



PHILOSOPHY (Test Code : 573)

Name of Candidate Registration No.

Schedule Module

Place Time Date

Classroom Distance Learning Classroom & Distance Learning

INDEX TABLE

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

Maximum Marks : 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) Ancient Greek and western thinkers refuted metaphysics but logical positivist say metaphysics is meaningless and non-sensical. 12.5

प्राचीन ग्रीक और पाश्चात्य विचारक तत्वमीमांसा का खंडन करते हैं, जबकि तार्किक प्रत्यक्षवादी तत्वमीमांसा को अर्थहीन कहते हैं। व्याख्या करें।

Logical positivism was a philosophical movement that originated in the Vienna Circle in twentieth century. It was concerned with providing a solid foundation for scientism and elimination of metaphysics.

A. J. Ayer, one of the most prominent logical positivists based his elimination of metaphysics on verification principle. According to him, since metaphysical statements are not analytical and can neither be verified through sense experience, hence they are meaningless.

Carnap also added to the above that either the words used in metaphysical statements are meaningless or the syntax is not right which makes such statements meaningless.

The logical positivists were criticised for paying little importance to aesthetic, spiritual and religious needs of people. J. Passmore criticised them as he believed that if one throws away metaphysics, science also goes with it.

Despite these criticisms, positivists can be credited for giving boost to scientism.

1. (b) "Throw metaphysics into fire, science goes with it, if you try to save the science metaphysics returns from the backdoors." Discuss. 12.5
तत्वमीमांसा को आग में जलाया जाता है तब विज्ञान भी इसके साथ जल जाता है, यदि विज्ञान को बचाने का प्रयास किया जाता है, तो तत्वमीमांसा पिछले दरवाजे से वापस आ जाती है।" चर्चा करें।

The above statement of J. Passmore is a criticism of the anti-metaphysical stance of the logical positivists. The logical positivists were concerned with providing a solid ground for science. For this, they attempted to eliminated speculation in the form of metaphysics.

The logical positivists, through

their verification principle, which stated that the ~~meth~~ meaning of a statement is its method of verification, tried to eliminate metaphysics. However, in their attempts they accepted a narrow and a speculative definition of metaphysics and they believed that it was of little use to science. But metaphysics, with its theorising about the source and end of universe ~~for~~ provides useful starting point for a number of scientific discoveries. Eg:- Leibniz's ideas about space and time are being gradually accepted scientifically.

Therefore, in trying to eliminate metaphysics, logical positivists forget that philosophy is the science of sciences. Still, their contribution in development of scientific temper can be appreciated.

1. (c) Criticism of verification theory.

12.5

सत्यापनीय सिद्धांत की आलोचना।

Verification theory was the central tenet of logical positivism. As defined by Schlick, it says that meaning of a statement is its method of verification.

Ayer defined it as that only those statements are meaningful which are either analytical or empirically verifiable.

Verification theory has been criticised on the following grounds: Firstly, the statement of Ayer that only those statements are meaningful which are either analytical or empirically verifiable is itself neither analytical nor verifiable. Secondly,

Russell says that certain statements are neither ^{analytical} verifiable nor empirically verifiable but are still meaningful.

E.g.:- Due to the explosion of a hydrogen bomb, humanity will cease to exist.

Thirdly, when Ayer accepts strong verification in the form of basic propositions, his theory turns towards solipsism. Fourthly, Wittgenstein in his later works says that describing reality is not the only function of language. Hence, the view of verification theory is a restricted one.

Therefore, verification theory lost its relevance with passage of time.

1. (d) Linguistic theory of necessary propositions.

12.5

अनिवार्य प्रतिज्ञप्तियों का भाषायी सिद्धांत (टिप्पणी करें)।

Logical positivism is a kind of empiricism which attempts to describe the world in terms of sense experience. However, this creates a problem in explaining necessary or analytic propositions as had been faced by earlier empiricists. Logical positivists explain necessary statements on the basis of linguistics.

A. J. Ayer has criticised the

analytic - synthetic distinction of Kant and given the explanation of J.S. Mill for necessary propositions. He then gave his own explanation for necessary propositions on the basis of meaning of words.

According to Ayer, the necessary propositions are the propositions whose subject contains the predicate based on the meaning of words used in the subject.

E.g:- All bachelors are unmarried.

Here the word 'bachelor' itself means 'unmarried' and therefore the proposition is necessary based on the meaning of the subject.

2. (a) 'Esse est percipi' is not valid for Idealism.

12.5

'सत्ता दृश्यता है' - प्रत्ययवाद के लिए उपयुक्त नहीं है।

'Esse est percipi' or 'to be is to be perceived' is the central feature of Berkeley's idealism and has been refuted by Moore to prove that idealism is meaningless.

