



PHILOSOPHY (Test Code : 324)

Name of Candidate Registration No.
 Schedule Module
 Place Time Date
 Classroom Distance Learning Classroom & Distance Learning

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1.(a)	12.5	
1.(b)	12.5	
1.(c)	12.5	
1.(d)	12.5	
2.(a)	20	
2.(b)	20	
2.(c)	10	
3.(a)	15	
3.(b)	15	
3.(c)	20	
4.(a)	20	
4.(b)	15	
4.(c)	15	
5.(a)	25	
5.(b)	25	

Maximum Marks : 250

/250

Remarks:

Signature of Examiner

EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, ID Number and Test Code).
2. Candidates should attempt answer to the part/sub-part of a question strictly within the pre-defined space. Any attempt outside the pre-defined space shall not be evaluated.
3. The candidate need not write anything in his/her answer that derogates the dignity of an individual or an organization.
4. Candidates should attempt all questions strictly in accordance with the instruction given under each question.
5. The candidate should respect the instructions, given by the invigilator.

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01/10/13

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Overall Macro comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

All The Best

1. Answer three of the following questions in not more than 200 words.

(12.5 x 4 = 50)

(a) Equality does not mean uniformity. Equality means to remove inequality or discrimination which is unreasonable and illogical. Explain?

Equality is an important socio-political ideal which, in the words of Lawney, intends to bridge the gap between the peak and the valley. To bridge this gap equality should not be construed to be similar treatment under all circumstances. Rather, it should be taken to be treatment as per the circumstances of the individual.

Uniformity or same treatment for all individuals will increase the gaps between the well off and the marginalised. Therefore, equality aims at removing discriminations that are negative in nature or that are in the nature of privileges. These discriminations are illogical because they benefit the better off at the cost of the disadvantaged. Instead equality calls for positive discriminations that bridge this gap. Examples of such discriminations are reservations for backward sections in education, parliament etc.

This view of equality has also

been endorsed by philosophers like Laski and has been adopted by the Indian Constitution under article 14.

1. (b) Economic empowerment is the most effective means to abolish gender discrimination. Discuss. 12.5

Gender discrimination is the treatment of a group of individuals as inferior to others on the basis of their sex. In practice, this translates into treating women inferior to men. Empowering women economically by giving them earning opportunities, control over useful assets like land, property etc. can be an effective way of ending this discrimination.

Women form almost half of our society but they lack effective control over land and property due to various social and

historical reasons. This deprivation leads to what ~~is~~ was referred by 1995 Beijing Conference on Women as the 'feminization of poverty' and leads to a vicious cycle of discriminations in society.

If women have education and can earn a decent living while having control over their economic life, this control will manifest positively in family life and the girl child can be protected from discrimination. Thus, while an ^{economically} independent women not only frees herself but also the next generation.

The above view of economic empowerment helping to end discrimination is also in consonance with views of Marxist philosophers who view economy as the substructure on which all the other structures are based.

However, there will also be need for social change through attitudinal shift to make the impact of economic empowerment effective and everlasting -

1. (c) Justice means performance of their respective duties by each class of the state and non-interference in the functions of other class. Explain. 12.5

This ~~state~~ statement corresponds to Plato's theory of justice given by him in 'The Republic.' Plato's theory of justice was not a legal or procedural theory unlike the theories of modern times. His was a moral theory based on dutifulness.

Plato divided the society into three classes - the rulers, the soldiers and the producers. Corresponding to each class he defined a dominant quality which if present in abundance in the soul would secure justice for the individual. These qualities were wisdom for the rulers, courage for the soldiers and temperance for the producers.

When these classes perform their respective duties and do not interfere in the work of another class then there would be harmony in the society and justice would be secured for the society. This idea of Plato is comparable to the idea of 'svadharmafalana' in the Gita.

Thus, it can be seen that Plato's idea of justice is about functional specialisation, non-interference and harmony in the society.

1. (d) State is a necessary evil. Discuss.

12.5

The view that state is a necessary evil is held by the liberal and libertarian philosophers. They concede the importance of state for basic functions like maintaining law and order but are against the expansion of the ambit of state powers because it would infringe on the equality liberty of the individuals.

