

PHILOSOPHY (Paper II)

Time Allowed : Three Hours

Maximum Marks : 250

QUESTION PAPER SPECIFIC INSTRUCTIONS

(Please read each of the following instructions carefully before attempting questions)

There are EIGHT questions divided in two Sections.

Candidate has to attempt FIVE questions in all.

Question Nos. 1 and 5 are compulsory and out of the remaining, any THREE are to be attempted choosing at least ONE question from each Section.

The number of marks carried by a question/part is indicated against it.

Wherever any assumptions are made for answering a question, they must be clearly indicated.

Word limit in questions, wherever specified, should be adhered to.

Attempts of questions shall be counted in sequential order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

SECTION 'A'

1. Answer all of the following in about 150 words each: **10×5=50**
- (a) If caste discrimination has continuity and hierarchy, which principle of justice can dissolve this problem?
- (b) How does multiculturalism redefine liberal notions like identity, freedom and equality and reformulate its assumptions?
- (c) How do we distinguish Liberal humanism and Marxist humanism?
- (d) Explain the significance of John Austin's theory of sovereignty. How does it differ from that of Hobbes?
- (e) Can we say that racial supremacy is the main reason for genocide? Give reasons for your answer.
2. (a) Which theory of punishment, retributive or restorative, do you recommend and why? **20**
- (b) "One is not born a woman, but she becomes a woman." Critically comment on it. **15**
- (c) By eliminating alienation can we bring social progress? Critically analyse. **15**
3. (a) Analyse the statement with reasons that "Power corrupts, absolute power corrupts absolutely". **20**
- (b) What are the basic differences between Gandhi and Ambedkar regarding caste system in India? **15**
- (c) Discuss Amartya Sen's principle of Nīti as a critique of Nyāya. **15**
4. (a) "All human rights are centred on individual rights." Discuss. **20**
- (b) Explain descriptive and normative perspectives on multiculturalism. **15**
- (c) In what sense is democracy a better form of Government than theocracy? **15**

SECTION 'B'

5. Discuss the following critically in about 150 words each: **10×5=50**
- (a) If God is regarded as 'One', will it give rise to religious conflicts?

- (b) On what grounds, the dichotomy between 'is' and 'ought' can either be justified or rejected?
- (c) What are the arguments given in favour of the immortality of the Soul?
- (d) Can pluralist perspective vindicate Absolute Truth?
- (e) How do you justify 'rebirth' with or without the Soul?
- 6. (a) How far can religious morality incorporate individual freedom? **20**
- (b) How do you formulate religious language as non-cognitive? **15**
- (c) Can it be self-contradictory to accept the 'idea' of God but deny the 'existence' of God? **15**
- 7. (a) Is evil reconcilable with the benevolent God? **20**
- (b) Discuss cosmological argument for the existence of God, and show its merits and demerits. **15**
- (c) Compare and contrast the concept of liberation according to 'Advaita' and 'Viśiṣṭādvaita'. **15**
- 8. (a) Elucidate the status of man in the realm between 'immanence' and 'transcendence'. **20**
- (b) Can reason be used to justify faith? **15**
- (c) Discuss the conflicting nature of religious experiences with special reference to Buddhism and Jainism. **15**