



Chhatrapati Shahu Ji Maharaj  
University, Kanpur

**Answer Script Details**  
**Barcode** 6135646

**Roll No.** 24039000085  
**Total Mark** 70/75.00

**Exam** MASTER OF ARTS\_ODD EXAM-DEC-24  
**Subject** A090704T - PHILOSOPHICAL PERSPECTIVE AND CON

**Question wise Mark Summary**

**Q.No Mark Q.No Mark Q.No Mark Q.No Mark**

1A 5/5

1B 5/5

1C 5/5

1D 5/5

1E 5/5

1F 5/5

1G 5/5

1H 5/5

1I 5/5

2 14/15

3 0/15

4 0/15

5 0/15

6 0/15

7 0/15

8 11/15

9 0/15

# Chhatrapati Shahu Ji Maharaj University Kanpur, Uttar Pradesh

## PART-II

Q.	MARKS OBTAINED									
	1	2	3	4	5	6	7	8	9	10
(a)										
(b)										
(c)										
(d)										
(e)										
(f)										
(g)										
(h)										
(i)										
(j)										
Total										
Total Marks in Figures										Max. Marks
Total Marks in Words										



A 0 9 0 7 0 4 T  
Paper Code

Signature of Evaluator

Date of Exam : 04/01/25 Shift : 1 Room No. : 316  
 PHILOSOPHICAL PERSPECTIVE AND CONTEMPORARY TRENDS Year-Sem I  
 Paper Code: A090704T Subject: TRENDS Year-Sem I

Name of Candidate: AREEBA AFTAB  
 Roll No. 24039000085

Signature of Candidate: *Areeba Aftab*  
 Signature of Investigator: *Asiya*  
 COE Facsimile: *Asiya*

Course: MA PSYCHOLOGY  
 Session: 24-25 Year/Semester: 1  
 Subject Name: PHILOSOPHICAL PERSPECTIVE AND CONTEMPORARY TRENDS

कॉलेज कोड  
College Code

एग्जाम सेंटर कोड  
Exam Centre Code

एग्जाम का प्रकार  
Type of Exam

Regular  English School Ex-Student  
 Private  In-Hostel  Back Paper Exam

Medium: English  Hindi   
 Paper Code: A 0 9 0 7 0 4 T  
 Exam Date: 0 4 0 1 2 0 2 5

K N O 4 -

A	A	0	0
E	B	1	1
F	D	2	2
H	J	3	3
K	K	4	4
L	L	5	5
R	M	6	6
S	7	7	7
U	T	8	8
U	9	9	9
W			

K N O 4 -

A	A	0	0
E	B	1	1
F	D	2	2
H	J	3	3
K	K	4	4
L	L	5	5
R	M	6	6
S	7	7	7
U	T	8	8
U	9	9	9
W			

ANSWER BOOKLET NO.  
6135646

A 0 9 0 7 0 4 T  
Paper Code

Name of Candidate: R E E B A A F T A B  
 Father's Name: F T A B A H M A D

Enrollment Number: C S J M A 2 4 0 0 0 1 2 9 8 6 1  
 Candidate's Roll Number: 2 4 0 3 9 0 0 0 0 8 5

2 4 0 3 9 0 0 0 0 8 5

0	0	0	0	0	0	0	0	0	0
1	1	1	1	1	1	1	1	1	1
2	2	2	2	2	2	2	2	2	2
3	3	3	3	3	3	3	3	3	3
4	4	4	4	4	4	4	4	4	4
5	5	5	5	5	5	5	5	5	5
6	6	6	6	6	6	6	6	6	6
7	7	7	7	7	7	7	7	7	7
8	8	8	8	8	8	8	8	8	8
9	9	9	9	9	9	9	9	9	9

A 0 9 0 7 0 4 T

0	0	0	0	0	N
B	1	1	1	1	P
C	2	2	2	2	R
E	3	3	3	3	
F	4	4	4	4	
G	5	5	5	5	
Z	6	6	6	6	
W	7	7	7	7	
8	8	8	8	8	
9	9	9	9	9	



Signature of Candidate: *Areeba Aftab*

Signature of Investigator: *Asiya*

C S Facsimile

COE Facsimile: *Asiya*

नोट- 1. परीक्षार्थी को निर्दिष्ट किया जाता है कि आवरण वाले को गुप्त धार पर अंकित सभी निर्देशों को अवधानपूर्वक पढ़ें।  
 2. कॉपी में धरी जाने वाली प्रतियोगिता वाली लफ में शुभक की जायें। 3. गोलों को बताने या नीले बॉलपेन से भर जायें।

