

PHILOSOPHY (Test Code : 575)

Name of Candidate	ABHIJIT SHUKLA	Registration No.	2098
Schedule	B	Module	
Place	MUMBAI	Time	2:45 p.m.
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Classroom		Distance Learning	☒
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INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1.(a)	10	
1.(b)	10	
1.(c)	10	
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2.(a)	12.5	
2.(b)	12.5	
2.(c)	12.5	
2.(d)	12.5	
3.(a)	15	
3.(b)	20	
3.(c)	15	
4.(a)	20	
4.(b)	15	
4.(c)	15	
5.(a)	20	
5.(b)	15	
5.(c)	15	

Maximum Marks : 250

/250

Remarks:

Signature of Examiner

EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, ID Number and Test Code).
2. Candidates should attempt answer to the part/sub-part of a question strictly within the pre-defined space. Any attempt outside the pre-defined space shall not be evaluated.
3. The candidate need not write anything in his/her answer that derogates the dignity of an individual or an organization.
4. Candidates should attempt all questions strictly in accordance with the instruction given under each question.
5. The candidate should respect the instructions given by the invigilator.

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Overall Macro comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

All The Best

1. (a) Like Plato Rawls also believe that justice is the first virtue of all social institutions. Explain. 10
रॉल्स प्लेटो के अनुसार यह मानते हैं कि न्याय सभी सामाजिक संस्थाओं के लिए मूल गुण है। व्याख्या करें।

Both Plato and Rawls were philosophers who gave theories of justice and they have accorded a high status to justice as a social-political ideal.

Plato has defined ~~th~~ four virtues - wisdom, courage, temperance and justice. He maintains that justice is the first among the four virtues and went on to define justice for an individual as the right state of the soul. This means that justice is secured for an individual when the virtue corresponding to his station in society predominates his soul. Similarly, for the society, justice is secured when the different classes perform their duties.

Just like Plato, Rawls has also given prime importance to justice which is evident from his elaborate

attempts to formulate a universal theory of justice through which primary goods can be allocated in the society. Using his procedural theory, he gave law of equality of liberties which implies liberty of all individuals are equal. He also gave difference principle which favors positive discrimination and also law of equality of opportunity to secure equal opportunities for all.

1. (b) Relation between justice, liberty and equality (Short Note)

10

न्याय, स्वतंत्रता तथा समानता में सम्बन्ध (टिप्पणी)

Justice, liberty and equality are important social-political ideals.

Justice and liberty are generally considered to be complementary to each other. But the relation between justice and equality and ~~justice~~ liberty and equality are contentious.

Philosophers like Plato, Aristotle and elitist philosophers believe justice and liberty to be contradictory. Plato has given a class based distinction

for society where he has supported differences between individuals of gold, bronze and silver. Aristotle has also favored inequality based on property and tradition in his theory of justice. Elitists believe that justice can only be secured by elite but elitism implies inequality.

Similarly, liberal thinkers like Friedman and Hayek believe liberty and equality to be contradictory because true liberty exists in market conditions which breeds inequality.

However, justice, liberty and equality serve the same end of welfare of individual and society. Hence, they have unity of purpose. True justice can be implemented only when all individuals are given their due. This implies equality and justice are complementary. Also, liberty or justice require equality as a pre-requisite else one class will exploit another. Hence, the three ideals are complementary.

1. (c) Man is not Born free and freedom is attained by the individual by his own effort. Discuss. 10

मनुष्य जन्मन स्वतन्त्र नहीं है और स्वतन्त्रता के स्वयं के प्रयास के द्वारा प्राप्त करना होता है। चर्चा करें।

1. (d) Sovereignty is called monistic theory of sovereignty. Discuss.

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संप्रभुता को व्यक्तिनिष्ठ सम्प्रभुता का सिद्धान्त कहा जाता है। चर्चा करें।

Sovereignty has been defined as the supreme power of a state in internal and external spheres. Since, the definition contains the idea of supreme power, it is generally associated with one ~~an~~ entity.

Philosophers like Bodin, Austin, Hobbes etc. have accepted a monistic theory of sovereignty. E.g. - Austin Bodin defines sovereignty as supreme power of state over its subjects or

citizens unrestrained by law Austin has also listed indivisibility as one of the important characteristics of sovereignty.