Moore has used the analytical method for refutation of the statement in which a statement is analysed for the different possible meanings. The first possible meaning on the basis of 'is' is that of complete identity. Moore says that this will render the statement analytical and the idealists will themselves not accept this meaning as it does not give any new information.

The second meaning is that of partial identity. ~~Also~~ This means that 'to be' consists of something more

than 'to be' perceived' and does not prove the idealists claim.

The third meaning is that of separate but necessary relation. This cannot be accepted as separate relation implies the statement is synthetic while necessary implies it is analytic which makes it contradictory claim.

Thus, Moore has refuted 'esse est percipi.'

2. (b) What is Realism and what is the main thesis of realism.

12.5

वस्तुवाद क्या है और वस्तुवाद की प्रमुख विशेषताएं बताएं?

Realism is the philosophical school that believes in the existence of the object of knowledge separately from the knower. This means that the world, its objects, other persons etc have an objective existence and do not only exist in our minds.

Examples of realists - Locke (representative realism), logical positivists, Russell's logical atomism, Wittgenstein, etc existentialism etc.

The main features of realism are - objective existence of world, greater emphasis on this worldly objects in theories rather than on transcendental entities, concern for human life in this world, belief etc.

Realism has been criticised and opposed by the contradictory current of idealism in philosophy which believes that the object of knowledge does not exist independently of the knower. E.g:- Berkeley, Hume, Hegel etc.

Realists have contributed to philosophy by bringing back the themes of interest of everyday human life and by according a place of respect to everyday common sense.

2. (c) According to Heidegger 'Sorge' define existence of 'Being'. Explain. 12.5
हाइडेगर् के अनुसार 'सोर्ग' ही अस्तित्ववान 'मानव' की व्याख्या करता है। व्याख्या करें।

Martin Heidegger ~~is~~ was an existentialist philosopher of Germany. He applied the phenomenological method of Husserl to solve the problem of 'Being'.

According to Heidegger, 'being' is something which exists in all of us, yet ~~he~~ only man has the capability to raise questions it. He calls man 'dasein' or 'being there' and through his questions man knows 'sorge' which defines existence of being.

Sorge has three features - contingency, thrownness and decline or decay. Contingency means that the existence of man is temporal in nature and the time he has is limited. Heidegger calls it finite time. Thrownness is the feature due to which we exist

'in the world' and are yet 'not part of the world.' This means that we are not like material things.

Decline or decay is the feature of gradually decaying till we meet death which is a necessary possibility.

Using these features in the form of *Sorge*, Heidegger has defined 'being'.

2. (d) Difference between 'Present-in-Hand' and 'Readiness-in-Hand'. Explain.

12.5

'प्रस्तुत जगत' और 'तत्पर जगत' में क्या अंतर है? व्याख्या करें।

3. (a) What is radical empiricism. Radical empiricism is completely different from empiricism and logical positivism. Explain. 12.5

उत्कट अनुभववाद क्या है? उत्कट अनुभववाद, प्रत्यक्षवाद और तार्किक प्रत्यक्षवाद से भिन्न है। व्याख्या करें।

Radical empiricism is the form of empiricism accepted by Quine. Quine has refuted some of the central tenets of empiricism in his 'Two Dogmas of Empiricism' but accepted the core of empiricism to build his philosophy.

Radical empiricism, like other forms of empiricism accepts that the proof of all scientific and philosophical theories, as well as language and meaning lies in experience.

However, unlike other empiricists and logical positivists he refutes the analytic-synthetic distinction and reduction of objects to sense experience.

Quine refutes analytic-synthetic distinction as the definition of analyticity and synonymity are circular. He also says that all our knowledge is man

made fabric which impinges on
experience only along the edges. Hence,
all knowledge involves experience.

Dinne refuted reduction of objects
to sense experience based on logical
positivism. He said that positivists
used meaning of separate sentences for
such reduction while language as a whole
had a meaning.

3. (b) The concept of intentionality has played a central role in the
phenomenological tradition. Explain. 12.5

विषयापेक्षिता का सिद्धांत संवृत्तिशास्त्रीय परंपरा का केन्द्रित सिद्धांत है। व्याख्या करें।

Phenomenological method was propounded
by Husserl who wanted to establish
a firm foundation for philosophy
and sciences by observing the content
of our consciousness as it was.

Intentionality is a key
feature of consciousness. According to
Husserl, ~~not~~ consciousness is always
intentional i. e.:- every consciousness
is consciousness of something.

Consciousness consists of two parts noesis (act of thinking) and noema (something which is thought about).

The importance of intentionality lies in the fact that it makes meaning determinate. The act of thinking creates meaning or noetic act constitutes noema.

