

STUDY MATERIALS

B.A. PHILOSOPHY PROGRAMME

(I SEMESTER)

CORE COURSE – I

INTRODUCTION TO PHILOSOPHY

(CUCBCSS -2014 admn.)



UNIVERSITY OF CALICUT

SCHOOL OF DISTANCE EDUCATION

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PREFACE

This is a collection of the necessary learning materials for the Course PHL1B 01- Introduction to Philosophy of the I Year B. A. Philosophy Programme in the SDE Stream. It is not exhaustive as it leaves open the space for preparing and answering many more questions in the same pattern. Hence, it is necessary to make a comprehensive learning of the material to be followed by the learner's task of preparing additional questions and answering them. This can be done easily if the essential points in the given materials are grasped and collected with keen interest and attention.

A team of experienced philosophy teachers prepared the content of the four modules in the syllabus. The learning materials are arranged according to the pattern of question paper approved by the University. A model question paper is also appended for reference. The collection also contains the Question Bank designed for conducting the Internal Evaluation. With all the best wishes for your excellent performance in the examinations,

Dr. M. Ramakrishnan
Co-ordinator

OBJECTIVES

Module I

- To introduce the nature, characteristics and scope of philosophy as an academic discipline.
- To make the learners familiar with the earliest expressions of philosophical thinking in the East and West.
- To comprehend the points of correlation and distinction between philosophy and science.
- To create awareness about the uses of studying philosophy.

Module II

- To introduce Metaphysics as a basic area of philosophy.
- To explain the subject matter and divisions of Metaphysics.
- To familiarize the learners with the basic metaphysical positions in terms of their disagreement.

Module III

- To introduce the definition and concerns of Epistemology as a branch of philosophy.
- To explain the influential philosophical theories of knowledge.
- To familiarize the learners with the philosophical conception of Truth with reference to the important theories of truth.

Module IV

- To create awareness about the importance of Value Studies in philosophy.
- To explain the nature and scope of axiological studies.
- To comprehend the subject matter of Ethics and Aesthetics as the branches of axiology.
- To create awareness about the scope of ethics as an applied area of philosophy.

HIGHLIGHTS

MODULE I: INTRODUCTION

1.1. Meaning, definition and characteristics of philosophy

- a) Etymological definition
- b) Nature and Scope of philosophy
- c) Philosophy and Science- Similarities and Differences.

1.2. Why study philosophy: Relevance and use of the discipline.

1.3. Origin and development of philosophical concepts.

- a) In the West: Transition from mythology to cosmology and to humanism in ancient Greece.
- b) In India: transition from Vedic religion to Upanishadic monism – from ritualism to philosophy.

1.4. Classification of philosophy

- a) The geographical norm - Oriental and Occidental.
- b) Classical Indian Philosophy
 - i. Characteristics
 - ii. Classification into orthodox and heterodox systems.
- c) Western philosophy
 - i. Stages of development-Greek, Medieval and Modern –Characteristics and Differences.

MODULE II: METAPHYSICS

- 2.1. Etymology
- 2.2. Ontology and Cosmology
- 2.3. Ontological theories
 - a) Dualism and Monism
 - b) Materialism
 - c) Idealism: Objective, Subjective and Absolute
 - d) Naturalism

MODULE III: EPISTEMOLOGY

- 3.1. Rationalism- definition, basic tenets and representative thinkers
- 3.2. Empiricism- definition, basic tenets and representative thinkers
- 3.3. Skepticism- definition, basic tenets and representative thinkers
- 3.4. Transcendentalism- definition, basic tenets and representative thinkers
- 3.5. Theories of truth- Coherence, Correspondence and Pragmatist.

MODULE IV: AXIOLOGY

- 4.1. Ethics
 - a) Definition, nature and scope
 - b) Ethical concepts of Good, Right, Duty and Virtue
 - c) The Ethical Concept of Value- Intrinsic and Instrumental value
- 4.2. Aesthetics
 - a) Definition and subject matter
 - b) Basic Concept of Indian Aesthetics- Concept of beauty, *Rasa* and its constituents

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PHL1B 01- INTRODUCTION TO PHILOSOPHY

Pattern of Question Paper

Duration	Section	Pattern	Total number of questions	Questions to be answered	Marks for each question	Total marks for each section
3Hrs	A	Objective Type Multiple choice questions	10	10	½	10 x ½ = 5
	B	Short Answer questions	8	5	3	5 x 3 = 15
	C	Paragraph Answer questions	9	6	5	6 x 5 = 30
	D	Essay questions	4	2	15	2 x 15 = 30
						TOTAL = 80

Time: Three Hours

Maximum: 80 marks

PART - A - Multiple-choice questions

Answer **all** questions. Each question carries ½ marks. (10 x ½ = 5marks)

PART - B - Short answer questions

Answer any **five** out of the eight questions.

Each question carries 3 marks. (5 x 3 = 15 marks)

PART - C - Paragraph answer questions

Answer any **six** out of the nine questions. Answer should not exceed 100 words.

Each question carries 5 marks. (6x5 =30marks)

PART - D - Essay questions

Answer any **two** out of the four questions. Answer should not exceed 1000 words.

Each question carries 15 marks. (2 x 15 = 30marks)

MODULE - I
INTRODUCTION

PART - A - Multiple-choice questions

1. Anaximander has considered _____ as the ultimate stuff of this universe.
a) Air b) Fire c) Water d) the Indeterminate
2. The word 'Veda' means _____.
a) Education b) Knowledge c) Indefinable d) Yajna
3. Identify the odd one.
a) Carvaka b) Buddhism c) Jainism d) Nyaya
4. Identify the odd one.
a) Socrates b) Aquinas c) Augustine d) Anselm
5. Protagoras belongs to the _____ School.
a) Ionian b) Sophist c) Theistic d) Mystic
6. Identify the odd one.
a) Metaphysics b) Axiology c) Epistemology d) Psychology
7. Pre Socratic philosophy is mainly _____.
a) Cosmology b) Axiology c) Mysticism d) Psychology
8. Philosophy is concerned with the _____ of reality.
a) physical part b) the whole c) no part d) None of these
9. Sciences make use of _____ unlike philosophy.
a) reasoning b) knowledge c) logic d) experiments
10. Philosophy is originally a/an _____ word.
a) Latin b) French c) Greek d) English
11. The concluding portions of the Vedas are known as _____.
a) Mantras b) Brahmanas c) Aranyakas d) Upanishads
12. Which one of the following belongs to Occidental tradition?
a) India b) Greece c) Japan d) China

PART - B - Short answer questions

Write short notes on:

1. Etymological definition of 'philosophy'

The word 'philosophy' is derived from the Greek words 'philos' and 'sophia' that mean 'love of wisdom'. The ancient Greek thinker Pythagoras first use the term 'philosopher' with reference to the wise who were devoted to the study of the fundamental nature of reality. Plato had popularized the term 'philosophy' as distinguishable from the mythology and Paganism of ancient people. Socrates had introduced dialectical analysis as the characteristic method of philosophy.

2. Scholasticism

Scholasticism refers to the philosophical outlook of medieval Christian theology. The Saints of the Catholic Church tried to revise the ideals of Christianity with reference to the Greek philosophical classics. Thus, Aristotle and Plato were studied with renewed interest. Scholastic thinkers continued to recognize the role of faith in the search for truth, but they had attempted to synthesize it with reason. St. Thomas Aquinas and St. Augustine represent the scholastic period of western philosophy.

3. Anti- Scholasticism

Scholasticism refers to the philosophical outlook of medieval Christian theology. Scholastic thinkers continued to recognize the role of faith in the search for truth, but they had attempted to synthesize it with reason. Modern philosophers in general opposed the intellectual authority of the Catholic Church, and this is considered as their anti-scholastic position. They tried to develop coherent systems that underlined the intellectual power of the individual. The link between theology and philosophy began to vanish gradually. Hence, in modern philosophy, reason as the natural power of human being began to replace the scholastic faith in the supernatural.

4. *Astika* and *Nastika* systems

Ancient Indian philosophy includes a variety of schools and systems. The Sanskrit word for philosophy is *darsana*, which means the immediate and direct vision of truth. *Darsana* is divided into two categories namely *Astika* and *Nastika*. The former refers to the systems that accept the authority of the Vedas in developing their philosophical postulates. *Nastika* systems deny the authority of the Vedas and follow their own independent way of thinking. Vedanta, Nyaya, Vaisheshik, Sakhya, Yoga, and Mimamsa represent the *Astika* stream. *Nastikas* include Lokayata

of Carvakas, Jainism and Buddhism. It is remarkable that with the exception of the Carvaka materialists all the other systems agree on some fundamental points.

5. Henotheism

Monotheism is considered as the belief in one and only one God, but Vedic monotheism is slightly different because it recognizes different deities while placing one of them in the supreme position in the hierarchy. Maxmuller explains this phase of religious belief as Henotheism or belief in one God as supreme in a set of gods to be distinguished from monotheism or belief in one and only one God.

6. Geographical norm of classifying philosophy

Ancient Greece in the West and ancient India in the East had been the cradles of philosophical ideas. Philosophy in the occidental region can be traced back to the Cosmological ideas of Ionian thinkers like Thales. Early Greek thinkers conceived water, air or fire as the ultimate reality. Western philosophy developed through Socrates, Plato and Aristotle into the Scholastic theology of the medieval period. In the modern era, philosophers like Descartes and Kant developed distinct systems based on rational analysis of philosophical questions.

Oriental philosophy flourished in early Aryan civilization and culminated in the rise of orthodox systems like Nyaya, Samkhya and Vedanta and heterodox systems like Jainism and Buddhism. Further expressions of eastern spiritualism can be found in Chinese Confucianism and Taoism as also in the Japanese system of Zen Buddhism.

7. Choose the opposite pairs:

- a. Polytheism - Many
- b. Nyaya - Nastika
- c. Axiology - Values
- d. Lokayata - Orthodox
- e. Descartes - Scholasticism
- f. Spinoza - Monism

8. Match the following:

- a. Anti-scholasticism - Monism
- b. Plurality - Henotheism
- c. Upanishads - Wisdom
- d. Monotheism - Rationalism
- e. Sophia - To know
- f. Scire - Polytheism

PART - C - Paragraph answer questions

1. Differences between polytheism and monotheism

Polytheism is the belief in the plurality of gods. The Vedas, especially the Rig Veda, contain hymns addressing the forces of nature as gods representing the sun, wind, fire, and light. This polytheistic attitude to life reflects a refined abstraction of earlier animistic beliefs. Thus, Vedic polytheism elevates the spirits of nature to the status of gods as the custodians and controllers of human destiny. The early Aryans in India worshipped gods like Indra, Varuna, Vayu and Prajapati that formed an ordered hierarchy. The belief in a plurality of gods gradually subsided. Vedic sages proceeded to more abstract explanations of the world and human life. Hence, they began to conceive a presiding deity among the gods. This is the starting point of their search for the first or ultimate cause. Thus, in place of a multiplicity of gods, the concept of one God that controls and rules over all others was accepted. This marked the transition from polytheism to monotheism in which the conception of a unitary godhead becomes explicit. Monotheism is considered as the belief in one and only one God, but Vedic monotheism is slightly different because it recognizes different deities while placing one of them in the supreme position in the hierarchy. Maxmuller explains this phase of religious belief as Henotheism or the belief in one God as supreme in a set of gods to be distinguished from monotheism or belief in one and only one God.

2. Monism

Monism is a higher conception of unity that which traces the whole of existence to a single source or principle. It is fully mature in the Upanishads, but the roots of monism can be traced back to Vedic monotheism. The monotheistic conceptions are often found mixed up with monism and they cannot be separated so easily. There are at least two distinct expressions of monistic thought. In the earlier form, it begins with the pantheistic view which identifies nature with God. In Rig Veda, for example, the goddess Aditi (the 'Boundless') is identified with all gods and all men, with the sky and air. It is in fact 'whatever has been or whatever shall be'. At a later stage, the conception of a wholly impersonal principle of all reality is expressed as 'That One' (*Tad ekam*). It is supposed to reconcile all opposites like being and non-being, life and death, good and evil etc. It is the supra-sensible First Cause free from all empirical limitations. It is the starting point of Upanishadic monism expressed in the great aphorisms like *Tatvamsi* and *Aham Brahmasmi*.

