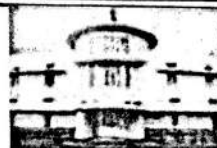




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PHILOSOPHY (Test Code : 572)

Name of Candidate	ABHIJIT SHUKLA	Registration No.	2098
Schedule	B	Module	
Place	MUMBAI	Time	2:35 p.m.
		Date	26/9/2014
Classroom	☐	Distance Learning	☒
		Classroom & Distance Learning	☐

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

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) The absolute Idea is subject to evolution, which is dialectical. Explain. 10
निरपेक्ष प्रत्यय विकासवाद है, जो कि द्वन्द्वात्मक है।

This statement pertains to Hegel's absolute idealism in which he says that absolute idea is the highest reality in this world which evolves through the process of conceptual triads through dialectic.

According to Hegel, mind not only perceives and regulates reality but it also creates and constitutes it. Further, he has equated this mind with absolute idea or god. Reality, therefore, is a system of logic like mathematics in which change is going on.

This change occurs through the dialectic method which involves a system of triads - thesis, antithesis and synthesis. At any stage of reality (thesis) there exists a contradiction (anti-thesis). These contradictions are then sublated in the subsequent step as synthesis which

will act as thesis for the next stage of development.

Thus, using this theory of dialectical evolution Hegel has explained the world.

1. (b) What are the grounds on which Kant makes distinction between a phenomena and noumena? Give your comments. 10

व्यवहार और परमार्थ के भेद का क्या आधार है? अपने विचार प्रस्तुत करें।

Kant has differentiated between phenomenon and noumena in his philosophical works. While phenomenon represents the everyday empirical reality which is perceived by us, noumena constitutes the ultimate reality behind this visible world.

Kant has divided the mental faculty into three types - intuition,

understanding and reason. He has further said that using these faculties of the mind what we can come to know is only phenomenon. What lies beyond the phenomena i.e.:- noumena is unknown and unknowable. This means that rational cosmology is impossible according to Kant.

Kant has been criticised by Hegel for saying that it cannot be ~~ex~~ accepted that ultimate reality is both unknown and unknowable as when one says it is unknown we know something about it.

Using the ^{constructs} ~~concepts~~ of phenomena and noumena Kant has accommodated both reason and faith in his philosophy.

1. (c) What does Kant mean by 'Sense perception' and 'understanding'? Discuss fully their relation in Kant's Philosophy. 10

काण्ट के अनुसार 'संवेदन शक्ति' तथा 'समझशक्ति' से क्या तात्पर्य है? इनके संबंधो पर चर्चा करें।

Kant has divided mental faculties into three categories - intuition or sense perception, understanding and reason.

Sense perception is the power of the mind to grasp the reality through senses organs. However, unlike the empiricists, Kant does not believe that knowledge is constituted by sense perception alone. Sense perception provides the raw data for knowledge.

This sensual knowledge is processed by the active power of the mind through its twelve categories. This active power is called understanding. Understanding synthesizes the knowledge obtained from senses and forms judgements about them.

This view that both sense

perception and understanding are used in obtaining knowledge has also been supported by modern science. This thought made Kant to quip famously, "Percepts without concepts are blind and concepts without percepts are empty."

1. (d) "I can never catch myself at anytime without a perception and never can observe anything but the perception." Explain. 10

"मैं स्वयं को किसी भी समय नहीं पकड़ सकता हूँ और न ही संवेदना के बिना कभी उसको जान सकता हूँ।" व्याख्या करो।

This statement pertains to Hume's view of the self. Hume was an empiricist philosopher who had rejected material objects as the locus of ideas and self as the locus of ideas.

Hume believed that all ideas are comprised of impressions which are changeable, independent and with no necessary relation. He further

said that he has never received any impression of the self as a separate entity and even if he received such an impression then such a perceived self can't be a ground for other impressions. Furthermore, he said that when he looks intimately into his inner self then he could see nothing other than ideas and impressions moving through as if like actors on a stage. This led him to see

These reasons led him to deny the existence of a separate self. Hence, he concluded that the self is nothing but a bundle of ideas and is always engaged in perception of impressions.