**INSTRUCTION TO THE CANDIDATE FOR FILLING PART-I**

1. Read the instructions carefully given on the answer script and admit card.
2. Write Date of Exam, Shift, Paper Code & Name of Subject Correctly.
3. Write Name & Roll No. Correctly.
4. Write Semester & Branch Correctly.

**INSTRUCTION TO THE CANDIDATE FOR FILLING PART-III**

1. Use blue or black ball point pen for writing alphabets & numerals in  boxes.
2. Carefully study the example before you start marking.
3. As shown in the example below, blacken the circles completely.



4. Make no Stray marks on this sheet.

**5. DO NOT WRITE OR MARK ON THE BAR CODE.**

**IN ORDER TO AVOID UFM ( UNFAIR MEANS) :**

1. The Roll No. and Answer Book no. found elsewhere or any other symbol found in the answer book will be treated as unfair means.
2. Any tempering of Bar Code and Booklet no shall be treated as Unfair Means.
3. Do Not bring the materials like slip of paper/mobile/digital diaries/ study material/ revision notes in examination hall. Possession of the mobiles/ digital diaries/electronic/digital/ watch and any other electronic gadget except memory less scientific calculator shall be considered as UFM case.
4. Do not keep or paste currency note in answer script it shall be consider as UFM.

**अनुचित साधन से बचने हेतु :**

1. उत्तर पत्रिका के निर्दिष्ट स्थान को सावधान अनुक्रमिक एवं उत्तरपत्रिका का क्रमांक करी और न लिखे तथा कोड - की दिष्ट न बनवाई क्योंकि यह अनुचित साधन प्रयोग की परिधि में आता है।
2. उत्तर पत्रिका के बायोडेट अथवा उत्तर पत्रिका सल्ला पर छेद उत्तर करने पर अनुचित साधन प्रयोग माना जायेगा।
3. परीक्षा कक्ष में विभिन्न वस्तुएं साथ न लाये, जैसे लिखें हुए कागज के टुकड़े, मोबाइल, डिजिटल काली, डिजिटल घड़ी, काली, पुस्तक एवं सभी वस्तुएं जो अनुचित साधन को अवलंबित करती है। संकेत संबंधित परीक्षा में ही किसी भी तरह काटिफिकेट को प्रस्तुत करने की अनुमति होगी।
4. उत्तर पत्रिकाओं में कपड़े न रखें न ही उत्तर पत्रिका में लिखावट। ऐसा करने अनुचित साधन प्रयोग की परिधि में आता है।

1. प्रवेश पत्र एवं उत्तर पत्रिका पर दिष्ट नये चिह्नों को ध्यान से पढ़ें।
2. उत्तर पत्र को दूसरी तरफ मुड़ा न लियें।
3. उत्तर पत्रिका के पृष्ठों पर कोरे लक्ष्य न लिखें।
4. प्रश्न पत्र पर अपने अनुक्रमिक के अतिरिक्त कुछ न लिखें।
5. प्रश्न पत्र कोड एवं प्रश्न पत्र ID सावधानी पूर्वक लियें।
6. अपनी स्थिति स्पष्ट लिखें।
7. उत्तर पत्रिका के पृष्ठों की संख्या देखें। उत्तर पत्र पत्रिका के पृष्ठ ( 1-24) से कम है या फटे हुए हैं, तो न शुरू होने के पूर्व दूसरी उत्तर पत्रिका ले लें।
8. प्रश्नपत्र को देख, यदि प्रश्नपत्र के विषय कोड, विषय का नाम तथा प्रश्न नं कोड छुट्टि है तो उसके पृष्ठ होने के 30 मिनट के अन्दर कक्षा निरीक्षक को तत्काल सूचित करें, उसके बाद विरतविद्यालय द्वारा कोई नतीजा नहीं दी जायेगी।
9. प्रश्नों के उत्तर लिखने के लिये पेंसिल का प्रयोग न करें।
10. वी कोपी या अतिरिक्त काग नही दिया जायेगा।