3. Differences between monotheism and monism

Monotheism is considered as the belief in one and only one God, but Vedic monotheism is slightly different because it recognizes different deities while placing one of them in the supreme position in the hierarchy. The Vedic seers in fact magnified the role of a particular deity as supreme and ignored for the time being the other deities altogether. Maxmuller explains this phase of religious belief as Henotheism or belief in one God as supreme in a set of gods. It is to be distinguished from monotheism or belief in one and only one God. In the Vedas, there is a gradual movement of thought from monotheism to monism. Henotheism of Vedic religion evolved into the concept of one fundamental principle that is essential to all reality. It is the one ideal that reconciles all contradictions like being and nonbeing, death and life, good and evil etc. The conception is completely impersonal and free from all differences. The earliest expression of Vedic monism can be found in the concept of That One (*Tad Ekam*). We can find its further development in the Upanishadic ideals like *Tatvam asi* and *Aham Brahmasmi*.

4. Differences between philosophy and science

The word 'philosophy' is derived from the Greek words 'philos' and 'sophia' that mean 'love of wisdom'. The term science comes from the Latin word 'scire' which means 'to know'. The distinction between philosophy and science is not absolute. However, there are some differences between them in terms of methods and concerns.

- i) Philosophy is the basic discipline that enters into all areas of human knowledge. Hence, its divisions are cosmology, epistemology and axiology. It further deals with social and political dimensions of human life. Sciences deal with distinct aspects of reality as physical sciences consider physical reality and biology deals with living phenomena.
- ii) Philosophy therefore is more inclusive and general rather than sciences.
- iii) Philosophical method is synthetic and dialectical whereas scientific method is primarily empirical.
- iv) Philosophy is based on rational enquiry and synthesis of ideas whereas science makes use of experimental method to supplement observations.
- v) Philosophy is concerned with the ideal or what ought to be, but science is concerned with the actual or what is given.
- vi) Philosophy is prescriptive in its domains of ethics and aesthetics whereas science is descriptive.

PART – D - Essay questions

1) Explain the uses of studying philosophy.

The word Philosophy is etymologically derived from the two Greek words *philein* means ‘to love’ *sophia* means ‘wisdom’. Thus, philosophy literally means ‘love of wisdom’. Philosophy stands for knowledge in general about man and the universe. It is the pursuit of wisdom about what it means to be a human being, what is the fundamental nature of reality, what are the limits and sources of our knowledge and what is right and good in our life. In this sense, it deals with metaphysical, epistemological and axiological dimensions of reality and human life. Thus, philosophy has numerous uses in our personal and social life, and here we shall discuss the most important uses of studying philosophy.

- i) Firstly, philosophy can **sharpen the mind of the student**, and this will help him/her to study various disciplines within the academic community. When a person pursues a college degree, he/she is learning to master one or more disciplines under Science, Arts, Humanities or Languages. In all these disciplines, the student is always likely to face philosophical problems. Every discipline makes assumptions about reality, adopts certain values and insists on appropriate methods for studying and advancing the particular discipline. Philosophy provides us with training and tools to recognize such methods and value judgments for learning any discipline. By opening up the world of ideas, philosophy can guide a person to think thoroughly and deeply. Philosophy provides the critical tools to understand the true and false in any academic discipline.
- ii) Training in philosophical method will definitely **stimulate the student’s skill for critical thinking**. Analysis and scrutiny of established beliefs and practices is an inevitable part of learning philosophy. A student of philosophy therefore is committed to the method of doubt that is the gateway to truth. Knowing something is to be followed by giving sound reasons for that because knowledge should be ‘justified true belief’.
- iii) Philosophy helps us **to sort out the issues in day-to-day life**. It will guide us to make the right choice and better decisions. We need to have a clear idea of the difference between truth and falsity and between what is real and unreal. We live in the age of information overload, and it is quite necessary to sort out which facts are true and important. Philosophy encourages us to make constant and systematic enquiry into the assumptions, methods, and criteria to analyze knowledge in all fields. It helps to improve our understanding of the everyday world of human affairs and to make rational decisions about crucial issues in our lives such as our vocational goals, ethical dilemmas and religious commitments.

- iv) Active learning of philosophy **enhances our personal lives** by enlarging our worldview beyond our personal interests. It makes us think in terms of the whole world. Philosophy aims at the integration of experience into a unified, coherent and systematic worldview. It sharpens our self-awareness and keeps alive our sense of wonder and our quest for new questions and answers. Philosophy improves our lives by exposing us to a variety of ideas and ideals. This will help us to examine various attitudes to contemporary issues like abortion, war and Euthanasia. Philosophy therefore stimulates the human urge to be good and right through critical and rational introspection.
- v) Finally, philosophy assists us in **penetrating to the roots of our commitments** by the self-examination of our personal convictions. As Socrates said, “The unexamined life is not worth living”. Learning philosophy liberates us from the grip of prejudices and beliefs by self-analysis and criticism. One has to realize why it is reasonable to hold some views and discard others. The pursuit of philosophy will thus help the student to grow personally. Studying philosophy is a means to analyze one’s merits and demerits as also the limitations. It will result in a better life in a better world. There is always the danger of being obsessed with a certain point of view. Here philosophy teaches us to remain open-minded, critical and compassionate.

2) **Bring out the characteristics of classical Indian Philosophy.**

Ancient Indian philosophy includes a variety of schools and systems. The Sanskrit word for philosophy is **darsana**, which means immediate and direct vision of truth. Indian philosophy is not based on blind faith but on self-conscious and critical scrutiny of the metaphysical and ethical postulates. It never takes anything for granted.

Darsana is divided into two categories namely *Astika* (believer in the Vedas) and *Nastika* (non-believer in the Vedas). Vedanta, Nyaya, Vaisheshika, Samkhya, Yoga, and Mimamsa represent the *Astika* stream. *Nastikas* include Lokayata of Carvakas, Jainism and Buddhism.

It is remarkable that with the exception of the Carvaka materialists all the other systems agree on some fundamental points. The systems of Indian philosophy were motivated not only by the speculative demands of the human mind but also by a deep craving for attaining perfection. It is surprising that the goal of such a realization was shared by all the conflicting systems. Hence, in spite of the differences in their approach to the problem of reality, knowledge and morality various systems of classical Indian philosophy have certain characteristics in common. Some of the important ones are described below:

i. Indian Philosophy is essentially Spiritualistic

Classical Indian philosophy in general recognizes the essential spirituality in all beings including the human. The realization of this essential divinity is the common goal of all Indian philosophical schools except for the Carvakas. All of them from Upanishads to Sankhya, Yoga, Nyaya, Vaishesika and Vedanta were inspired alike by this inquisitiveness. Realizing this spiritual essence is the ultimate goal of life. This pursuit of spiritual perfection elevates Indian *Darsanas* into a realm beyond religion and ethics.

ii. Bondage and suffering

Classical Indian philosophy in general recognizes ignorance as the root cause of all misery and bondage. This ignorance is not only intellectual and psychological but also spiritual. All bondage and suffering is due to our indifference towards the essential divinity inherent in all beings. Advaita Vedanta, for example, postulated *Avidya* or nescience as the source of all suffering. The Four Noble Truths (*Arya Satyas*) of Buddhism recognize the evil of ignorance as producing sorrow. Indian philosophy in general preaches the path of Dharma that leads us from the darkness of ignorance to the light of immortal spiritual bliss. It is therefore necessary to liberate oneself from the bondage of ignorance for realizing the ultimate truth of existence.

iii. Belief in Karma

Every Indian school accepts the law of *Karma*, which states that for every effect there is a cause, and for every action there is a reaction. Nothing in life is accidental because what we are today is a result of our *Karmas* in this or previous lives. This cycle of action and consequence is *Samsara*. Liberation from this wheel of Karma is *Moksha*. Attachment to the fruits of action motivates us to perform further actions. Hence, detachment from the fruits of action is essential for liberation.

iv. Belief in the Doctrine of Soul

All the orthodox Indian systems accept the doctrine of a timeless entity variously called *atman*, *purusa* or *jiva*. There are different definitions and postulates of the soul. Nyaya recognizes it as qualityless, characterless, and indeterminate unconscious entity. According to Samkhya, the soul is pure consciousness and the Vedanta explains it as the individual center of unity that is a manifestation of the pure universal consciousness. Anyway, all of them agree upon the postulate of a pure, immediate and intuitive consciousness which corresponds to the western notion of the soul or spirit. The summum bonum of life is attained when the original pure soul is realized beyond all bondages of life. The Carvakas deny the existence of the self. Buddhism does not

recognize a distinct and permanent self apart from the stream of consciousness. Jainism regards the self as an object of internal perception.

v. The Doctrine of Moksha/Mukti

Self-realization or the direct experience of one's inner spirituality is the goal of almost all systems of ancient Indian philosophy. Every system prescribed its own way to achieve this goal of life. This self-realization is actually *Moksha* or *Mukti*. It includes freedom from the wheel of *Samsara*, realization of one's own inherent divinity and finally the attainment of perfection. The way to reach this goal includes self-purification, self-control, selfless love, and service to others. Different systems use different terms to signify this spiritual liberation - *Moksha* (Advaita), *Kaivalya* (Yoga), *Nirvana* (Buddhism) etc.

vi. Ethical teaching

Ancient Indian seers realized that there must be some discipline in our life and hence they had prescribed definite rules to govern our relationship with family, community and society. The earliest Vedic concept of *Rta* denotes not only cosmic order but also moral order. Eastern philosophers believed that for peace within there must be peace outside. Emotions need to be disciplined and channeled correctly. Indian systems like Yoga emphasize discipline of body and mind as necessarily linked with moral and social development. They demonstrate how we can attain internal tranquility by creating a peaceful world to live in.

vii. Philosophy as synthesis

Indian philosophers had never emphasized any single aspect of human life. While recommending individual *sadhana*, they had always kept universal welfare in view. The great teachers like Sankara, Mahavira and Buddha were not only eminent philosophers, but also equally eminent social reformers. *Dharma* embraces all dimensions of reality and human life and makes Indian philosophy holistic with its individual and social concerns. The Indian philosophical systems aimed not only individual salvation but also the spiritual transformation of society.

viii. Religion and Philosophy

Indian philosophy had never drawn a clear line of separation between religion and philosophy. For the classical Indian mind, the problem of religion was in fact philosophical. For example, the word *Dharma* which is a core theme of Indian systems had obvious ethical implications above its ordinary meaning as religion. The transformation of life and emancipation from worldly misery constitute the common goal of both *Darsana* and *Dharma*. Philosophical principles were tested on the touchstone of experience. Faith in religion is inseparable from spiritual experience and moral commitments.

3) Explain the transition from Vedic religion to Upanishadic monism.

The Vedas are the earliest literary source of classical Indian thought. Later philosophical positions developed either for or against the Vedic postulates of the world and human life. The Vedas are classified into four - Rig, Sama, Yajur and Atharva. Ritualism marks the early development of Vedic religion. Yet, they are of great importance to the student of philosophy because they contained the germs of the later developments in Indian philosophy. The philosophical implications of early Vedic religion developed fully through the three distinct phases of polytheism, monotheism and monism.

Polytheism

Polytheism is the belief in a plurality of gods. The Vedas, especially the Rig Veda, contain hymns addressing the forces of nature as gods representing the sun, wind, fire, and light. This polytheistic attitude to life reflects a refined abstraction of earlier animistic beliefs. Thus, Vedic polytheism elevates the spirits of nature to the status of gods or the custodians and controllers of human destiny. The early Aryans in India worshipped gods like Indra, Varuna, Vayu and Prajapati that formed an ordered hierarchy.

Monotheism

The belief in a plurality of gods gradually subsided. Vedic sages dissatisfied with the old mythology longed for more abstract explanations of the world and human life. Hence, they began to conceive a presiding deity among the gods. This is the starting point of their search for the first or ultimate cause. Thus, in place of a multiplicity of gods, the concept of one God that controls and rules over all others was accepted. This marked the transition from polytheism to monotheism in which the conception of a unitary godhead becomes explicit.

Monotheism is considered as the belief in one and only one God, but Vedic monotheism is slightly different because it recognizes different deities while placing one of them in the supreme position in the hierarchy. The Vedic seers in fact magnified the role of a particular deity as supreme and ignored for the time being the other deities altogether. Maxmuller explains this phase of religious belief as **Henotheism** or belief in one God as supreme in a set of gods to be distinguished from monotheism or belief in one and only one God.

The early attempts to reduce the many gods to one consisted of different ways to elevate the most imposing of them to the rank of the Supreme. This kind of philosophic unification of gods can be noticed in the early Mantras that couple the names of two deities like Mitra and Varuna. One of the earliest ways of arriving at a unitary conception of divinity was by taking a collective view of the gods, designating them 'all-gods'. Thus, in the words like *Visve devas* and *Visva-karman* we can

find a wider conception of divinity. Gradually, the conception of the god above all gods became more abstract and assumed the form of a principle of unity.

