ENLITE IAS

Enlightening minds. Lightening journeys

MAINS TEST SERIES 2025

TEST-6

WESTERN PHILOSOPHY II

Question Paper Specific Instructions

1. There are **FIVE** Questions printed in ENGLISH.
2. All Questions are **Compulsory**.
3. The number of marks carried by a question/ part is indicated against it.
4. Word limit in questions, wherever specified, should be adhered to.
5. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

QNo.	Marks Obtained	QNo.	Marks Obtained	QNo.	Marks Obtained	QNo.	Marks Obtained
1(a)		2(d)		5(a)			
1(b)		2(e)		5(b)			
1(c)		3(a)		5(c)			
1(d)		3(b)					
1(e)		3(c)					
2(a)		4(a)					
2(b)		4(b)					
2(c)		4(c)					
Signature				**TOTAL**			

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Subject	Philosophy	**Date** July 28, 2025
Module	MTS - 2025	

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FEEEDBACK

Good attempt. Keep it up

1(a) Analyse from Kierkegaard's perspective how "leap of faith" will lead to authentic Existence. (10 Marks)
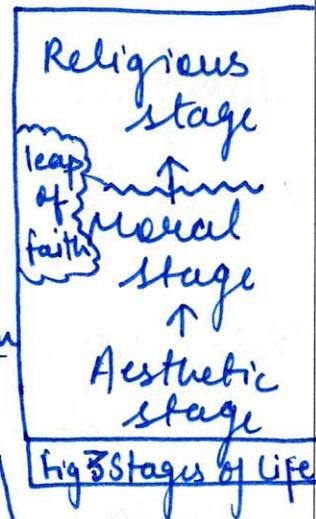
Kierkegaard was pioneer of theistic existentialism who argued that the only way to end Despair of human life is taking the 'leap of faith' and submit self to Religious way of life.

Kierkegaard divided life into→

1.) Aesthetic Stage – refers to life of Romantic Hedonism wherein man runs away from committments towards sensual pleasures → Despair and Boredom

Eg. of seducer

Religious stage
leap of faith → moral stage ↑ Aesthetic stage

fig 3 Stages of Life

2.) Moral stage – Man starts leading ethical life within frameworks of society but this too results in despair

Eg. of judge

Here he argued that Leap of faith is important to move away from the

sickness into death ie. Despair = cause of Inauthentic being

Leap of faith leads to Authentic being

1) One enters into religious stage of life with leap of faith.

2.) He understands his relation with god.

3.) Kierkegaard argues that despair due to judgements of life must be left on god as we can never know objective truth.

Teleological suspension of ethical

4.) He gives example of Abraham who took the leap to sacrifice his son and ended his despair forever.

5.) He says objective truth like science, maths never focus on individual but god being Subjective truth removes despair ultimately leading to Authentic being.

Thus inauthenticity of life (despair) can only be removed through leap of faith in religion.

1(b)"Scott is the author of Waverley"
Examine the philosophical problems associated with the above proposition and its solution in the light of Russell's thoughts.   (10 Marks)

Russell being a linguistic philosopher believed that 'Language mirrors the world' in his Referential theory but propositions like "Scott is the author of waverley" poses no reference thereby problem of the missing middle arises.

Co-referring statement - tautology

Philosophical problem associated

["Scott is the author of waverley."]

1.) Above sentence does not give any meaningful information as there is no reference of sense-data to verify.

2.) Russell call these as 'incomplete symbols' which are not meaningful in isolation. but meaning arises from context.
(eg) mathematical signs - +, -, ×, ÷

3.) Above sentence according to Russell is (Definite descriptive) sentence, creating two problems —

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i) Scott = Author of Waverley [Tautology]
ii) Scott ≠ Author of Waverley [Contradiction]

Solution by Russell

1.) Russell was firm believer of Ockham's razor and tried to uphold missing middle.

2.) He argued that such statements must be analysed further and broken down into logical atoms -

   i) Atleast 1 person wrote Waverley
   ii) Atmost 1 person wrote Waverley
   iii) whomever wrote Waverley is Scott

If all three statements (logical atoms) corresponds reality (atomic facts) then the statement is valid else invalid.

criticism by Strawson -

He argued that Russell mistook difference between truth/falsity and meaning and combined them but in reality (false ≠ meaning less)

Instead of this Russell's Theory of description served as foundation for Wittgenstein.

4.5

Frege, Wittgenstein

I(c) Discuss the logical grounds of dialectical evolution and absolute idealism in the context of Hegel's philosophy. (10 Marks)

Hegel's philosophy aimed at synthesising the notions of all predecessors like Spinoza's monism, Plato's rationalism and Leibnitz's pluralism through dialectical method.
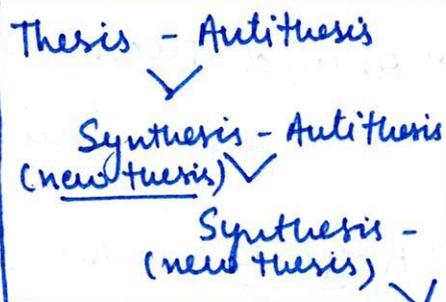
logical grounds for Dialectical Evolution

1.) Hegel accepted that reality is dynamic and ever changing unlike Spinoza stagnant approach.

