

2003

PHILOSOPHY

COURSE – X

(Contemporary Indian Philosophy)

Time: Two Hours, Full Marks: 35

The figures in the margin indicate full marks.

Section – A

Answer any one of the following: 20x1

1. Discuss, according to Sri Aurobindo, the unreality of percipient, perception and the thing perceived.
2. Distinguish between intellect and intuition according to Radhakrishnan.
3. Discuss the concept of Transcendental Philosophy according to Krishna Chandra Bhattacharyya.

Section – B

4. Answer any one the following: 10x1

- (a) Why is Sri Aurobindo's Philosophy called integral? Discuss.
 - (b) What are the four stages of Self according to Sri Aurobindo? Discuss.
 - (c) Discuss the concept of freedom according to K.C. Bhattacharya.
5. Write short note on any one of the following: 1x5
- (a) Role of intuition in Science.
 - (b) The relation between Man and God according to Sri Aurobindo.
 - (c) Sri Aurobindo's concept of evolution.

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COURSE – XI

(Phenomenology)

Time: Two Hours, Full Marks: 35

The figures in the margin indicate full marks.

Section – A

Answer any two questions.

1. What is phenomenology? How is the term 'phenomena' understood in phenomenology? Explain. 5+15
2. Explain the notion of intentionality. Explain, in this connection, the notions of act, object and content. 10+10
3. What do you understand by 'method'? Explain the phenomenological method. 5+15

Section B

4. Answer any one of following:

- (a) What is psychologism? Do you think that the charge of psychologism can be brought against Husserl? 4+6
 - (b) Explain phenomenology as presuppositionless philosophy.
 - (c) What are different types of intuition recognized by Husserl? Explain. 10
5. Write a note on any one of the following: 5x1
- (a) The naturalistic attitude
 - (b) Transcendental subjectivity.
 - (c) Hermeneutics.

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COURSE –XII

(Classical Indian Philosophy)

Time: Two Hours, Full Marks: 35

The figures in the margin indicate full marks.

Section – A

Answer any two questions. 20

1. Explain Jayanta's definition of *Pramana*.
2. Explain and examine the skeptical arguments argued against '*pratyaksa*' as found in the *Nyayabhasya*.
3. Discuss Jayanta's critique of Bhatta Mimamsaka's view on *Arthapatti* as a *pramana*.

Section B

4. Answer any one of the following: 10
 - (a) Write a note on *Uddesa*, *Laksana* and *Pariksa* mentioned as the Nyaya methodology of philosophizing.
 - (b) Do you think that eternal bliss can be felt in liberation? Give reasons for your answer according to *Nyayabhasya*.
 - (c) Explain the *Upamana pramana* according to Nyaya.
5. Answer any one of the following: 5x1
 - (a) Write a note on *Pramanavyavastha*
 - (b) Write notes on: 5
 - (i) *Asabda* (ii) *purvavat*.
 - (c) How does Gautama establish the validity of *pramana*?

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COURSE –XIII

(Analytic Philosophy)

Time: Two Hours, Full Marks: 35

The figures in the margin indicate full marks.

Section – A

Answer any one of the following: 20x1

1. What is meant by linguistic turn in contemporary Western philosophy? Discuss in detail.
2. State clearly the main tenets of verifiability principle as a theory of meaning. Is this theory flawless?
3. Explain in brief Austin's theory of speech act.
5. Answer any one of the following: 10x1
 - (a) Why does Frege distinguish between sense and reference?
 - (b) What is systematically misleading expression?
 - (c) How does Russell analyse the propositions containing definite descriptions? Explain with in example.
5. Answer any one of the following: 5x1
 - (a) Distinguish between definite and indefinite description.
 - (b) Is there any distinction between linguistic philosophy and philosophy of language?

(c) What is category mistake?

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COURSE –XIV (A)

(Socio-Political Philosophy - Indian)

Time: Two Hours, Full Marks: 35

The figures in the margin indicate full marks.

Section – A

Answer any one of the following : 20x1

1. What, according to Sri Aurobindo, are the different stages in the development of society? Explain the distinctive features of the age of individualism. 5+15
2. Write an account of Gandhi's idea of *Sarvodaya*. What are the influences that worked behind its formation? 15+5
3. Explain the *Varnavyavashtha* as advocated by Manu. Is it deterministic in character? Give reasons for your answer. 12+8

Section B

4. Answer any one of the following:

- (a) Explain Gandhi's doctrine of trusteeship. Is it a legal or a moral doctrine? *+2
 - (b) What does K. C. Bhattacharya mean by 'Swaraj in idea'?
 - (c) What measures are proposed in the *Arthashastra* for the consolidation of political power?
5. Answer briefly any one of the following: 5x1
- (a) What is 'hybridization of ideas' according to K.C. Bhattacharya?
 - (b) What is position of women in the *Manusamhita*?
 - (c) How is the king to be trained according to Kautilya?

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COURSE –XIV (B)

(Socio-Political Philosophy - Western)

Time: Two Hours, Full Marks: 35

The figures in the margin indicate full marks.

Section – A

Answer any two questions. 20x1

1. Discuss the distinction made by J. S. Mill between self-regarding and other-regarding activities. Is it right for society to interfere with self-regarding activities?
2. Distinguish between desire and impulse following Russell. What is the role of impulse in human life?
3. Define a class following Marx. What is class-consciousness? Discuss in brief, the nature of the class struggle that we find in capitalist society.

Section B

4. Attempt any one question: 10 x 1

- (a) Distinguish clearly between creative impulse and possessive impulse. (Russell).
- (b) What are the ways of eliminating class distinctions? (Marx)
- (c) Explain Locke's theory of trust.