Monism

Monism is a higher conception of unity that which traces the whole of existence to a single source or principle. It is fully mature in the Upanishads, but the roots of monism can be traced back to Vedic monotheism. The monotheistic conceptions are often found mixed up with monistic and they cannot be separated so easily. There are at least two distinct expressions of monistic thought. In the earlier form, it begins with the pantheistic view which identifies nature with God. In Rig Veda, for example, the goddess Aditi (the 'Boundless') is identified with all gods and all men, with the sky and air. It is in fact 'whatever has been or whatever shall be'. At a later stage, the conception is wholly impersonal principle of all reality is expressed as 'That One' (*Tad ekam*). It is supposed to reconcile all opposites like being and non-being, life and death, good and evil etc. It is the supra-sensible First Cause free from all empirical limitations. It is the starting point of Upanishadic monism expressed in the great aphorisms like *Tatvamsi* and *Aham Brahmasmi*.

4) Describe the characteristics of modern western philosophy.

Western philosophy had evolved from ancient Greek cosmology to modern systems through medieval scholasticism and Renaissance humanism. Frank Thilly says that modern philosophy breathes the spirit of modern times. It developed as a reaction to the scholastic authority that had emphasized the place of faith over reason. In the modern era, philosophers in general demonstrated an awakening of the reflective spirit, a critical approach, a revolt against authority and tradition, and the spirit of freethinking. Thus, modern western philosophy is characterized by certain attitudes and trends. Some of the unique features are discussed below:

i) Awakening of the reflective spirit

Since the time of Renaissance, philosophers had recognized the need for intellectual freedom. Hence, philosophy in the modern age culminated in the Enlightenment tradition that illuminated everything between by the light of reason.

ii) Anti-scholasticism

Modern philosophers in general opposed the intellectual authority of the Catholic Church. They tried to develop coherent systems that underlined the intellectual power of the individual. The link between theology and philosophy began to vanish gradually. Modern philosophers did not deny the existence of God but emphasized the need for proving it rationally. Hence, reason as the natural power of human being began to replace the scholastic faith in the supernatural.

iii) Science and Naturalism

Modern philosophy since the time of Bacon began to emphasize the naturalistic and scientific basis of philosophy. Descartes insisted on developing philosophical postulates according to the model of mathematics. The development of astronomy and physics influenced modern philosophers who tried to apply scientific method to metaphysics and ethics also.

iv) Rational inquiry as the quest for truth

Philosophical pursuit of truth was liberated from Church dogmas and supernaturalism. Modern thinkers insisted on the logical coherence of ideas as the criterion of truth. Freedom of thought and independent inquiry of truth was regarded as the hallmarks of modern western philosophy, and a variety of systems and positions like Rationalism, Empiricism, Skepticism and Transcendentalism marked the rise of the new era in philosophy.

v) Individualism and Humanism

One of the turning points in modern western philosophy was the enthusiasm for glorifying the human individual as the source and standard of knowledge, truth and morality. The primary concern was to recognize the human being as the knower of the world and the author of the truth.

Conclusion

We could identify some of the distinct features of modern western philosophy indicating its gradual break from the Scholastic past. The early modern thinkers were critical of the scholastic method and its canons of truth, but the theological interest did not disappear completely. Yet, modern thinkers like Descartes insisted on proving everything including the existence of God. Traces of the Scholastic past continued to influence modern philosophy for a long time, but the awakening of critical spirit enabled philosophy to regain its identity and significance in the intellectual life of the West.

5) Bring out the relationship and differences between philosophy and science.

Religion, philosophy and science are the three fruits of the human pursuit of knowledge. Philosophy and science are different in many aspects, but we cannot deny their reciprocal and complementary relationship. The word 'philosophy' is derived from the Greek words 'philos' and 'sophia' that mean 'love of wisdom'. The term science comes from the Latin word 'scire' which means 'to know'. In the ancient period, philosophy and science were not distinct enterprises.

Relationship between philosophy and science

Philosophy and science share certain characteristics and continue to influence one another. The great modern philosophers like Bacon and Descartes had demonstrated scientific spirit in developing their philosophical view. Both the disciplines share the common concern for understanding the world

and improving human life in it. Both share the task of discovering truth. The important points of correlation are the following:

- i) Both philosophy and science demonstrate an impartial concern for acquiring knowledge and discovering truth.
- ii) Both are engaged in organizing knowledge into systematic and coherent models.
- iii) There is a reciprocal relationship between philosophy and science. Sciences provide the data for philosophers to develop and improve their world-view. Philosophy provides the critical tools for analyzing scientific theories.

Differences between philosophy and science

The distinction between philosophy and science is not absolute. However, there are some differences between them in terms of methods and concerns.

- i) Philosophy is the basic discipline that enters into all areas of human knowledge. Hence, its divisions are cosmology, epistemology and axiology. It further deals with social and political dimensions of human life. Sciences deal with distinct aspects of reality as physical sciences consider physical reality and biology deals with living phenomena.
- ii) Philosophy therefore is more inclusive and general rather than sciences.
- iii) Philosophical method is synthetic and dialectical whereas scientific method is primarily empirical.
- iv) Philosophy is based on rational enquiry and synthesis of ideas whereas science makes use of experimental method to supplement observations.
- v) Philosophy is concerned with the ideal or what ought to be, but science is concerned with the actual or what is given.
- vi) Philosophy is prescriptive in its domains of ethics and aesthetics whereas science is descriptive.

Conclusion

Science and philosophy are not opposing fields of study, but they are different in terms of their method and interests. Philosophers adopt scientific method and scientists have to develop a philosophical outlook. Sciences help to improve philosophy and philosophy guides science in the right path. As W. V. Quine remarks, the boundary between science and philosophy is a matter of degree.**Answer Key for PART - A**

1. d	2. b	3. d	4. a	5. b
6. d	7. a	8. b	9. d	10. c
11. d	12. b			

MODULE - II
METAPHYSICS

PART - A - Multiple-choice questions

1. _____ introduced the term *ta meta ta phusika*.
a) Aristotle b) Andronicus of Rhodes c) Dunns Scotts d) Plato
2. Aristotle used the term _____ instead of metaphysics.
a) ontology b) cosmology c) first philosophy d) post physics
3. _____ are considered as the branches of metaphysics.
a) Axiology and Ontology b) Ontology and Cosmology
c) Cosmology and Axiology d) None of the above
4. The inquiries about origin and nature of universe are called _____.
a) ontological inquiries b) axiological inquiries
c) cosmological inquiries d) epistemological inquiries
5. Ontology means the _____.
a) Science of Universe b) Science of Values
c) Science of Being d) Science of Human Being
6. _____ is the Indian materialistic school of philosophy.
a) Carvaka b) Jainism c) Buddhism d) Samkhya
7. _____ is the word signifying 'alone'.
a) Idealism b) Pluralism c) Dualism d) Monism
8. _____ is considered as the representative of Dualism.
a) Descartes b) Locke c) Berkeley d) Spinoza
9. _____ is the proponent of Subjective idealism.
a) Plato b) Leibniz c) Hegel d) Berkeley
10. *Esse est percipi* means _____.
a) Easy to perception b) Beyond perception
c) To be is to be perceived d) Extra perception
11. _____ developed Absolute Idealism.
a) Hegel b) Leibniz c) Plato d) Berkeley
12. Platonic idealism is also known as _____.
a) Subjective Idealism b) Absolute Idealism
c) Voluntaristic Idealism d) Objective Idealism

PART - B - Short answer questions

Writes notes on the following:

1. **Metaphysics**

Metaphysics is the philosophical investigation of the nature and the structure of reality. The etymological meaning of the term 'metaphysics' is 'beyond or after physics'. The root term of metaphysics is *ta meta ta phusika*. Andronicus of Rhodes, who was the early editor of Aristotle's works, first used this term. Aristotle had originally used the term 'First Philosophy'. Metaphysics is the branch of philosophy that deals with the most fundamental concepts like substance and causality. It is therefore the study of the ultimate nature of reality or the world. The subject matter of metaphysics is Being as Being Based on the nature of philosophical inquires metaphysics can be divided into two: **cosmology** and **ontology**. Cosmology deals with the questions about the nature of the cosmos or the universe, space and time etc. Ontology deals with the questions about the problem of Reality, problem of Being, problem of change etc.

2. **Cosmology**

On the basis of the nature of philosophical inquires metaphysics can be divided in to two: cosmology and ontology. Cosmology deals with the questions about the nature of cosmos or the universe, space and time, origin of life etc. It also includes the questions about the earth and the first beginnings of life upon its surface. Cosmology also deals with the questions about the emergence of life and its purpose. These are teleological questions. Hence, Teleology is the study of the purpose or design in nature as also the goal of human life.

3. **Ontology**

On the basis of the nature of philosophical inquires metaphysics can be divided in to two: cosmology and ontology. Ontology deals with the questions about the problem of Reality, problem of Being, problem of change etc. Philosophers had raised questions about the essential stuff of nature. Thus, they pursued the question of the primary and ultimate essence of the world. This is the ancient problem of Reality or Being as it is. The technical term ontology is derived from two Greeks words meaning 'the science of being'. It represents the search for the "First Principle". Different philosophers have adopted different approaches towards the essential nature of Being, and hence there are different ontological theories like, Monism, Dualism, Pluralism, Spiritualism, Materialism etc.

4. **Materialism**

Materialism is the ontological position that the ultimate reality is one and that is matter. This position is also known as materialistic monism or simply materialism. Ionians in ancient Greece held the earliest form of materialism as a metaphysical view. Sophists also had advocated materialism. Even though

classical Indian philosophy is very much marked by spiritualism, the Lokayata philosophy of Carvakas insisted on materialist metaphysics. Marxism is the strongest materialistic position in modern times with its emphasis on the necessary material conditions of social life.

5. Idealism

Idealism is the ontological position, which recognizes the ultimate reality of idea/ mind/Spirit. According to idealists, all material reality is a copy or by-product of consciousness. Spiritualism is the earliest form of idealism that recognized soul or spirit as the eternal and unchanging reality. Idealism considers Universe as grounded in mind. It lays emphasis on mind as prior to matter. Idealism says that mind is real and matter just an appearance. The oldest system of Idealism in Western philosophy is that of Plato who had stressed the independent reality of ideas over objects. In modern philosophy, George Berkeley developed Subjective idealism and Hegel advocated Absolute idealism.

6. Dualism

Dualism is the ontological position, which recognizes reality as composed of two ultimate elements. The term Dualism has a Latin origin means 'two'. It is the denial of monism, which conceives reality as ultimately one without division or parts. In the early Greek philosophy, Aristotle had shown some affinity with dualism as he admitted the reality of form and matter. In modern period, Descartes advocates strong notion of dualism through his admission of mind and body are the two extremely opposing substances. In classical Indian philosophy, Samkhya system emphasizes the dualism of *Prakriti* and *Purusha*.

7. Monism

Monism is the metaphysical position that recognizes the ultimate reality as one and only one. It may be materialism or idealism. Materialistic monism is the view that reality is ultimately made up of one material stuff as postulated in Marxism. Idealistic monism explains ultimate reality in terms of an indivisible pure consciousness, for example, Hegel's Absolute Idea or Brahman in Vedanta philosophy. In modern western philosophy, Spinoza is the well-known advocate of monism.

8. Naturalism

Naturalism is the view that reality is natural and everything is composed with natural entities. In general, naturalism is the basis of physical sciences like physics and chemistry. In its extreme form, Naturalism differs from Materialism only in emphasizing energy more than matter. Some naturalists consider that the process of evolution supports Reality in becoming what it is. Naturalism accepts the method of justification and explanation. Aristotle and Spinoza are counted among the founders of naturalism along with early Greek naturalists like Thales, Anaximander, and Anaximenes.

9. Match the following:

- | | |
|------------------------|------------|
| a) Idealism | -Spinoza |
| b) Materialism | -Berkeley |
| c) Monism | -Leibniz |
| d) Dualism | -Marx |
| e) Pluralism | -Plato |
| f) Subjective Idealism | -Descartes |

Ans.

- | | |
|------------------------|-------------|
| a. Idealism | - Plato |
| b. Materialism | - Marx |
| c. Monism | - Spinoza |
| d. Dualism | - Descartes |
| e. Pluralism | - Leibniz |
| f. Subjective Idealism | - Berkeley |

Part - C - Paragraph answer questions

1. Explain the nature of ontological inquires.

On the basis of the nature of philosophical inquires, metaphysics can be divided in to two: cosmology and ontology. Ontology deals with the problem of Reality, Being, change etc. Philosophers from the very beginning had been concerned with the questions about the essential stuff of the world is made of. Thus, ontology is the branch of philosophy to deal with the problem of Reality and Being. The term 'ontology' is the combination of two Greeks words meaning the 'science of being'. It is the search for the "First Principle". Different approaches towards the nature of Being represents the different ontological theories like Monism, Dualism, Pluralism, Spiritualism, Materialism etc.

