

DHWU

M. A. (2nd Year) 4th Semester Examination, 2019

Subject : Philosophy

Paper : Phil/Th/4S/401

Philosophy of Law

Time : 2 Hours

Full Marks : 40

A. Answer any two questions :

2 x 10=20

1. How do the legal positivists explain the nature of law? How far is their view acceptable? 8+2=10
2. Define human rights and discuss its three generations. 2+8=10
3. Explain critically John Rawls' theory of justice in relation to human rights. 10
4. What are the main tenets of the directive principles of state policy and assess its significance. 10

B. Answer any four questions :

4 x 5=20

5. How is John Locke's view different from the classical naturalists' view regarding the nature of natural law. 5
6. What is the sociological approach to the study of law? 5
7. How does the historical school of jurisprudence describe the nature of law? 5
8. Explain briefly what does R.M. Dworkin mean by equality of respect and concern in relation to human rights. 5
9. Briefly discuss the significance of the preamble to the constitution of India. 5
10. What is the difference between rights and human rights? 5
11. Do you think that Dalit's rights are human rights? Give reasons for your answer. 5
12. Explain the nature of the right against exploitation as described in the constitution of India. 5

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M. A. (2nd Year) 4th Semester Examination, 2019

Subject : Philosophy

Paper : Phil/Th/4S/402

Continental and Post Modern Philosophy

Time : 2 Hours

Full Marks : 40

Group – I

(Phenomenology and Existentialism)

- A. Answer any one question :** **1 x 10=10**
1. Why the charge of solipcism is raised against Husserl's theory of consciousness? How does Husserl try to overcome this objection raised against him? 2+8=10
 2. Analyze the existential structure comprising of Existenz, facticity and fallenness after Martin Heidegger. 10
- B. Answer any two questions :** **2 x 5=20**
3. How has Husserl defined consciousness? Discuss in this regard what does he mean by constitution in relation to the nature of consciousness. 2+3=5
 4. What is the objective of eidetic reduction? 5
 5. Explain in detail Jean-Paul-Sartre's idea of bad faith in the light of the following statement :
"Man is a being which is what-it-is not and which is not what-it-is." 5
 6. Give an account of the two modes of existence of Dasein. 5

Group – II

(Phenomenology and Existentialism)

- C. Answer any one question :** **1 x 10=10**
7. What is the special contribution of whilhelm Dilthey in hermeneutics? 10
 8. How does Hans-George-Gadamer explain the rature of the act of interpretation in relation to human existence? 10
- D. Answer any two questions :** **2 x 5=20**
9. What is hermeneutics? Explain briefly. 5
 10. What is the significant aspect of Heidegger's concept of the act of interpretation? 5
 11. What according to Friedrich Schleimacher are the two ways towards the interpretation of a text? 5
 12. What are the different canons of interpretation according to Emilio Betti? 5

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M. A. (2nd Year) 4th Semester Examination, 2019

Subject : Philosophy

Paper : Phil/Th/4S/403N

Navya Nyāya – I

Time : 2 Hours

Full Marks : 40

A. Answer any two questions :

2 × 10 = 20

1. According to *Viśvanātha* what is the definition of *anumiti*? Critically examine this definition. 10
2. What is *khyāti*? Discuss the doctrine of *akhyāti* of *Prabhākara*. 1+9=10
3. State and examine the definition of *pratyakṣa pramā*, following *Viśvanātha*. 10
4. What is the ordinary cause of perception of an external object? Give a comparative account of the views of *Prācīna nyāya* and *Navya nyaya*. 10

B. Answer any four questions :

4 × 5 = 20

5. Make a *distinction* between *savikalpaka* and *nirvikalpaka pratyakṣa*. 5
6. According to *Viśvanātha* what is the definition of *indriya*? 5
7. According to *Nyāya* Philosophy what is illusion? How is an illusion formed? Discuss with an example. 2+3=5
8. Write a short note on *anyathākhyātivada*. 5
9. According to *Viśvanātha* what is the definition of *apramāna*? Examine in short. 5
10. What is *saṁśaya* according to *Nyāya* philosophy? 5
11. What is *tarka*? Discuss in short. 5
12. Write a short note on *ātmakhyāti*. 5

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M. A. (2nd Year) 4th Semester Examination, 2019

Subject : Philosophy

Paper : Phil/Th/4S/403E

Environmental Issues in Western Applied Ethics

Time : 2 Hours

Full Marks : 40

A. Answer any two questions from the following :

2 x 10=20

1. What according to Tim Hayward is the ineliminable aspect of anthropocentrism? Discuss in this connection any one reason put forward by Hayward to prove that it is wrong to overcome anthropocentrism. 5+5=10
- 2.a) On what grounds can we consider environment or ecology as a feminist issue?
- b) Explain in this context the interconnections between women and nature with reference to Karen J. Warren. 3+7=10
3. What is strong speciesism? Discuss critically the importance argument and the special relation argument put forward by the strong speciesists in favour of their position. 2+8=10
4. How does Tom Regan defend his animal rights view against Carl Cohen's philosophical objections? Answer in detail. 10