Section C

5. Answer any one question: 5x1

- (a) When a living truth can become a dead dogma? Discuss after Mill.
- (b) Can possessive impulses be compossible? Discuss after Russell.
- (c) Who are proletariat? Discuss following Marx.

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PHILOSOPHY
COURSE –XV (A)
(Indian Logic)

Time: Two Hours, Full Marks: 35

The figures in the margin indicate full marks.

Section – A

Answer any one of the following: 20x1

1. Explain the relation of *tadatmya* (identity) according to Navya Nyaya.
2. Write a note on the means of ascertaining *Vyapti*.
3. Explain *svarupasambandha* according to the Navya Nyaya. Why is it admitted as a relation? Discuss.

Section B

4. Answer any one of the following: 10x1

- (a) Write a note on Udayana's critique of Carvaka view on *Anumana*.
- (b) Discuss the Navya Nyaya concept of *sambandha*.
- (c) What is called *aharyajnana*? Discuss its philosophical significance.

Section C

5. Write note on any one of the following: 5x1

- (a) *Bhuyodarsana*.
- (b) *Abhaviya-visesanata-visesa*.
- (c) The concept of *bheda*.

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PHILOSOPHY
COURSE –XV (B)
(Logic - Western)

Time: Two Hours, Full Marks: 35

The figures in the margin indicate full marks.

Section – A

Answer any one of the following:

1. (a) 'Define entailment'. Why is it interpreted as 'Strict implication' in Modal Logic?
- (b) Prove any two of the following:
 - (i) $L(p.q) \supset Lp.Lq$ in T .
 - (ii) $Lp \equiv LLp$ in S_4
 - (iii) $Mp \supset LMp$ in S_5 .
2. (a) Why modal operators are called non-truth functional?
- (b) Test by drawing diagram of possible world whether the following are valid in T .
 - (i) $(Mp. Mq) \supset M(p.q)$.
 - (ii) $MLMp \supset Mp$.
3. (a) Define consistency.

(b) Prove that:

- (i) Every theorem of PS is true for some interpretation.
- (ii) Every axion of PS is true for some interpretation. 4+8+8

Section B

- 4. (a) Discuss whether a modality which is successful in S_4 -game is also successful in T -game as well. 10
- (b) Explain the basis of T .
- (c) Do you think that T -system is inadequate? Justify your answer. 10

Section C

Answer any one of the following:

- 5. (a) What are TRs? Why they are required in Modal Logic?
- (b) What do you mean by an iterated modality? Explain with an example.
- (c) Distinguish between strong and weak completeness.

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**PHILOSOPHY
COURSE –XVI (A)**

(Philosophy of Language - Indian)

Time: Two Hours, Full Marks: 35

The figures in the margin indicate full marks.

Section – A

Answer any one-question 1x20

- 1. What do you understand by 'sphota'? Explain the nature of sphota as described by Bhartrihari.
- 2. In what sense does Bhartrihari maintain that ultimate reality is identifiable with *Sabdabrahmana*? Discuss fully.
- 3. How is *Vaikharika* related with *sphota*?

Section B

- 4. Answer any on question from the following: 10x1 = 10
 - (a) How does Bhartrihari argue that grammar helps us to realize *moksa*?
 - (b) What are the three stages of manifestation of *sphota*?
 - (c) Write a note on *sabdakhandavada*.
- 5. Answer any one question from the following: 5x1 = 5
 - (a) Distinguish between *Akrama* and *krama* with refrence to the understanding of a sentence.
 - (b) What is *pratibha*?
 - (c) Argue that language cannot have an absolute beginning.

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**PHILOSOPHY
COURSE –XVI (B)**

(Philosophy of Language - Western)

Time: Two Hours, Full Marks: 35

The figures in the margin indicate full marks.

Section – A

Answer any one of the following: 1x20

1. Explain Wittgenstein's concept of language-game and bring out its philosophical significance.
2. Explain, in detail, the structure of the world, according to the *Tractatus*. How is language related to it? Discuss the nature of the elements at different levels of this structure.
3. How does Wittgenstein characterize private language? Discuss critically whether there can be such a language.

Section B

4. Answer any one of the following: 10
- (a) Explain Wittgenstein's picture theory of meaning.
 - (b) Write about Wittgenstein's notion of family resemblance.
 - (c) Write a note on Wittgenstein's concept of object.

Section C

5. Answer any one of the following: 5x1
- (a) What are the major notions of the Augustinian 'Theory of Language', as understood by Wittgenstein?
 - (b) To learn a language is become part of a culture-Explain.
 - (c) What is the character of an elementary proposition, according to the *Tractatus*?

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**2003
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COURSE –XVII
(Essay)**

Time: Three Hours, Full Marks: 52
The figures in the margin indicate full marks.

Write any two essays on the topics given below: 26x2

1. Phenomenological Method.
2. Nyaya definition of perception (*Pratyaksa*).
3. Name and description (Russell).
4. Speech act.
5. Sri Aurobindo's critique of the Advaita view.
6. Radhakrishnan on the distinction between Intellect and intuition.

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**2003
PHILOSOPHY
COURSE –18
(Essay)**

Time: Three Hours, Full Marks: 52
The figures in the margin indicate full marks.

Write two essays on any two topics given below:

1. Gandhi's doctrine of 'Sarvodaya'.
2. Cultivation of creative impulse (Russell).
3. *Tarka* as a philosophica method.
4. The picture theory of meaning (Wittgenstein).
5. Language as reality according to Bhartrihari.

6. T-System.

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