**INSTRUCTION TO THE CANDIDATE**

1. Read the instructions carefully given on the Question Paper, Admit Card & Answer Script.
2. Do not write anything on back side of the cover page.
3. Write on both sides of pages of answer book.
4. Do not write anything on question paper except Roll Number.
5. Write Paper Code & Question Paper Id carefully.
6. CHECK the number of pages ( 1-24) or any other kind of damage in your answer script, if found than change the answer script immediately before the commencement of examination.
7. CHECK the Question Paper for any kind of discrepancy e.g. Subject Code, Name, and Question of the Question Paper during first THIRTY MINUTES of commencement of the exam, so that it can be corrected in TIME. After that no corrections shall be entertained by the university.
8. Do not use pencil for answering the question.
9. Write status correctly e.g. those appearing in carry over papers should fill in status as Carry Over. Those appearing as Ex- Students should fill in status as ex.
10. No supplementary answer book & graph paper will be provided.

**INSTRUCTION TO THE CANDIDATE FOR FILLING PART-IV**

1. Use blue or black ball point pen for writing alphabets & numerals in  boxes.
2. Use blue or black ball point pen for filling the circles.

	1	8	1	5	4	3	2	1	6	9
0	0	0	0	0	0	0	0	0	0	0
1	●	1	●	1	1	1	1	●	1	1
2	2	2	2	2	2	2	●	2	2	2
3	3	3	3	3	3	●	3	3	3	3
4	4	4	4	4	●	4	4	4	4	4
5	5	5	5	●	5	5	5	5	5	5
6	6	6	6	6	6	6	6	6	●	6
7	7	7	7	7	7	7	7	7	7	7
8	8	●	8	8	8	8	8	8	8	8
9	9	9	9	9	9	9	9	9	9	●

Note- If your Roll No. is of 10 digits. Please leave first three columns .




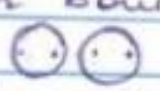

Paper Code

A090704T



1

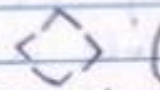
## Section-A

- A) In Gestalt Psychology, there are six given laws that describe the different ways in which we perceive different objects placed randomly as grouped together based on these laws of perceptual organization. With the idea that "the whole is greater than the sum of its parts," the laws of perceptual organization are as follows:
- i) Law of Proximity: It states that objects that are placed close to each other are perceived to be grouped together. Figure:  (The dots are positioned randomly but we perceive them as two separate columns due to this law.)
- ii) Law of Similarity: Objects with similar shapes, sizes, colours, and other such properties are considered grouped together.
- iii) Law of Common Region: Objects within an enclosed region or boundary are considered grouped together. Figure:  (The dots in the middle are factually closer to each other but they are not considered together; only dots within each circle are perceived together.)
- iv) Law of Pragnanz/Simplicity: States that our brain simplifies complex or ambiguous objects to understand their meaning. Figure:  (Instead of curved, interconnected lines, we perceive this Olympic logo)

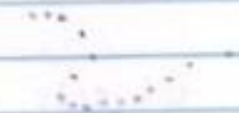


as overlapping circles.

- v) **Law of Closure**: Our brain fills in gaps between separate elements if they seem to make a meaningful pattern when connected.

Figure:  (Instead of four separate elements, we perceive this figure as a diamond because we tend to fill in the gaps between elements)

- vi) **Law of Continuity**: Elements placed in a way that seem to make a straight line or curve are perceived together than elements placed randomly.

Figure: 

B) The four noble truths of Buddhism are —

- i) **The Truth of Existence of Suffering (Dukha)**: This truth acknowledges that suffering is an inherent part of existence which manifests in both physical (illness, old-age, death) and psychological (loneliness, frustration) ways.
- ii) **The Truth of Existence of Cause of Suffering (Dukha-Samudaya)**: It says that there is a cause to suffering, mainly desire (tanha). Desire manifests in craving or



attachment to worldly desires, sensual pleasures, material possessions, etc. Ignorance about the reality of life can exacerbate this suffering.

iii) The Truth of Cessation of Suffering (Dukha-Nirodha)  
It states that there is an end to suffering. If we give up / eliminate desire and attachment from our lives, we can end suffering and achieve Nirvana which is liberation from the repeated cycle of death and re-birth (samsara) and find ~~profound~~ peace.

iv) The Truth of the Path to Cessation of Suffering (Dukh-Nirodha-Marga) : It states that there is a noble ~~eight~~ eight-fold path which includes eight steps that, if followed, can help us detach from desire and achieve Nirvana (liberation). This path includes steps like Right Understanding, Right Intention, ~~2~~ Right Speech, Right Action, Right Livelihood, ~~Right~~ and so on.