However, Laske has criticised this view and propounded that sovereignty is divisible. As per him, different organisations like church, trade union etc. perform important functions in different spheres of society and are sovereign in their sphere.

Laske has been criticised by monists by saying if a conflict occurs between two different organisations sovereign in ~~different~~ different fields, who would resolve it? This shows that the body resolving such disputes is the sovereign. It has also been said that philosophically we gradually evolve from dualism or pluralism to monism. Thus, according to Jettel, "Divided sovereignty is a myth."

1. (e) Matsya Nyaya is improved by Saptang State (Explain)

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मत्स्य न्याय में सुधार सप्तग राज्य के द्वारा सम्भव है। व्याख्या करें।

The idea of saptang state was given by Kautilya in Arthashastra.

According to Kautilya, a state without a ruler is to enforce the 'dharma' of or is like a place where matsya nyaya prevails. Matsya nyaya is the justice of fish world where the stronger devours the weak.

To avoid this fitiable condition, Kautilya has prescribed a strong state with a capable ruler. Kautilya's idea of a strong state comprises of seven elements (saptanga) - svami or king, amatya or ministers, janpada or people and territory, durg or fort, kosh or treasury, danda or army and mitra or allies.

He has also given the important function of the king to be 'dharmafrvartak' or the upholder of law. This will also prevent matsya nyaya.

Kautilya's conception of a state to prevent matsya nyaya is comparable to the idea of Hobbes in Western philosophy where he suggests a ruler to overcome 'state of nature'.

Thus, Kautilya's presented a well formulated and widely accepted theory of state.

2. (a) Relation between individual and state. Discuss.

12 5

व्यक्ति और राज्य में सम्बन्ध (चर्चा करें।)

The relation between individual and state is a central theme of social political philosophy and has been discussed differently by different schools of thought.

As per one view of individual-state relationship, state is an unnecessary evil. This view is upheld by anarchists and marxists. Anarchists believe that the authority of the state is against the autonomy of the

individual. Hence, they are opposed to it. Marxists view state as a class instrument and are thus opposed to it.

Negative liberals and libertarians view state as a necessary evil. It is necessary because it maintains order but as it restricts the liberty of an individual, it is evil.

Positive liberals and egalitarians view state as a positive good as it creates those conditions which are necessary for the development of the personality of an individual.

Idealists, fascists and nazists view state as an end in itself and they view liberty as obedience to the orders of the state.

Thus, the relation between individual and state varies from one philosophical outlook to another.

2. (b) Liberal tradition give more importance to rights of individual than their duties. Discuss.

125

सुदारवादी मान्यता व्यक्तिगत अधिकारों को दायित्वों से अधिक महत्व है। चर्चा करें।

Liberal tradition is an individual centred school of thought which values individual liberty as the highest ideal. Because of their strong insistence on individual liberty they seem to emphasise more on rights than duties. However, the degree of emphasis depends on the definition of liberty.

Negative liberals and libertarians believe liberty as untrammelled freedom to act according to one's will. Thus, in their view rights are entitlements of an individual while duties are obligations upon him. Thus, therefore, they tend to give a higher importance to rights. E.g. - J.S. Mill's theory of liberty talks about unlimited freedom of expression for an individual.

Positive liberals or egalitarians describe liberty as the conditions to

develop the personality of an individual since these conditions will be made available to all, there will be some restrictions or duties on the parts of individuals. Thus, they strike a balance between rights and duties. Eg. - Burke has criticised Mill for not Mill has been criticised by positive liberals for not giving importance to duties.

2. (c) Monarchy can be defined as rule of one person. (Discuss)

12.5

मोनार्की का अभिप्राय एक व्यक्ति के शासन से लिया जा सकता है। (चर्चा करें)

Monarchy has been derived from the words 'mono' and 'krasia' meaning 'one' and 'rule' so, etymologically, monarchy translates into rule of one person.

However, different philosophers have like Plato, Weber etc have created distinction between rule by one person and monarchy.

