

Diamond Harbour Women's University

4th Semester Examination, 2021

Subject: Philosophy

Paper: Phil/Th/4S/401

(Philosophy of Law)

Time: 2 Hours

Full Marks: 40

Q.A. Answer any two questions from the following:

10×2=20

1. What is the distinction between the legal realism and analytical legal positivism in their approach towards the study of law? In this regard explain the significance of the terms 'analytical' and 'positivism'. How does Austin explain the nature and purpose of law following the legal positivists? 2+2+6=10

2. What does John Rawls mean by 'veil of ignorance'? Why has he introduced this concept in his theory of justice? How far is his theory acceptable? Explain. 2+5+3=10

3. What is meant by 'natural rights'? Did Jeremy Bentham and John Locke support the theory of natural rights? Give reasons in favour of your answer. 2+8=10

4. What does Dworkin mean by equality? How has he tried to integrate liberty and equality?

3+7=10

B. Answer any four questions from the following:

5×4=20

5. How does Hart distinguish between the primary rules and the secondary rules of a legal system?

6. Why John Finnis's naturalism is regarded as neo-naturalism?

7. What is the main tenet of the overlap thesis regarding the nature of natural law?

8. What does Amartya Sen mean by the capability approach towards the determination of the principles of justice?

9. What is the distinction between dignity and honour? Explain with reference to Kant's view.

10. In what sense are human rights universal?

11. What are the main tenets of the directive principles of the state policy and assess its moral significance.

12. Which article is known as the 'heart and soul of India'? And why is it so called?

Diamond Harbour Women's University

Ph.D Coursework Examination, 2021

Subject: Philosophy

Paper: Phil/Th/4S/402

(Continental & Post Modern Philosophy)

Time: 2 Hours

Full Marks: 40

Group – A

(Phenomenology & Existentialism)

Q.A. Answer any one question from the following: 10×1=10

1. Does Husserl's phenomenology necessarily lead to solipsism? Give reasons in favour of your answer.
2. How has Sartre interpreted the concept of freedom in relation to the existence of the being?

Q.B. Answer any two questions from the following: 5×2=10

3. What is the difference between eidetic reduction and transcendental reduction?
4. How did Husserl define consciousness?
5. Briefly explain Heidegger's concept of Dasein.
6. How did Sartre explain the concept of nothingness?

Group – B

(Hermeneutics)

C. Answer any one question from the following: 10×1=10

7. 'The history of hermeneutics entered into a new phase from the time of Martin Heidegger' – justify this statement'.
8. What according to Gadamer are the different aspects of a text that an interpretation should emphasize upon? What should be the method of such interpretation? 5+5=10

D. Answer any two questions from the following:

5×4=20

5. What according to Schleiermacher should be the different approaches towards the interpretation of a text?
6. Did Dilthey suggest the application of a same method in the interpretation of both natural science and social science?
7. What are the essential components of the act of interpretation?
8. What are the canons of interpretation according to Emilio Betti?

M.A. 2nd Year 4th Semester Examination, 2021

Subject: Philosophy

Paper: Phil/Th/4S/404E

(Indian Ethical Praxis)

Full Marks: 40

Time: 2 Hours

Q.A. Answer any two questions from the following:

10×2=20

1. Give an account of the anthropocentric environmental ethic found in the *Bhūmi-sūkta* of the *Atharva Veda*.
2. What is *sukhavāda*? Can it be considered as an ideal ethical notion?
3. What is the need for doing karma? Answer following the Bhagavad Gītā.
4. Explain following Yuktidīpika as to how the different elements of Nature help to sustain human life.

Q.B. Answer any four questions from the following:

5×4=20

5. Why does Visvanatha think that *paṇḍa-apūrva* cannot be the result of *nityakarma* as claimed by the *Prābhākaras*?
6. “*Navīnāstu — mamedam kṛtisādhyam iti jñānam na pravartakam, anāgate tasya jñātum aśakyatvūl*” — Explain the Navya view encapsulated in the quoted line. How does Visvanatha refute this view?
7. Is *niškāma karma* possible? Answer briefly following the Bhgavad Gītā.
8. State a brief account of *ahimsā vrata* following the Jaina philosophy.
9. Explain briefly that how Lord Viṣṇu has been described as the creator of the universe?
10. How the creations of the different things of the universe become possible according to Viṣṇupūraṇa?

Diamond Harbour Women's University
M.A. (2nd Year) 4th Semester Examination, 2021

Subject: Philosophy

Paper: Phil/Th/4S/403N

(NavyaNyāya-I)

Time: 2 Hours

Full Marks: 40

A. Answer any two questions:

10×2=20

1. What is *khyāti*? Discuss the doctrine of *akhyāti* following *Viśvanātha*.
1+9= 10
2. Following *Viśvanātha* state and examine the definition of *anumiti*. 10
3. What is the definition of *indriya*? Answer following *Viśvanātha*. 10
4. According to Nyāya philosophy what is illusion? How is an illusion formed?
Discuss with an example. 10

B. Answer any four questions:

5×4=20

5. "*indriyajanyamjñānampratyakṣyam*" – is this definition of perception acceptable? Answer following *Viśvanātha*.
6. What is *saṃśaya*? Discuss briefly with an example following *Nyāya* philosophy.
7. Make a distinction between *savikalpaka* and *nirvikalpakapratyakṣa*.
8. What is the ordinary cause of perception of an external object? Answer briefly.
9. Could '*doṣābhāva*' be the cause of *pramā*? Answer briefly.
10. How could we get the *pramātva*? Give a brief answer following *Viśvanātha*.

M.A. 2nd Year 4th Semester Examination, 2021

Subject: Philosophy

Paper: Phil/Th/4S/404N

(NAVYA-NYĀYA -II)

Full Marks: 40

Time: 2 Hours

Q. A. Answer any two questions from the following:

10×2=20

1. Do you consider the interpretation of 'sādhyābhāvavadavṛttitvam,' provided by the ancient Naiyāyikas as acceptable?
2. State the first definition of *vyāpti* stated by Gaṅgeśa. Explain after Mathurānātha the following assertion
'sādhyābhāvādihikarānavṛtṭyabhāvaścatādrśavṛttitvasāmānyābhāvovodhyḥ' 2+8=10
3. What does *hetutāvacchedakasamvandha* mean? Why does Mathurānātha stipulate that the existence (*vṛttitva*) of the *hetu* in the locus of *sādhyābhāva* is to be taken in *hetutāvacchedakasamvandha*? 2+8=10
4. Following Mathurānātha explain the intended sense of the expression 'sādhyābhāva' forming a part of the first definition of *vyāpti*.

Q.B Answer any four questions from the following:

5×4=20

5. How do the Navya Naiyāyikas interpret the following definition of *vyāpti* 'Sādhyābhāvavadavṛttitvam'?

6. 'Viśeṣābhāvakūṭasyasāmānyābhāvahetutā' – Explain this dictum with illustration.

7. Can the first definition of *vyāpti* be modified so as to apply to the following inference 'prameyavānjñānavāt'.

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*.

9. Why is the relation between *sādhyābhāva* and its *adikarāṇa* to be understood by 'sādhyābhāvavaiśiṣṭa-nirūpita-niravacchinna-sādhyābhāvādihikarāṇatāśraya'? – Answer after Mathurānātha.

11. Why does the first definition of *vyāpti* fail to be applied to the following inference 'sattāvāndravayavāt'.

12. On what ground Mathurānātha was bound to admit the following position - 'Pratiyogitāvacchedakavatpratiyogyapianyonyābhāvābhāvah'