Using this theory of intentionality, Husserl was finally able to reach the end of his phenomenological method through bracketing and reduction to know what was given in the consciousness in pure form.

Sartre has criticised Husserl's intentionality as he believes that transcendental consciousness ~~can be~~ is not possible. Husserl's intentionality has also been criticised ~~that~~ because some consciousness like ~~emotions~~ moods are not ~~so~~ intentional.

3. (c) Philosophical significance of Husserl's method of bracketing. 12.5

हुसल के दर्शन में 'कोष्ठिकीकरण' का दार्शनिक महत्त्व बताएं।

Husserl's objective in philosophy was to find the content of consciousness without any reference to its origin or development. Bracketing plays an important role in it.

According to Husserl, there are two pollutants of consciousness - naturalistic beliefs (there exists a world, people etc.) and psychological beliefs (emotions, feelings etc.). He proposed epoche and reduction to get rid of these pollutants.

Epoché or bracketing or 'standing at a distance' or 'detached observation' frees our consciousness of naturalistic beliefs. It consists of three steps. Firstly, we bracket all popular theories about the object. Secondly, we bracket the opinions, feelings etc. Thirdly, we bracket the object itself.

Then we will be able to see the real content of what is given in our consciousness, freed from naturalistic beliefs.

Husserl's bracketing imparted a rigour and scientific method to philosophy.

3. (d) Truth is subjectivity. Explain.

12.5

सत्य आत्मनिष्ठता है। व्याख्या करें।

This statement pertains to the existentialist philosophy of Soren Kierkegaard.

Kierkegaard believed that there are two kinds of truth in the world - objective and subjective. Objective truths are related to maths and science and can be taught in a class. E.g.:- $2+2=4$. Subjective truths depend on an individual.

E.g:- Stealing is bad.

A truth that is subjective can only help us lead an authentic life. While the common standard of truth is that it should be universally acceptable, Kierkegaard believes that if such a truth which is universally acceptable is accepted by us as well ~~without~~ against our inner voice then we may gain universal acceptance but our inner being will be dry and shrivelled.

Hence, the real truth is one which helps us lead a ~~true~~ life true to oneself. Therefore, truth is subjective in nature. This made Kierkegaard say that truth is that which becomes alive in me.

4. (a) What does Spinoza mean by intellectual Love of God?

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विश्लेषणात्मक और संश्लेषणात्मक कथनों की विवेचना करें। (क्वाइन)

Quine has refuted the generally accepted distinction between synthetic and analytic statements ~~to~~ of empiricists to make way for his own radical empiricism.

Empiricists have generally accepted synthetic statements as those in which the predicate ~~to~~ ^{is} does not contained in the subject. Such statements are verified by experience. Analytic statements have the predicate in the subject and do not require experience for verification.

Quine has refuted the above distinction of on the following grounds: Firstly, he says that the definition of analyticity is not clear. Analytic statements are defined on the basis of synonymy and synonymy is defined on the basis of

analyticity. Hence, there is a circularity. Secondly, Quine says that all our knowledge is man made fabric which impinges on experience only along the edges. Hence, all our knowledge requires experience for verification. E.g.: Two plus two make four but two small drops do with two small drops make one big drop.

Thirdly, he says that no statement (even analytic statements) is immune to revision. Analytic statements are relatively lesser prone to revision but they are similar to synthetic ones as even they can be revised. E.g.: In vectors, $A \times B \neq B \times A$.

Lyice and Strawson have criticised Quine's views in "In Defence of a Dogma". They say that it is not uncommon to define a term in terms of related terms and Quine's

standards of definition are too stringent. They have also said that Quine has not differentiated between practical and formal maths. Formal maths does not require a proof. Further, they have said that analytic-synthetic distinction can be observed informally. E.g:-
 My ~~neighbour's~~ ^{neighbor's} three year old boy is an adult. (analytic)
 My neighbor's three year old boy understands Russell's theory of types. (synthetic)

4. (b) Discuss Strawson's theory of person.
 स्ट्रासन के व्यक्ति सिद्धांत पर चर्चा करें।

15

Strawson is a contemporary philosopher whose main problem was to reconcile the projection of material and conscious qualities on the same substance and to show that how words can be used for conscious attributes of different persons ^{with} on the same meaning. For this he gave theory of person.
 Before presenting his theory

Strawson refuted the other popular theories in this regard - no ownership theory and mind-body dualism.

Strawson's person is a primitive type. A primitive concept is one which does not require any other concept for its origin, development, identification etc. Both M-predicates (material attributes like height, weight etc.) and P-predicates (conscious attributes like feelings, emotions etc.) are equally applicable for the person. Also, when we use words like 'pain' for one person and then another, the grounds for using the words are different but the meaning is same.