1. (e) Trace the gradual disappearance of the idea of substance in Locke, Berkeley and Hume. Explain. 10

द्रव्य सम्बन्धी अवधारणा क्रमशः लॉक, बर्कले और ह्यूम में विलुप्त होती गयी। व्याख्या करें।

Locke, Berkeley and Hume were all empiricist philosophers.

Locke believed in ^{existence of} material substance as a ground for unchangeable qualities which he called primary qualities. He had also accepted the existence of two other substances - God and self. ~~as the ground~~ God was accepted through extrapolation of good ideas to infinity. Self was accepted as the ground of mental activities.

Berkeley refuted the distinction between primary and secondary qualities as they were both empirical, inter-dependent, changeable, homogenous and inter-related. Based on this fact and the fact of his non-~~obs~~ perception of material object, he refuted material substance. However, he accepted God as ground of ideas and also self.

Finally, Hume rejected God and self as they are not perceived. He accepted self as a bundle of ideas.

Thus, substance gradually disappeared in the course of evolution of empiricism.

2. (a) How does Hume distinguish between judgment concerning 'Relation of ideas' and judgment concerning 'Matter of fact'? What is the importance of this distinction for the theory of Knowledge? 20

ह्यूम किस प्रकार 'प्रत्ययों का सम्बन्ध' तथा 'तथ्यों का सम्बन्ध' कथनों में भेद करते हैं? इस भेद का ज्ञान की अवधारणा में क्या महत्व है?

Hume was an empiricist philosopher who had made a distinction between ~~knowledge~~ judgement of relation of ideas and ~~knowledge~~ judgement of matter of fact.

Judgement of relation of ideas is found in areas of mathematics and logic through intuition. Such a judgement does not convey anything new. It is necessary and

universal in nature.

Judgement of matter of fact is found in the empirical world. It is found through sense experience. It is new, contains no necessary or universal elements.

Since Hume believed that only true knowledge can be obtained through sense experience, he accepted judgement

2. (b) What does Berkeley mean saying "to be is to be perceived" Explain. 15
'किसी वस्तु का होना उसका अनुभव किया जाना है' बर्कले के इस कथन की व्याख्या करें।

Berkeley was an empiricist philosopher who expressed the central tenet of his empiricism through the tenet. "Esse est percipi" or "To be is to be perceived."

This statement can be explained in the following two ways:

- 1) All things that exist are perceived ($p \supset q$)
 something ~~exists~~ is perceived. (p)
 $\therefore$ It ~~exists~~ must be perceived. (q)

M. P.
$p \supset q$
$\therefore p$

- 2) All things that exist are perceived ($p \supset q$)
 something ~~is~~ doesn't exist. ($\sim q$)
 $\therefore$ It ~~is~~ not perceived.
 something is not perceived.
 $\therefore$ It doesn't exist.

M. T.
$p \supset q$
$\sim q$
$\therefore \sim p$

This statement refers to perception either by the ~~in~~ finite self (soul) or the infinite self (god).

Based on this explanation, Berkeley went on to refute the existence of material substance as it is never perceived.

This statement was later refuted by George Edward Moore based on his analytic analysis of the components of this statement.

However, this statement forms the basis of the further development in the field of empiricism.

2. (c) How does Locke define knowledge? How does he distinguish between intuitive, demonstrative and sensitive knowledge? 15

लॉक ज्ञान को कैसे परिभाषित करता है? लॉक अन्तः प्रज्ञात्मक, निर्देशात्मक और संवेदात्मक ज्ञान में कैसे भेद करता है?

Locke was an empiricist philosopher who had defined knowledge as perception of relation of agreement or disagreement between ideas. This relation can be further of following types:

1) Relation of identity or difference.
E.g:- red is red.

2) Perception of abstract relation.
E.g:- $2 + 3 = 5$

3) Perception of co-existence
E.g:- gold is yellow

4) Perception of agreement or disagreement with reality.