2.) He tried to explain the change through Dialectic Evolution wherein -

→ Thesis - present state of affair

→ Antithesis - contradiction

⟹ Synthesis - combination of Thesis + Antithesis for future

Thesis - Antithesis
∨
Synthesis - Antithesis (new thesis) ∨
Synthesis - (new thesis) ∨
fig 1: Dialectic Evolution

3.) He says contradiction is lifeblood of Dialectic different from negation

4.) In this dialectic process, the contradiction is resolved and harmony is preserved.

(eq.) Being + Non being = Becoming

5.) He claims man can understand world like God through Dialectic evolution

Later stages better, real is rational…..

Absolute Idealism of Hegel

1.) Metaphysical theory, accepts that there is only one reality i.e. permanent and Absolute

2.) Every animate and inanimate are manifestations of Absolute

3.) He criticised [Leibnitz] as he accepted plural monads but failed to explain their relation

4.) Argued that more than one reality will put limit on each-other.

5.) Absolute Idea = Organic whole through which world is connected ⎰ to Absolute
⎱ to others

was criticised by [Moore] for speculative approach but Hegel gave systematic explanation of world.

5.5

I(d) "The limits of my language mean the limits of my world" Discuss this view of Wittgenstein in Tractatus.   (10 Marks)

Wittgenstein being a linguistic philosopher accepted the picture theory of Russell wherein they believed that "language mirrors the world"

Wittgenstein in his picture Theory explained the relation between world and language and argued that "world is totality of facts not objects" defining the limits of language

In his book Tractatus, Wittgenstein mentions 3 types of propositions.

1.) Sensicle - Bipolar, can be pictured in reality, only valid knowledge
     ⊕ cat is on mat.

2.) Senseless - tautologies or contradictions which give no new knowledge. (eg) 2+2=4

3.) Non-Sense refers to those that do not correspond to reality. (non-polar)
     ⊕ God is kind.

limit of language = limit of world

1.) Wittgenstein held that only sensicle statements are worth saying in his theory of saying and showing.

2.) He held that sentences from ethics, philosophy, even his own Tractatus are Non-sense and must only be used as ladder and thrown away.

3.) Saying = fact of reality
Showing = only structure

Only meaningful statements are sayable and "what can be said at all can be said clearly and what cannot must pass over in silence"

criticism	Later wittgenstein refuted fixed use of language
	Restricted scope of philosophy

Yet wittgenstein fixed limit of world to sayable and that mirrors the world.

6

Could give 1 or 2 more points on later Wittgenstein

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1(e) Discuss the position of Bertrand Russell in the context of classical discussions regarding the "substances" – ie "mind" and "matter"   (10 Marks)

Substance refers to the central position of philosophy often debated on being material, conscious, mental or all.

Classical discussions of Substance

1) [Descartes] – gave mind-body dualism wherein matter and mind were distinct and real.

2) [Locke] – accepted "supposed support of qualities" as substance ⎰ matter – primary quality
⎱ mental – ideas

3) [Berkeley] – rejected matter and accepted "Esse est Percipi" ie only mental substance.

4) [Hume] gave "Bundle theory" to deny both material and spiritual entities.

Russell's position

Russell gave theory of logical construction wherein he divided knowledge ⟵ by acquaintance
by description

One liners

1.) Russell argued that there can only be sense-data knowledge and objects are not real but logical construction of sense-data.

2.) He believed that substance cannot be known directly but through logical analysis.

3.) (eg) Table is not real but collection of Hardness, Touch, spatial data etc.

4.) Russell denies inference and calls his position [Neutral monism] where he neither relies on matter nor mind.

Criticism {
— Ryle called is mere myth.
— Russell himself changed his views
}

Thus Russell tried to explain logically what classical philosophers explained psychologically.

2(a) On what ground does Sartre reject the possibility of theistic existentialism?

(10 Marks)

Jean Paul <u>Sartre</u> being a <u>hardcore existentialist</u> criticised earlier philosophers like Kierkegaard Plato, Descartes for their theistic view and propounded "<u>Existence preceeds Essence</u>" opposed to earlier "<u>Essence preceeds Existence</u>"

<u>According to theistic notion</u> →

1.) <u>God is creator</u> of <u>human</u> and <u>he wills for human creation</u>.

2.) Therefore <u>essence</u> (idea) of human in mind of god <u>leads</u> to <u>creation</u> (existence)

⇊

Hampers free will

Sartre's rejection

1.) Sartre argued that there is difference between <u>Being-for-itself</u> and <u>Being-in-itself</u>

2.) <u>Being-in-itself</u> i.e. Birds, trees, Table, chair gets <u>existence</u> after <u>essence</u> → <u>cannot make choice</u>

3.) But humans are endowed with choice and existence ≠ Birth

4.) Sartre argues that human existence begin when he realizes about choice is when he truly exists

5.) Sartre denied theistic existentialism as it causes bad-faith according to him wherein man tries to shift his responsibilities meaning away from commitments

6.) Sartre argues that as long as one depends on externally infused personality he is Inauthentic being who work on Gaze of others.