Plato has called monarchy

as rule by one person if executed in the favor of public welfare. If it is executed in self-interest, he terms it tyranny.

Meier has differentiated between monarchy and monocracy. Monocracy is defined as rule by one person while monarchy is rule by one person based on heredity.

The above suggestions have led to the following generally accepted definition of monarchy - Monarchy is the rule by one person, either real or symbolic, based on the law of heredity and derives legitimacy from some divine law.

Thus, a monarch can be a figurehead or a real ruler and is deemed a ruler based on some divine right to rule.

2. (d) Democracy is the rule of most ignorant and unintellectual people (Discuss) 12.5

मनुष्य जन्मनः स्वतन्त्र नहीं है और स्वतन्त्रता के स्वयं के प्रयास के द्वारा प्राप्त करना होता है। चर्चा करें।

Democracy is a form of government which is run either by the people directly or through their elected representatives. Generally, the following it is criticised to be an average sort of rule where the number of heads matter and not their content.

Democracy is based on majority vote. This does not allow the government to give special importance to people with knowledge or skills. Thus, it is criticised to be a rule by most ignorant and unintellectuals. Besides this, democracy is also criticised for being slow in building consensus, promoting tyranny of majority, promoting malpractices like vote bank politics, nepotism, corruption and is said to be full of paradoxes.

Despite these criticisms, democracy

is based on popular vote and ~~from~~ acts as a bulwark ~~ag~~ for liberty, promotes equality, patriotism, world peace through an accountable government and acts as a school in imparting values of citizenship.

Thus, despite its criticisms, democracy can be called the best form of government.

3. (a) 'Theory of Alienation' is the humanism aspect of Marx's Philosophy. (Discuss) 15

'अलगाव का सिद्धान्त' मार्क्स के दर्शन का मानवीय पक्ष है। (चर्चा करें)

Humanism is the philosophy which values human beings as the most important ones. It believes in a positivist epistemology, material metaphysics and a secular ethics.

Marxism is a collectivistic philosophy which believes in equality of human beings and intends to end ~~the~~ exploitation of workers by the capitalists through a revolution to establish a classless, stateless society.

free from the evil of private ownership of property

Theory of alienation is an important theory of Marxism. In this theory Marx has valued the workers above the machines in the modes of production.

Therefore, by the above description, it can be seen that by valuing workers i.e. the human element above the machines, humans find centrality in Marxism which is also the central tenet of humanism. Marxism also believes in materialism and denounces religion.

Thus, theory of alienation represents the humanist aspect of Marxism.

3. (b) Democratic socialism can be defined as the fusion of democracy and socialism. Explain.

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लोकतांत्रिक समाजवाद लोकतंत्र और समाजवाद का संलयन है। व्याख्या करें।

Democratic socialism is one of the forms of socialism. It aims to establish a society based on equality just like all the other forms of socialism but it differs with them on the means. It aims to do this through democratic means of persuasion, participation and change of public opinion.

From the above definition it can be seen that democratic socialism

is a fusion of the goals of socialism with the methodology of democracy. Its major proponents included Jawaharlal Nehru, George Bernard Shaw etc.

Democratic socialism aims to strike a balance between the ideals of equality and liberty by adapting the tenets of socialism to a democratic form of governance.

However, it has been often criticised by Marxists as a form of revisionism and a weaker form of marxism. Liberals have also criticised it for being a collectivistic philosophy which would endanger the liberty of an individual.

Despite the above criticisms it can be safely said that democratic socialism is neither a revisionism nor does it endanger the liberty of an individual. It has left out the idea of violent class struggle ^{of marxism} which would

be impractical for a modern ~~so~~ progressive society and and has also accepted democracy - the best form of government known to protect liberties of citizens. Thus, by taking the best of both these philosophies, democratic socialism realistically intends to achieve the goal of building an equal society.

3. (c) M.N. Roy's New Humanism. Explain.
एम.एन. राय का नव मानववाद व्याख्या करें।

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M. N. Roy laid the foundations of new humanism based on the ~~fo~~ latest research in sociology and biology. Like humanism, he also believes in the centrality of the human beings and explains everything in the light of their existence. He has also supported materialism and ~~so~~ scientific knowledge. However, the central pillars of new humanism are - rationality, morality and freedom.

