

Diamond Harbour Women's University

M.A. 2nd Year 4th Semester Examination 2022

Subject: Philosophy

Paper: Philosophy of Law

Paper Code: Phil/Th/4S/CC/401

Full Marks: 40

Time: 2 Hours

A. Answer any two questions from the following:

10×2=20

1. What is the difference between human dignity and human honour in relation to human right? Discuss in this connection Immanuel Kant's contribution towards the recognition of human dignity as an important ideal of human right. 3+7=10
2. Why does Amartya Sen criticize John Rawls' theory of justice? What approach does he propose towards the determination of the principles of justice? 6+4=10
3. What are the main tenets of the Directive Principles of State Policy? Assess its significance. 5+5=10
4. What is natural right theory? How does Karl Marx criticize this theory? 2+8=10

B. Answer any four questions from the following:

5×4=20

5. What is the difference between the historical theory of jurisprudence and the sociological approach to the study of law?
6. What is the difference between legal realism and analytical legal positivism?
7. What change did Locke bring about in the explanation of natural law?
8. What does R.M.Dworkin mean by equality?
9. What is meant by 'third generation human rights'?
10. What is the philosophy involved in the Preamble to the Constitution of India?
11. Explain the right to freedom in the constitution of India?
12. Why are fundamental duties important for human rights?



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M.A. 2nd Year 4th Semester Examination 2022

Subject: Philosophy

Paper: Continental and Post Modern Philosophy

Paper Code: Phil/Th/4S/CC/402

Full Marks: 40

Time: 2 Hours

**Group – A (Phenomenology and Existentialism)**

**Q.A. Answer any one question from the following:**

**10×1=10**

1. In order to solve which problem did Husserl admit the concept intersubjectivity? What did he mean by intersubjectivity? Was he successful in resolving that problem? Give reasons in favour of your answer.

2+6+2=10

2. How does Sartre define 'human existence'? Explain it with reference to his distinction of being-in-itself and being-for-itself. In this connection how does Sartre explain the concept of nothingness?

6+4=10

**Q.B. Answer any two questions from the following:**

**5×2=10**

3. Explain briefly Husserl's concept of life-world?

4. What distinction does Husserl make between eidetic reduction and transcendental reduction?

5. What does Sartre mean by bad faith?

6. Explain briefly Sartre's concept of freedom.

**Group – B (Hermeneutics)**

**C. Answer any one question from the following:**

**10×1=10**

7. What are the two aspects of interpretation according to Schleiermacher? Explain briefly. What method of interpretation does Dilthey suggest in social science and why?

5+5=10

8. What are the pre-conditions of interpretation according to Gadamer? How according to him language is to be interpreted?

5+5=10

**D. Answer any two questions from the following:**

**5×2=10**

- 9. What are the different principles of interpretation according to Emilio Betti?**
- 10. Explain briefly the significance of Heidegger's concept of interpretation.**
- 11. What is the distinction between act of interpretation and art of interpretation?**
- 12. What according to Friedrich Ast should be the way to interpret literary works?**

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M.A. 2nd Year 4th Semester Examination 2022

Subject: Philosophy

Paper: Environmental Issues in Western Applied Ethics

Paper Code: Phil/Th/4S/CE/403E

Full Marks: 40

Time: 2 Hours

A. Answer any two questions from the following:

10×2=20

1. Is it right to identify anthropocentrism with speciesism and human chauvinism? Discuss following the view of Tim Hayward.
2. Elucidate Arne Naess's concept of Ecosophy T with an illustration.
3. What is strong speciesism? How does Donald A. Graft argue against it?
4. What are Carl Cohen's arguments against animal rights view? How does Tom Regan respond to them?

5+5=10

B. Answer any four questions from the following:

5×4=20

5. Why and how does Tim Hayward distinguish between moral agent and moral patient?
6. Discuss critically the different formulations of the indirect duty view concerning non-human animals.
7. Explain the following statement uttered by Aldo Leopold in light of his holistic environmental ethic: "In short, a land ethic changes the role of *Homo Sapiens* from conqueror of the land-community to plain member and citizen of it."
8. Discuss any one argument given by Donald A. Graft against the argument by analogy put forward by the speciesist.
9. What are the basic assumptions of deep ecology? Discuss briefly.
10. Discuss any one argument given by Hayward to show that it is wrong to overcome anthropocentrism.

**11. In what respect is Paul Taylor's biocentric environmental ethic influenced by Kantian deontological normative ethic? Explain.**

**12. What according to Tim Hayward is the ineliminable aspect of anthropocentrism?**

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M.A. 2nd Year 4th Semester Examination 2022

Subject: Philosophy

Paper: Indian Ethical Praxis

Paper Code: Phil/Th/4S/CE/404E

Full Marks: 40

Time: 2 Hours

A. Answer any two questions from the following:

10×2=20

1. "Nanu aharahaḥ sandhyām upāsīta ityādau iṣṭānutpatteḥ pravṛtṭiḥ katham?" —

What objection does the Prābhākara school of Mīmāṃsaka raise here against the Nyāya view concerning the genesis of *pravṛtṭi*? How does Viśvanātha respond to this objection?