The position that explains the whole reality in terms of a single element is called monism. Monism is the Greek word signifying that which is alone or single. If one believes that that single reality is materialistic in nature, the position is known as Materialistic Monism. If the single or absolute reality is spiritual in nature, that position is Spiritualistic monism or Spiritualism. As opposed to materialism, it is idealism. The ontological position, which admits the view that there are two ultimate forms of Being, such as Mind and Matter is called Dualism. The term Dualism has a Latin origin means 'two'. In modern period, Descartes advocated a strong notion of dualism by postulating mind and body as two distinct substances with distinct properties. Pluralism is another ontological position which holds that

reality is neither one nor two but many. In early Greek philosophy, atomists like Empedocles and Democritus advocated pluralism. In modern Western tradition, Leibniz advocated the pluralism of Monads as distinct spiritual entities. Ontological theories are given in a tabular form below:

Monism	a. Materialism - ancient Greek cosmology, Marxism and Carvaka materialism
	b. Spiritualism or Idealism - Absolute Idealism of Hegel
Dualism	Mind-Body dualism of Descartes
Pluralism	ancient Greek Atomism and the Monadology of Leibnitz

2. Distinguish between Ontology and Cosmology.

On the basis of the nature of philosophical inquiries, metaphysics can be divided into two: cosmology and ontology. Cosmology deals with the questions about the nature of cosmos or the universe, space and time, the origin of life etc. It also includes the questions about the earth and the first beginnings of life upon its surface. Then cosmology asks questions about the nature of the evolution of the life and about purpose of life and the world. These questions are categorised as teleological questions. Teleology is the name given to the study of purpose or design in nature and human life. Cosmological problems can be summarised in a tabular form as follows:

Cosmological Inquiries	a. The Universe, Space, Time
	b. The Origin and the nature of Life
	c. Change as evolution
	d. Purpose or Design in Nature and human life

Ontology deals with the problem of Reality, Being, change etc. Philosophers from the very beginning had been concerned with the questions about the essential stuff of the world is made of. Thus, ontology is the branch of philosophy to deal with the problem of Reality and Being. The term ‘ontology’ is the combination of two Greek words meaning the ‘science of being’. It is the search for the “First Principle”. Different approaches towards the nature of Being represents the different ontological theories like Monism, Dualism, Pluralism, Spiritualism, Materialism etc. Ontological enquiries are represented in a tabular form below:

Monism	a. Materialism - ancient Greek cosmology, Marxism and Carvaka materialism
	b. Spiritualism or Idealism - Absolute Idealism of Hegel
Dualism	Mind-Body dualism of Descartes
Pluralism	Ancient Greek Atomism and the Monadology of Leibnitz

3. Write a short note on the main ontological theories.

Ontology deals with the problem of Reality, Being, change etc. Philosophers from the very beginning had been concerned with the questions about the essential stuff of the world is made of. Thus, ontology is the branch of philosophy to deal with the problem of Reality and Being. The term ‘ontology’ is the combination of two Greek words meaning the ‘science of being’. It is the search for the “First Principle”. Different approaches towards the nature of Being represents the different ontological theories like Monism, Dualism, Pluralism, Spiritualism, Materialism etc.

The position, which reduces reality in single term, is called monism. Monism the Greek word signifying alone or single. If one believes that that single reality is materialistic in nature, that position is known as Materialistic Monism. If one believes that the single or absolute reality is spiritual in nature, that position is known as Spiritualistic monism or Spiritualism. Sometimes has been called idealism. The ontological position, which admits the view that there are two ultimate forms of Being, such as Mind and Matter is called Dualism. The term Dualism has a Latin origin means ‘two’. Pluralism is another ontological position which holds that reality is neither one nor two but many.

Benedict Spinoza is considered as the strong representative of monism. For Spinoza, there is a single ultimate reality which he called substance or God. For him, world and its various aspects are the attributes and modes or modification of the ultimate substance. Descartes taught hard metaphysical dualism of mind and body with distinct properties of *thought* and *extension respectively*. Pluralism asserts that the world cannot be reduced to one or two denominators. The reality of the world is manifold. In early Greek philosophy, atomists like Empedocles and Democritus had advocated pluralism. In modern Western philosophy, Leibniz had developed his theory of world as composed of many distinct spiritual units called monads.

4. What is monism? Explain its features.

The metaphysical position which reduces the whole reality into one ultimate substance is called monism. Monism is the Greek word signifying that which is alone or single. There are three positions of

monism: Materialism, Idealism and Neutralism. If one believes that that single ultimate reality is materialistic in nature, that position is known as Materialistic Monism. The position that the single absolute reality is spiritual in nature is termed Spiritualistic monism or Spiritualism. This is an idealist view because the spiritual part of reality is beyond the material part. Neutralism holds that reality is neither mind nor matter but a neutral stuff of which mind and matter are but appearances or aspects.

Materialism had its advocates among the early Greek philosophers like Thales. Democritus and Lucretius also conceived that the world was reducible to material elements. The doctrine of materialism asserts that there is finally one reality, matter. In the Indian tradition, the Carvaka School had advocated materialism. They rejected the very existence of all spiritual entities and emphasized that reality is constituted by four material elements namely water, fire, air and earth.

Idealism, too asserts that reality is one but that one ultimate substance is mind or spirit. For the idealist, matter is at best a representation or manifestation of mind. Accordingly, mind is real and matter is just an appearance. In modern times, George Berkeley advocated Subjective idealism and Hegel's position is known as Absolute Idealism. Spinoza is the well-known representative of neutral monism. For Spinoza, there is one single reality which he called substance, and that ultimate substance is God. He called God as *Natura naturans*, which means ultimate substance. The world and its various appearances are the attributes and modes of the ultimate substance - *Natura naturata*.

5. Differentiate between monism and dualism.

Dualism is the ontological position, which admits that there are two ultimate constituents of all Being. The term Dualism has a Latin origin and it implies 'two'. In early Greek philosophy, Aristotle shows some affinity with dualism as he admitted the metaphysical reality of form and matter. In modern period, Descartes developed a stronger notion of dualism by separating mind and body as two opposing substances. In the Indian tradition, Samkhya system had postulated the dualism of Prakriti and Purusha. The position, which reduces reality into single term, is called monism. Monism is the Greek word signifying that which is alone or single. There are three types of monism: Materialism, Idealism and Neutralism. If one believes that the single reality is materialistic in nature, the position is known as Materialistic Monism. The position that the single absolute reality is spiritual in nature is termed Spiritualistic monism or Spiritualism. This is an idealist view because the spiritual part of reality is beyond the material part.

Neutralism holds that reality is neither mind nor matter but a neutral stuff of which mind and matter are only appearances or aspects. Spinoza is the well-known representative of neutral monism. For Spinoza, there is one single substance, and that ultimate substance is God. Mind and matter are only its modes.

6. Write a note on Indian materialism.

Materialism is the ontological position that the ultimate reality is one and that is matter. This position is also known as materialistic monism or simply materialism. Among the ancient Indian schools of thought, the *Lokayata* philosophy of Carvakas advocated materialism. Carvaka materialism is firmly rooted in its epistemology. They accept perception as the one and only one source of true knowledge. Carvakas admit the existence of the world because it can be perceived. They rejected all spiritual entities because reality is constituted by the four material elements namely water, fire, air and earth which can be perceived. According to Carvakas, the body is a mere aggregate of the material elements. Consciousness is produced by the material elements even as molasses produces intoxicating liquor by fermentation. When the aggregates are destroyed, consciousness is destroyed. According to Carvakas, the soul is the body that accommodates consciousness. There is no proof for the existence of the soul apart from the body. Carvakas rejected the notion of a soul that survives body. For Carvakas, cognition is the quality of the body. Pleasure and pain are the attributes of body, because they produce changes in it. They deny pre-existence, future life, transmigration, law of karma, heaven and hell and liberation because they cannot be perceived. The material world that is perceived is therefore the only reality. For Carvakas, extinction of the body is final liberation.

7. Write note on Subjective idealism.

Idealism is the ontological position according to which ultimate reality is not matter but mind or Spirit. This position is also the basis of Spiritualism. Idealism considers the ultimate stuff of the Universe as mind/idea/consciousness. In modern philosophy, George Berkeley, a brilliant Irish philosopher of the eighteenth century, advocated Subjective idealism. Berkeley tries to show that there is no such thing as matter in the sense of an inert substance that exists independently of the perceiving mind. The things which we call objects of experience such as trees, houses and clouds, are not material things but just perceptions. When we say that anything exists, we mean that it is perceived. It exists, of course, but it has no existence independent of a mind that perceives it. Moreover, an object is merely a bundle of sensations that is wholly subjective. The world, therefore, is a mental world.

Reality, according to Berkeley, exists only in minds, spirits, or souls. God exists, and you and I exist; in other words, God, the infinite Spirit and the realm of finite spirits are the only ontological reality. That which we call nature, with its regular laws and sequences, is simply the action of the divine mind upon our finite minds. Objects are real only as they exist in the mind of a perceiver. Hence, existence is identified with perception; '*Esse est percipi*' (To be is to be perceived). Berkeley further argued that even if all the finite minds vanish, objects continue to exist in the infinite mind of God.

8. Write note on Absolute Idealism.

Idealism is the ontological position according to which ultimate reality is not matter but mind or Spirit. This position is also the basis of Spiritualism. Idealism considers the ultimate stuff of the Universe as

mind/idea/consciousness. George Wilhelm Friedrich Hegel is the modern German idealist who had developed Absolute Idealism. Idealism for Hegel meant that the finite world is a reflection of the infinite World Idea or Welt Geist.

According to Hegel, ultimate reality is thought or reason. The world is a great thought process, the World Mind. We have only to understand the laws of thought to know the laws of reality. What we call nature is thought externalized; it is the Absolute Reason revealing itself in outward form. For him 'what is actual is rational' - Real is rational and rational is real. Hegel held that reality must be rational, so that its ultimate structure is revealed in the structure of our thought. According to Hegel, reality is dialectical in character. The World Mind negates itself by revealing into the objective reality.

9. Differentiate between Naturalism and Idealism.

Naturalism is the view that reality is that which is natural because everything is composed of natural entities. In general, naturalism places emphasis upon the physical sciences, especially physics and chemistry. In its extreme form, Naturalism differs from Materialism only in recognizing the priority of energy over matter. Naturalism stresses the use of the words such as energy, motion, natural law, casual determination etc. Some naturalists consider Reality as supported by the process of evolution. Naturalism accepts the method of justification and explanation. Aristotle and Spinoza are counted as the prominent representatives of naturalism along with early Greek naturalists like Thales, Anaximander, and Anaximenes.

Idealism is the ontological position according to which ultimate reality is not matter but mind or Spirit. This position is also the basis of Spiritualism. Idealism considers the ultimate stuff of the Universe as mind/idea/consciousness. Idealism puts the emphasis upon mind as in some way prior to matter. Accordingly, mind is ultimately real and matter is just an appearance of the realm of ideas or thought. The oldest system of Idealism in Western philosophy is that of Plato who recognized objects as a mere copy of the eternal and immutable ideas. In modern philosophy, George Berkeley advocated Subjective idealism and Hegel advocated Absolute idealism.

Part - D - Essay questions

1. Bring out the basic ontological theories.

Introduction: - On the basis of the nature of philosophical inquires, metaphysics can be divided in to two: cosmology and ontology. Ontology deals with the problem of Reality, Being and, change. From the time of early history of philosophy, thinkers ask about the primary stuff of the world. This ancient problem of Reality and Being is the concern of ontology which comes from two Greeks words meaning the science of being. It represents the search for the "First Principle". Different approaches towards the

nature of Being represents the different ontological theories like Monism, Dualism, Pluralism, Spiritualism, Materialism etc.

a. Monism: The position, which reduces reality into a single term is called monism. Monism is the Greek word signifying ‘alone’ or ‘single’. If one believes that the single ultimate reality is materialistic, that position is known as Materialistic Monism. If the single absolute reality is conceived as spiritual in nature, that position is known as Spiritualistic monism or Spiritualism. It is idealistic monism. Neutralism holds that reality is neither mind nor matter but a single kind of stuff of which mind and matter are but appearances or aspects.

