

Answer Key QP Code: 51494

Philosophy Paper 2 Semester 4

100 Marks

Instructions:

- a. All questions are compulsory**
- b. All questions carry equal marks**
- c. Figures to the right indicate marks to each sub question**

Q.1. Attempt any two

1. a What is liberalism? Discuss the central principles of liberalism. (10)

Liberalism is a political doctrine that takes protecting and enhancing the freedom of the individual to be the central problem of politics. Liberals typically believe that government is necessary to protect individuals from being harmed by others, but they also recognize that government itself can pose a threat to liberty. Government is at best “a necessary evil”. Laws, judges and police are needed to secure the individual’s life and liberty but their coercive power may also be turned against him. The problem then is to devise a system that gives government the power necessary to protect individual liberty but also prevents those who govern from abusing that power.

OR

- 1.b. Explain the main tenets of anarchism as a political ideology. (10)

Anarchism is a political theory, which is skeptical of the justification of authority and power, especially political power. Anarchism is usually grounded in moral claims about the importance of individual liberty. Anarchism is based upon an ideal of non-coercive consensus building. It is a philosophy that advocates self governed societies based on voluntary institutions. They are described as stateless societies, non hierarchical and free societies. Criticism include moral criticisms and is often thought as impractical by its critics.

OR

1. c. Is nationalism a political ideology? Comment. (10)

An ideology is generally understood as a set of closely related beliefs or ideas, attitudes characteristic of a group or community. But it could mean more – these ideas may be held by an individual or an extremely small group and yet it may be called an ideology because his actions affect others. An ideology thus cannot be understood as different from politics as an attempt is always made to influence the state. Nationalism is understood as an ideology that emphasizes the importance of a common value system, culture, history, sometimes language and a definite geographical boundary that binds people together in a contract or consensus concerning the necessity of order. This contract institutes a governing body that is legitimate as it safeguards the interest of its people.

Q.2. Attempt any two

2. a. Does the individual in democracy have the right to dissent? Justify your answer. (10)

The spirit of liberal democracy lies in the notion that the ultimate sovereignty in a state belongs to the people who, in complete freedom, build and democratically elect a government to serve them. It has been demonstrated in many states that there is a strong correlation between liberty and democracy. The right to dissent is the basis of democracy and therefore cannot be either repressed or manipulated by any government.

OR

2. b. Explain Philip Petit's notion of Republicanism. (10)

Petit argues for the traditional republican conception of freedom as non-domination, contrasting this with established negative and positive views of liberty. The implementation of the ideal would imply for substantive policy-making, constitutional and democratic design, regulatory control and the relation between state and civil society. His concept of democracy is that under which government is exposed to systematic contestation, and a vision of relations between state and society founded upon civility and trust.

OR

2. c. How does Berlin distinguish between positive and negative liberty? Discuss in brief. (10)

Negative liberty is the absence of obstacles, barriers or constraints. Positive liberty is the possibility of acting in a way as to take control of one's life and realize one's fundamental purposes. While negative liberty is usually attributed to individual agents, positive liberty is sometimes attributed to collectivities, or to individuals considered primarily as members of given collectivities. It is a classical liberal idea which defines liberty as the absence of coercion, and which could be summarized as the wider the range of non-interference, the greater my freedom. A certain minimum range of personal freedom is required in order to pursue the human good. Thus, there should be a divide between the public and private spheres. Classical liberal thinkers generally agree that there should be some limits to freedom, in the interests of other values, and to avoid the powerful depriving the weak of their own freedom. Positive liberty entails being a thinking, active, and responsible being.

Q.3. Attempt any two

3. a. Elaborate on the significance of Vinoba Bhave's bhoodan movement.

Acharya Vinoba Bhave was a follower of Mohandas Gandhi in the nonviolent struggle to free India from British rule. After the Mahatma's assassination in 1948, Bhave assumed spiritual leadership of Gandhi's constructive program for developing rural India on the basis of self-

reliant villages. In 1951, he started walking across India, asking wealthy landowners to consider him one of their sons and to give him one sixth of their land. He was gifted with hundreds of thousands of acres, which were distributed to the landless poor. A few years later, however, realizing that much of this land was being lost by the impoverished individuals who had received it, Bhave began insisting that donated land be given in the future to village trusts. The Land Gift (Bhoodan) Movement was transformed into the Village Gift (Gramdan) Movement, with lands leased out to small farmers by village elders.

OR

3.b. Discuss Dworkin's notion of equality of resources.

For Dworkin, equality of resources is an egalitarian distributive mechanism of socio-economic resources, seen as the most equitable approximation possible of equal attention. The idea is to ensure that people have a fair, if not equal, distribution of resources so that they can make choices about the goods they want. This can be achieved under the principle of special responsibility, by accepting the idea, that once they make choices, they will have to take responsibility for the same.

OR

3. c. Explain various types of equality in brief.

1. Natural Equality:

Despite the fact that men differ in respect of their physical features, psychological traits, mental abilities and capacities, all humans are to be treated as equal humans. All are to be considered worthy of enjoying all human rights and freedoms.

2. Social Equality:

It stands for equal rights and opportunities for development for all classes of people without any discrimination.

3. Civil Equality:

It stands for the grant of equal rights and freedoms to all the people and social groups. All the people are to be treated equal before Law.

4. Political Equality:

It stands for equal opportunities for participation of all in the political process. This involves the concept of grant of equal political rights for all the citizens with some uniform qualifications for everyone.