The supporters of the above view call for a limited state or for a police state. They believe that laws

made by the state are in the form of either commission or omission which in either case restricts an individuals. The highest ideal for ~~to~~ negative liberals and libertarians is liberty which they define as absence of restraints. This is hindered by the laws of the state.

Also, they refute the positive liberal notion of welfare state which tries to bring equality in society as it will lead to restraints on liberty.

The above notion of state is opposed by Marxists who believe state to be a class instrument and intend to build a classless society. It is also opposed by anarchists who see state as an unnecessary evil.

2. (a) Individual is an end in itself and state and society are the means for the welfare of individual. Discuss. 20

Seeing the individual as an end in itself is a feature of liberal thought which accords the highest status to the individual and his liberty. In the eyes of the liberals an individual is the supreme end and though there are different views in liberalism regarding the state all of them aim to facilitate the life of an individual.

Negative liberals and libertarians view liberty as the absence of restraints. When this idea is coupled with the importance of an individual then these thinkers demand a limited state in which there are as little restrictions on the individual as possible. They also believe that the market is the most important organ in such a society and it is free of excess regulations.

Positive liberals and egalitarians define liberty as availability of opportunities for the development of personality of an individual. This idea makes their ideal

state a welfare oriented one which cares for the needs of the individual. However, even in this case the state remains a tool to fulfill the requirements of an individual.

In both the above views rights take precedence over duties in the society.

In contrast to these views are the socialist and idealist and Gandhian views. These ~~so~~ views see the society as more important than the individual. But their views on state are different. Socialists want to establish ~~an~~ egalitarian classless society without state while idealists view state as an end in itself.

2. (b) Rights of the individual are the rights in the society only. Is this statement consistent for individuals? Discuss. 20

Rights of individuals exist in the society, ~~and~~ are sanctioned by the society and can be realised only in the society!

This idea may seem contradictory at first glance because the society exacts demands on an individual in the form of duties and hence rights may not seem to be ~~rig~~ rights in the society only.

However, it is the society that plays an instrumental role in sanctioning

these rights. As per Laski's theory of social rights only those rights which receive the approval of the society are actually translated into rights. In the absence of this approval, even the legal rights ~~may~~ will remain paper rights only. Further, society may even curtail or limit certain rights. Thus, rights exist in the society.

It can also be said that it is only in society where rights can be fulfilled because society engenders a notion of duty. Millie said, "It is only in the world of duty where rights have significance." Thus, if all the persons in a society perform their duties well then the rights of all the people will be secured. This idea was also expressed by Gandhiji when he said that in a world where everyone performs his duties, rights would not be far to seek. It is for this reason that ~~the~~

Gandhiji went beyond "live and let live"
and formulated "live for others."

Thus, it can be seen that
rights are rights in the society only.

2. (c) Punishment is external negative sanction of morality. Comment.

10

Punishment for a crime intends to teach a lesson in morality through an external agency. This idea of punishment is ~~a~~ evident in both practical as well as religious context.

In practical context, when the state punishes an individual it tries to correct the deviant behaviour in the society.

In religious sphere also, ~~a~~ concepts like law of karma promote virtuous behavior through pain & suffering.

However, there are philosophers like Kant who believe that morality should be autonomous. Existentialist philosophers believe in self-chosen values. This idea of punishment does not exactly agree with their views.

3. (a) Essential conditions for successful working of democracy. Explain. 15

Democracy is a social, political, economic and cultural setup which believes in equality of human beings. When applied to the field of political philosophy it translates into a system of governance based on equality and has been defined by Lincoln as "a government of the people, by the people and for the people."

However, democracy being a type of rule where the rulers themselves are the ruled, it requires certain ~~for~~

conditions for its smooth functioning and success. The society should be enlightened - not only in terms of education but also in terms of being tolerant and open to accept others' views. There should be a culture of debate and discussion to arrive at decisions. The leaders should accept public opinion and respect it.

Apart from the above features of the society there should also be some structural and procedural elements in place to help democracy succeed. There should be free and fair elections to get the popular representatives to make laws. There should be freedom of press and other forms of media to voice the concerns of the people. There should also be an independent judiciary to adjudicate issues. There should be an efficient group of public officials to implement government policies. Moreover, there is also a need for internal democracy in political parties to bring out the best candidates and policies.

for the people.

