

Paper Details : 3A00143 - S.Y.B.A. (Sem. III) (Choice Base) / 79450 - Philosophy : Paper II.

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Time :02:30 pm - 05:30 pm

QPCode :52982

- N.B.:
1. All questions are compulsory
  2. All questions carry equal marks
  3. Figures to the right indicate full marks

Q.1 Attempt any two questions

- a. Comment on Plato's views about family and marriage. 10  
Plato stratifies the ideal state into three classes – he firmly believes in a system of communism for the rule of reason – recommends communism of property and communism of guardians (men, women & children) – abolishes family – purpose of marriage is for procreation only – introduces community of wives – eugenics – statutory mating festival – critical remarks.
- b. Describe Russell's views on conditions of happiness in marriage. 10  
Russell in his book *Marriage and Morals* gives a new morality to understand human personality –shows the hypocrisy of judging others harshly - broader ethical outlook - advocated individual freedom in matters of personal morality, intellectual conviction and religious belief - concept of self-control – views are based on heteronormative relationship.
- c. Explain the problems associated with masculinity as a stereotype. 10  
It's a post-structuralist standpoint – started as a reaction to 20<sup>th</sup> Century Feminist Movement – two extreme exaggeration between hyperfemininity and hypermasculinity make relationships between people difficult – Emmanuel Reyna an activist in the men's movement in France His book, *Holy Virility* (Pluto Press, 1983) - due to rapid social, economic and political change, many aspects of the traditional male sex role have been rendered increasingly dysfunctional and obsolete. This has led to a period of destabilisation in traditional gender roles and relationships, prompting sex role strain and a contemporary 'crisis of masculinity'

Q.2 Attempt any two questions

- a. Comment on Marx's views on class conflict and way of resolving it. 10  
For Marx, what distinguishes one type of society from another is its mode of production (i.e., the nature of its technology and division of labour), and each mode of production engenders a distinctive class system in which one class controls and directs the process of production while another class is, or other classes are, the direct producers and providers of services to the dominant class. The relations between the classes are antagonistic because they are in conflict over the appropriation of what is produced, and in certain periods, when the mode of production itself is changing as a result of developments in technology and in the utilization of labour, such conflicts become extreme and a new class challenges the dominance of the existing rulers of society. The dominant class, according to Marx, controls not only material production but also the production of ideas; it thus establishes a particular cultural style and a dominant political doctrine, and its control over society is consolidated in a particular type of political system. Rising classes that gain strength and influence as a result of changes in the

mode of production generate political doctrines and movements in opposition to the ruling class.

- b. Write a note on dialectics of recognition by Hegel. 10  
Recognition has both a normative and a psychological dimension- in Hegel's *Phenomenology of Spirit*- Within the *Phenomenology* this idea is first and foremost a thesis about how we can gain self-consciousness as autonomous agents, namely only by interacting with other autonomous subjects-subject-object recognition- Elementary Recognition as we gain self-consciousness only through a process of mutual recognition.
- c. Explain Dr. Ambedkar's measures to remove caste discrimination. 10  
In his book *Annihilation of Caste*, a politico-legal view that critiques the closed door policy of the upper caste group – investigates caste from an anthropological point of view – for him individuals differ in term of physical, social, personal efforts – asserts that caste is not a ‘division of labour’ – believed that inter-caste marriage was best way to eliminate caste- a society should exist on the basis of reason, and not according to cruel rituals, traditions and norms- To annihilate the caste system, Ambedkar invokes the ideas of societal equality, liberty, fraternity.
- Q.3 Attempt any two questions
- a. Discuss in detail the conditions under which war can be justified. 10  
Just War Theory deals with why and how war is fought- theoretical aspect is concerned with ethical justifications- historical aspect deals with body of rules-instances like Geneva & Hague Convention focus on historical aspect-various revivals of Just War Theories – lastly it demands comparative justice.
- b. Explain the idea of justice in conduct of war. 10  
two principles- proportionality and discrimination
- c. What is Pacifism? Bring out its various kinds. 10  
definition – kinds of pacifism are : absolute vs contingent, maximal vs minimal, universal vs particular, sceptical vs prima facie.
- Q.4 Attempt any two questions
- a. What is multiculturalism? Explain Bhikhu Parekh's views on ways to promote multiculturalism. 10  
Definition – Co-existence with diversity- concept of culture-semiotic aspect – humans are culturally embedded.
- b. Discuss Brian Barry's criticism against multiculturalism. 10  
Celebratory model – assimilation – coercion – various case studies to justify it.
- c. Write a detailed note on Orientalism. 10  
“Orientalism is a political vision of reality whose structure promoted the difference between the familiar (Europe, West, "us") and the strange (the Orient, the East, "them").” From Myth to Discourse - Political Dominance - Post-colonial Criticism
- Q.5 Write short notes on any two of the following: 20
- a. Problems of single parent family.

stigmas associated with them - depending on the circumstances surrounding these households, the imbalance sometimes leads to inadequate parenting and social problems for the children and parents: divorce, delinquency, low income & other factors.

- b. Frantz Fanon's views on Racial discrimination.  
described the dehumanization and psychological treatment inherent in colonialist exploitation- takes a psychoanalytic approach to address race.
- c. Jus post bellum.  
Post war, three possibilities emerge: either the army has been defeated, has been victorious, or it has agreed to a ceasefire. Principles of justice may then be applied to each situation - presents a useful summary of the principles of jus post bellum : the principle of discrimination should be employed to avoid imposing punishment on innocents or non-combatants; the rights or traditions of the defeated deserve respect; the claims of victory should be proportional to the war's character; compensatory claims should be tempered by the principles of discrimination and proportionality; and, controversially, the need to rehabilitate or re-educate an aggressor should also be considered.
- d. Michael Dummet's views on rights of refugees.  
Dummett's work against racism is a work of moral and political philosophy in 2001. The book, *On Immigration and Refugees*, Dummett argues for a set of general principles concerning rights of immigrants and refugees – he argued for stateless people - have the right to become citizens of another state .