Materialism is the doctrine, which asserts that there is finally one reality, matter and that is ontologically prior to mind, and ideas. It had originated in ancient Greek cosmology, and has its many representatives in modern times. In early period, Democritus and Lucretius conceived that the world was ultimately reducible to material elements. Marxism recognizes material world and life as the primary level of reality. In the Indian tradition, Carvaka School advocated materialism. Carvaka materialism rejected the existence of all spiritual entities and emphasized that reality is constituted by four material elements namely water, fire, air and earth.

Idealism asserts that reality is one and that one being is mind or spirit. For the idealist, matter is at best a representation or construct of mind. Idealism postulates that mind is real and matter is just an appearance. The oldest system of Idealism in western philosophy is that of Plato. According to Plato, the ultimately real things are Ideas, which are not merely mental states but objective entities. Hence, real objective things are “forms” which are not material. They are the eternal essences, forms, or archetypes, serving as patterns, ideals, standards for the objects of sense experience. The world of sense has only a derivative “being” and so it is only a copy of the real world of ideas. The ideas are known by the reason of man, whereas the world of matter appears to man through senses. The ideas are eternal and unchanging.

In modern philosophy, George Berkeley advocated Subjective idealism and Hegel advocated Absolute idealism. Berkeley tries to show that there is no such thing as matter in the sense of an inert substance that exists independently. The things which we call material are objects of experience, and these objects of experience, such as trees, houses and clouds, are not material things but just perceptions. An object like the tree is merely a bundle of sensations, and these are wholly subjective. The world, therefore, is a mental world. To be is to be perceived - *Esse est percipi*. According to Hegel, ultimate reality is pure thought or reason. The world is a great thought process, the World Idea or *Welt Geist*. We have only to find out the laws of thought to know the laws of reality. What we call nature is thought externalized; it is the Absolute Reason revealing itself in outward form. For Hegel, ‘what is actual is rational’ - Real is rational and rational is real.

Neutral monism - Spinoza is the classical representative of neutral monism. For Spinoza, there is one single reality which he called the substance, and that ultimate substance is God. He explained God as “*Natura naturans*”, which means the ultimate substance. For him, world and its various appearances are the attributes and modes of the ultimate substance - *Natura naturata* .

b. Dualism: Dualism is the theory that the world is made up of two distinct components which cannot be reduced the one to the other. The term Dualism has a Latin origin that means ‘two’. In medieval philosophy, we can see some glimpses of dualism in Saint Augustine’s philosophy. He considered man as the union of body and soul, the soul being an immaterial and immortal substance distinguishable from material body. The powerful dualistic current in modern thought emerged in the philosophy of Descartes. According to him, there are two wholly different kinds of substances namely *mind* and *matter* with the distinct property of *thought* and *extension* respectively. For him, mind is an active principle which explained all spiritual attributes of the world and the body is the passive extended unthinking substance that makes up all the material modifications of the world.

c. Pluralism: Pluralism is the ontological position which holds that reality is neither one nor two but many. Pluralism asserts that the world cannot be reduced to one or even two denominators. The reality of the world is manifold. Philosophers in ancient Greece as well as in the modern era had held this point of view. Greek atomists like Empedocles and Democritus advocated pluralism. In modern western tradition, Leibniz advocated the pluralism of Monads or Spiritual pluralism. According to Leibniz, monads are the primary simple spiritual substances which constitute the reality. Monads are the simplest and indivisible immaterial entities. For Leibniz, monads are the ultimate spiritual metaphysical points. Monads are windowless in nature, so nothing to lose in the process of evolution nothing new is gain as well.

2. Define Idealism and explain its various types.

a. Definition: Idealism is the ontological position, which states that ultimate reality is not matter but mind/thought/Spirit. Sometimes this position is also called Spiritualism. Idealism considers the Universe as grounded in mind. It recognizes mind as in some way prior to matter. Idealists argue that mind is real and matter just an appearance. The oldest system of Idealism in Western philosophy is that of Plato. In modern times, George Berkeley advocated Subjective idealism and Hegel had developed Absolute idealism. Monadology, Panpsychism, Voluntaristic Idealism, Transcendentalism, and Personalism are other versions of Idealism.

b. Platonic Idealism or Objective Idealism: - According to Plato, the real things are Ideas, and by “Ideas” he did not mean any kind of merely mental states. Ideas are real objective things or “forms” which are not material. They are eternal essences, forms, or archetypes, serving as patterns, ideals,

standards for the things of sense. These are cosmic realities, while what we call matter he named Non-Being. The world of sense has only a derivative “being” as it is a mere copy of the world of ideas. Ideas are known by the reason of man, whereas the world of matter appears to man through senses. The ideas are eternal and unchanging; they always are, whereas the world of sense is in constant flux.. The universe as a whole is a “copy” of the intelligible world of forms. Plato’s version of idealism is therefore termed ‘objective idealism’.

c. Subjective Idealism of Berkeley: - In modern times, George Berkeley, a brilliant Irish philosopher of the eighteenth century advocated the idealism which is known as Subjective Idealism. Berkeley tries to show that there is no such thing as matter in the sense of an inert substance exists independently. The things, which we call material, are objects of experience, and these objects of experience, such as trees and houses and clouds, are not material things but just perceptions. When we say that anything exists, we mean that is perceived. It exists, of course, but it has no existence independent of a mind that perceives it. According to Berkeley, an object is merely a bundle of sensations, which are wholly subjective. The world, therefore, is a mental world.

Berkeley argues that only minds, spirits, or souls are ultimately real. God, the infinite Spirit, you and I, the finite spirits exist. That which we call nature, with its regular laws and sequences, is simply the action of the divine mind upon our finite minds. Objects exist only in a perceiving mind. Thus, Existence is identified with perception, ‘*Esse est percipi*’ (To be is to be perceived). Hence, Berkeley’s Idealism has been called ‘Subjective Idealism’, which is precisely subjectivism, psychism, or mentalism as it has been called.

d. Absolute Idealism of Hegel: George Wilhelm Friedrich Hegel, the most influential modern German idealist, developed Absolute Idealism. Idealism for Hegel meant that the finite world is the projection of a world mind, which alone is ultimately real. According to Hegel, reality is thought or reason. The world is a great thought process. We have only to find out the laws of thought to know the laws of reality. What we call nature is thought externalized; it is the Absolute Reason revealing itself in outward form. For Hegel, what is actual is rational - Real is rational and rational is real. Hegel held that reality must be rational, so that its ultimate structure is revealed in the structure of our thought. According to him, reality is dialectical in character.

3. Define metaphysics and analyze its main divisions.

Metaphysics is the philosophical investigation of the nature and the structure of reality. The etymological meaning of the term ‘metaphysics’ is ‘after physics’. The root term of metaphysics is *meta ta phusika*. Andronicus of Rhodes, who was the early editor of Aristotle’s works, first use this term. He used the term *meta ta phusika* as the title for Aristotle’s account of ‘First Philosophy’. Based

on the nature of inquires, metaphysics can be divided into two - cosmology and ontology. Cosmology deals with the questions about the nature of cosmos or the universe, nature of space and time, origin of life etc. Ontology deals with the problem of Reality, Being, change etc.

Ontology: Philosophers from the very beginning had been concerned with the questions about the primary essential stuff of the world. Thus, ontology is the branch of philosophy to deal with the problem of Reality and Being. The term ‘ontology’ is the combination of two Greeks words meaning the ‘science of being’. It is the search for the “First Principle”. Different approaches towards the nature of Being produced the different ontological theories like Monism, Dualism, Pluralism, Spiritualism, Materialism etc.

The position that explains the whole reality in terms of a single element is called monism. Monism is the Greek word signifying that which is alone or single. If one believes that that single reality is materialistic in nature, the position is known as Materialistic Monism. If the single or absolute reality is spiritual in nature, that position is Spiritualistic monism or Spiritualism. As opposed to materialism, it is idealism. The ontological position, which admits the view that there are two ultimate forms of Being, such as Mind and Matter is called Dualism. The term Dualism has a Latin origin means ‘two’. In modern period, Descartes advocated a strong notion of dualism by postulating mind and body as two distinct substances with distinct properties. Pluralism is another ontological position which holds that reality is neither one nor two but many. In early Greek philosophy, atomists like Empedocles and Democritus advocated pluralism. In modern Western tradition, Leibniz advocated the pluralism of Monads as distinct spiritual entities. Ontological theories can be represented in a tabular form as shown below:

Monism	a. Materialism - ancient Greek cosmology, Marxism and Carvaka materialism
	b. Spiritualism or Idealism - Absolute Idealism of Hegel
Dualism	Mind-Body dualism of Descartes
Pluralism	Ancient Greek Atomism and the Monadology of Leibnitz

Cosmology: Cosmology deals with the questions about the nature of cosmos or the universe, space and time, the origin of life etc. It also includes the questions about the earth and the first beginnings of life upon its surface. Then cosmology asks questions about the nature of the evolution of the life and about purpose of life and the world. These questions are categorised as teleological questions. Teleology is the name given to the study of the purpose or design in nature and human life. Cosmological problems can be summarized in a tabular form as follows:

Cosmological Inquiries	a. The Universe, Space, Time
	b. The Origin and the nature of Life
	c. Change as evolution
	d. Purpose or Design in Nature and human life

4. Write notes on any three of the following:

- a) Esse est percipi
- b) Cogito- ergo- sum
- c) Real is rational and rational is real
- d) Natura naturata

Hints a. - Existence is identified with perception, ‘*Esse est percipi*’ (To be is to be perceived). George Berkeley- Subjective Idealism- Objects are real but they are not independent of a perceiving mind- nothing exists in the world except the infinite Spirit and the realm of finite spirits.

Hints b. Basic proposition of Cartesian rationalism. Descartes’ notion- I think therefore I am- thinking mind proves existence- Essence precedes the existence.

Hints c. Hegel’s concept- ‘what is actual is rational’- Real is rational and rational is real -Hegel held that reality must be rational, so that its ultimate structure is revealed in the structure of our thought.

Hints d. Spinoza’s monism- For Spinoza, there is one single reality which he called substance, and the ultimate substance is God. He called God as “*Natura naturans*”, which means ultimate substance. For him world and its various aspects are the attributes and modes or modification of the ultimate substance- “*Natura naturata*”. God and world are one.

(NB: You can develop full paragraphs out of the hints given after reading the other question - answers related to this module.)

Answer Key for PART - A

1. c	2. d	3. d	4. a	5. b
6. d	7. a	8. b	9. d	10. c
11. d	12. b			

MODULE – III
EPISTEMOLOGY

PART - A - Multiple-choice questions

1. _____ is the branch of philosophy that deals with the problems concerning knowledge.
a) Metaphysics b) Ethics c) Aesthetics d) Epistemology
2. Empiricists regard _____ as the only source of knowledge.
a) Reason b) experience c) Intuition d) Analysis
3. According to Descartes _____ is the source of real knowledge.
a) Sense experience b) Reason c) Authority d) None of these
4. _____ is the position holding that there is no genuine knowledge.
a) Skepticism b) Empiricism c) Realism d) Rationalism
5. According to _____ theory of truth, a proposition is true when it agrees with reality or fact.
a) Correspondence b) Coherence c) Pragmatic d) None of these
6. _____ is the theory of truth that emphasizes the norm of utility/practical value.
a) Correspondence theory b) Pragmatic theory
c) Coherence theory d) none of these
7. According to _____ theory of truth, the truthfulness of a proposition is implicit in its harmony with other propositions.
a) Correspondence b) Coherence c) Pragmatic d) None of the above
8. _____ divides perception into impressions and ideas.
a) John Locke b) Immanuel Kant c) Benedict Spinoza d) David Hume
9. Subjective Idealism was propounded by _____.
a) George Berkeley b) David Hume c) John Locke d) Rene Descartes
10. _____ reconciled rationalism and empiricism.
a) Immanuel Kant b) George Berkeley c) David Hume d) John Locke
11. _____ put forward the theory of monads.
a) Rene Descartes b) Leibnitz c) John Locke d) George Berkeley
12. The theory of mind-body dualism forms an important aspect in the philosophy of _____.
a) Rene Descartes b) John Locke c) Karl Marx d) Leibnitz

PART - B - Short answer questions

1. What do you mean by epistemology?

Epistemology is the branch of philosophy that deals with the problems concerning knowledge. It considers knowledge in its most general and fundamental aspects. The term is derived from the Greek words ‘*episteme*’ which means knowledge and ‘*logos*’ which means reason. Therefore, this field is sometimes referred to as the theory of knowledge. It is the study of the nature, origin and limits of human knowledge. Every system of philosophy has a distinct theory of knowledge based on its metaphysics. Hence, rationalism empiricism, skepticism etc disagree with one another mainly on the question of the source and validity of knowledge. The classical Indian concept of *Pramanas* or the standards of valid knowledge is a valuable contribution to epistemology.