These truths were revealed to Buddha when he received enlightenment under the Bodhi tree and help understand the true nature of reality, the cause behind suffering and ways to alleviate it, leading to profound wisdom and peace.



Do Not Write anything in this Portion

- c) The concept of Self-Knowledge means understanding the nature of the individual self (Atman) and its relation to the universal reality (Brahman). This concept is characterised as follows:
- i) It is derived from the Vedas, mainly the Upanishads, which provides a fantastic philosophical framework to understand one's internal self.
  - ii) Via methods like self-inquiry, meditation, introspection, etc., we can transcend the various layers of the Self (physical, vital energy, intellect, mind, bliss) to reach the bliss stage or the  $\checkmark$  of one's true self.
  - iii) Self-knowledge says that one should seek to understand their inner selves beyond societal roles and strive for unanimity with the Brahman or universal/ultimate reality.
  - iv) This will help them achieve Moksha (liberation) from the cycle of death and re-birth (samsara) and provide them with profound wisdom and peace.
- $\checkmark$



D) The Psychology of Adaptation refers to the theory of adaptation proposed by Sir Charles Darwin. It is a component of his broader theory of evolution by natural selection which is presented in his seminal work, *On the Origin of Species* (1859).

The key components of the theory of adaptation are—

- i) **Struggle for Existence**: This theory states that as per evolutionary perspective, there is a shortage of essential needs like food, shelter, and mates. This creates a "struggle for existence" as not all but only the individuals with vital energy, strength, and advantageous traits can fulfill all these needs.
- ii) **Survival of the fittest**: This phrase associated with Darwin emphasizes that due to the struggle for existence, only those with advantageous traits, vital energy and strength could survive and fulfill their needs. Due to the importance of these characteristics, they kept passing on to future generations for ~~survival~~ survival.
- iii) **Adaptation**: It states that species adapt to their unique environments and this leads to development of certain adaptive functions. Adaptation can be physiological (eg: camouflage), behavioural (eg: migratory patterns) or morphological (eg: beak shape of birds' mouths) in nature. We adapt as per our environment.



and over time, these traits pass into future generations.

- iv) Descent with Modification: It implies that species come from common ancestors but over time, due to specific nature and demands of environment, they develop different characteristics and change. Eg: The evolution of apes to modern day homo sapiens due to changing environment.

E) Sufism is the mystical and spiritual dimension of Islam. Its characteristics are as follows:

- i) Personal Experience with Divine: Sufism emphasizes on having a personal experience with the Divine which goes beyond mere intellectual awareness or ritualistic practices via practicing asceticism.

- ii) Love for God: central theme in Sufism; having an inward love for the Divine is essential. One must completely surrender to the Divine (God) by practicing asceticism, or rejecting worldly pleasures and material possessions.



- iii) Purification of the Soul: Ethical living, meditation, renunciation of the worldly pleasures lead to purification of the heart, mind and soul which is important for having true love of God.
- iv) Ikhlas and Dhikr (Remembrance): Constant remembrance of God via prayer and chanting of holy verses is another central theme in Sufism.
- v) Love for Humanity and Oneness: One's love for God should translate to love for humanity and everything that surrounds us, leading to practicing acts of service and compassion.
- F) Social constructionism is a theoretical framework that states that reality is not inherent or fixed, rather it is determined by our social interactions and cultural contexts.
- i) Reality as a social construct: Reality is not pre-determined; what we perceive as reality ~~is~~ is a product of negotiation and agreed upon meanings of behaviours within a community. Reality is different for people from different cultural backgrounds.
- ii) Role of Language: Language helps construct and negotiate meanings within a group. The way we speak about something can influence its perception. For example: For centuries, calling psychological disorders "crazy" and "supernatural"



influenced people's perceptions negatively and developed stigma around mental health, even though that is far from reality.