Religious morality is bad faith. Existentialism is a kind of humanism

7) when he escapes the trap and holds himself accountible for wrongs is when he becomes Authentic being.

Thus, theistic existentialism is rejected on grounds that it creates an Escape route from responsibilities.

5.5

2(b) Discuss Strawson's theory of persons as a critic to Hume's view of self as bundle of perceptions

(10 Marks)

Strawson was descriptive metaphysician who believed that substance must have qualities of verifiability and touchibility as opposed to [Hume] who made it mere bundle of rapidly passing ideas.

[For Hume] there exists nothing (object) independent of ideas which move in rapid influx → give sense experience → Perish called Bundle Theory of Hume.- | Sensation alone exist |

[Strawson's Theory of Persons]

1.) Strawson called Hume's approach as 'No ownership theory' wherein qualities are not ascribed to soul or body mere perception

2.) Strawson criticised Hume and held that there exists a primordial /primitive being

3.) He argues that person cannot be — only body / only soul / combination

List out the arguments- 'I' is a linguistic subject, feelings presume a substratum
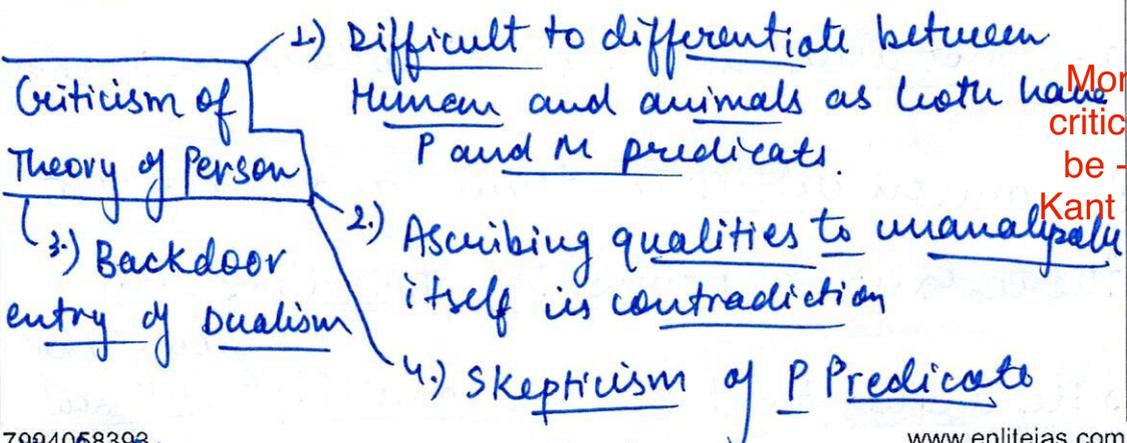
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4.) Strawson argued that saying "there is flow of anger (Bundle) is meaningless unless there exists someone to experience.

5.) Person according to strawson is primitive, primodial, unanalyzable metaphysical unit that experiences emotions.

6.) Person is not union of mind and body like Descarte's Dualism but owner of $\lbrace$
P Predicate - anger, love etc.
M Predicate - weight, height etc.

7.) He also criticized Hume's bundle theory as he was unable to tell how sensations attach to one person in room full of others.

Criticism of Theory of Person
1.) Difficult to differentiate between Human and animals as both have P and M predicate.
3.) Backdoor entry of Dualism
2.) Ascribing qualities to unanalyzable itself is contradiction
4.) Skepticism of P Predicate

More relevant criticisms would be - pure ego, Kant and Carnep

5

Yet, strawson affirms that person is independent and owner of body and mind.

2(c) The modern AI language tools (like ChatGPT) can process and respond to human language. In this context ,analyse whether they are proving the relevance of ideal language philosophy or the ordinary language philosophy?   (10 Marks)

Ideal language philosophy refers to the principle of "language mirrors the world" wherein philosophers like Russell and Early wittgenstein tried to create ideal language to refute metaphysics.

Ordinary language philosophy, on the other hand refers to everyday, contextual use of language as prescribed in language games of later wittgenstein.

AI language tools → Ordinary language

1.) whenever we ask questions to tools like Chat GPT it understands the context and answer accordingly.

2.) Machine learning models use various texts and languages to learn multidimensial use of language as said by later wittgenstein

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3) AI can differentiate between jokes, science, religious language to respond accordingly

4.) AI tools use language understandable to public and not (private language) as wittgenstein criticized

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A1 language tools → ideal language

1.) Training tools like chat GPT require rigidly fixed syntaxical coding language which is fixed not contextual (0 and 1)

2.) Internal processing of AI tools occur within fixed structures which are similar to Rules of projection by (Early wittgenstein)

3.) Reality for AI tools is only facts as they cannot experience objects but only ideas are real for them.

4) For AI tools too world is totality of facts not objects like Russell argues.

Thus modern day AI tools offer balance of both ideal and ordinary language.

