

Answer Key

Q.P. Code 56280

Marks : 100

Time : 3 hours

**N.B. All Questions are compulsory
All questions carry equal marks
Figures to the right indicate marks**

Q.1. Answer any two of the following.

a) Define philosophy and explain its nature.

The term 'philosophy' literally means 'love of wisdom' or pursuit of knowledge. It is highest branch of knowledge which aims at harmonizing and systematizing all truths and arriving at a rational conception of the reality as a whole, both in its eternal and temporal aspects. Philosophy is the analysis of life and experience. It is an attempt to arrive at a rational conception of the reality as a whole. It enquires into the nature of the universe in which we live, the nature of the human soul, and its destiny, and the nature of God or the Absolute, and their relation to one another. It enquires into the nature of matter, time, space, causality, evolution, life, and mind, and their relation to one another. It is the art of thinking all things logically, systematically, and persistently. It is the art of thinking rationally and systematically of the reality as a whole. It examines, clarifies, and explains popular and scientific concepts of matter, space, time, causality, evolution, mechanism, teleology, life, mind or soul, God or the Absolute, right and wrong, good and evil, beauty and ugliness, and the like, and arrives at a rational conception of the reality. Clarification of concepts is the task of philosophy. Philosophy is the critical analysis of the popular and scientific concepts, and the discovery of their relations to one another. It is a rational attempt to integrate our knowledge and interpret and unify our experiences. It systematizes our scientific knowledge, and moral, aesthetic and religious experiences. Philosophy is the rational attempt to have a world-view.

b) Why is ethics a normative science? Explain.

The field of ethics (or moral philosophy) involves systematizing, defending, and recommending concepts of right and wrong behavior. Philosophers today usually divide ethical theories into three general subject areas: metaethics, normative ethics, and applied ethics. Normative ethics takes on a more practical task, which is to arrive at moral standards that regulate right and wrong conduct. This may involve articulating the good habits that we should acquire, the duties that we should follow, or the consequences of our behavior on others.

c) Evaluate the theory of ethical relativism.

Ethical Relativism is a theory which holds that morality is relative to the norms of one's culture. Ethical Relativism emerges because of a range of practices considered morally acceptable in some societies. Ethical relativism seems especially well suited to explain the virtue of tolerance. If, from an objective point of view, one's own values and the values of one's society have no special standing, then an attitude of tolerance towards all is a direct consequence. Most of the

ethicists reject the theory of ethical relativism because according to them the moral practices and the fundamental moral principles underlie these practices which do not go together. Many argue that it would mean that even the most outrageous practices, such as slavery and the physical abuse of women, are “right” if they are countenanced by the standards of the relevant society. Relativism therefore deprives us of any means of raising moral objections against horrendous social customs, provided that those customs are approved by the codes of the societies in which they exist.

Q.2. Answer any two of the following.

a) Explain the concept of Nishkama karma yoga.

The notion of Nishkama karma is found in Bhagwat Gita. Even today in our modern life the gita offers us answers to all practical problems. Every individual is born with particular aptitude, specific duties appropriate to his station. According to the gita the following duties of four caste, the Brahmans, the Kshatriyas, the Vaishyas, the Shudras should be mentioned. Nishkamakarma is the central teaching of the ethics of gita. Duty should be performed without ego or pride or any selfish motive. Work by itself is neither high nor low but the preference of ego works according to its whims. Gita gives importance to synthesis of egoism and altruism.

b) Examine the concept of stithapajna.

The word Stithaprajna is literally the combination of two verses namely Stitha and prajna. Stitha means state and the word prajna means knowledge. The Stithaprajna is described in a variety of ways. He is one who is constantly cheerful, free from the dualities of life like pleasure and pain, happiness and sorrow, gain and loss, respect and humiliation. A common man has specific emotions and therefore he develops a desire to either repeat the activity or to avoid it. But the intellect of stithaprajna is steadfast, no karma (action) binds him. Such a yogi experiences the presence of God in everything. He feels a nearness to God.

c) Discuss the concept of rna and rta.

One of the important topics to be studied in ethics is that of morality and justification for a moral code. In Indian philosophy the moral ideal is related to the universal law. Rta is an important feature of Vedic religion. It is the guiding principle for human beings as well as the universe. To follow Rta is to attain worldly goods and happiness in this world but also in the next world. Rna is an important concept discussed in Indian philosophy. Indian ethics discussed three kinds of debt are:-Deva Rna (divine debt), Rishi Rna (debt of sages), Pitru Rna (debt of ancestors).

