

Diamond Harbour Women's University
M.A. 2nd Year 4th Semester Examination, 2023

Subject: Philosophy

Paper: Philosophy of Law

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

Time: 2 Hours

F.M. 40

A. Answer any two questions from the following:

10x2=20

1. How does John Rawls seek to determine the principles of justice? How far is his theory justified?

7+3

2. Why do the analytical legal positivists describe laws as positive? What according to them is the nature and significance of laws? Explain in detail.

2+8

3. What is the ideology and philosophy of the Indian constitution as reflected in the text of the preamble? Discuss.

10

4. What do you mean by natural right? Discuss in this connection the differences between the views of Thomas Hobbes and John Locke in regard to natural right.

3+7

B. Answer any four questions from the following:

5x4=20

5. Why is John Finnis's view of natural law regarded as neo-naturalism?

6. What is the difference between human dignity and human honour with respect to law?

7. What were the approaches suggested by Amartya Sen for determining the principles of justice? Discuss briefly.

8. Does law signify only coercion according to H. L. A. Hart? Discuss briefly.

9. In what sense are human rights universal?

10. Critically discuss the right against exploitation as enshrined in the Indian constitution.

11. What is the difference between fundamental rights and the directive principles of state policy?

12. Define fundamental duties under the Indian constitution.

Diamond Harbour Women's University
M.A. 2nd Year 4th Semester Examination, 2023

Subject: Philosophy

Paper: Continental and Post-Modern Philosophy

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

Time: 2 Hours

F.M. 40

Group- A

(Phenomenology & Existentialism)

A. Answer any one question from the following: **10x1=10**

1. What was Edmund Husserl's aim behind the introduction of his phenomenological method of epoche? Explain the nature and significance of the method. 2+8

2. Explain Jean Paul Sartre's concept of freedom and responsibility.

B. Answer any two questions from the following: **5x2=10**

3. How does Husserl define consciousness? Did he later alter the definition of consciousness?

4. What is intersubjectivity according to Edmund Husserl?

5. What is the significance of 'nothingness' according to Sartre?

6. What according to Sartre is the relationship between existence and essence?

Or

What is the relationship between intentionality and consciousness in phenomenology?

Group- B (Hermeneutics)

B. Answer any one question from the following: **10x1=10**

7. Explain why Martin Heidegger is said to have brought a new turn in the history of interpretation.

8. Explain after Gadamer that whether it is possible to provide a totally objective interpretation of a book. What are the principles suggested by Emilio Betti for attaining objectivity in interpretation?

6+4

C. Answer any two questions from the following: **5x2=10**

9. What is the etymological meaning of the term 'hermeneutics'?

10. What method of interpretation is suggested by Dilthey?

11. How does Schleiermacher explain the different approaches towards the study of hermeneutics?

12. What are the two different aspects of interpretation?

Diamond Harbour Women's University

M.A. 2nd Year 4th Semester Examination, 2023

Subject: Philosophy

Paper: Navya Nyāya - I

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

Time: 2 Hours

F.M. 40

A. Answer any two questions from the following:

10×2=20

1. "indriyajanyajñānatvampratyakṣam" – is this definition of perception acceptable? Answer following Viśvanātha.
2. Can the definition of *anumiti* be given in terms of the generic property 'anumititva'? Answer after Viśvanātha.
3. What are the different types of *samśaya* admitted by Viśvanātha? Discuss with suitable examples.
4. What is illusion according to *Nyāya* philosophy? How is an illusion formed? Discuss with an example following Viśvanātha.

3+7

B. Answer any four questions from the following:

5×4=20

5. Give a brief description of *anirvacanīyakhṛītvāda*. Answer following *Nyāyadarśana*.
6. How has *samśaya* been defined by Viśvanātha?
7. What are the justifications for the admission of *nirvikalpaka pratyakṣa*?
8. What is the general cause of perception of external substances by external organs? Answer briefly following Viśvanātha.
9. How can a state of cognition be regarded as *pramā*? Answer after Viśvanātha.
10. What is the *vyāpāra* of an *anumiti*? Answer with an example following Viśvanātha.

Diamond Harbour Women's University
M.A. 2nd Year 4th Semester Examination, 2023

Subject: Philosophy

Paper: Environmental Issues in Western Applied Ethics

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

Time: 2 Hours

F.M. 40

A. Answer any two questions from the following:

10x2=20

1. Why does Hayward think that it is wrong to overcome anthropocentrism? Discuss in detail.
2. What are the arguments put forward by the weak speciesists in favour of their view? How far are they justified?
3. Clarify the main contentions of Leopold's land ethic.
4. Discuss Peter Singer's arguments in support of the claim that the basic principle of equality should be extended to non-human species.