2(d) Discuss why the awareness of mortality is significant in the life of any human being.
(10 Marks)

Awareness of Morality according to [Heidegger] refers to the awareness of one's authenticity through call of conscience. It is a personal experience unlike Universal morality of [Kant]

Significance of Awareness of Morality in life

1) Realization of fact that man is being in the world (Dasein) unlike animals as only man can question.

2) Call of conscience compels one to do morally right actions even when noone is watching
@ stealing $100 note lying on street is bad

3) Allows one to take up responsibilities amid [Anguish] and be accountible for actions of self - [Sartre]

4) Helps to develop civic sense and respect for rights of others.

5.) guides one towards path of [Authentic] being and away from Aesthetic level as discussed by [Kierkegaard]

6) Allows one to take conscious decisions and be not affect by [Gaze of others]

7.) Realization of one's own essence (Dasein) and uselessness of chatter and gossip.

8.) Transgress the [facticity] posed by socio-economic factors and realise aim of life ie. fidelity to own self

Public time and private time

[criticism]

1.) Individual morality poses threat to solidarity and social life.

2.) If Ethics were subjective → lead to chaos

3.) Anthropocentic way of life promoted

Yet Awareness of morality is key to realize Authentic existence.

2(e) Are necessary propositions meaningless according to Logical Positivists?

(10 Marks)

Logical positivists tried to explain knowledge on the basis of sense-experience but problem arises with Necessary propositions or Analytical statements which are used in maths and logic but can't be verified empirically.

| conditions for meaningful | → verifiable |
| | → Analytic |

Logical positivist's alternatives for accepting necessary propositions

1.) Necessary propositions are based on sense-experience and validated through it → solves problem of meaninglessness as they accept verifiable = meaningful

2.) There is no factual data in necessary propositions hence they cannot be validated by sense-experience (But) validated on basis of linguistic content

3.) Accepting it as innate idea, thus validation is also innate

logical positivist owing to their deep love for science cannot let necessary propositions be meaningless —

J.S. Mill's view

1.) Necessary propositions are based on sense - experience and thereafter generalized. ⟹ therefore meaningful

2.) They are called necessary as we can never find any exception.

Ayer's criticism

all knowledge begins with experience is true but validity does not depend on senses.

Could explain elimination of metaphysics in 2 or 3 lines and contrast with Quine

conclusion was reached by accepting that necessary proposition though cannot be verified on sense-experience ground but are meaningful as they can be verified on logical grounds.

5

3(a) Make a critical estimate of Quine's perspectives in his essay "Two Dogmas of Empiricism" (20 Marks)

Quine was Empiricist and wanted to remove two dogmas of empiricism to make it more consistent and blur boundaries between i) Analytic and Synthetic propositions

ii) Speculative Metaphysics and Natural Sciences

Two Dogmas pointed by Quine

(I) Distinction between Analytical and Synthetic statements -

1.) Quine argued that the difference lies in Quantity not Quality as both hold linguistic and factual context

2.) Analytical - more factual less linguistic
Synthetic - more linguistic less factual

3.) He argued that problem started when

(Hume) divided < matter of fact
                  Relation of ideas

(Logical positivist) < Analytic = only factual
                       Synthetic = only linguistic

Criticism of I Dogma

1.) Argument from vector multiplication wherein $\bar{A} \times \bar{B} \neq \bar{B} \times \bar{A}$

2.) Quantum mechanics do not follow law of excluded middle

Quine further argued that problem arises due to misunderstanding of synonymous nature and replacability

eg) Unmarried man is Bachelor is analytic due to synonymity ↔ replacability causing circular fallacy.

II Dogma : Idea of Reductionism

1.) According to early empiricists proposition are said to be valid only if they corresponds world ~ (logical positivist)

2.) meaning objects are reducible to ⎡Hume⎤ mere sense-data denying reality.

3.) ~~Wilson~~ Quine argued that it is whole language not atomic approach that verifies propositions.

4.) we can only understand propositions as a whole.

[Criticism]

1.) [Strawson] pointed that difference between analytical and synthetic is important for both thought and knowledge, and gave illustration-

i) 3 yrs old child of my neighbour understands Russell's theory of types.

ii) 3 yrs. old child of my neighbour is adult

Here, statement (i) can be verified by using sense-data whereas, statement (ii) is logically impossible.

Therefore, dichotomy between analytic and synthetic is necessary.

2.) Quine did not differentiate between pure and applied maths as pure math $(2+2=4)$ do not demand experience but applied does.

3.) Quine is criticised to have revived skepticism by creating uncertainity even in maths.

Thus Quine tried to reconcile analytic and synthetic statements but later philosophers like [Strawson] pointed its necessity for practical purposes.

12.5

3(b) Elucidate the grounds on which Moore is refuting idealism.   (15 Marks)

Moore was a common-sense philosopher who wanted to bringout deficiencies in Idealism and reject such philosophies as he believed that problems in philosophy arise due to misuse of statements and unnecessary sophistication by Philosophers.

Moore's refutation of Idealism

Moore took Berkeley's "Esse est Percipi" ie."To be is to be perceived" and focused on copula- "is" to falsify it.

