

TIME ALLOWED: TWO AND HALF HOURS

MAXIMUM MARKS = 80

- (i) Attempt ALL questions from PART-II.
- (ii) All the parts (if any) of each Question must be attempted at one place instead of at different places.
- (iii) Write Q. No. in the Answer Book in accordance with Q. No. in the Q.Paper.
- (iv) No Page/Space be left blank between the answers. All the blank pages of Answer Book must be crossed.
- (v) Extra attempt of any question or any part of the question will not be considered.

PART-II

1. Write a précis of the following and suggest a suitable title: (20)

For it would be both unfair and ungrateful to end without acknowledging the pragmatic value of the techniques invented by Russell. Rejection of the possibility or desirability of an "ideal language" is compatible with a judicious recourse to the methods of translation and analysis which have been criticised in this paper. It is a matter of common experience that philosophical confusion and mistaken doctrine are sometimes connected with failure to make type distinction or to reveal, by the technique of translation, the correct deductive relations between sentences of similar grammatical, though differing logical, forms. And where such confusion is manifested it is helpful to follow Russell's new way of "philosophical grammar." It will be well, however, to be unashamedly opportunistic, making the remedy fit the disease and seeking only to remove such hindrances to philosophical enlightenment as are demonstrably occasioned by excessive attachment to the accidents of grammar and vocabulary. In this way there is some hope of avoiding the temptation to impose, by way of cure, a predetermined linguistic structure-of seeking to eliminate the philosophical ills of the language at present in use by proposing an "ideal language" which never could be used. Nor need such a program be aimless. For the object will be to remove just those linguistic confusions which are actually found to be relevant to doctrines of philosophical importance.

2. Read carefully the passage given below and write your answers to the Questions that follow in clear, correct, and concise language: (20)

Locke reaches the putative heart of his inquiry, the nature and extent of human knowledge. His precise definition of knowledge entails that very few things actually count as such for him. In general, he excludes knowledge claims in which there is no evident connection or exclusion between the ideas of which the claim is composed. Thus, it is possible to know that white is not black whenever one has the ideas of white and black together (as when one looks at a printed page), and it is possible to know that the three angles of a triangle equal two right angles if one knows the relevant Euclidean proof. But it is not possible to know that the next stone one drops will fall downward or that the next glass of water one drinks will quench one's thirst,

even though psychologically one has every expectation, through the association of ideas, that it will. These are cases only of probability, not knowledge—as indeed is virtually the whole of scientific knowledge, excluding mathematics. Not that such probable claims are unimportant: humans would be incapable of dealing with the world except on the assumption that such claims are true. But for Locke they fall short of genuine knowledge.

There are, however, some very important things that can be known. For example, Locke agreed with Descartes that each person can know immediately and without appeal to any further evidence that he exists at the time that he considers it. One can also know immediately that the colour of the print on a page is different from the colour of the page itself—i.e., that black is not white—and that two is greater than one. It can also be proved from self-evident truths by valid argument (by an argument whose conclusion cannot be false if its premises are true) that a first cause, or God, must exist. Various moral claims also can be demonstrated—e.g., that parents have a duty to care for their children and that one should honour one's contracts. People often make mistakes or poor judgments in their dealings with the world or each other because they are unclear about the concepts they use or because they fail to analyze the relevant ideas. Another great cause of confusion, however, is the human propensity to succumb to what Locke calls "Enthusiasm," the adoption on logically inadequate grounds of claims that one is already disposed to accept.

One major problem that the *Essay* appeared to raise is that if ideas are indeed the immediate objects of experience, how is it possible to know that there is anything beyond them—e.g., ordinary physical objects? Locke's answer to this problem, insofar as he recognized it as a problem, appears to have been that, because perception is a natural process and thus ordained by God, it cannot be generally misleading about the ontology of the universe. In the more skeptical age of the 18th century, this argument became less and less convincing. This issue dominated epistemology in the 18th century.

Questions

1. What is the definition of knowledge?
2. Highlight words present in the passage synonymous with the following:
 - a) Reputed as
 - b) Capitulate
 - c) Disposition
 - d) Ideology
3. What is 'not' knowledge?
4. In what context is the word 'enthusiasm' used. Explain
5. Can we rely on anything other than senses?

3. Correct only Five Sentences. (10)

1. After going to the beach, my father asked me to come back home.
2. Why didn't you enjoy at the party?
3. The spot you are staring on the map is my country.
4. The old man said he is ill at ease.
5. Such boys who don't work hard, fail.
6. Make an effort, lest you may not end up cutting a sorry figure.

Precis

Title :- "Philosophical Grammar"

Russel's new way of "Philosophical Grammar" is helpful to determine philosophical confusions by deductive relationship between sentences of same grammar but having different forms. To eliminate such philosophical ills of the language proper linguistic structure could be used which are relevant to the doctrine.

Word Count : 44

Comprehension

Ans (i) Locke defined knowledge as the exclusion between the ideas of which the claim is composed.

- Ans (ii) a) honour
b) succumb
c) natural
d) Idea

Date: _____

M T W T F S

Ans (iii) Humans psychologically assume and expect through the association of ideas that it is knowledge but it is mere probability not knowledge. Humans are incapable of dealing with the world except on the assumption.

Ans (iv) People make poor judgements because they are unclear about concepts which is a great cause of confusion. Locke calls "Enthusiasm" that it's the human tendency to adopt inadequate ground.

Ans (v) According to Locke perception is a natural process, ordained by God and this cannot mislead. So, yes we can rely on ~~our~~ senses.

Date: _____

M T W T F S

Correction :-

why didn't you enjoy at the party?

why didn't you enjoy the party?

The old man said he is ill at ease.

The old man said he is ill.

Make an effort, lest you may not end up cutting a sorry figure.

Make an effort, lest you end up cutting a sorry figure.

The man who is standing over there, he was asking about you.

The man standing over there was asking about you.

Citizens are reeling with losses.
Citizens are reeling with loss.

Date: _____

M T W T F S

Preposition:-

- He is obsessed with the idea of total freedom.
- The rescue came in the nick of time.
- He is reticent to change.
- Submit this paper on 15th of July.
- The police are chasing after the thief.