2+8

2. How the universe came into origin according to *Viṣṇupūrāṇa*?

3. State a brief account on five *mahāvratas* following *Jaina* philosophy.

4. What is *niṣkāma karma*? Is the *niṣkāma karma* possible? Answer briefly following *Gītā*.

3+7=10

B. Answer any four questions from the following:

5×4=20

5. How has Lord Viṣṇu been described in *Viṣṇupūrāṇa*?

6. How does earth (*kṣiti*) help in the sustenance of human life according to *Yuktidīpikā*?

7. "Nanu na kalañjam bhakṣayet ityatra vidhi arthe katham nañārtha anvayaḥ" ————

Explain the Prābhākara objection captured in the above line. How does Viśvanātha defend the Nyāya view against this charge?

2+3

8. Give some arguments for *sukhavāda*.

9. What is the role of air (*marut*) in human life?

10. What is *sukhavāda*? How many *sukhavādins* are there? Give a brief introduction of them.

1+4=5

11. What is the necessity of doing a *karma*? Answer following *Gītā*.

12. What is the utility of fire (*tejas*) in human life according to *Yuktidīpikā*?





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M.A. 2nd Year 4th Semester Examination 2022

Subject: Philosophy

Paper: NavyaNyāya I

Paper Code: Phil/Th/4S/CE/403N

Full Marks: 40 Time: 2 Hours

A. Answer any two questions from the following: 10×2=20

1. a) The definition of perception as the knowledge produced by the senses is too narrow to cover God's perception. Do you admit this charge? Give reasons for your answer.

b) Can you suggest any definition of perception which is applicable to God's perception as well? 5+5=10

2. What is the definition of *anumiti*? Critically examine that definition following *Viśvanātha*. 10

3. What is *saṃśaya*? What are the causes of *saṃśaya*? Answer following *Viśvanātha*. 3+7=10

4. According to *Nyāya* philosophy what is illusion? How is an illusion formed? Discuss with an example. 3+7=10

B. Answer any four questions from the following: 5×4=20

5. What is the definition of *indriya*? Answer following *Viśvanātha*. 5

6. Could '*doṣābhāva*' be the cause of *pramā*? Answer briefly. 5

7. Is *nirvikalpakapratyakṣa* (indeterminate perception) *pramā* or *apramā* in accordance with the definition of *pramā* as the knowledge that has reference to a substantive possessed of a particular attribute which is also a feature (*prakāra*) of that knowledge (*Tatprakāraṅgam yad jñānam tat va viśeṣyakam*)? 5

8. Can colour be admitted as the common cause for all perception of substances through the external sense organs? 5

9. How could we get the *pramāṭva*? Give a brief answer following *Viśvanātha*.

5

10. What is the *vyāpāra* of *pratyakṣhya*? Answer following *Viśvanātha*.

5

11. What are the things that can be apprehended by nose? Is it capable of perceiving the substratum of smell? What type of smell does nose apprehend?

2+2+1=5

12. What are the causes of ocular perception? Specify the relations in which they act as the causes i) in the ocular perception of a substance ii) in the perception of colour or the like abiding in a substance, and iii) in the perception of colourhood or the like which inheres in what is inherent in a substance.

2+1+1+1=5

Diamond Harbour Women's University

M.A. 2nd Year 4th Semester Examination 2022

Subject: Philosophy

Paper: Navya-Nyāya -II

Paper Code: Phil/Th/4S/CE/404N

Full Marks: 40

Time: 2 Hours

A. Answer any two questions from the following:

10×2=20

1. Justify the use of double negation made in the following statement of *tattvachintamani*-  
"Na tāvat avyabhicāritatvaṁ, taddhi na sādhyābhāvavadavṛttitvam." Show how Mathurānātha maintains that *viśeṣābhāva* is the cause of *sāmānyābhāva*.
2. What would be the difficulty in case the relation of *vṛttitā* is considered in the relation of *samavāya* or *kālika* in the first definition of *vyāpti*? How can this difficulty be removed? – Answer after Mathurānātha.
3. What is 'Sādhyā-sāmānyīya-pratīyogitā-vacchedaka-sambandha' occurring in the first definition of *vyāpti*? Do you think the exclusion of 'Sāmānyīya' would generate some difficulty?
4. What is the alternative view being introduced by Mathurānātha by use of the expression 'yadvā' in connection with the first definition of *vyāpti*.

B. Answer any four questions from the following:

5×4=20

5. Why does Mathurānātha think that the *vṛttitva* determined by the locus of *sādhyābhāva* should be considered in the relation of *hetutāvacchedaka*?
6. Explain the following *Māthuri* with reference to the context –  
'sādhyābhāvādhikaraṇavṛttyabhāvaśca tādrśavṛttitvasāmānyābhāvo vodhyh'.
7. How does the first definition of *vyāpti* fail to cover the following case of inference-  
'*guṇatvavān jñānatvāt*'? What measure should be taken to resolve this apprehension of undercoverage.
8. What difficulty, according to Mathurānātha, would arise if the locus of *sādhyābhāvḥ* is considered in the relation of *svarūpa*?
9. What is the exact meaning of the word 'sādhyasāmānyā' forming a part of the first definition of *vyāpti*? – Explain after Mathurānātha.

10. Give an example of *kevalānvayī-sādhyaka anumiti* and show how the first definition of *vyāpti* fails to cover it?

11. Do you think that the first definition of *vyāpti* fails to be applied to the following case of inference '*dravyam guṇakarmānyatvaviśiṣṭasattvāḥ*'? Show how can it be modified to remove this defect?

12. What alternative definition of *vyāpti* is suggested by the '*anye tu*' in the first definition of *vyāpti*?— Explain.