1.) Identity - To be = To be perceived ▢
→ This creates a tautology and lacks any novelty in knowledge and such tautology are rejected by idealists themselves.

2.) Partial identity ⟨ To be > To be perceived
                       To be < To be perceived
→ Here problem arises when we compare if To be > To be perceived ⟹ Skepticism
or To be < To be perceived ⟹ Hallucination
and idealist reject experience beyond existence.

3) Difference but necessary relation

Difference - difference between existence and perception = Synthetic

$$O \longrightarrow O$$

Necessity - Analytical subject - predicate relation.

But, something cannot be both Analytic and synthetic ⟹ Contradictory

4) Epistemological Argument

For idealist - consciousness and subject of consciousness are same,

but [Moore] argued that ⎧ consciousness = known
⎩ Subject = known

and knower and known can't be same

" Existence of X differs from awareness of X."

5) [Hegel] argued that knowledge is Organic whole but Moore challenged that it will lead to infinite regress as 'Mind knows mind.'

Moore also gave (two lists) wherein he tried to establish existence of himself and other objects, space-time, earth etc which he called Truism and arguments to establish common sense through —

i) Universality
ii) Compulsory acceptance
iii) Sense experience
iv) Dreams
v) Inconsistencies
vi) Strong convictions

Criticism

1.) Moore tried to refute Berkeley's idealism but Plato and Hegel gave idealism free from relation as Berkeley.

2.) Kant gave possibility of Synthetic-Apriori judgements solving contradiction

3.) W.T. Stace points the refuting idealism does not prove realism.

4.) Berkeley himself accepted god making him objective not subjective idealist.

5.) Arguments for common-sense are not needed — Wittgenstein

10

Despite of these, Moore was pioneer of linguistic philosophy and propounder of common sense.

3(c) Analyse why there was a radical shift in Wittgenstein's views in *Philosophical Investigations* from his position in Tractatus. (15 Marks)

Wittgenstein was linguistic philosopher who is famous for his u-turn in philosophy wherein earlier he accepted language as mirroring world but later gave contextual meaning to language similar to Prabhakara's Anvitabhidhanvada.

Wittgenstein's view in Tractatus

1.) Accepted Russell's position that 'language mirrors the world' and logical atoms corresponds atomic facts in reality.

2.) rejected negative and universal facts and only positive facts.

3.) argued that language must follow rules of ← One-to-one correspondance
                                             Identity of form
                                             Rules of projection
to gain meaning and be Sensible

4.) termed ethical, philosophical, moral even his own Tractatus as Non-sense.

5.) Held that only sayable are meaningful rest (showable) only show structure without meaning. and must be passed over in silence

Wittgenstein's views in Philosophical investigation

1.) Refuted theory of correspondence and Picture theory and held that problems in philosophy arise due to ascribing fixed meanings to words.

2.) Gave (Meaning and Use theory) wherein the meaning of word arises from the context of use.

3.) In his (language games) he compared language rules to rules of sports that applies variably according to respective and universalizing may cause problems.

4.) further gave (family resemblance) to justify obvious similarities in words.

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5.) He also criticised 'I think therefor I am' of [Descartes] in his critique of private language as this traps we in the box and language is social not private.

[Reasons for Shift]

1.) Picture theory restricts the use of language and philosophy as mother of all subjects.

2.) Causes confusions and dogmas.
ⓔⓖ Socrates is not alive cannot be explained

3.) No scope for religious language earlier as it was termed Non-sense hurting the sentiments of people.

4.) Wittgenstein while working as teacher realised that ordinary use of language is important to avoid confusions.

5.) Realisation that meaning and validity are different ~[W.T. Stace]

10

Conclusion - new Wittgenstein

4 (a) Discuss the necessity for accepting different types of verification by the logical positivists for determining the meaningfulness of a sentence.   (20 Marks)

Logical positivists being neo-empiricist tried to widen verifiable knowledge through different verification principles and claimed meaning of proposition lies in method of verification

Necessity for accepting different types

1.) logical positivist only accepted Analytical and synthetic statement as meaningful.

2.) A J Ayer gave various principles to ensure validity of knowledge

   i) Practical - immediate sense experience
   eg water is hot

   ii) Theoritical - verification not present in present but future maybe.
   eg. water is present on Mars

iii) <u>Strong verification</u> by M.Schlick
held that only those propositions
are verifyble that are strongly
<u>Conclusive</u> based on sense experience.
   eg. Rose is Red

3.) <u>Difficulty</u> arises with <u>strong</u>
verification as it do not make
scope for <u>universal prepositions</u> of
maths and science
   eg. Water is H_2O

4.) Thereby <u>need for alternative</u>
principle to verifyy <u>universals</u>

iv) Ayer's <u>weak verification</u>, holds
that <u>probability</u> of proposition being
<u>verified in future</u> can also be

termed as meaningful in weak sense.
making scope for scientific hypothesis.

4) [Carnap's] verification principle
divided sentences into
- Vocabulary
- Syntax

vocabulary - meaningful words
(eg) chair, table etc.

logical syntax - that connects words
(eg) cup is on table

Only that which fulfil both conditions
is meaningful → No scope for God,
infinite, Absolute as it is misuse of
vocabulary.