B. Answer any four questions from the following:

5x4=20

5. How does Tim Hayward evaluate speciesism?
6. Explain how far is the special relation argument given by the strong speciesists justified?
7. What according to Tim Hayward is the ineliminable aspect of anthropocentrism and why is it so?
8. Distinguish between strong speciesism and weak speciesism.
9. Distinguish among shallow ecology, deep ecology and ecosophy.
10. Why is self-realization the ultimate norm of Arne Naess's Deep Ecology activism? Discuss.
11. Discuss the general objections against animal rights view and Tom Regan's response to them.
12. What are the main components of Taylor's bio-centric outlook on nature?

Diamond Harbour Women's University

M.A. 2nd Year 4th Semester Examination, 2023

Subject: Philosophy

Paper: Indian Ethical Praxis

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

Time: 2 Hours

F.M. 40

A. Answer any two questions from the following:

10 x 2=20

1. Explain in detail the contributions of each of the five natural elements of the environment in maintaining human life following Yuktidīpikā.

2. "Nanu aharaḥḥ sandhyām upāsīta ityādau iṣṭānutpatteḥ pravṛtṭiḥ katham?" —————

What objection does the Prābhākara Mīmāṃsaka raise here against the Nyāya view concerning the genesis of *pravṛtṭi*? How does Viśvanātha respond to this objection?
2+8

3. What is *niṣkāma karma*? Is *niṣkāma karma* possible? If *niṣkāma karma* possible then who can do such *karma*? Give a brief description following *Gītā*.

4. What is *mahāvṛata*? State the difference between *mahāvṛata* and *amuvrata* following Jaina philosophy.

B. Answer any four questions from the following:

5 x 4 =20

5. Explain briefly as to how creation becomes possible according to Viṣṇupūrāṇa.

6. Is there any ethical significance of the role of Lord *Viṣṇu* as the creator of the universe?

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. Is there any environmental ethical concern in the *Prithvī-sūkta* of the *Atharvaveda*? Justify your answer.

9. State the concept of *lokopasaṅgraha* following *Bhḡavadgītā*.

10. What are the main characteristics of *sukhavāda*? Answer briefly.

11. What are the conditions necessary for the genesis of *pravṛtṭi* according to Viśvanātha? Explain after *Siddhāntamuktāvālī* why each of these conditions is essential for the production of *pravṛtṭi*. 2+3

12. How to distinguish between *preyas* and *śreyas*?

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M.A. 2nd Year 4th Semester Examination 2023

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:

10x2=20

1. How did the classical Naiyāyikas interpret the term '*sādhyābhāvavadavṛttitvam*'? Is this interpretation acceptable?- Discuss. 4+6
2. What is '*hetutāvacchedakasambandha*'? Bring out the significance of the following statement: '*vṛttiścahetutāvacchedakasambandhenavivakṣaṇīyā*'. 2+8
3. Explain after Mathurānātha the intended sense of the expression '*sādhyābhāva*' forming a part of the first definition of *vyāpti*.
4. Do you think that the first definition of *vyāpti* fails to be applied to the following case of inference '*ghaṭānyonyābhāvavānpatatvāt*'? In case it does how can it be modified? 4+6

B. Answer any four questions from the following:

5x4=20

5. Explain with the help of suitable example the import of the following assertion- '*Vīṣeṣābhāvakūṭasayasāmānyābhāvahetutā*'.
6. Do you think that the first definition of *vyāpti* fails to be applied to the following inference '*sattāvānjāteḥ*'? In case it does so how can it be modified?
7. Is the first definition of *vyāpti* too narrow to be applied to the following inference- '*Kapisaṃyogītetadvṛkṣatvāt*'?
8. Why is the relation between *sādhyābhāva* and its *adhikarāna* to be taken as specified in the following assertion- '*sādhyābhāvātvaṃviśiṣṭa-nirūpita-niravacchinna-sādhyābhāvādhikarānatāśrya*'? – Answer after Mathurānātha.
9. Do you think that the first definition of *vyāpti* fails to be applied to the following inference '*kapisaṃyogibhinnaṃguṇatvāt*'? In case it does so how can it be modified?
10. On what ground was Mathurānātha bound to admit the following position - '*Pratīyogitāvacchedakavatpratīyogyapiṇyonyābhāvābhāvah*'?
11. Why does the first definition of *vyāpti* fail to be applied to the following inference '*sattāvāndravayatvāt*'.
12. On what ground did Mathurānātha oppose the following insertion- '*vṛttiścahetutāvacchedakasamvandhena vivakṣaṇīyā*'?