2. Define empiricism.

Empiricism is the position of the philosophers who regard sense experience as the ultimate source of genuine knowledge. They hold that only through the sensations received by sense organs one can attain knowledge. Empiricists reject the idealist notion of the ontological priority of ideas over sense perception because ideas are the by-products of empirical knowledge. In modern western philosophy, John Locke had developed the empiricist theory that mind is a *tabula rasa* or empty tablet into which ideas are passed through sense experience. Positivism and Logical empiricism are also based on epistemological empiricism.

3. Examine John Locke’s view about innate ideas.

John Locke, the modern British empiricist, strongly criticized the theory of innate ideas. Descartes had developed his rationalism on the basis of his theory of innate ideas as absolute and self-evident. Locke rejected this and argued that if there are as innate ideas it should be known to fools, children, lunatics etc. Savages, for example, do not possess any distinct innate idea of God. Hence, every piece of knowledge is acquired through sense experience, and experience precedes all ideas. Locke’s position is known as empiricism because of this rejection of innate ideas to establish the epistemological priority of experience.

4. What do you mean by skepticism?

Skepticism is the philosophical position which holds that there is no certain means to acquire genuine knowledge. It regards all knowledge as probable only and holds that nothing can be proved with epistemological certainty. Skeptics doubt the possibility of any certain knowledge rather than proving it.

David Hume, the famous Scottish philosopher, is the strongest skeptic thinker in modern western philosophy. He argued that we cannot prove the existence of the self or causality in terms of necessity because such generalizations are only a habit of mind.

5. Give a brief account of the Correspondence theory of truth.

According to the correspondence theory of truth, truth is that which conforms to facts or corresponds to the actual situation. This theory of knowledge and truth holds that if the statement corresponds with the fact, then it is true. It demands the conformity between judgments and state of affairs as the truth condition. Realists emphasize the necessary agreement between a judgment and the corresponding fact as the criterion of truth. John Locke's epistemological position known as Representative Realism is based on correspondence theory of truth.

6. Give a brief account of the Coherence theory of truth.

According to the coherence theory of truth, a statement is true only if it coheres within a system of other statements, and false if it does not. This coherence is not agreement with reality or with facts. Coherence theory provides the criteria or test by which truth-candidates are proved as true or rejected as false. Accordingly, a proposition is true if it fits into a set of related propositions. Hence, the internal harmony of ideas rather than the judgment-fact correspondence is the criterion of truth. Idealists like Hegel and Bradley are the prominent advocates of coherence theory.

7. Give a brief account of the Pragmatist theory of truth.

Pragmatism recognizes a close link between truth and human experience. The prominent advocates of classical pragmatism are Charles Peirce, William James and John Dewey. They emphasize usefulness, workability and practicality as the criterion of truth. An idea is true if it works because workability constitutes truth. The truth of an idea is the process of its verification and validation. Something is useful because it is true and it is true because it is useful.

8. Write a short note on Rationalism.

Rationalism is the philosophical position that recognizes reason as the only reliable source of knowledge and truth. It holds that it is reason which helps us to distinguish between the real and unreal, true and false etc. Reason is everyone's innate faculty for the intuition of self-evident truths. Rene Descartes is regarded as the father of modern rationalism. His dictum *cogito ergo sum* established thought or reason as the ground of existence. It is the only source of clear, distinct and necessary knowledge because the knowledge from sense experience is always doubtful and uncertain.

9. What do you mean by transcendentalism?

Any doctrine that recognizes the ontological priority of the transcendent or transcendental is called transcendentalism. The transcendental philosophy of Kant and Schelling are examples for such a position. Kant makes a distinction between the transcendental and the transcendent. Accordingly, the transcendental is that which a priori, universal and necessary in human experience. What lies beyond human experience and observation Kant refers to as 'thing-in-themselves' and called it as transcendent. Transcendentalism is implied in the philosophy of Plato who places ideas in 'the heaven of reality' beyond the realm of objects. God as the infinite transcending the finite world is the basic postulate of theology.

PART-C - Paragraph answer questions

1. Discuss Locke's criticism against the doctrine of innate ideas.

Locke argued that all valid knowledge is acquired through the normal natural capacity for sense experience and does not require the support of innate ideas. He tries to prove that all experience can be obtained through sense organs and without external impressions there cannot be any known or unknown innate idea. Locke insists that if there are some innate ideas they should have been in the mind even before acquiring any knowledge. This leads him to criticize the Cartesian doctrine of innate ideas. Some of the important arguments are the following:

Innate ideas by definition should precede all experience and intellectual development. Hence, these ideas should be known to children, lunatics and fools. This is not the fact because the ideas acquired from childhood are derived from some experience. It cannot be argued that a particular man does not know any of the innate ideas since his birth for some reasons.

Locke strongly repudiates the claims of some philosophers that religious and moral ideas are, in fact, innate ideas. He says that this claim is invalid because no religious or moral ideas can be said to be universal. Religious and moral ideas are relative to time and place. Therefore, they cannot be called innate ideas.

2. Explain the main features of Cartesian Rationalism.

Rationalism is the philosophical position that accepts reason (Latin - Ratio) as the source and standard of genuine knowledge. Descartes is regarded as the founder of rationalism in modern western philosophy. He declares that in philosophical reflections nothing shall be admitted purely on the basis of faith or sense experience. He lays down the following four principles of the rationalist criterion of knowledge:

The first principle is that nothing should be regarded as true unless it is clear, necessary and certain. The second principle stresses that the difficulty one faces in reaching a definite conclusion can be overcome by analyzing it into as many parts as possible for examination. The third principle advises to begin with the objects which are simple and easy to know and then to proceed gradually to more difficult and complex knowledge. The fourth principle prescribes that in every case enumerations should be so complete and reviews so general without omitting anything. Descartes claims to have taken the model of mathematics as the source of self-evident and universal truths. Reason is the ultimate means to indubitable knowledge. Thus, by reasoning mind becomes immediately conscious of the innate ideas of thinking self/cogito, existence of God etc.

3. Discuss David Hume's theory of knowledge.

Hume's epistemological position is Skepticism. He emphasized that all our knowledge is based on perception and hence he is an empiricist. Hume regards the introspections of hatred, love, thinking and feeling as different forms of perception. There is no difference between the nature of perceptions and their appearance. Human mind is a continuous stream of ideas. There is no distinct soul or mind but only ideas entering and going out in the course of knowledge. Hume further argues that perceptions go on changing. Besides, these perceptions are personal. The perception of two persons about a particular object may be similar but not identical.

According to Hume, perception indicates mind's activity. He mentioned two types of subjects that are always present in the mind. One is impressions which are lively and powerful. The other is formed by the ideas which represent images of impressions. Impressions are therefore copied into the ideas. Impressions may be simple or complex. The combination of simple impressions forms complex impressions. There is hardly anything in the mind other than the perceptions. It means that one cannot go beyond the limits of experience. Hume divides ideas into two distinct classes, one he calls relations of ideas and the other matters of fact. The former class includes the concepts of mathematics and the latter covers the ideas of science. The propositions of philosophy are considered factual, necessary and a priori. Hume says that it is not possible. He denies the notion of the self or causality as a priori and necessary, and so Hume's empiricism ultimately develops into skepticism.

4. What do you understand by the correspondence theory of truth? How is it different from coherence theory of truth?

According to the correspondence theory of truth, a proposition is true when it agrees with reality. It demands a unique conformity between judgments and states of affairs. It is obvious that my statement,

“Delhi is the capital of India” is true because it corresponds to the fact. There are two types of correspondence: correspondence as congruence or similarity and correspondence as correlation. Every truth bearer statement is correlated with a certain state of affairs affirmatively or negatively. Correspondence as correlation implies that there is a structural isomorphism between the truth-bearer statement and the facts to which they correspond. However, this correspondence is not natural but conventional. This is the position of Realists like John Locke.

According to the coherence theory of truth, a statement is true if it coheres within a system of other statements, and false if it does not. This coherence is not agreement with reality or with facts. Hence, a proposition is true if it fits into a set of related propositions. Hence, the internal harmony of ideas rather than the judgment-fact correspondence is the criterion of truth. This is the position held by idealists like Hegel and Bradley. Realists and positivists accept the correspondence theory of truth.

5. Critically evaluate the Pragmatic theory of truth.

Pragmatism recognizes a close link between truth and human experience. The prominent advocates of classical pragmatism are Charles Peirce, William James and John Dewey. They emphasize usefulness, workability and practicality as the criterion of truth. An idea is true if it works because workability constitutes truth. The truth of an idea is the process of its verification and validation. Something is useful because it is true and it is true because it is useful. The pragmatic theory of truth bases itself on the intuition that one cannot profit from error either by rejecting a true proposition or by accepting a false proposition. The truth of a judgment consists in its continuous practical use in our lives. What counts is the usefulness of the belief. According to John Dewey, an idea is a plan of action or a possible solution. The validity and value of an idea depends on its practical success. If it succeeds in dealing with the problem, it is true and if it fails, it becomes false. The idea that guides us well or the hypothesis that works well is true.

The main charge against pragmatic theory of truth is that it implies relativism of knowledge and truth. This emphasis on relativism of truth makes pragmatism self-refuting. It is self-refuting to hold a point of view (here pragmatism) and then say that all points of view are equally right. Critics point out that pragmatism cannot be a philosophical position because it denies anything universal and necessary. Some say that pragmatism negates the possibility of an ethical theory or value by permitting to go with anything that proves useful in a given context.

6. Distinguish between Rationalist and Empiricist theory of knowledge.

The disagreement between rationalism and empiricism is mainly epistemological. It is based on the question of accepting innate ideas and a priori standards of knowledge. Rationalism is the philosophical position that accepts reason (Latin - Ratio) as the source and standard of genuine knowledge. Descartes is regarded as the founder of rationalism in modern western philosophy. He declares that in philosophical reflections nothing shall be admitted purely on the basis of faith or sense experience. Empiricism is the position of the philosophers who regard sense experience as the source of genuine knowledge. They hold that only through the sensations received by sense organs one can attain knowledge. Empiricists reject the idealist notion of the ontological priority of ideas over sense perception because ideas are the by-products of empirical knowledge. In modern western philosophy, John Locke had developed the empiricist theory that mind is a tabula rasa or empty tablet into which ideas are passed through sense experience. Positivism and Logical empiricism are also based on epistemological empiricism.

The distinction between rationalism and empiricism based on their theories of knowledge is shown below:

Rationalism	Empiricism
The source of genuine knowledge is intellectual.	All knowledge springs from sense experience.
True knowledge is a priori.	Truth is never a priori but a posteriori.
True ideas are innate.	True ideas are acquired.
Mind is active and dynamic with innate knowledge.	Mind is the passive receptor of empirical data (tabula rasa).
Reason is the ultimate testimony of knowledge	Sense perception is the final testimony of knowledge.

According to Kant, both empiricism and rationalism are one-sided and true only in a limited sense, and what is required is a synthesis of the two.

7. What are the main sources of knowledge?

Epistemology recognizes four main sources of knowledge. They are the following:

i) The senses

Sense perception has a significant place in the common sense view of reality as well as in scientific investigation. Sense experience leads to a posteriori knowledge whereas intuitive knowledge is a priori.

Empiricists like John Locke had recognized experience as the primary source of all knowledge. Rationalists consider sense experience as an inferior source of knowledge because it cannot give us indubitable knowledge.

ii) Reason

Ancient Greek philosophers recognized that man is a rational animal. Rationalists like Descartes in modern times emphasized rational knowledge as the source of immediate, certain and necessary truth. Accordingly, genuine knowledge is rational and a priori. Descartes considered our knowledge of the self, God etc as innate pure concepts. According to him, sense experience cannot give us indubitable knowledge. We can grasp self-evident truths only by reasoning.

iii) Intuition

Intuition is the direct and immediate knowledge that may precede sense experience and reasoning. Henry Bergson had developed his intuitionist theory by postulating intuition and intelligence as opposite in function. According to him, the innermost life impulse can be experienced only by intuition. Religious prophets and mystics also claim to know the truths by intuition. In science also, there are discoveries in a flash as in the case of the Eureka experience of Archimedes.

iv) Authority

The most common way of acquiring knowledge is to depend upon the authority of reliable experts in a field. It is neither by intuition nor by reasoning but by accepting the words of a wise and trustworthy person in the field. Authority as a source of knowledge is unavoidable in any field of study, but uncritical and blind acceptance of authority is wrong. Similarly, it is wrong to seek the authority of an expert in one field for guidance in another field.