G) A period of crises arose in the 19<sup>th</sup> century in the field of psychology due to its overreliance on the Experimental paradigm of studying human behaviour. The key issues are as follows:

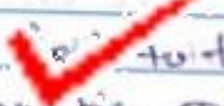
i) Reductionism: Overemphasis on experimental methods lead only to studying observable phenomena. ✓ reduced psychology to isolated variables instead of understanding the richness of human experience.

ii) Neglect of Subjectivity: The subjective interpretations, experiences, thoughts and feelings of people were not studied, thereby, contributing improper understanding of human behaviour. ✓

iii) Lack of Ethics: Unethical experiments like Milgram's Shock Experiment and Stanford Prison Experiment occurred due to over-reliance on experiments and a lack of ethical framework to guide researchers to understand the impact of severe practices on participants' mental health.



- iv) **Over-emphasis on Quantification:** The excessive reliance on statistics lead to exploring all sorts of psychological phenomena via experimental methods which reduced complex human behaviour and mental processes into variables that couldn't properly capture the richness of the phenomena.

This crises  to the rise of alternate paradigms like humanistic psychology (focused on subjective phenomena), cognitive ~~processes~~ psychology (focused on mental processes) and critical psychology.

- v) **Lack of Ecological Validity:** Many experimental findings could not be applied to real-world due to the lack of ecological validity and controlled environment of lab setups, failing to capture the <sup>genuine</sup> context of phenomenon being studied.

As a result, researchers started designing researches / studies that have ecological validity.

- H) The characteristics  of scientific Approach are —

- i) **Objective:** Scientific method of study ~~means~~ was objective which means that results are based on observable phenomena and empirical evidence, not taking subjective interpretations into account.

- ii) **Generalizability:** Scientific approach focuses on



findings that are standardized so they can be applicable to make predictions about a large ~~phenom~~ population.

iii) **Reproducibility**: Scientific method involves designing studies that can be performed/conducted by other researchers and get similar results. This ensures RELIABILITY and VALIDITY.

iv) **Empirical**: Scientific approach focuses on observable phenomena which can be measured, analyzed and interpreted and also quantified.

v) **Standardized**: Like natural science, this approach is in psychology also emphasizes creating hypotheses, conducting observations and experiments and using standardized tools to ~~analyz~~ analyze and interpret responses.

I) The Cognitive Revolution emerged in the 1950s as a response against Behaviourism, which only focused on overt observable behaviour. For a prolonged time period, the focus of researchers had shifted from mental processes and conscious experiences.

In the 1950s, Cognitive revolution emerged when new fields like linguistics, computer science, and neuroscience



Started to make "mind" the focus of scientific inquiry again. This revolution is important because it shifted the focus of psychology from only studying observable behaviour to studying mental processes as well. It also provided a scientific framework to study thoughts, emotions, perceptions, etc. which had never happened before.

Psychology integrated with linguistics, neuroscience, etc. and information processing models developed, psycholinguistics was formed and the field of neuropsychology came into existence, completely transforming the scope of Psychology.

Behaviourist approach is criticized by ~~Noam~~ Noam Chomsky who rejected Skinner's approach in "Verbal Behaviour" in his 1959 review and George Miller's article in 1956 on the magical number  $7 \pm 2$  further solidified the position of Cognitive Revolution to shift ~~peopl~~ researchers' interests into conscious human experiences and mental processes.



## Section B

Q2) Description of the Psychoanalysis theory -

The psychoanalysis theory was given by Sigmund Freud which completely transformed the field as a discipline. Its key principles are -

- i) Unconscious: Freud divided the human consciousness into three parts: conscious, subconscious/preconscious and unconscious. Thoughts, feelings, actions that we are aware of are in the conscious mind. The ones that we retrieve when we need them in a situation but are not always remembered are in subconscious. And the unconscious contains repressed desires, feelings, and conflicts that we are not aware of.
- ii) Sexual drives: Freud said that behaviour is driven by sexual drives/impulses. He gave the life instinct (Eros) which leads to productivity, death instinct (Thanatos) and the sexual energy (libido) that powers these instincts/drives.
- iii) Psychosexual stages of Development: Freud emphasized on early childhood experiences and their importance in shaping adult behaviour and personality. He gave the five



psychosexual stages (oral, anal, phallic, latency, genital) which are to be gone through by children to develop psychologically. If any stage is not overcome within the specified age range given for each, it can lead to fixation and can result in improper psychological development.