5) Carnap also raised need for indirect
verification as in science we are
bound to accept these for further
research.

6) To which A.J Ayer gave Indirect
verification principle. Absolute exists, grass is green example
(eg) from light of bulb we can verify
presence of → electricity

Explain LP elimination of metaphysics also

Criticism

1.) **Berlin** criticized indirect unification as it can be used to prove metaphysics

⒠ If absolute is everywhere, grass is green.

Ayer's edited his theory still—

2.) **Alonso Church** gave $(O1.O_2) \lor (O3.S)$ where (S) is metaphysics that can be proved using (O) observations

3.) **Lazerowitz** argued that strong and weak are relative terms accepting weak will necessarily accept strong one.

4.) **Later wittgenstein** held that functions of language are multiple and it can't be limited to facts.

5.) Problem of accepting metaphysics by backdoor entry **Passmore**

Thus various principles were needed to expand the horizons of verifiability.

12

4(b) Make comparative study of the essential views of Russell's logical atomism and Wittgenstein's *Tractatus*.   (15 Marks)
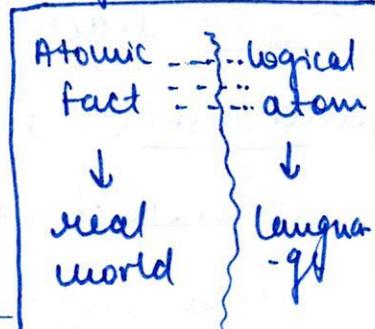
Russell and wittgenstein both were linguistic philosophers who tried to reconcile language with reality of world and argued that "language mirrors the world"

Essential views of Russell's logical atomism

1.) logical atomism aims to discover the fundamental unit of reality ie. Atomic Facts

2.) Russell argued that Reality is not objects but facts (logical atoms corresponding Atomic facts)

3.) Russell also accepted ⟨ universal ⟨ Negative facts
as it was not possible to prove their truth using positive facts

4.) He gave Logical Construction where he argued that all objects are logical constructions of sense-data

(eg.) wall is constructed using bricks

Atomic ----}...logical
fact --}...atom
  ↓   ↓
real   langua
world   -ge

Fig 1: logical Atomism

Essential views of Tractatus

1.) Gave <u>Picture theory</u> to show how language and world share <u>form</u> similarly.

2.) world as <u>totality</u> of facts not objects.

3.) Every word has <u>fixed</u> <u>meaning</u> and <u>only</u> function of language is to discribe <u>facts</u>

4.) Divided <u>propositions</u> in ⎧ sensicle – picture reality
⎨ <u>Senseless</u> – tautology
⎩ Non-sense – no sense data

Comparitive study

1.) <u>Russell</u> – accepted Negative facts
   (eq) – Socrates is not alive
        – wall is not white

2) <u>Wittgenstein</u> – rejected it and said it can be proved using positive fact that wall is <u>green</u>.

3.) Russell opposed that <u>falsity</u> of <u>statement</u> can be established through positive facts but Truth of negative fact cannot be proved.

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4.) Russell accepted [universal facts]
   (eg) All men are mortal
wittgenstein rejected it as it lacks sense-
data → universal propositions are truth
function of particulars

5.) Russell accepted [Mental facts]
   (eg) I like X, I think Y
wittgenstein rejected them as no reference
is found.

[Criticism]

1.) (later wittgenstein) held that language
cannot have fixed meaning but contextual use.

2.) [Strawson] argued that there
is difference between truth/falsity and
meaningfulness which is clubbed by them.

3.) Tractatus itself becomes Non-Sense.

4.) Acceptance of Negative and universal facts
violate [Okham's Razor]

Thus both laid foundation for later linguistic
philosophers like later wittgenstein himself

8

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4(c) Analyse how the neo-empiricist philosophical position is rooted in Hume's Scepticism. (15 Marks)

Neo empiricist position refers to logical positivists like A.J. Ayer, Carnap etc who took forward Hume's legacy to deny metaphysical entities using their Verification principles.

Hume's Position

1.) Hume being hardcore empiricist denied matter, soul, god etc. entities.

2.) Hume argued that world is not objects but mere ideas that can be sensed.

3.) In his Bundle theory Hume argued that sensations are like bundles that rapidly influx and perish.

4.) Hume further denied Causality and called it mere psychological necessity.

Two types of knowledge, sentimentalism

Neo Empiricists building on Hume's Skepticism

I) [Verification Principle] = [matter of fact]

1) Early neo empiricist like [M-Shlick] argued that Emotive statements of ethics, religion etc. are meaningless

2) further [A J Ayer] gave six verification including weak verification to include science in his framework

II [Rejection of metaphysics]

1.) like Hume, Schlick called statements for god, soul as meaningless as they are non-cognitive.

2.) [R. Carnap] also argued statements of religion though follow [logical syntax] but violate vocabulary ⇒ meaningless

   eg) God is kind = meaningless

3.) carnap further criticizes [Descartes] I think, therefore I am as misuse of language = meaningless.