PART- D - Essay questions

1. Define 'epistemology' and explain the different theories of knowledge held by rationalism, empiricism and skepticism.

Epistemology is the branch of philosophy that deals with the problems concerning knowledge. It considers knowledge in its most general and fundamental aspects. The term is derived from the Greek words '*episteme*' which means knowledge and '*logos*' which means reason. Therefore, this field is sometimes referred to as the theory of knowledge. It is the study of the nature, origin and limits of human knowledge. Every system of philosophy has a distinct theory of knowledge based on its metaphysics. Hence, rationalism empiricism, skepticism etc disagree with one another mainly on the question of the source and validity of knowledge. The classical Indian concept of *Pramanas* or the standards of valid knowledge is a valuable contribution to epistemology.

Rationalism

Rationalism is the philosophical position that accepts reason (Latin - Ratio) as the source and standard of genuine knowledge. Rene Descartes is regarded as the founder of rationalism in modern western philosophy. He declares that in philosophical reflections nothing shall be admitted purely on the basis of faith or sense experience. He lays down the following four principles of rationalist criterion of knowledge:

The first principle is that nothing should be regarded as true unless it is clear, necessary and certain truth. This principle helps to avoid any preconceived notion or prejudice about a particular thing.

The second principle stresses that the difficulty one faces in reaching a definite conclusion can be overcome analyzing it into as many parts as possible for examination.

The third principle advises to begin with the objects which are simple and easy to know and then to proceed gradually to more difficult and complex knowledge.

The fourth principle prescribes that in every case enumerations should be so complete and reviews so general without omitting anything.

These four principles formed the foundation of the rationalist philosophy developed by Descartes. To make his philosophy sound and effective, he takes the model of mathematics as the source of self-evident and universal truths. Reason is the ultimate means to indubitable knowledge. Thus, by reasoning mind becomes immediately conscious of the innate ideas of thinking self/cogito, existence of God etc.

Empiricism

Empiricism is the position of the philosophers who regard sense experience as the ultimate source of genuine knowledge. They hold that only through the sensations received by sense organs one can attain knowledge. Empiricists reject the idealist notion of the ontological priority of ideas over sense perception because ideas are the by-products of empirical knowledge. In modern western philosophy, John Locke had developed the empiricist theory that mind is a *tabula rasa* or empty tablet into which ideas are passed through sense experience. Positivism and Logical empiricism are also based on epistemological empiricism.

John Locke, the modern British empiricist, strongly criticized the theory of innate ideas. Descartes had developed his rationalism on the basis of his theory of innate ideas as absolute and self-evident. Locke rejected this and argued that if there are as innate ideas they should be known to fools, children, lunatics etc. Savages, for example, do not possess any distinct innate idea of God. Hence, every piece of knowledge is acquired through sense experience, and experience precedes all ideas. Locke's position is known as empiricism because of this rejection of innate ideas to establish the epistemological priority of experience. David Hume is also in favour of an empiricist theory of knowledge.

Skepticism

Skepticism is the philosophical position which holds that there is no certain means to acquire genuine knowledge. It regards all knowledge as probable only and holds that nothing can be proved with epistemological certainty. Skeptics doubt the possibility of knowledge itself rather than proving it. David Hume, the famous Scottish philosopher, is the strongest skeptic thinker in modern western philosophy. He argued that we cannot prove the existence of the self or causality in terms of necessity. Hume therefore is a skeptic in the sense that he thinks it is impossible for the human understanding to grasp the real nature of things, as they exist in themselves independent of experience.

The disagreement between rationalism, empiricism and skepticism is mainly epistemological. It is based on the question of accepting innate ideas and a priori standards of knowledge. Hume is strictly speaking an empiricist, but goes further to declare that all knowledge is probable because there is nothing that can

be known and proved as universal and necessary. It is in the transcendentalism of Kant that we come to a proper synthesis of these three epistemological positions.

2. Define ‘epistemology’ and explain the correspondence, coherence and pragmatist theories of truth.

Epistemology is the branch of philosophy that deals with the problems concerning knowledge. It considers knowledge in its most general and fundamental aspects. The term is derived from the Greek words ‘*episteme*’ which means knowledge and ‘*logos*’ which means reason. Therefore, this field is sometimes referred to as the theory of knowledge. It is the study of the nature, origin and limits of human knowledge. Every system of philosophy has a distinct theory of knowledge based on its metaphysics. Hence, rationalism empiricism, skepticism etc disagree with one another mainly on the question of the source and validity of knowledge. The classical Indian concept of *Pramanas* or the standards of valid knowledge is a valuable contribution to epistemology. An important concern of epistemology is to decide the standards or criteria of truth. There are different theories of truth that postulate different means to determine the standards of genuine and true knowledge. The main ones are the correspondence, coherence and pragmatist theories of truth.

Correspondence theory of truth

According to the correspondence theory of truth, truth is that which conforms to facts or corresponds to the actual situation. This theory of knowledge and truth holds that if the statement corresponds with the fact, then it is true. It demands a unique conformity between judgments and state of affairs. Realists emphasize the necessary agreement between a judgment and the corresponding fact as the criterion of truth. John Locke’s epistemological position known as Representative Realism is based on correspondence theory of truth. Advocates of the Correspondence theory of truth insist that a proposition is true when it agrees with reality. It is obvious that my statement, “Delhi is the capital of India” is true because it corresponds to the fact. There are two types of correspondence: correspondence as congruence or similarity and correspondence as correlation. Every truth-bearer statement is correlated with a certain state of affairs affirmatively or negatively. Correspondence as correlation implies that there is a structural isomorphism between the truth-bearer judgment and the facts to which they correspond. However, this correspondence is not natural but conventional.

Coherence theory of truth

According to the coherence theory of truth, a statement is true only if it coheres within a system of other statements, and false if it does not. This coherence is not agreement with reality or with facts. The coherence theory provides the criteria or test by which truth-candidates are proved as true or rejected as false. Accordingly, a proposition is true if it logically fits into a set of related propositions. Hence, the internal harmony of ideas rather than the judgment-fact correspondence is the criterion of truth. Idealists like Hegel and Bradley are the prominent advocates of coherence theory.

Pragmatist theory of truth

Pragmatism recognizes a close link between truth and human experience. The prominent advocates of classical pragmatism are Charles Peirce, William James and John Dewey. They emphasize usefulness, workability and practicality as the criterion of truth. An idea is true if it works because workability

constitutes truth. The truth of an idea is the process of its verification and validation. Something is useful because it is true and it is true because it is useful.

The pragmatic theory of truth bases itself on the intuition that one cannot profit from error either by rejecting a true proposition or by accepting a false proposition. The truth of a judgment consists in its continuous practical use in our lives. What counts is the usefulness of the belief. According to John Dewey, an idea is a plan of action or a possible solution. The validity and value of an idea depends on its practical success. If it succeeds in dealing with the problem, it is true and if it fails, it becomes false. The idea that guides us well or the hypothesis that works well is true.

The main charge against pragmatic theory of truth is that it implies relativism of knowledge and truth. This emphasis on relativism of truth makes pragmatism self-refuting. It is self-refuting to hold a point of view (here pragmatism) and then say that all points of view are equally right. Critics point out that pragmatism cannot be a philosophical position because it denies anything universal and necessary. Some say that pragmatism negates the possibility of an ethical theory or value by permitting to go with anything that proves useful in a given context.

Answer Key for PART - A

1. d	2. b	3. b	4.a	5. a
6. b	7. b	8. d	9.a	10. a
11. b	12. a			

MODULE - IV
AXIOLOGY

PART - A - Multiple-choice questions

1. The branch of Philosophy that deals with values is known as _____.
a) Metaphysics b) Ontology c) Axiology d) Epistemology
2. _____ is a normative science.
a) Logic b) Ethics c) Aesthetics d) All these
3. The root word of 'Ethics' means _____.
a) Thought b) Customs c) Activity d) Good
4. _____ is not applicable to Science.
a) Systematic body of knowledge b) Tentative knowledge
c) Based on observation d) Hypothesis is significant
5. _____ belongs to Applied Ethics.
a) Environmental Ethics b) Medical Ethics
c) Legal Ethics d) All these
6. The Philosophical study of art and beauty is termed _____.
a) Ethics b) Aesthetics c) Logic d) Drama
7. _____ is a mixed form of art.
a) Dance b) Music c) Sculpture d) Painting
8. The habitual performance of duties leads to _____.
a) Rights b) Duties c) Virtues d) None of these
9. The experience produced by a work of art is referred to as _____.
a) Aesthetic experience b) Intuitive experience
c) Direct experience d) Mystic experience
10. The Indian term for Aesthetics is _____.
a) Soundarya Sastra b) Asvadana Sastra
c) Sahradya Sastra d) None of these

PART-B - Short answer questions

Write short notes on:

1. Axiology

Axiology is the branch of philosophy that deals with the question of values. It is directly concerned with the study of values in human life. Its main concerns are moral and aesthetic values. Ethics is the study of values in human conduct and Aesthetics deals with the values in art. Axiology has to consider the questions of the origin, development and evaluation standards of values in human life.

2. Extrinsic/instrumental and intrinsic values

Values are classified into extrinsic and intrinsic. Extrinsic values are instrumental and valuable by virtue of the use of an object/action. Instrumental values are the means for the attainment of something other than the thing valued. Economic value is extrinsic as determined by human interest and concern. For example, money is valuable in terms of its utility in exchange. Value is intrinsic when it is determined by nothing other than the object of valuation itself. It is not instrumental, but natural. Intrinsic value is the value for itself and not for attaining something else. Environmentalists regard everything in nature as having its own intrinsic value. There are certain values which are at the same time extrinsic and intrinsic. For example, the ideals like love and justice are valuable intrinsically and in terms of use.

3. Normative sciences and positive sciences

Normative Science is the systematic study of norms. It is distinguished from a positive science which describes things as it is. Normative sciences are concerned with the 'ought to be', whereas positive sciences deal with 'what is given'. All natural sciences are positive, for example, physics, biology, geography and astronomy. Ethics is the normative science of human conduct, Logic deals with the norms of correct thinking and Aesthetics is the normative science of beauty.

4. Ethics as a normative science

Ethics is a normative science because it is systematic and uses observation, classification and explanation of human conduct with reference to an ideal. Normative sciences recognize the norms or standards to evaluate certain things. Hence, they differ from positive sciences which describe things as they are given. Ethics inquires into the nature of actions, motives, intentions, voluntary actions etc. It carries out the normative evaluation of voluntary actions. That is why William Lillie defines ethics as the normative science of human conduct in societies. Thus, ethics primarily deals with the norms of right conduct as logic lays down the standards of correct thinking.

5. The branches of Ethics

Ethics is a normative science because it is systematic and uses observation, classification and explanation of human conduct with reference to an ideal. It has different branches that carry out different functions in analyzing moral life.

Normative Ethics- Explains the norms or standards one ought to meet in volitional acts that affect others.

Descriptive Ethics- The study of the moral beliefs of people. It studies the given conditions of moral life in a society. Its concern is what people or societies consider right or wrong.

Applied Ethics- It is concerned with the practical application of moral principles and norms in actual life. Applied Ethics is divided into Professional Ethics, Bioethics, Medical Ethics Media ethics, Environmental Ethics etc. Ethical issues come up along with development of science and technology. Thus, new areas of applied ethics like Cyberethics emerge.

6. Good and Right

Good and Right are the vital ideals in moral philosophy. Good/evil and Right/wrong in human actions is the ultimate norm of morality. Ethics is committed to prescribe an aim or end which is to guide one's actions and choices. This end satisfies the rational self of a human being. Good is the fundamental category of Teleological Ethics. The term 'right' comes from the Latin word *rectus* which means *straight* or *according to rule*. When actions conform to moral rule or law of conduct, it is said to be right. A right action/choice is the means to the realization of good. Hence, 'good' and 'right' are reciprocal and complementary terms in ethics.

7. Voluntary actions

These are actions which are willed by the person. They are the subject of ethical thinking and analysis. A person is responsible for his/her action only if it is done voluntarily without any external force. They form the domain of morality whereas involuntary actions are mainly the bodily functions like appetite, emotions etc.

8. Art

Art is defined as any artificial product of human intervention. A work of art is therefore distinguished from a natural object. Art is the manifestation of the idea of an artist that acts upon natural objects and conditions. Artist's ideas are transformed into a work of art and there are different types of artistic creation expressed through different media like music, painting, dance, dram etc. Aesthetics is the normative study of beauty in natural objects and in the works of art.

