

M.A. Examination 2026
Semester–IV
Philosophy
Paper–MAPHILCP401 (Compulsory)
Hermeneutics and Post-modernism

Time: 3 Hours

Full Marks: 60

Questions are of value as indicated on the right margin.

Answer *any four* of the following questions:

1. In which three areas related to the universal conditions for human understanding do all hermeneutic thinkers concern themselves? Discuss *any two* of these three areas. 3+12=15
2. How have philosophers distinguished hermeneutics from relativism? 15
3. Elaborate upon F.D. Schleiermacher's general hermeneutics and his idea of "interpretation as reconstruction". 15
4. For Wilhelm Dilthey, "we *are* history, insofar as our self-understanding requires the constant recovery and appropriation of our past cultural heritage, the mediation of past and present". Explain. 15
5. Martin Heidegger's existential hermeneutics marked a decisive return to ontology from epistemology. Comment critically. 15
6. Why did Hans-Georg Gadamer privilege "hearing" over "seeing" in philosophical hermeneutics? How does this relate to his methodological imperatives of mediation and application? 5+10=15

M.A. Examination 2026
Philosophy
Semester – IV
Paper- MAPHILCP402
Philosophy of Religion

Time: 3 hours

Full Marks: 60

Questions are of value as indicated in the margin.
Answer **any four** questions from the following

1. What is 'philosophy of religion'? Explain the meaning of 'religion' from various perspectives. 5+10 = 15
2. What is the main distinction between pluralism and inclusivism in the context of religion? Show, with the help of examples from history, the evidence of inclusivism among Christians. 5+10 = 15
3. What is pluralism? How is it different from relativism and syncretism? 5+10 = 15
4. Critically explain the argument of William Alston in the context of religious experience. 15
5. How did Vivekananda come to the conclusion that a life of recluse was not meant for him? How did he criticise exclusivism in his Chicago Addresses? 5+10 = 15
6. Briefly explain the different types of religious pluralism recognized by John Hick. 15

M. A. Examination, 2026

Semester – IV

Philosophy

MAPHILOP412 – Social and Political Philosophy: Theoretical Approaches (Part-II)

Time: 3 Hours

Full Marks: 60

Questions are of value as indicated in the margin

Answer **any four** questions

1. How does Gayatri Spivak explain the intersection of gender, native patriarchy and colonialism in the debates regarding the abolition of *Sati*? Explain. 15
2. What were the ten criteria that were adopted by Census Commissioner for the classification of Hindus during the Census 1911? How do these criteria divide the 'untouchables' from Hindus? Explain. 10+5
3. What are the reasons adduced by Ambedkar for undertaking the study of the origin of untouchability in India? What are the main propositions advocated by Ambedkar about the origin of untouchability in India? Explain. 5+10
4. Write an essay on the emergence of the notion of Practical Vedanta in the context of India's colonial and nationalist period. Explain its main tenets, after Vivekananda. 7+8
5. Write an essay on how Paulo Freire elucidates the oppressive pedagogy in his *Pedagogy of the Oppressed*. 15
6. How does Paulo Freire explain the notion of consciousness in relation to pedagogy? How does *Conscientização* solve the problem of banking method of education, according to him? Elaborate. 5+10

Two Year Postgraduate Sem-IV Examination 2026

Subject: Philosophy

Course/Paper: [MAPHILOP401] Nyāya: Unit-II

Time: 3 Hours

Marks: 60

Questions are of value as indicated in the margin.

Answer any **four** questions from the following:

1. Explain in detail the *mangalaśloka* of Nyāyakusumāñjali interpreting the verse both in *nyāyapakṣa* and *kusumpakṣa*. 15
2. Discuss after Udayanacarya the Nyāya theory of causation. 15
3. Distinguish between *sahajaśakti* and *ādheyaśakti*. On what grounds does Udayanacarya refute the Mīmāṃsā notion of *ādheya śakti*? Discuss. 5+10=15
4. Discuss in detail the arguments put forward by Udayanacarya against the Bouddha concept of *kurvadrūpatva*. 15
5. Do the Sāṅkhya thinkers admit *puruṣa* as the locus of internal qualities like *icchā*, *dveṣa*, *sukha*, *duḥkha*, *dharma*, *adharma* etc.? Can the Sāṅkhya concept of *buddhi* be regarded as the locus of *adrṣṭa*? Answer following Udayanacarya. 5+10=15
6. Is there any causal relation between the *nitya ātmā* and *adrṣṭa*? Discuss after Nyāyakusumāñjali. 15

M. A. Final Examination – 2026

Semester - IV

Philosophy

MAPHILOP420 – Methodology and Dissertation

Duration: 2 Hrs.

Max. Marks: 20

Questions are of value as indicated in the margin

Answer Any FOUR of the following questions:

1. Explain briefly the importance of research with appropriate examples. **5**
2. Describe briefly the qualitative method of research. **5**
3. Why is the review of literature important in the process of research? **5**
4. What is planning of research? **5**
5. What is the difference between footnote and endnote? **5**
6. Illustrate a sole authored book Bibliography in both APA and Chicago styles. **2.5 + 2.5**

M.A. Examination 2026
Semester - IV
Philosophy
Paper – MAPHILOP406
Buddhist Logic

Time: 3 Hours

Full Marks: 60

Questions are of value as indicated in the margin.
Answer **any four** questions from the following.

1. Critically compare the Buddhist and Nyāya interpretations of *nigrahasthāna*, highlighting their similarities and differences. 15
2. What are the *vaidharmya-dr̥ṣṭāntābhāṣas* recognized by Dharmakīrti? Describe any three of them with suitable examples. 15
3. Examine critically the manner in which Dharmakīrti explains the connection between the different forms of *parārthānumāna*, paying special attention to the roles of *svabhāvahetu* and *kāryahetu*. 15
4. Describe the two different ways in which *anupalabdhi hetu* is employed in *parārthānumāna*, as explained by Dharmakīrti. 15
5. Provide a detailed explanation of the dictum “*svarūpeṇaiva svayam iṣṭa-anirākṛtaḥ pakṣa iti*” and discuss its significance in the conception of *pakṣa* in the *Nyāyabindu*. 15
6. What is *asiddha hetvābhāsa*? Explain its nature and forms in detail, following Dharmakīrti. 15