Q.3. Answer any two of the following.

a) Explain nature of Socratic Ethics.

Socrates firmly believed that right knowledge is the key to right conduct. The moral theory of Socrates is very practical. Socrates made great effort to define virtue but his real interest was not definition of virtue but to make man virtuous. His virtue is based on the belief that Knowledge is the goal in life, virtue can be taught, virtue is one, virtue is bliss. People act immorally, but they do not do so deliberately. Everyone seeks what is most serviceable to oneself or what is in one's

own self-interest, thus they act out of ignorance. If one (practically) *knows* what is good, one will always act in such manner as to achieve it. (Otherwise, one does not know or only knows in a theoretical fashion.) If one acts in a manner not conducive to one's good, then that person must have been mistaken (*i.e.*, that person lacks the knowledge of how to obtain what was serviceable in that instance). If one acts with *knowledge* then one will obtain that which is serviceable to oneself or that which is in one's self-interest. Thus for Socrates Knowledge is virtue and ignorance is evil.

b) What is Plato's theory of cardinal virtues? Explain.

Wisdom is an all embracing virtue. It is moral insight into our duty in facing concrete situations and performing them. Courage or fortitude is power of resisting the fear of pain and temptation of pleasure. Temperance is the virtue of the traders. It is the obedience of desires to reason. Temperance is that which makes, controls, regulates and refines the animal qualities in human beings. Justice is primarily a virtue of a society. It is most important and essential social virtue. It is related with man's social relations and interpersonal dealings.

c) Discuss Aristotle's ethics of character.

According to Aristotle, eudaimonia or supreme good, "Happiness" is the fundamental goal of life. There is a harmony between our intellect – that tells us what is the right course of action, and our desire – which is trained by repetition and harmoniously follows by habit. People who love pleasure (live for themselves); people who love honour (living for others); People who love contemplation (living for knowledge) It takes account of differences between people. This is a theory about our characters, but we are clearly not all the same. To claim that we should all try to become the same sort of person would be wrong. As reason is the distinguishing mark of humanity, happiness involves using reason to work out what the good life is. Moral virtues (eg courage, temperance, modesty, patience, honesty, nobility) have to be cultivated for ethical life. Qualities of character attained by habit or cultivation. Stable, fixed and reliable dispositions; the right sort of emotions and internal states accompany our actions Intellectual virtues (Skill, knowledge, common sense, intuition, wisdom; resourcefulness, understanding, judgement, cleverness). Friendship is a key aspect of a eudaimon life. Our relationships define us as people and affect how we behave, yet moral theories often leave out friendship. Doctrine of mean prescribed.

Q.4. Answer any two of the following.

a) Critically discuss the theory of determinism.

Determinism rules out human freedom completely. Determinists are impressed by the order in nature and the underlying principle of causation. Scientific Determinism, Since every event in nature has a cause or causes that account for its occurrence, and since human beings exist in nature, human acts and choices are determined as anything else in the world. Religious Determinism is Pre-Destination is a doctrine (theory) that a person's destiny is fixed by divine decree. If God is an omniscient omnipotent being then things must be determined by him. Fatalism is a belief that events are irrevocably (that it cannot be changed) fixed. Thus human

efforts cannot change them. The problem with the position is that If determinism is complete and final then value thinking and even truth are meaningless. People who believe in complete determinism, make the mistake of believing that the methods of physical sciences is the only method.

b) Evaluate the theory of indeterminism with reference to problem of freewill.

This view holds that an individual can determine his actions without any motive or cause. An individual is capable of choosing between various alternatives. This theory claims that man's will is free in the sense that it is uncaused. Most importantly, indeterminism assigns moral responsibility for their actions to human beings. Without moral responsibility, there would be no point in punishing or praising people for their actions. There would be no need for laws. Thus indeterminists often defend their position by challenging determinism. Thus indeterminism defends choice and moral responsibility.

c) Explain the theory of self determinism.

Self determinism offers a solution to the free will problem, which concerns a disputed incompatibility between free will and determinism. Immanuel Kant explains capacity of self determinism and freedom. For a will to be considered "free", we must understand it as capable of affecting causal power without being caused to do so. But the idea of lawless free will, that is, a will acting without any causal structure, is incomprehensible. Therefore, a free will must be acting under laws that it gives to itself. Yet this law is not that which is divine etc, it its that which comes from the "self".