Rationality, as per Roy, was developed in human beings in the course of evolution. Humans, being the highest form of creation, are capable of evaluating the world, their relations etc. based on rationality.

Morality has been explained by Roy on a secular basis. According to him, humans are like other creatures.

in having an instinct to live in a social environment. In fact, being the highest form of creation, this instinct is higher. In a social environment, when humans use their rationality to decide right and wrong in relations between individuals, individual and state, individual and society, then morality is born. Roy says that he wants to be moral not to please God but to please himself.

Freedom is the desire of human beings to exist physically as well as at a higher level. This desire to exist at a higher level manifests itself in struggle against oppression and is called freedom.

Roy's new humanism has been criticised for repeating old humanist ideas but his philosophy was based on sociology and biology studies which makes it unique. Hence, sometimes he is called the 'genuine Indian philosopher'.

4. (a) Indian notion of secularism (Explain)

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भारतीय परिप्रेक्ष्य में धर्मनिरपेक्षतावाद व्याख्या करें।

Secularism was an ideal given by Holyoke by which he meant separation of religion from public sphere. Its other qualities were emphasis on reason, building scientific temper and accepting secular morality.

The Indian notion of secularism is markedly different from the western notion. While the West accepts neutrality towards religion as the negative aspect of secularism and 'this-worldliness' as the positive aspect, Indian notion goes a step ahead than this.

Indian notion of secularism accepts the negative aspect of neutrality towards religion in public sphere. But in the positive aspect it goes a step ahead and allows freedom of religion to its citizens while ensuring that this freedom is realized.

i.e. the state helps the citizens in realization of freedom of religion in the personal sphere. However, while doing so it does not differentiate between religions. Therefore, secularism in the Indian context becomes a synthesis of religion and state. In the words of Dr. S Radhakrishnan, the neutrality of the State becomes impartiality in India and apathy becomes harmony.

Thus, the Indian notion of secularism is more dynamic in nature and is more inspired by the ideal of 'sarv dharm sambhav' which was dearly espoused by our Father of the Nation based on his philosophical acceptance of metaphysical monism.

4. (b) Models of multiculturalism (Explain)
बहुसंस्कृतिवाद के विविध पक्ष हैं। व्याख्या करें।

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Multiculturalism is both a normative and a descriptive term. As a descriptive term it accepts the existence of different cultures in the society. As a normative term it calls for realizing this multiplicity of cultures and incorporating it in policy of the state. Following are the three important models of multiculturalism

Salad Bowl Model This model is accepted in Europe. In this

model, the existence of different cultures is accepted ~~at~~ ⁱⁿ the society but a deep interaction between them is not encouraged just like there is no deep interaction between the components of a salad. Thus, it exists as a superficial acceptance of diversity.

Melting Pot Model - It is accepted in the USA. In this model, the diversity is accepted as a fact but such a deep interaction is promoted that there is an eventual assimilation of different cultures into a single uniform culture. Thus, it promotes unity over diversity.

Mosaic Model - It is a widely accepted model in India which accepts the existence of different cultures and allows ~~a~~ deep interaction among them while maintaining their individual uniqueness. Thus, it promotes unity in diversity while recognising the

diversity in unity.

4. (c) Punishment is not for Punishment (Discuss)

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दण्ड दण्ड के लिए नहीं है। चर्चा करें।

Punishment is not for punishment states that punishment is not an end in itself. It is a teleological view of punishment according to which punishment must serve as a means to an end rather than a goal in itself. The end can be either to deter further crime or to reform an individual.

Deterrence theory of punishment believes that punishment should be

such that it would create a fear in the minds of the society for committing such a crime. In this, the punishment is not commensurate with the crime. E.g. - Capital punishment is often justified based on this view of punishment.

Reform view of punishment accepts that crime was committed due to certain conditions in the society or inside the individual which can be remedied. Thus, punishment should be such that the criminal is given an opportunity to repent. E.g. - This view opposes capital punishment because then no reform is possible.

As opposed to the above views ~~was~~ there is the retributive view of punishment which sees punishment as an end in itself. In it, the punishment is commensurate with the crime.