Locke has accepted three types of knowledge - intuitive, demonstrative and sensitive.

Sensitive knowledge is the kind of knowledge which is obtained

through sense experience. E.g:- This pen is black.

Intuitive knowledge is the kind of knowledge which does not require any other ^{idea} knowledge for its mediation. E.g:- Knowledge of the self is a kind of intuitive knowledge.

Demonstrative knowledge is that knowledge which is obtained through mediation. E.g:- Knowledge of the world as a substance is a demonstrative.

Using these three kinds of knowledge Locke has explained the idea of substance in his philosophy.

3. (a) Give brief introduction to the idea of Leibnitz regarding creation. 12.5
लाइबनिट्ज़ के सृष्टि विचार को संक्षिप्त में बताएं।

Leibniz was a rationalist who had profounded that the ultimate reality behind this universe are monads.

Monads are spiritual atoms as per Leibniz and he calls them independent, active force. Monads are windowless and reflect the condition of other monads (pluralistic). ~~Monads~~ changes that occur inside a monad are all self-directed.

Leibniz has explained the presence of material elements of the universe through materia prima and materia secunda i.e. through power of resistance of monads which makes them appear material.

Since the monads are windowless and self-directed, Leibniz has accepted theory of predetermined harmony where God (also a monad) has predetermined harmony in actions of other

monads. It is like different instruments are being played independently in an orchestra ~~with the~~ but in synchronisation.

Thus, the creation of universe has been explained by Leibniz.

3. (b) Give a critical exposition of Leibnitz's doctrine of Pre-established harmony?

12.5

पूर्व स्थापित सामंजस्य के सिद्धांत का आलोचनात्मक परीक्षण करें।

Leibniz has propounded the theory of pre-established harmony to explain the relationships between actions of windowless and self-directed conscious elements called monads.

According to this theory, actions of monads are synchronised by a pre-determined harmony created by God though they do not interact among themselves. It is like different

instruments in an orchestra playing independently yet in synchronisation.

This theory is criticised on the following grounds. Firstly, it has been considered as a fiction which is neither verifiable nor deniable and hence of little value. Secondly, if God is also a monad then it does not seem very acceptable to take him as a creator of other monads. Thirdly, if the actions of monads are pre-determined then how can freedom of will ^{of man} be explained. Fourthly, monads ~~at~~ do not seem to be independent based on this theory.

Despite these criticisms, it can be said that Leibniz tried a novel approach to explain the unity and diversity of the universe through a theory of pre-established harmony of a number of monads.

3. (c) Characteristic of monad. Explain.

12.5

चिदणु की विशेषताएं व्याख्या करें।

Monads are the basic entities which constitute the universe as per Leibniz.

Monads have been described as independent, active forces. They are spiritual atoms as per Leibniz because any material substance will be further divisible and cannot be taken to be the fundamental reality of this universe. Monads ~~differ~~ are numerous and differ from each other only in quantity of consciousness. There is no qualitative difference.

Two important qualities of monads are - perception and appetition.

Perception in monads is explained on the basis of each monad reflecting the condition of other monads. Monads are windowless and no other exchanges take place among them.

Appetition is the principle of

change in a monad. But this change is self-directed and not due to external reasons.

Taking help of monads, Leibniz has given a rationalistic, spiritual and pluralistic explanation of the universe.

3. (d) Refutation of teleology and indeterminism (Spinoza).

12.5

प्रयोजनवाद और अनिर्धारणवाद का खंडन (स्पिनोजा)

Determinism is one of the central features of Spinoza's philosophy.

According to Spinoza, substance is that which has independent existence and does not depend on another for its knowledge.

Due to this acceptance of complete independence of substance, Spinoza believed that change in substance can only be due to its

internal logical nature and not due to any other external cause. Thus, he said, "Freedom is determinism."

Based on this concept of freedom he refuted determinism and teleology where there is an external guiding principle for the action of a substance to attain some goal set externally because this is not possible for an independent substance.