Democracy is a potent ideal and needs a number of pre-conditions for success. Perhaps its chances of success can be best enhanced when the individuals in a society see it as an end and try to become democratic themselves.

3. (b) Nehru scientific humanism was reflected in his support for democracy. Discuss. 15

Humanism is a philosophy which believes in the centrality of human beings. Nehru, ^{too} was a humanist and his ideas of humanism caused him to be an ardent supporter of democracy.

Humanism believes in a positivist epistemology, materialistic metaphysics and secular ethics. This means that a humanist believes in experience and reason based on experience as the source of knowledge. He sees matter as the

ultimate reality and believes morality should be independent of religion. Nehru too was a believer in the above ideas.

These ideas emphasize the importance of human beings in this world as the supreme creatures. Human dignity ~~and~~ takes the place of devotion what devotion to God was in religion and this idea propelled Nehru towards democracy.

Democracy as an ideal is based on ideas like equality, liberty, justice, fraternity, tolerance etc. As a political system it ensures equal voice to all individuals thereby preserving their human dignity. It also calls for self-government which is ~~a~~ in a way human beings determining their own destiny.

Due to the above reasons Nehru was a supporter of democracy based on his scientific humanism.

3. (c) Multiculturalism is that, individual identity is culturally embedded because people largely derive their understanding of world and their framework and moral belief from all live and develop. Discuss. 20

Multiculturalism is a modern socio-political concept which can be said to have two interpretations - descriptive and normative.

As a descriptive term it refers to the fact of existence of plurality of cultures in a society. and that as a normative term it recognizes the importance of culture in human life and envisions a society where different cultures are recognized and given due space.

Bhikhu Parekh says that multiplicity

of cultures is a fact. However, the difference between any two cultures should not be taken to be the cause of one culture being inferior and the other superior. If they are allowed to interact then cultures, being dynamic, will evolve over a period of time. This is the core of multiculturalism.

An individual lives in a society where his interpretation of the world and his idea of good life are all linked to the particular culture he was brought up in. Therefore, if he is denied an identity based on his culture then it may hinder the growth of his personality at an individual level and may result in social problems. This is the reason why multiculturalism is important as it gives different cultures existing in a society their importance.

However, the idea of multiculturalism has been criticised for promoting sub-national identities and for drawing away attention from more pertinent problems of a society like

poverty, unemployment etc.

Thus, it can be said that culture plays an important role in human life and should be given importance by the society but it should not lead to fragmentation of the society itself.

4. (a) Growing terrorism and fundamentalism is also motivated by religion to some extent. In practice it has been criticizing terrorism but theocracy, directly or indirectly supports terrorism. (Justify the statement) 20

Terrorism and fundamentalism are two of the most serious problems in front of the modern world and have been found to be motivated by religion in more than one case. This link between terrorism and ~~the~~ religion lends theocracy as a suspect to supporting terrorism either directly or indirectly.

Theocracy literally means 'rule by God'. In practice it means rule in accordance with the tenets of a religion. ~~A~~ A theocratic state has a national religion which the state promotes. Such a rule is against the idea of equality as it accords a secondary status to the citizens belonging to different religion. It is also against the ideas of religious tolerance and harmony. In the worst case, there exists a potential for a theocratic state to degenerate into a state that propagates fundamentalism in the name of religion.

and promotes terrorism. An example in this context can be Afghanistan under Taliban rule.

However, despite the fact that theocracy has its own set of flaws it does not necessarily mean that a theocratic state will always promote fundamentalist activities. As per the views of Gandhiji all religions ~~for~~ have two aspects - external and internal. While the external rituals and procedures differ among different religions but internally they all promote the same set of noble values like love, kindness, generosity etc. It is when a theocratic state excessively focuses on the external differences between religions that it faces the danger of becoming fundamentalist. A state which promotes internal aspect of religion can never be so.

Therefore, it can be said that though theocracy is not a perfect form of government but it need not always be a terrorist regime.

4. (b) Marxism is still relevant as a source of normative value or ideals. Discuss.

15

Marxism was one of the most prominent political philosophies of the 20th century. Though some of its ideas like a workers' revolution, class struggle etc. seem antiquated today many of its ideas are still relevant in a certain sense and can serve as ideals.