Russel and logical positivists - types of knowledge

(Differences from Hume) - criticism

1.) Hume rejected metaphysics while logical positivist only called it meaningless not false.

2.) [Berlin] and (Alonzo Church) gave possibility of god using indirect verification by Ayer.

3.) (later wittgenstein) pointed that use of language is contextual and it can't be trapped like Bee in box.

4.) Hume rejected Inductive Knowledge whereas Ayer accepted Indirect verification
ⓔ₉ water on mars
H_2O is water.

5.) Hume accepted reality of ideas in mind but Neo-empiricist rejected any reality

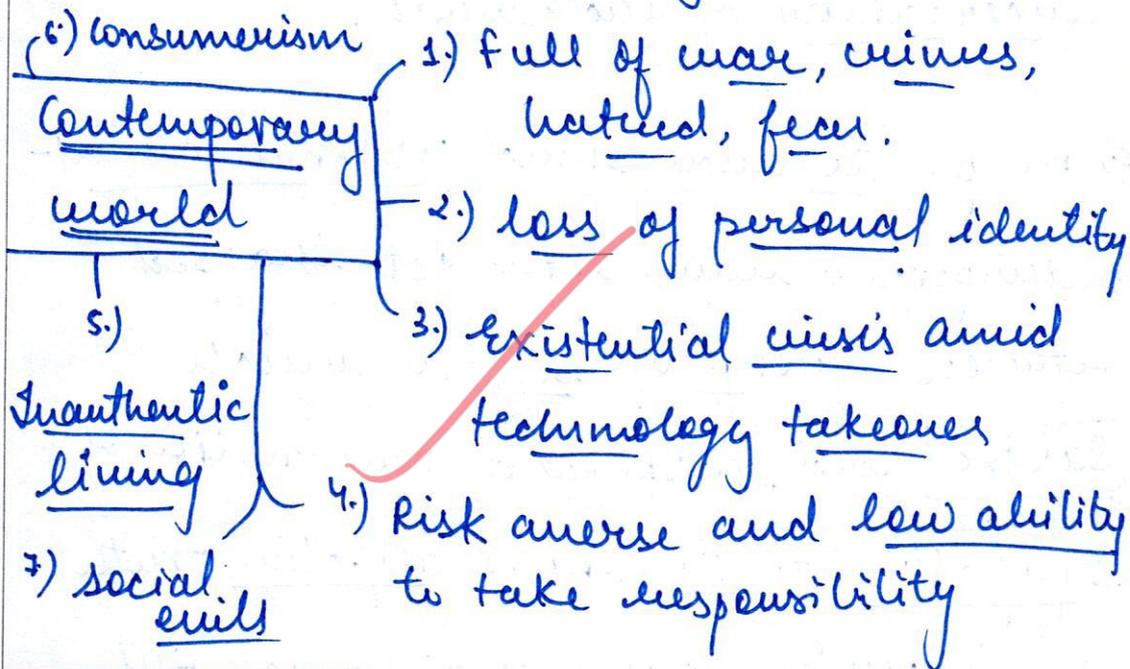Thus Neo-empiricist though strengthened Hume's metaphysical argument but differs in some aspects.

5(a) Discuss the relevance of Existentialist thoughts in the contemporary world.

(20 Marks)

Existentialist thought emerged aftermaths of world war II when people lowkey lost faith in religion as well as science which were used to destroy humankind then but Existentialists brought back human to the centre of world bringing [Copernicus] revolution in philosophy.

6) Consumerism

Contemporary world

5.)

Inauthentic living

7) social evils

1) full of war, crimes, hatred, fear.

2.) loss of personal identity

3.) Existential crisis amid technology takeover

4.) Risk averse and low ability to take responsibility

Relevance of Existentialist thoughts

1.) Help to understand essence of life → [Kierkegaard] in his philosophy criticised

Do not Write Anything on the Margin

earlier notions of Hedonistic lifestyle (consumerism)
and advocated for authentic life
through leap of faith in religion.

2.) Realize God-man relation →
[Kierkegaard] also advocated full
surrender like Abraham to remove
[despair] i.e. sickness till death due to
uncertainity of judgements.

3.) Helps to understand personal identity-
Contemporary beings often get trapped
between group v/s self to which
[Sartre] and [Kierkegaard] gave notion of
subjective truth above objective truth
as objectivity subsumes differences but
reality is different and individual

4.) [Sartre] also argued for importance

of making choices as nowadays people
tend to avoid responsibilities arising
out of choices.

5.) Sartre holds that when one stops
making choice he falls into bad faith
eg. when woman is harassed and she
denies to take action → objectification

6.) Existentialist argue that noone can
escape from duties / responsibilities which
is crucial as contemporary blame-game
politics causes harm to common people

7) Sartre argues that victim-card as
used in contemporary times is inauthentic
means as one should own up their
wrong decisions and try to improve.

8.) Contemporary world faces issues like climate
change but Heidegger argues Dasein
should not live ahead and plan for
future as present and future are important
aspects of temporality

9) [Heidegger] argues that fear of death will help one to realize his [Being] (Dasein and lead to Authentic living.