Spinoza's interpretation of ^{determinism} freedom resulted in a unique explanation of the freedom ~~who~~ of ~~an~~ substance which he has summarised as, "I call him free who is led solely by reason."

4. (a) What does Spinoza mean by intellectual Love of God ?
स्पिनोजा के अनुसार 'ईश्वर के प्रति बौद्धिक प्रेम' क्या है?

12.5

Spinoza has given a philosophy where substance has been equated with God or nature. His conception of God is an all inclusive and an impersonalistic one.

Thus, for Spinoza, at the level of God there is no difference between right or wrong, good or bad etc. Also, as the actions of God are determined by his own internal logical ~~ration~~ nature without any external influence activities like prayer, devotion and dedication to such a God lose their significance.

So, Spinoza has instead advocated an intellectual love of God wherein an individual understands the true nature of God through his intellect and acts rationally.

Spinoza not only propagated

this idea but practised it in his own life which perhaps led Russell to say that among the great philosophers, Spinoza was the most respectable and most lovable.

4. (b) Spinoza's substance theory compare with Acharya Shankar's Philosophy.

12.5

स्पिनोज़ा के द्रव्य सिद्धांत की तुलना आचार्य शंकर के दर्शन से करें।

Spinoza's theory of substance bears many similarities with Shankaracharya's Advaita. Firstly, Spinoza was a monist while Shankaracharya was a non-dualist. Secondly, both have accepted an impersonalistic notion of God as the ultimate reality. Thirdly, both have accepted the nature of highest reality as indescribable. While Spinoza says that every description is

a negation, Shankaracharya says, "neti neti." Fourthly, while Shankaracharya has accepted 3 types of reality - illusory, practical and transcendental; Spinoza has accepted three levels of knowledge - natura naturata, natura naturans and ens absolutum indeterminatum.

However, there are many differences as well. Firstly, Shankaracharya regards jagat as mithya while for Spinoza it is real. Secondly, Shankaracharya has accepted saguna Brahman as creator, preserver and destroyer of this world but Spinoza has no notion of personalistic God. Thirdly, Shankaracharya has accepted Ishvara as creator of this world through use of maya but according to Spinoza there is no cause-effect relation between God and world.

4. (c) Criticism of Spinoza's pantheism.

12.5

स्पिनोज़ा के सर्वेश्वरवाद का आलोचनात्मक परीक्षण करें।

Spinoza has profounded a pantheistic philosophy in which God is all and all is God. It has been criticised on the following counts:

Firstly, if all the world is God then moral judgements like right and wrong become impossible. Secondly, if world is God then God has to be accepted as changing. Thirdly, Spinoza's pantheistic universe denies the possibility of devotion to God as everything and everyone is God. Fourthly, it denies freedom of will to man as change in God is determined by his internal nature.

Therefore, based on above criticisms Hegel famously concluded that Spinoza's God is like a lion's den where we see foot prints going inside but nothing ever comes out.

But Spinoza's importance lies in enriching philosophy and accepting the glory and importance of this world.

4. (d) What is Occasionalism? How mind and body relation is defined by Occasionalism. 12.5

अवसरवाद क्या है? मन शरीर सम्बन्ध की व्याख्या अवसरवाद से कैसे संभव है?

Occasionalism is a theory for explaining mind-body relation. As per dualists, there exist two kinds of substances - the conscious mind and the extended body but this gives rise to a problem. We see mind acting with body in real world. So, how is this possible if they are separate substances?

Occasionalism says that mind and body do not interact with

each other to attain coordination but they act on the same occasion. It is like a clock been wound to strike 12 when the sun is overhead.

This theory is criticised because it ultimately denies freedom of will to an individual. If all our actions are pre-programmed in our minds and body is set to act accordingly then humans can't have any sort of freedom of will without which moral action becomes an impossibility.

However, it has tried to explain the problem of mind-body dualism in a different way.

5. (a) Is apriori synthetic statement possible in Mathematics and Science. Criticize. 12.5

क्या गणित और विज्ञान में अनुभव निरपेक्ष संश्लेषणात्मक कथन संभव है? आलोचना करें।

As per Kant, apriori synthetic statement is possible in maths and science.