Marxism contained many revolutionary ideas which failed to stand the test of time. The process of dialectical materialism which explained the evolution of society was criticised by Bernstein to be inapplicable to the evolution of society. Economic determinism

which describes society on the basis of economic structure was criticised for leaving out accidental factors. Marx's call for class struggle and change based on ~~rev~~ violent revolution were not appreciated as a violent change cannot be permanent.

Despite the above criticisms Marx's underlying thought serves as a great inspiration for millions around the world. His ~~and~~ criticism of capitalism for exploiting the workers and the call to establish a just social order symbolise the ideals that many a nation state strive to achieve even today. His criticism of religion, ^{though not accepted fully} has also inspired states to separate themselves from religion. His idea of economic determinism despite its flaws brought into light the importance of economic factors in defining a social structure.

Thus, though Marxism is no longer in action but ~~its~~ many of its ideals survive till date.

4. (c) Secularism is a humanist thought. Explain.

15

Humanism aims to promote human beings as the centre of all activity. It rejects the ^{importance of} extra-worldly realities and emphasises on ethics independent of religion. If seen from this perspective, secularism is a humanist thought.

Holtyke defined the following as some of the features of secularism - no official state religion, promotion to rational thinking and scientific temper, non-interference of religion in state etc. Thus, based on above features and other

definitions, secularism can be seen as separation of state and politics. This is based on the view that though the citizens are free to practice any religion in their personal life, in public sphere the state can function best and help in advancement of society if religious and scientific temper is promoted.

Since the emphasis of secularism is on the improvement of this world; ~~and~~ its values are independent of religion and it promotes scientific temper, ~~hence~~ it can be called to be a type of humanist thought as these features ~~are~~ all found in humanism as well.

5. (a) Capital punishment is against the notion that "one should hate the crime not the criminal". Comment. 25

Capital punishment is the highest form of punishment that a court can pronounce on an individual and it ends the life of a person which cannot be restored by the government. Thus, there are a number of moral arguments against the idea of capital punishment.

A crime is a product of the socio-economic circumstances of the criminal as per many of the ~~crimes~~ modern criminal theories. Thus, it is not the sole fault of a criminal that he commits an offence.

The society too shares a part of the culpability. So, by awarding death sentence to a criminal the government is not being fair to him as it does not give him an opportunity to repent and mend his ways in a different socio-economic setting. Thus, capital punishment seems to be against the criminal whose life is being ended and not against the crime which is not being tried to be eliminated through reform.

However, supporters of capital punishment argue that it serves as a deterrent for further commission of crimes. Hence, it is against the crime and not the criminal. They also argue that some criminals are beyond reform and commit the same heinous crime again and again. In such a case, it is better to save the society by awarding a death sentence to such a person.

There have been no conclusive proofs about the deterrent effect of capital

punishment. Albert Camus claims that life sentence is more deterrent than capital punishment as death sentence which is executed away from the eyes of the society fails to create an impact.

Therefore, it can be concluded that the society can't ^{possibly} do without the ~~burden~~ moral burden of taking away a life except in rarest of the rare cases.

5. (b) Why Liberation Women is possible in socialist society? Analyze. 25

A socialist society is based on the principle of equality and provides those conditions that can be helpful in liberation of women.

A socialist society is one that intends to bring equality among its members through evolutionary processes of democracy. It intends to provide for the needs of the people in a political setup where their concerns are heard. It is the best form of society for bringing positive social transformation because the

forces of market are not uncontrolled to exacerbate ~~bring~~ inequalities and individual liberty is not threatened by an autocratic political system.

In such a socialistic system women empowerment ~~can~~ and liberation can be brought about through grant of equal legal status to women in different forums and also through the provision of positive discriminations in the favour of women as well as through welfare schemes. Examples of equal legal status can mean land and property rights, right to livelihood etc. Possible positive discriminations in the favour of women can be reservations in educational institutions, reservations in legislatures, jobs etc. Welfare measures can include better services for health, sanitation, family planning among others. These provisions can be easily brought about in a socialistic society because its ideals are in consonance with such changes.

Therefore, a socialistic society is
conducive for liberation of women.