Q.5. Write short notes (any two)

a) Branches of philosophy

Branches of Philosophy-Epistemology, Metaphysics, Axiology, Aesthetics, Philosophy of Religion, Logic, Ethics. Traditionally five main branches. Metaphysics, which deals with the fundamental questions of reality. Epistemology, which deals with our concept of knowledge, how we learn and what we can know. Logic, which studies the rules of valid reasoning and argumentation. Ethics, or moral philosophy, which is concerned with human values and how individuals should act. Aesthetics or esthetics, which deals with the notion of beauty and the philosophy of art.

b) Purusharthas

The Indian philosophy recognises four supreme ends known as purusharthas. They are :- Artha (Wealth), Kama (desire), Dharma (duty), Moksha (liberation). An individual becomes complete after pursuing the four purusharthas (goals of life) every man ought to pursue them in order to attain complete well-being.

c) Importance of Greek ethics

Teleology – everything has an end or purpose or „good . Eudaimonia – supreme good or „Happiness“ is the fundamental goal of life. Everything we do is done to achieve this. There is a

harmony between our intellect – that tells us what is the right course of action, and our desire – which is trained by repetition and harmoniously follows by habit. As reason is the distinguishing mark of humanity, happiness involves using reason to work out what the good life is. A holistic theory that puts the individual in a context. In Aristotle, a version of virtue ethics provides a plan for creating a better society. Doctrine of the mean – midway between excess and deficiency
Moral virtues (eg courage, temperance, modesty, patience, honesty, nobility)

d) Freedom and responsibility

Some philosophers hold that freedom is intrinsically valuable; it is good for its own sake. . This supports the idea that we value liberty for its own sake and would limit it only if there is reason to do so (it would harm others or harm yourself or...). On the other hand, some philosophers see freedom as only instrumentally valuable, that is, only when it is used for good ends. Three theories of agency, liberalism determinism and compatibilism are theories that explain responsibility and agency of human persons.

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Q.1. Answer any two of the following.

a) Define philosophy and explain its nature.

The term 'philosophy' literally means 'love of wisdom' or pursuit of knowledge. It is highest branch of knowledge which aims at harmonizing and systematizing all truths and arriving at a rational conception of the reality as a whole, both in its eternal and temporal aspects. Philosophy is the analysis of life and experience. It is an attempt to arrive at a rational conception of the reality as a whole. It enquires into the nature of the universe in which we live, the nature of the human soul, and its destiny, and the nature of God or the Absolute, and their relation to one another. It enquires into the nature of matter, time, space, causality, evolution, life, and mind, and their relation to one another. It is the art of thinking all things logically, systematically, and persistently. It is the art of thinking rationally and systematically of the reality as a whole. It examines, clarifies, and explains popular and scientific concepts of matter, space, time, causality, evolution, mechanism, teleology, life, mind or soul, God or the Absolute, right and wrong, good and evil, beauty and ugliness, and the like, and arrives at a rational conception of the reality. Clarification of concepts is the task of philosophy. Philosophy is the critical analysis of the popular and scientific concepts, and the discovery of their relations to one another. It is a rational attempt to integrate our knowledge and interpret and unify our experiences. It systematizes our scientific knowledge, and moral, aesthetic and religious experiences. Philosophy is the rational attempt to have a world-view.

b) Briefly describe various areas of ethics.

The field of ethics (or moral philosophy) involves systematizing, defending, and recommending concepts of right and wrong behavior. Philosophers today usually divide ethical theories into three general subject areas: metaethics, normative ethics, and applied ethics. Metaethics investigates where our ethical principles come from, and what they mean. Whether they are social inventions or individual emotions. Metaethical answers to these questions focus on the issues of universal truths, the will of God, the role of reason in ethical judgments, and the meaning of ethical terms themselves. Normative ethics takes on a more practical task, which is to arrive at moral standards that regulate right and wrong conduct. This may involve articulating the good habits that we should acquire, the duties that we should follow, or the consequences of our behavior on others. Finally, applied ethics involves examining specific controversial issues related to bio ethics, environment, medical field, professional ethics etc.

c) Bring out the arguments for and against the theory of ethical relativism.

Ethical Relativism is a theory which holds that morality is relative to the norms of one's culture. Ethical Relativism emerges because of a range of practices considered morally acceptable in some societies. Ethical relativism seems especially well suited to explain the virtue of tolerance. If, from an objective point of view, one's own values and the values of one's society have no special standing, then an attitude of tolerance towards all is a direct consequence. Most of the ethicists reject the theory of ethical relativism because according to them the moral practices and the fundamental moral principles underlie these practices which do not go together. Many argue that it would mean that even the most outrageous practices, such as slavery and the physical abuse of women, are "right" if they are countenanced by the standards of the relevant society. Relativism therefore deprives us of any means of raising moral objections against horrendous social customs, provided that those customs are approved by the codes of the societies in which they exist.