B. Answer any four questions from the following :

4 x 5=20

5. What is the difference between ecofeminine and ecofeminist positions? Discuss. 5
6. What are the core beliefs constituting the biocentric outlook on nature? What does Paul Taylor mean when he calls all life forms 'teleological centers of life'? 2+3=5
7. "A system of conservation based solely on economic self-interest is hopelessly lopsided" – Explain this statement made by Aldo Leopold. 5
8. What is the aim of ecofeminism? 5
9. Why does Tom Regan criticize contractarianism? Does utilitarian egalitarianism for animal ethics according to him? 5
10. What is 'Ecosophy T'? What does Arne Naess mean when he says "Ecosophy T has only one ultimate norm : 'Self-realization!'" 2+3=5
11. Bring out the main characteristic features of the deep ecology movement. 5
12. What are the three philosophical traditions that enforce the claim of human superiority according to Paul Taylor? How does he show the weakness of their claim? 1+4=5

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Paper : Phil/Th/4S/404E

Indian Ethical Praxis

Time : 2 Hours

Full Marks : 40

A. Answer any two questions from the following :

2 x 10=20

1. Critically discuss the notion of niṣkāma karma.
2. Explain the role of Lord Viṣṇu in the creation of the world following Viṣṇupurāṇa.
3. Discuss following Yuktidipikā that how does Nature help to sustain human life.
4. What is sukhavāda? How many types of sukhavādins are there? Discuss. 4+6=10

B. Answer any four questions from the following :

4 x 5=20

5. Make a difference between niścaya vrata and vyavahār vrata following Jaina philosophy.
6. What are the arguments against sukhavāda?
7. Shortly give a notion about lokasaṅgraha following Gītā.
8. What is pañcamahāvratā according to Jaina philosophy? How does the practice of satyavratā relate to it? 2+3=5
- 9.a) How has Viśvanātha classified prayatna in Bhāṣāpariccheda and Siddhāntamuktāvalī? Give illustration of each type of prayatna. 2+3=5
- b) Explain why each of the conditions of pravṛtti is necessary for its occurrence after Viśvanātha.
10. Explain the Navya Nyāya scheme of pravṛtti. How have the phenomena like the tendency to murder and commit suicide been explained in Siddhāntamuktāvalī? 2+3=5
11. Does prithvi Sūkta of Atharvaveda propogate an anthropocentric environmental ethic? Discuss.
12. Analyse the Prābhākara Mīmāṃsaka scheme of pravṛtti. Why do the Prābhākaras object to the Nyāya admission of istaṣādhanatājñāna? How does Viśvanātha counter the objection?

2+2+1=5

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Paper : Phil/Th/4S/404N

Navya-Nyāya – II

Time : 2 Hours

Full Marks : 40

A. Answer any two questions :

2 x 10=20

1. What is 'Sādhyā-sāmānyīya-pratīyogitā-vacchedaka-sambandha'? What would be the difficulty if the word 'Samānyīya' is excluded? 2+8=10
2. Explain after Mathurānātha the following insertion of Tattvacintāmaṇi – "Na tāvat avyabhicāritatvaṁ, taddhi na sādhyābhāvavadavṛttitvam." 10
3. State the first definition of vyāpti stated by Gāṅgeśa. Why the term vṛttivābhāva forming a part of the stated definition is to be understood as vṛttivasāmānyābhāva. 2+8=10
4. What is 'hetūtvacchedaka sambandha'? Bring out the significance of the following statement : 'vṛttiśca hetūtvacchedake sambandhena vivakṣaṇīyā'. 2+8=10

B. Answer any four questions :

4 x 5=20

5. Do you think that the first definition of vyāpti fails to be applied to the following case of inference 'prameyavān jñānatvāt'? In case it does so how can it be modified? 5
6. How do the classical Naiyāyikas interpret the following definition of vyāpti 'Sādhyābhāvavadavṛttitvam'? 5
7. Do you think that the first definition of vyāpti fails to be applied to the following case of inference 'ghaṭānyonyābhāvavān ghaṭatvatvāt'? In case it does so how can it be modified? 5
8. Is there any difficulty if the locus of sādhyābhāva forming a part of the first definition of vyāpti being understood in the relation of viśayitā. 5
9. Is the first definition of vyāpti too narrow to be applied to the following inference - 'Kapisamyogi etdvṛkṣatvāt'? 5
10. 'Viśeṣābhāvakūṭasya sāmānyābhāvahetutā' – Explain this dictum with illustration. 5
11. 'Pratīyogitāvacchedakavat pratīyogyapi anyonyābhāvābhāvah' – Why was Mathuranātha bound to concede this principle? 5
12. What is the intended sense of the expression 'sādhyābhāva' forming a part of the first definition of vyāpti. 5