5. Economic Equality:

Economic equality does not mean equal treatment or equal reward or equal wages for all. It stands for fair and adequate opportunities to all for work and for earning of their livelihoods. It also means that primary needs of all should be met before the special needs of few are satisfied. The gap between rich and poor should be minimum. There should be equitable distribution of wealth and resources in the society.

6. Legal Equality:

Legal Equality stands for equality before law, equal subjection of all to the same legal code and equal opportunity for all to secure legal protection of their rights and freedom. There should rule

of law and laws must be equally binding for all. In every society equality must be ensured in all these forms.

Q.4. Attempt any two

4.a. Bring out distinctive features of Plato's account of justice. (10)

According to Plato an ideal state must possess the four 'cardinal virtues' of wisdom, courage, discipline, and justice. It will have wisdom because of the knowledge possessed by the Rulers, courage because of the courage of the Auxiliaries, and self-discipline because of the harmony between all three Classes and their common agreement 'about who ought to rule'. Finally, justice is the principle which has in fact been followed throughout, the principle of one man one job, of 'minding one's own business', in the sense of doing the job for which one is naturally fitted and not interfering with other people. since the qualities of a community are those of the component individuals, we may expect to find three corresponding elements in the individual soul. All four will be present in every soul.

OR

4.b. Give an account of the main principles of justice as fairness as advocated by John Rawls. (10)

Rawls advocates the view that a person's good is that which is needed for the successful execution of a rational long-term plan of life (thick or primary goods) given reasonably favorable circumstances. They are, Liberty, Opportunity, Income, Wealth, Self-respect. Rawls advocates the view that justice being fair, he states two principles of Justice.

First Principle: Liberty

Each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all.

Second Principle: Wealth

Social and economic inequalities are to be arranged so that they are both:

(a) to the greatest benefit of the least advantaged (b) attached to offices and positions open to all under conditions of fair equality of opportunity.

Third Principle : Efficiency: any re-arrangement in which every representative person gains is more efficient.

Difference principle: in order for any change to be accepted as an improvement, it must help the least advantaged representative person.

OR

c. Explain the different measures Ambedkar employs to seek social justice for untouchables. (10)

His struggle against inequality included annihilation of caste and his advocacy of conversion to new Buddhism for justice and dignity. He argued that the untouchables may belong to the same religion but they were not a part of the same society as the Hindu caste. They were a special

interest group. Untouchables were an exploited group and a product of a biased Hindu religious philosophy, Brahmanism. The untouchables did not want favours but equality. Justices demanded protective discrimination. Social justice to be given priority over nationalist struggle. His vision for the downtrodden was educate, organize agitate and fight for their rights themselves.

5. Write notes on any two of the following.

(20)

a. Totalitarianism

Totalitarianism refers to an authoritarian political system or state that regulates and controls every aspect of the public and private sectors. Totalitarian regimes establish complete political, social, and cultural control over their subjects, and are usually headed by a dictatorial leader. Totalitarianism involves a single mass party, led by a dictator and attempts to mobilize the entire population in support of the official state ideology. There is an intolerance of activities which are not directed towards the goals of the state, usually entailing repression and state control of business, labor unions, churches and political parties. A totalitarian regime is essentially a modern form of authoritarian state, requiring an advanced technology of social control.

b. Hobbes notion of negative liberty

According to Hobbes human being by nature are such that they possess a perpetual and restless desires of power. Power to gratify their abilities, power to resist the others from surpassing his\her own power and lastly for administration and recognition as superior. Thus every individual by nature possess the right to do what it seems best for one's own preservation. Liberty here thus seems to be the absence of any external impediments, but along with this natural right also exists the natural law, according to which an individual is obliged to renounce some part of his/her claim for the more certain realization of others. Natural law is a body of principles which reason devices for making life secure and peaceful. This peace is recognized as an indispensable by all individuals as it is the only means to the fullest satisfaction of desires. The 2nd part of the Leviathan then is dedicated to the formation of the commonwealth which could come into existence either by the unity of impulse of the human beings or through acquisition i.e. when the impulse to union comes from some superior power of some individual who threatens the others with destruction. Either ways both are contractual in essence. Fear is the basis of people coming together in contract. In the former it is fear from the other individual and in the latter it is fear from the other superior power.

c. Gandhi's notion of sarvodaya.

Trusteeship is an ethico-economic concept. Gandhi believes that economic equality is a basic requirement of a just and non-violent society. Economic equality is opposed to monopolization or concentration of wealth. He takes economic equality or equitable distribution of wealth as a great ideal. Trusteeship is the solution how to materialize this ideal into practice. In other words to bring economic equality without any coercive measure or encroaching upon individual freedom is a great challenge. Trusteeship seems to provide a possible solution to this problem.

d. Robert Nozick's theory of justice as entitlement.

Robert Nozick in his famous book *Anarchy, State and Utopia* (1974) articulated the entitlement theory of justice. Nozick calls Rawls' distribution theory a patterned theory. To Nozick, no distribution is just and there should not be redistribution at all. Redistribution infringes individual's rights. He justifies the minimal state against the individualist anarchist. The all encompassing individualism propagated allows for the existence of the minimal state which he regards as the only legitimate form of state which does not violate individual's rights. Nozick's theory rejects the idea of any more extensive form of state such as those propagated by Rawls which calls for distributive justice i.e. through taxing individuals and redistributing them. He sets out two requirements for a state: (i) an appropriate monopoly of force in a given territory; and (ii) the provision of protection by the state within its geographical boundaries.