10) Existentialists argue that we should not be affected by [Gaze of others] and transgress [facticities] posed by socio-economic conditions towards achieving Dasein/essence

[Criticism]

1.) Promotes antropocentric view of world.

2.) [Logical positivist] calls their philosophy as meaningless.

3.) Dilutes need for Solidarity in world.

1 or 2 points stating importance of collectivism

4.) Though atheist, Kierkegaard and Heidegger being in god directly or indirectly

5.) Sartre's "Man is useless passion" brings Pessimism

6.) No concrete method to remove bad faith.

Thus, Existentialist thought stay relevant in contemporary world as it helps to realize true nature and purpose of human life.

13

5(b) Is Husserl's phenomenology more of a meditation than a philosophy?   (15 Marks)

Husserl in his phenomenology wanted to reach primodial essence free from all presumptions inspired by [Descartes'] method of doubt.

Husserl's phenomenology follows a step-wise process of reduction/ bracketing to detach ourself from barriers both internal and external like —
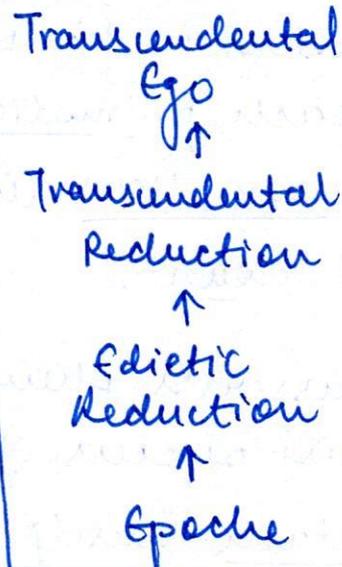
1) Naturalistic / external — laws of nature that restrict scope of knowledge.

2) Psychological /internal — the mental states which lack objectivity.

Similarities between meditation and phenomenology

1) Husserl's phenomenology starts with [Epoche] wherein naturalistic presumptions are detached similar to prataharya of [Yoga] philosophy resembling meditation practice of detaching soul from world without denying it.

2) Edietic reduction deals with reducing mental states of love, hate, anger etc. as practiced in meditation to achieve mental peace and stability

Transcendental
Ego
↑
Transcendental
Reduction
↑
Edietic
Reduction
↑
Epache

3) Ultimately after reduction one realizes the essense or pure consciousness that delivers sense of serenity similar to yoga and meditation practice.

fig1: Husserl's Phenomenology

Phenomenology is beyond meditation

1) Husserl in Transcendental reduction advocates to reduce notion of 'I' and subjective conscience which is not common to meditation.

2) Aim of meditation is narrower as compared to metaphysical and

epistemological *aim* of Husserl.

3.) Serenity through meditation is short lived but Transcendental Ego of Husserl is permanent experience.

Listen to

Epistemological concept, not for liberation

4.) Meditation has no concept of Pure consciousness but phenomenology accepts it as neither real nor unreal and beyond proof of senses.

criticism

1.) Sartre gives wide gulf between (Being in itself) world and (Being-for-itself) oneself.

2.) Theory of intentionality criticised as not all moods are intentional.

3.) Heidegger criticised the removal of 'self' as existence can't be eliminated

7.5

4.) Ayer pointed that there can be no knowledge without presumptions

Thus phenomenology may seen like meditation but it much beyond it.

5(c) Critically examine Hegel's concept of God   (15 Marks)

Hegel was a rational philosopher and accepted god similar to [Spinoza's] monistic god through his theory of Absolute Idealism. (Geist)

God for Hegel
1.) Not static → Dynamic
2.) Absolute being
3.) Rational being
4.) Neither pure identity, nor pure difference
5.) Absolute spirit and self conscious

Hegel argues that god unfolds itself through Dialectic Evolution wherein the Principle of contradiction serves as antithesis to existing state of affairs (Thesis) which turns into Synthesis.

$$\left[\text{Thesis + Antithesis = Synthesis + Antithesis}\atop \text{(new thesis)} \quad \underset{\text{Synthesis}}{\text{V}}\right]$$

Hegel argues that this dialectic method continues till we reach idea of God where all contradictions are removed.

He also criticized Plato's idea of god by quoting lack of relation which he explained through his Absolute Idealism wherein –

1.) World is considered as organic whole and interdependent

2.) Everything is manifestation of Absolute Idea / Geist / God.

Criticism

1.) Hegel calls Spinoza's concept of god as "black night where all cows are equally black" but himself ended up giving Abstract idea of god.

2.) Marx criticized Hegel's Dialectic as one standing on its head as he rejects matter.

3.) God is reduced to mere logical possibility in "Real is Rational, Rational is Real"
   → No scope for worship, rituals etc.

4.) Tried to link god with state led to birth of Nazism and fascism in Germany as Hegel said –
   "State is the march of god on earth"

5.) [Karl popper] criticised him for his mystic explanation → justifying status quo which Hegel himself opposed for spinoza.

6.) Problems of Pantheistic god reappears as people seem to love a lover who is unaffected.

Thus Hegel's concept of god is impersonal in appearance but tries to combine dynamism in world through idealist Dialectic hierarchy towards Utopia.

7