In maths, numbers are expressed in a moment of time and the predicate is not contained in subject (synthetic). Since, time is apriori therefore synthetic apriori statement is possible in maths. Ex :- $12 + 3 = 15$

Science is based on categories of understanding which are apriori in nature. Hence, apriori synthetic statement is possible in science.

A. J. Ayer has criticised this ~~so~~ view by saying that all analytic statements are apriori and all synthetic statements are aposteriori. Hence, when Kant says synthetic apriori judgement, it boils down to calling synthetic judgement as analytic which is not possible.

Further, Ayer says that Kant

has confused psychological criteria with logical criteria in his exposition. When Kant says $12 + 3 = 15$ - the subject doesn't contain the predicate, he is using psychological criteria which is not valid.

Kant's distinction is ~~call~~ also criticised on the ground that it is only applicable where subject-predicate distinction is feasible. E.g:- It can't be applied to:

If $A > B$ and $B > C$, then $A > C$.

5. (b) Causation theory of Aristotle compare with Sankhya's causation. 12.5

अरस्तु के कारणतावाद की सांख्य के कारणतावाद से तुलना करें।

Aristotle's causation theory has accepted four causes initially which were later reduced to two causes - material and formal. Sankhya's theory of causation is called satkaryavada - ~~cause~~ effect pre-exists in the cause.

Both the theories have accepted two sets of causes. Aristotle ~~have~~ called them material and formal while Sankhya has efficient and material. Also, the

idea of Sankhya's efficient cause is incorporated in Aristotle's formal cause. Further, both theories have led to a teleological explanation of the universe. Furthermore, just like Aristotle's god causes this world ~~like~~ as an unmoved mover, Sankhya's Purusha is unaffected by the causation of the world.

However, Aristotle has accepted teleological explanations among the factors of causation which Sankhya hasn't. Aristotle has accepted god as the ^{ultimate} ~~final~~ cause of the universe while in case of Sankhya it is Prakriti.

Thus, there are both similarities and differences in Aristotle's and Sankhya's theory of causation.

5. (c) Explain and discuss the significance of 'Cogito Ergo Sum' in Descartes Philosophy. 12.5

डेकार्ट के कथन 'कगिटो इर्गो सम' की व्याख्या करें।

Descartes was concerned about finding an indubitable ground for knowledge for which he started doubting everything that could be doubted. Finally, after doubting everything from sense experience (because senses could deceive him as they had done at times), physical objects (he might be in a dream) and even logic and maths (an evil genius might be misleading him) he finally reaches the conclusion that the very act of doubting shows the existence of a conscious element. He, therefore, says "Cogito ergo sum" or "I think, therefore I am."

The statement is a self-evident expression of the existence of the self.

It has a seminal place in Descartes' philosophy as it serves as the starting ground of all his further

explorations and proofs of ideas like that of god.

5. (d) Critically evaluate Locke's representationism.

12.5

प्रतिनिधानवाद का आलोचनात्मक परीक्षण करें।

Locke's empiricism is also called representationism. In this theory, what we perceive is idea and based on this idea we infer the existence of material objects as the ground of ideas.

This theory has been criticised for many reasons. Firstly, being an empiricist Locke had no reason to accept material substances which are not perceived which he did. Secondly,

we cannot infer the existence of an inactive, unconscious material object as the ground of active ideas. Thirdly, Locke has accepted ^{correspondence} representative theory for validity of knowledge but we can never know whether the reality which is unknowable corresponds to our ideas. Fourthly, Locke has accepted processes like abstraction and naming while accepting representationism but these processes are not possible ~~as~~ as per many philosophers. Fifthly, Locke has accepted a number of other substances which are not perceived based on his theory. E.g:- God, world.

Because of the above criticisms Locke has been called an inconsistent empiricist. But he should be credited for laying the foundations of empiricism which were later developed by Berkeley and Hume.