Q.2. Answer any two of the following.

a) Explain the concepts of Rta and Rna in Indian philosophy.

One of the important topics to be studied in ethics is that of morality and justification for a moral code. In Indian philosophy the moral ideal is related to the universal law. Rta is an important feature of Vedic religion. It is the guiding principle for human beings as well as the universe. To follow Rta is to attain worldly goods and happiness in this world but also in the next world. Rna is an important concept discussed in Indian philosophy. Indian ethics discussed three kinds of debt are:-Deva Rna (divine debt), Rishi Rna (debt of sages), Pitru Rna (debt of ancestors).

b) 'Nishkama Karma is the central teaching of Gita' Explain.

Even today in our modern life the gita offers us answers to all practical problems. Every individual is born with particular aptitude, specific duties appropriate to his station. According to the gita the following duties of four caste, the Brahmans, the Kshatriyas, the Vaishyas, the Shudras should be mentioned. Nishkamakarma is the central teaching of the ethics of gita. Duty should be performed without ego or pride or any selfish motive. Work by itself is neither high nor low but the preference of ego works according to its whims. Gita gives importance to synthesis of egoism and altruism.

c) Bring out the characteristics of the Stithapajna according to Gita.

The word Stithaprajna is literally the combination of two verses namely Stitha and prajna. Stitha means state and the word prajna means knowledge. The Stithaprajna is described in a variety of ways. He is one who is constantly cheerful, free from the dualities of life like pleasure and pain, happiness and sorrow, gain and loss, respect and humiliation. A common man has specific emotions and therefore he develops a desire to either repeat the activity or to avoid it. But the intellect of stithaprajna is steadfast, no karma (action) binds him. Such a yogi experiences the presence of God in everything. He feels a nearness to God.

Q.3. Answer any two of the following

a) Discuss the five propositions of Socratic ethics.

Socrates firmly believed that right knowledge is the key to right conduct. The moral theory of Socrates is very practical. Socrates made great effort to define virtue but his real interest was not definition of virtue but to make man virtuous. His virtue is based on the belief that Knowledge is the goal in life, virtue can be taught, virtue is one, virtue is bliss. People act immorally, but they do not do so deliberately. Everyone seeks what is most serviceable to oneself or what is in one's own self-interest, thus they act out of ignorance. If one (practically) *knows* what is good, one will always act in such manner as to achieve it. (Otherwise, one does not know or only knows in a theoretical fashion.) If one acts in a manner not conducive to one's good, then that person must have been mistaken (*i.e.*, that person lacks the knowledge of how to obtain what was serviceable in that instance). If one acts with *knowledge* then one will obtain that which is serviceable to oneself or that which is in one's self-interest. Thus for Socrates Knowledge is virtue and ignorance is evil.

b) Explain wisdom and justice as cardinal ethics.

Wisdom is an all embracing virtue. It is moral insight into our duty in facing concrete situation and performing them. Justice is primarily a virtue of a society. It is most important and essential social virtue. It is related with man's social relations and interpersonal dealings. The other two virtues are courage and temperance. When wisdom rules and there is obedience to desire it will result in just state and just individual. Justice is primarily a virtue of a society. It is most important and essential social virtue. It is related with man's social relations and interpersonal dealings. Wisdom in Plato's ideal state is not the wisdom of a farmer in agriculture or of wooden articles etc. Knowledge of how to conduct and function as a whole in domestic sphere or the knowledge of the counsel and the faculty of deliberation is what he calls wisdom. There will be many people good at particular jobs but few will be good at deliberation and only they will be allowed to rule.

c) 'Virtue is habit', explain with reference to Aristotelian ethics.

Doctrine of the mean – midway between excess and deficiency The right act varies in each situation and with respect to each person. Allows flexibility rather than a rigid, unbending rule. Not numerical – the „golden mean“ involves generosity at the right time, not just right amount. Moral virtues (eg courage, temperance, modesty, patience, honesty, nobility) - Qualities of character attained by habit or cultivation Stable, fixed and reliable dispositions; the right sort of emotions and internal states accompany our actions Intellectual virtues (Skill, knowledge, common sense, intuition, wisdom; resourcefulness, understanding, judgement, cleverness)

Q.4. Answer any two of the following.

a) Examine the doctrine of determinism.