With the progress in society

we are gradually noticing a shift from retributive to the reformative view of punishment.

5. (a) What is Feminism? How to tackle Gender Discrimination?
नारीवाद क्या है? लिंगभेद से कैसे निपटा जा सकता है।

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Feminism is a philosophical school which seeks to attain equal rights for women and keeps the interests of female at the centre of all their activities. There are different schools of feminism like radical feminism, Marxian feminism, classical feminism.

Classical feminism aims for equality for women based on equal worth of both male and female.

Marxian feminists consider private property as the root cause of female misery as it binds them to the institution of marriage to ascertain paternity for inheritance. Radical feminists believe that a female is made a woman through socialization and they want to bring in equality in personal sphere (Personal is public).

Gender discrimination is a scourge of the society which damages it economically, socially and politically. It can be ended by following an agenda of women empowerment sincerely.

Women empowerment goes beyond the call for equality and aims to provide equal opportunities to women in different spheres. The steps by which it can be implemented in different spheres to end gender discrimination are as follows.

In the political sphere, women can be empowered by providing reservations in legislatures at all levels, making special provisions for them to cast their votes etc

In the economic sphere women can be given equal economic rights like land and property rights, implementation of equal pay for equal work, reservations in jobs etc

In the social sphere they can be empowered through better educational opportunities, legislations to curb social malpractices like dowry, female foeticide and their strict implementation etc

Besides these, those philosophies which promote values of equality should be promoted. Eg:- Sarva Khalbhidam Brahman, Kantian ethics etc

5. (b) Ambedkar arguments against caste discrimination. Explain.
जातिभेद के विरोध में अम्बेडकर के तर्क दें। व्याख्या करें।

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Ambedkar has stated his reservations against the caste system strongly in his different works like 'Annihilation of Caste', 'Who were the Shudras?' etc. Following are some of his arguments.

Firstly, he has blamed the caste system for dividing the Hindu society along caste lines and preventing its progress. Secondly, he has criticised caste system for creating rifts in national unity which led to nation's enslavement. Thirdly, he says that caste system is against the ideals of equality, liberty and fraternity. Fourthly, it leads to social tension and even caste based violence which causes harm to the society. Fifthly, it leads to the inhuman practice of untouchability. Sixthly, it causes people to take up of certain

jobs which they may not like and sanctions social exclusion. Severely, it is against the dignity of an individual as he is judged not on the basis of merit but on the basis of his birth.

Ambedkar also refuted the two major arguments for varna system - the economic argument of transfer of paternal skills and the argument for keeping ^{different} races separate.

He argued that varna system is economically useless as it makes people do those jobs for which they have neither willingness nor aptitude. He also said that varna is not the same as race as all Indians ^{are} of the same race.

As a solution to the caste discrimination ~~system~~ Ambedkar advised the elimination of brahminical system which provided intellectual support to caste, inter caste marriage and dining etc.

5. (c) Varna System is Solution for Caste System.

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वर्णव्यवस्था जातिव्यवस्था का समाधान है।

Caste system is a degenerated form of the varna system. But it is believed by certain philosophers like Gandhi that if the varna system is implemented in the true spirit then it can act as an antidote to the caste system.

Gandhi believed that the varna system had many advantages. It allowed the transfer of paternal skills to and had economic significance. It fixed the stations of different people in the society and hence social tension could be reduced. Also, since the works of each individual would be defined, life would become simple and he would have time for spiritual quest.

In view of the above advantages Gandhi prescribed the

following way of implementing the varna system to end caste discrimination:

Gandhiji believed in metaphysical monism. Thus, according to him all individuals were manifestations of same reality. As each ^{varna} ~~caste~~ was only performing its duty, there was no need of considering anyone superior or inferior. He also emphasized on recognizing dignity of labour. As physical labour was no less important than intellectual labour, there should be no discrimination in varna system. Finally, he asked everyone to make service as ^{his} goal and declare himself ati-shudra to end caste discrimination.

Gandhiji's views were opposed by Ambedkar who sought to end the caste system along with varna.

However, Gandhiji's views have a greater philosophical significance and may act as a great inspiration.