iv) Therapeutic Techniques: Freud gave the concepts of Dream analysis and Free Association, the components of which are still applicable in modern-day therapeutic techniques (eg: CBT). These concepts were focused on bringing the repressed conflicts and desires to surface of the conscious awareness.

v) Id, Ego, Superego: Freud also divided personality into these three parts. Id works on the pleasure principle, Ego works on the reality principle and Superego works on the morality principle. This theory states that conflict between Id and Superego creates anxiety in a person which is then diffused by the Ego.

The shortcomings of the theory of Psychoanalysis —

Psychoanalysis has definitely laid the foundation of psychology as a discipline that goes beyond conscious awareness to understand human behaviour but it has some shortcomings. They are as follows —





Do Not Write anything in this Portion

- i) **Overemphasis on Sexuality**: Freud is criticized for excessively relying on sexual drives and saying that they are the primary motivators of behaviour. Critics argue that this approach is reductive and overly simplistic because it reduces complex human processes to sexual explanations. William James called Freud's theories "dangerous" due to their reductive nature.
- ii) **Lack of Empirical support**: Unconscious mind, Id, Ego, Superego, etc. cannot be tested scientifically so this theory is considered more philosophical than scientific. The intangible and covert nature of these concepts makes them subject to individual interpretation.
- iii) **Methodological Issues**: Freud relied heavily on case studies from his clinical practice so his theories are based on the individual nature of each case which is criticized as not being generalizable.
- iv) **Gender Bias**: Freud's theories are criticized for their views on women and femininity. His theories reflect the patriarchal views of his time which may not correctly explain women's behaviour and pathologize their experiences.



### Section C

- 8) The concept of well-being in Indian Psychology is as follows —
- i) Indian ~~pr.~~ well-being is rooted in philosophical works of the Vedas, Upanishads and the Bhagavad Gita.
  - ii) It states that  the well-being lies in harmony between individual Self (Atman), the society, and the entire ~~is~~ universe (the Brahman).
  - iii) Individuals must co-exist in harmony with society, culture and environment.
  - iii) Meditation, Yoga, Ayurveda, ethical living practices can help in achieving wisdom, awareness of one's thoughts, feelings, actions and deeper mental focus.
  - iv) Well-Being also lies in achieving Moksha (liberation) from the repeated cycle of ~~birth~~ death and rebirth.
  - v) Acts of service, compassion, helpfulness, following a healthy diet can further enhance well-being.
  - vi) Fulfilling one's responsibilities / duties, the "Dharma" can give a sense of ~~purpose~~  & direction that can also enhance well-being.



Do Not Write anything in this Portion

- vii) Well-Being is holistic, integrating the mind, body, and the spirit and all co-exist in harmony.
- viii) One must master one's thoughts and feelings to attain inner peace. Mind can both be an adversary and an ally.
- ix) Prayers and ~~in~~ <sup>is</sup> connections can deepen faith in God which can also alleviate feelings of anxiety and help provide comfort in situations of uncertainty.
- x) ~~Jnana~~ Jnana Yoga (wisdom), Bhakti Yoga (devotion), and ~~Karma~~ Karma Yoga (selfless actions) can ~~a~~ <sup>lead</sup> in inducing feelings of joy, enhancing well-being of both individual and the society in the process.
- X**



Paper Code

--	--	--	--	--	--	--	--



17

X



Paper Code

--	--	--	--	--	--	--	--	--	--



18

Do Not Write anything in this Portion

X



Paper Code

--	--	--	--	--	--	--	--



19

X

Do Not Write anything in this Portion



Paper Code

--	--	--	--	--	--	--	--	--	--



20

X



Paper Code

--	--	--	--	--	--	--	--



21

X

Do Not Write anything in this Portion



Paper Code

--	--	--	--	--	--	--	--	--	--



22

X



Paper Code

--	--	--	--	--	--	--	--	--	--



23

X



Paper Code

--	--	--	--	--	--	--	--	--	--



24

Do Not Write anything in this Portion

X