharma. In Mimamsa, dharma is a means to the attainment of certain ends. Ends like artha and kama should be acquired through righteousness, honesty and straightforwardness. dharma is stated as that which upholds the society. Under the wise regulation of dharma, desire has to be satisfied and wealth has to be produced and well used.

**Moksha**: Moksha means liberation, the realization of the Self, and is the ultimate destination of this human birth. In Bhagavad-Gita, moksha is mentioned as the supreme tranquillity and the highest bliss. Moksa as the last end of human life signifies that its attainment is impossible without first fulfilling the obligations of the other three. Moksa is realization and living of the truth namely Aham Brahma Asmi (I am supreme consciousness) and Tat Tvam Asi(I am that supreme).

4. Answer any four of the following in about 150 words each:

a) How does Albert Camus approach life and death?

For Albert Camus, life is **absurd** because it leads to death. Even if life is meaningless, it is worth living. He Said “I have no right to resign myself to the absurdity of life. Valuing life and revolting against its absurdity are related imperatives.” The absurd is born of the confrontation between human need and the unreasonable silence of the world. He considered the Absurd to be a fundamental and even defining characteristic of the modern human condition. The absurdity derives from our attempts to make sense of a senseless world.

He discusses death as it relates to man’s ability to create meaning in a meaningless world, and how if the world is devoid of that possibility, then why should we live? He discusses that we must live, for the sake of it, to soak up everything, and realize the significance of being alive at all.

The preciousness of life depends on the variety of experiences and challenges encountered. Amor Fati, the strange love of fate, is what makes humans want to live a dangerous life in a boat on a rough sea, leading nowhere.

b) What is Ricoeur‟s understanding of freedom?

Paul Ricoeur makes his famous distinction between the areas of the voluntary and in voluntary in our life (Ricoeur). There are certain things in our life, with regard to which we seem to be not at all free – the date and place of our birth, our parents, the particular physical body we have, the circumstances of our death. But there is an element of voluntary reserved for us even with regard to these things: It is up to us to freely choose what shall be our attitude to all hindrances and impediments, things to be regretted and rejected.

He seeks to give an account of the fundamental capabilities and vulnerabilities that human beings display in the activities that make up their lives, and to show how these capabilities enable responsible human action and life together. What humans say and do presupposes both a finite freedom that allows us to intervene in natural processes and a dependence on these same processes for the efficacy of such actions.

c) Can we differentiate between freedom and liberty?

d) Describe the root of human dignity.