Ayer has criticised Strawson's theory of person by saying that Strawson has created the theory to solve

a problem but could not provide satisfactory logical explanations as to why both M and P predicates are applicable on a person and has thereby created a new problem while solving an old one.

4. (c) Language Game

भाषायी खेल (व्याख्या करें)।

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Language games are the central feature of later Wittgenstein's meaning-use theory of language which says that to know the meaning of a word ~~we~~ we should refer to its use.

Wittgenstein has defined language games as, "I shall call the whole; the language and the functions into which it is woven as language game." As per later

works of Wittgenstein, philosophical problems are of the nature "I do not know my about" and are not solved but dissolved by looking into the various different uses of the words as they are used in language which is their original home. ~~He called this language~~

He coined the term language games because language is rule bound like games; it is an activity and not a theory, and because like ^{all} games bear a family resemblance there is a certain degree of resemblance between the uses of words in a language.

Thus, he recommended language game to dissolve philosophical problems.

Wittgenstein has been criticised by Strawson because as per Strawson a word may not have a fixed

meaning even in one particular context. This makes meaning-use theory invalid. Also, Wittgenstein has been criticised because language can at times be devoid of context. E.g.- in computers.

But language game has the pride of place for being a unique solution to philosophical problems.

5. (a) Classification of Facts (Lord Bertrand Russel)

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तथ्यों के प्रकार (लॉर्ड बर्टेंड रसेल)।

Lord Bertrand Russell had given the theory of logical atomism. This theory says that language is a picture of world. Language consists of propositions and world consists of facts. The propositions of language describe mirror the facts of the world and this is how language is capable of describing the world.

There are many types of

facts as per Russell - simple and complex, positive and negative, universal and particular etc

Simple facts are atomic or basic and cannot be analysed any further. Complex facts are combinations of simple facts. They can be simple facts joined by conjunction, disjunction etc. They can be reduced to simple facts.

Positive facts represent the existence of something or are affirmative in nature. E.g:- Socrates lived in Rome. Negative facts deny something. E.g:- Socrates is not alive. Early Wittgenstein did not accept negative facts as a separate type of fact as he believed that all negative facts can be reduced to positive facts.

Universal facts relate to

characteristics or members of a class.
E.g:- All men are mortal. Particular facts are related to individual entities. E.g:- Ram is mortal. While Russell accepted both these types of facts, Wittgenstein ~~when~~ in his early works did not accept universal facts as a separate category as it can be reduced to particular facts.

Thus, through the use of a variety of facts Russell tried to explain the language - world relation.

5. (b) 'What can be said' and 'What can be shown' Explain.

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'जो कहा जा सकता है' तथा 'जिसे दिखाया जा सकता है' व्याख्या करें।

Early Wittgenstein subscribed to picture theory of meaning according to which language was a picture of reality.

But there were limits to the use of language. It could not speak about certain things which could only be shown.

Language cannot speak about the structure of the world or the internal structure of language itself however it may try. It is so because for a picture of ~~re~~ to be true it should be independent of what it pictures. It should be capable of being a right picture as well as a wrong picture. But this is not the case when language tries to speak on the above topics. Thus, a philosopher

Thus, a philosopher can only show or point in the direction

of what he wants to speak about but cannot speak. It is for this reason that Wittgenstein advised to use the Tractatus as ^{ladder} ~~stairs~~ for reaching the truth and this ladder can be kicked once the truth is seen.

This distinction of saying and showing lost its ground when the picture theory of meaning was rejected by Wittgenstein.

However, it imparted a new direction to philosophy as well as a sense of mysticism when Wittgenstein quipped, "whereof one cannot speak, thereof one must be silent."

5. (c) Picture Theory
चित्र सिद्धांत

15

Picture theory of meaning was a philosophical theory which attempted to answer the question of relation between the world and language. It was accepted by Wittgenstein in his early phase and also by Bertrand Russell.

The picture theory says that language is a picture of reality. Language is successful in picturing the world because language consists of propositions which are perceptible expressions of thoughts and thoughts are based on facts and the world is totality of facts.

For language to picture reality the following things exist -
Firstly, there is one-one correspondence between the propositions and facts.
Secondly, language and reality share

the same logical structure. Thirdly,
mental rules of projection connect
particulars and names. ~~and~~.

Wittgenstein later rejected the
picture theory

Based on this theory, Wittgenstein
gave three types of statements - sensible,
senseless and non-sense.

Wittgenstein later rejected the
theory because he accepted the
meaning-use theory according to
which describing facts is only one of
the uses of language. Further, he
also rejected the notion of a simple
single fixed meaning of a word.
He also said that the notion that
a word referred to a particular
object was wrong. Furthermore, private
language was also criticised by him
which was present in rules of projection.

But picture theory contributed
to philosophy by inspiring logical positivists and
others.