9. Beauty

Beauty is one of the significant aesthetic concepts. It refers to the presence of an attractive quality in natural objects and the works of art. Beauty is first recognized through senses and then synthesized in the perceiver's mind. It is often a positive source of pleasure. Charming, pleasing, delightful, excellent etc are some of the expressions used to explain beauty. Aesthetics is the normative study of beauty in natural objects and in the works of art. It has to analyze the subjective and objective aspects of beauty as also the norms to distinguish between the beautiful and not beautiful.

PART - C - Paragraph answer questions

1. Define 'ethics' and bring out its subject matter.

The terms 'Ethics' comes from the Greek word *ethika* which is related to ethos. Ethos refers to customs or habits. Ethics is also called Moral Philosophy which is derived from the Latin word *mores*. It also refers to customs or habits. Literally, ethics is the science of customs or habits. It is the study of the habitual conduct of human being. Habits are the settled dispositions of the will or character. Ethics provides the norms for evaluating the habitual and voluntary actions of individuals. Its concern is the right or wrong in human conduct. Hence, William Lillie defines ethics as the normative science of

human conduct in societies. Thus, ethics primarily deals with the norms of right conduct and its second concern is the ideal or the highest good - the summum bonum.

2. Distinguish between extrinsic/instrumental and intrinsic values.

Values are classified into extrinsic and intrinsic. Extrinsic values are instrumental and valuable by virtue of the use of an object/action itself. Instrumental values are the means for the attainment of some other things. For example, money is valuable in terms of its utility in exchange. Its value is determined by conditions outside money itself. Similarly, leisure in itself has no value, but it is valuable if utilized for activities like reading, gardening etc. Value is intrinsic when it is determined by nothing other than the object of valuation itself. It is not instrumental, but natural. Intrinsic value is the value for itself and not for attaining something else. Environmentalists regard everything in nature as having its own intrinsic value. Human beings have the tendency to estimate the value of everything in terms of its use for them. There are certain values which are at the same time extrinsic and intrinsic. For example, the ideals like love and justice are valuable intrinsically and in terms of use.

3. Distinguish between Rights and Duties and bring out their correlation.

Ethics is the normative science of morality. It deals with the rightness and wrongness of actions. Hence, the study of rights, duties and virtues of persons in society is an important concern of ethics. The term ‘right’ comes from the Latin word *rectus* which means *straight* or *according to rule*. When actions conform to moral rule or law of conduct, it is said to be right. The term ‘right’ further means the benefits that a person naturally receives from society. Here rights and duties are interconnected and reciprocal. If an action is right in a particular situation, one ought to do it. The sense of ought to is the sense of duty. Every member of society is obliged to perform the duties for enjoying the rights. The list of our basic duties and rights is given below:

Duties	Rights
Respect for life.	The right to live.
Respect for freedom and personality.	The right to education. The right to freedom.
Respect for property.	The right to property.
Respect for truth.	The right to work.
Respect for society and the state.	The right to contract.
Respect for world harmony.	

4. Explain the features of aesthetic experience.

The term 'Aesthetics' comes from the Greek word *aesthesis* which means perception by senses. Aesthetics is the branch of philosophy that deals with art and beauty. Both of them are primarily related to perception. Aesthetics therefore tries to formulate definitions of art and beauty. Art is generally defined as an artificial product. Aesthetic experience is one of the effects of art in the mind of the perceiver. It is spontaneous, pure, immediate and intuitive. The aesthetic excellence and aesthetic experience can be linked. The experience is spontaneously produced without any external compulsion. Secondary thought has no role here. Aesthetic experience takes one to a pure state of mind. Aesthetic theories explain the source and nature of our experience of beauty based on their subjective or objective perspectives.

PART- D - Essay questions

1. Define ethics and bring out its nature and Scope.

The term 'Ethics' comes from the Greek word *ethika* which is related to *ethos*. Ethos refers to customs or habits. Ethics is also called Moral philosophy which is derived from the Latin word *mores*. It also refers to customs or habits. Literally, ethics is the science of customs or habits or the science of the habitual conduct of human being. Habits are the settled disposition of the will or character. Character is formed by the permanent habit of willing, the inner bent of mind expressed through habitual conduct.

Ethics is also concerned with the *evaluation* of the habitual and voluntary action of individuals. Character is the inner counterpart of conduct. Character is expressed through conduct. Ethics is the science of human character as expressed in right or wrong conduct. Hence, William Lillie defines ethics as the normative science of human conduct in societies. Its second concern is the ideal or the highest good - the *summum bonum* of all our conduct in social life.

Ethics is a **normative science**: Truth, Beauty and Goodness are the three ideals of human life. The normative sciences of Logic, Aesthetics and Ethics respectively deal with them. Ethics is a science because it is systematic and uses observation, classification and explanation of human conduct. It is a normative science as its studies are always carried out with reference to an ideal of morality. Normative sciences recognize the norms or standards to evaluate certain things. Hence, they differ from positive sciences which *describe* things as they are given. Positive sciences are basically descriptive and therefore value-neutral. Physics, Chemistry, Biology are some examples of positive sciences.

Ethics inquires into the nature of actions, motives, intentions, voluntary actions etc. When an action conforms to the moral ideal, it is said to be right. A right action implies duties. Ethics is

concerned with the nature and object of moral judgment. It carries out the normative evaluation of voluntary actions performed by volition or will. Ethics as the science of morality prescribes the norms for judging the rightness and wrongness of actions. It defines the precise meaning of the terms like rights, duties and virtues of persons in society. The term 'right' comes from the Latin word *rectus* which means *straight* or *according to rule*. When actions conform to moral rule or law of conduct, it is said to be right.

Ethics consists of the following **branches**:

Normative Ethics- Explains the norms or standards one ought to meet in volitional acts that affect others.

Descriptive Ethics- The study of the moral beliefs of people. It studies the given conditions of moral life in a society. Its concern is what people or societies consider right or wrong.

Applied Ethics- Practical ethics deals with the practical application of moral principles and norms in actual life.

Ethics is an **applied science**: Ethics is often referred to as the 'technology of philosophy'. In this fast changing world, the application of ethical norms and perspectives is becoming more and more relevant and urgent. Highly complex ethical issues are coming up along with the development of science and technology. Applied Ethics thus extends its scope into medical, environmental and professional fields. Thus, new areas like Professional Ethics, Bioethics, Medical Ethics, Media ethics, Environmental Ethics etc are coming up. Information revolution today is creating new problems that make the role of Cyber-ethics crucial in dealing with the moral issues in the cyber-world. Hence, the significance and scope of ethics today is increasing than ever before.

2. Discuss the nature of Aesthetics and bring out its salient features.

The term Aesthetics come from the Greek word *aesthesis*, which literally means perception by the senses. Aesthetics is a branch of philosophy that deals with art and beauty. Both of them are primarily related to perception. The basic concern of Aesthetics is axiological with focus on the questions related to the experience of beauty. Hence, the core concern of Aesthetics is beauty that we experience in our perception of objects in nature or in a work of art. It tries to formulate definitions of art and beauty. Art is generally defined as an artificial product.

The term 'Aesthetics' appeared in Alexander Baumgarten,s '*Reflections on Poetry*'(1735). Aesthetic value of a poem or painting is closely related to the *clear* and *distinct* perception of the

element of beauty in it. Hence, aesthetic experience of art is spontaneous, immediate and intuitive. It gives us pleasure if it is perceived as beautiful and we feel dejected if it looks ugly. According to Cambridge dictionary of philosophy, aesthetics is the branch of philosophy that examines the nature of art and the character of our experience of art and of the natural environment. Issues related to art and beauty invite philosophic reflections. Aesthetic attitude, Beautiful, Ugly, Comic, Sublime, Creativity etc are the core themes of Aesthetics. Baumgarten tried to link aesthetics with the realm of senses and held that beauty is a property of the physical world. Aesthetics as an axiological discipline formulates definitions of art and beauty. It tries to explain the nature of art and its classification based on the medium of expression. It analyses the works of art and its nature on the basis of distinct theories and perspectives.

The style, form and content of a work of art are some of the concerns in Aesthetics. A significant area of study is the creativity of human beings that reflects in any form of art. Hence, the concepts of genius, skill, inspiration, and incubation are important themes of Aesthetics. The concern for art and beauty had been as old as humanity. It continues in the contemporary age in new forms. Baumgarten's work on Aesthetics was published in 1750. This attempt marks the beginning of modern aesthetics.

It was widely held that the earliest reflections on aesthetics came mainly from the classical Greek philosophers like Aristotle and Plato. They distinguished between **Expressive art** (Poetry, music and dance) and **Constructive art** (Architecture, Sculpture and Painting). The contributions of Indian aestheticians are also valuable and unique. They held that the subject matter of aesthetics is something more than beauty. The pioneers of Indian Aesthetics like Bharata had tried to reconcile the subjective and objective aspects of aesthetic experience. Ego-consciousness is connected in the context of aesthetic enjoyment. Their theories of *Rasa*, *Dhvani* etc reflect the spiritualist inclination of early Indian theories of art and beauty. The history of Indian Aesthetics can be traced back to Vedic times that culminated in the concept of aesthetic experience as bliss. Aesthetics as a philosophical discipline is noted for its variety, complexity and novelty in its subject matter. It has been a central concern for philosophers in the East and West alike.

Answer Key for PART - A

1. c	2. d	3. b	4. b	5. d
6. b	7. a	8. c	9. a	10. a

Model Question Paper

**University of Calicut
B.A. DEGREE EXAMINATION (SDE)
PHILOSOPHY
First Semester**

PHL1B 01- INTRODUCTION TO PHILOSOPHY

Time: Three Hours

Maximum: 80 marks

PART - A - Multiple-choice questions

Answer **all** questions. Each question carries ½ marks.

1. 'Philosophy' is originally a _____ term.
a) English b) French c) Greek d) Latin
2. _____ is the founder of Greek cosmology.
a) Thales b) Aristotle c) Descartes d) Plato
3. _____ is related to Upanishads as polytheism is to Vedas.
a) Pluralism b) Ritualism c) Monism d) Ontology
4. _____ is a heterodox system of classical Indian philosophy.
a) Nyaya b) Yoga c) Carvaka d) None of these
5. Scholasticism refers to _____ western philosophy.
a) ancient b) medieval c) modern d) postmodern
6. The central theme of _____ is being.
a) Metaphysics b) Epistemology c) Ethics d) none of these
7. *Tabula rasa* is the concept of _____.
a) Descartes b) Berkeley c) Locke d) Hegel
8. _____ is an Idealist.
a) Plato b) Berkeley c) Hegel d) All these
9. According to _____ workability is the criterion of truth.
a) Idealism b) Skepticism c) Rationalism d) Pragmatism
10. Ethics and aesthetics are the branches of _____.
a) Metaphysics b) Epistemology c) Ontology d) Axiology

(10 x ½ = 5marks)

PART - B - Short answer questions

Answer any **five** out of the eight questions. Each question carries 3 marks.

Write short notes on the following:

11. Etymological meaning of philosophy
12. 'Man is the measure of all things'
13. Naturalism
14. Dualism
15. Subjective idealism
16. Rationalism
17. Coherence theory of truth
18. Match the following:
 - a) Skepticism - C. S. Pierce
 - b) *Rasa* theory - Science
 - c) Pragmatism - Marx
 - d) Cosmology - Hume
 - e) Materialism - Aesthetics
 - f) Experimental method - Thales

(5 x 3 = 15 marks)

PART - C - Paragraph answer questions

Answer any **six** out of the nine questions. Answer should not exceed 100 words.
Each question carries 5 marks.

19. Distinguish between philosophy and science.
20. Write a note on the scope of philosophy.
21. Bring out the basic disagreement between idealism and materialism.
22. Summarize the characteristics of polytheism.
23. Define 'idealism' and bring out Plato's view of reality.
24. Write a note on the pragmatist theory of truth.
25. Define 'transcendentalism' and bring out the central postulate of Kant's metaphysical theory.
26. Elucidate Hume's metaphysical position.
27. Distinguish between intrinsic and instrumental value.

(6x5 =30marks)

PART - D - Essay questions

Answer any **two** out of the four questions. Answer should not exceed 1000 words.
Each question carries 15 marks.

28. Bring out the nature and scope of philosophy. Add a note on its use in your life.
29. Bring out the characteristics of classical Indian philosophy with a note on its classification into orthodox and heterodox systems.
30. Bring out the characteristics of modern western philosophy.
31. Write notes on **any two** of the following:
 - a) Correspondence theory of truth
 - b) Absolute idealism
 - c) The basic concepts in ethics

(2 x 15 = 30marks)