This is position that rules out human freedom completely. Determinist are impressed by the order in nature and the underlying principle of causation. Scientific Determinism, Since every event in nature has a cause or causes that account for its occurrence, and since human beings exist in nature, human acts and choices are determined as anything else in the world. Religious Determinism is Pre-Destination is a doctrine (theory) that a person's destiny is fixed by divine

decree. If god is an omniscient omni-potent being then things must be determined by him. Fatalism is a belief that events are irrevocably (that it cannot be change) fixed. Thus human efforts cannot change them. The problem with the position is that If determinism is complete and final then value thinking and even truth are meaningless. People who believe in complete determinism, make the mistake of believing that the methods of physical sciences is the only method.

b) Explain and evaluate the arguments for the theory of indeterminism.

This view holds that an individual can determine his actions without any motive or cause. An individual is capable of choosing between various alternatives. This theory claims that man's will is free in the sense that it is uncaused. Most importantly, indeterminism assigns moral responsibility for their actions to human beings. Without moral responsibility, there would be no point in punishing or praising people for their actions. There would be no need for laws. Thus indeterminists often defend their position by challenging determinism. Thus indeterminism defends choice and moral responsibility.

c) How does the doctrine of compatibilism reconcile determinism with freedom? Discuss.

Compatibilism offers a solution to the free will problem, which concerns a disputed incompatibility between free will and determinism. Compatibilism is the thesis that free will is compatible with determinism. Because free will is typically taken to be a necessary condition of moral responsibility, compatibilism is sometimes expressed as a thesis about the compatibility between moral responsibility and determinism. According to one strand within classical compatibilism (example Hobbes), freedom of the sort pertinent to moral evaluation is nothing more than an agent's ability to do what she wishes in the absence of impediments that would otherwise stand in her way. Immanuel Kant explains capacity of self determinism and freedom. For a will to be considered "free", we must understand it as capable of affecting causal power without being caused to do so. But the idea of lawless free will, that is, a will acting without any causal structure, is incomprehensible. Therefore, a free will must be acting under laws that it gives to itself. Yet this law is not that which is divine etc, it is that which comes from the "self".

Q.5. Write short notes (any two)

a) Kinds of values

Values explain 'what ought to be'. Some philosophers define values as an emotion or sentiment of approval or disapproval, the satisfaction of a human want or desire. According to this view values belong to the world of mind, the satisfaction of the desire is the real value. There is something in the object which makes it appreciative to us. The object possesses some values which is independent of human mind. Intrinsic value is one which is good in itself or something that is valued for its own sake and not for its capacity to give something else. Goodness, truth and beauty are considered as intrinsic values. An Extrinsic value is one which is a means to some other value, it is of instrumental worth. Most of the things we use in our daily life like books, vehicles, buildings, typewriters, computers, etc. have extrinsic values.

b) Four purusharthas

The Indian philosophy recognises four supreme ends known as purusharthas. They are :- Artha (Wealth), Kama (desire), Dharma (duty), Moksha (liberation). An individual becomes complete after pursuing the four purusharthas (goals of life) every man ought to pursue them in order to attain complete well-being.

c) Greek ethics

Teleology – everything has an end or purpose or „good . Eudaimonia – supreme good or „Happiness“ is the fundamental goal of life. Everything we do is done to achieve this. There is a harmony between our intellect – that tells us what is the right course of action, and our desire – which is trained by repetition and harmoniously follows by habit. As reason is the distinguishing mark of humanity, happiness involves using reason to work out what the good life is. A holistic theory that puts the individual in a context. In Aristotle, a version of virtue ethics provides a plan for creating a better society. Doctrine of the mean – midway between excess and deficiency
Moral virtues (eg courage, temperance, modesty, patience, honesty, nobility) - Qualities of character attained by habit or cultivation Stable, fixed and reliable dispositions; the right sort of emotions and internal states accompany our actions
Intellectual virtues (Skill, knowledge, common sense, intuition, wisdom; resourcefulness, understanding, judgement, cleverness) –
Friendship is a key aspect of a eudaimon life. Our relationships define us as people and affect how we behave, yet moral theories often leave out friendship.

d) Freedom and responsibility

Some philosophers hold that freedom is intrinsically valuable; it is good for its own sake. . This supports the idea that we value liberty for its own sake and would limit it only if there is reason to do so (it would harm others or harm yourself or...). On the other hand, some philosophers see freedom as only instrumentally valuable, that is, only when it is used for good ends. Three theories of agency, liberalism determinism and compatibilism are theories that explain responsibility and agency of human persons

