MOCK TEST - 6

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PHILOSOPHY

Name of Candidate	ASHISH CHANDRA	Test Code	M106
Schedule		Registration No.	785
Place		Time	
Module			

Classroom ☐ Distance Learning ☐ Classroom & Distance Learning ☐

EVALUATION INDICATORS

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

INDEX TABLE

Q.No.	Page No.	Maximum Marks	Marks Obtained
1.			
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Total Marks Obtained

Remarks:

Signature of Examiner

INSTRUCTIONS:

1. Do furnish the appropriate details in the answer sheet (viz. Name, ID Number and Test Code) The Candidate should fill the index table, especially for him/her.
2. In the left margin, she/he should write only question number and in the right margin, nothing should be written.
3. The page number should be coded by the candidate himself and the range of page number related to the answer of the question should be used to complete the index table.
4. All Parts of the questions should be written at one place.
5. No Supplementary sheet shall be provided by the management. So the candidate is advised to accommodate required information within the space provided.
6. The candidate need not write anything in his/her answer that derogates the dignity of an individual or an organization.
7. The candidate should respect the instructions, given be the invigilator.
8. The Examinee has to submit the answer sheet to the invigilator after completion of examination.
9. However, he/she is allowed the take away the question paper.

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Anoop Sir 7/9/12

3(a):- Female foeticide is an act of killing foetus after identifying the gender aspect of it. Female foeticide is discrimination of gender in its crudest form and is moral sin of gravest nature.

Discrimination between men and women against the interests of women is a practice which is historical and universal in human life. A woman is discriminated in family, schools, professional life and in health among other spheres. Female Foeticide is extreme of all.

Female foeticide kills a girl child before its birth. It does not even leave the right to life to the girl child. Thus it is extreme.

Female foeticide is against the humanist principles as it discriminates on the basis of gender. According to humanism, all humans are end-in-itself.

Gender inequity other than foeticide characterises the asymmetry to education, health facilities and professional choices. Furthermore, it values women inferior and weaker to men. However, in female foeticide

even such immoral inequalities are not the last thing. It altogether snaches the life of the girl child. Thus, female foeticide is extreme of all other gender discrimination.

Female foeticide in-itself being extreme gender equity are also gender discrimination from the consequentialist point of view. With such acts of foeticide the sex ratio of society decreases which creates a situation conducive to more gender discrimination in the form of crime against women, physical assaults against women, harassment and other such acts of barbarism. Thus, female foeticide leads to gender discrimination other than itself.

It is, as maintained by many philosophers and social scientists, not to say that abortion rights of a women are immoral in itself. But, abortion on the basis of identification of sex of the feotus reflect the gender inequality in social consciousness as a whole. It is sex-based abortion, which makes it an extreme form of discrimination.

Therefore, female foeticide is an act of barbarism which is immoral, illegal and representative of moral wickedness of the society. It is symptomatic of the fact of gender discrimination of the society in its crudest form.

3(b) :- Women has been denied their legitimate property rights in the past all over the world. In India, too, women have been denied the land and property rights. However, after Independence, the govt has brought legislations to ensure the property rights of women.

Hindu Succession Act, 1956 made for hindu women provides for equal share in the ancestral property with respect to men. It was amended in 2005 to make it more conducive to women empowerment by making agricultural land also a right of the girl successor equal to the son. Thus, the act provides for legislative framework for equal rights for land and property bringing it in line with Beijing Convention of Women.

However, this provision is only for hindu women. Others such as muslim women are still denied of this right. Thus all women of India do not enjoy equal land and property rights.

Further, these legislative framework only provides for procedural right. The social realisations of these formal rights are still at very low level. Thus, the substantive right of land and property is still a distant dream.

Main hurdles in the realisation of such formal rights are due to ~~prevent~~ prevelent social mindset and gender discrimination. Patriarchy and other practices such as of dowry are causes for treatment of girl child as economic and social liability. This mindset, which is prevelent in Indian society, deny equal right to property to women. Furthermore, due to lack of education and awareness about such provisions of equal rights, women are not demanding their legitimate rights. If there are provisions, there are other bottlenecks, which mainly arise from gender discrimination, leading to

denial of actualisation of formal rights. Due to gender discrimination, there is significant scope left out for women to act as an agent for women empowerment. Thus, gender discrimination leads to more gender discrimination, which leads to denial of rights of women such as property rights.

Therefore, land and property rights for women in India are not universalistic in scope. There is also substantive rights being denied even when there are formal rights due to gender discrimination.

7(a) :- Women empowerment aims to provide equal rights to women in all spheres of human life. Women empowerment is characterised by the following goals —

Political Empowerment — Women empowerment envisages equal rights to women in decision-making and other political affairs. There should be women adequately represented in democratic polity at local level, regional level, national level and global level.

Social Empowerment — Social empowerment includes empowerment of women in all spheres of social activity such as—

- equal status and rights in family
- equal opportunity in education
- equal health support
- equal opportunities for profession
- rights in family planning
- right to life
- right to personal dignity
- right to self-determination
- right against exploitation.

Economic Empowerment – Economic empowerment of women aims to have land and property rights for women, qualitative employment opportunities, provisions for maternity benefits and rights against exploitation of women at workplace among other things.

Cultural Empowerment – In the popular culture, of language, art, cinema or distinctive lifestyle, women should not be represented or projected as 'the second sex'. Also, gender discrimination and unequal status of women leads to 'commoditization of women' in popular consumer culture. Women empowerment, among other things, means an end to such immoral portrayal of women.

Psychological Empowerment – There need to be a change in current thinking of both – men and women, with regard to the empowerment of ~~men~~ women. Women empowerment should not be viewed as only improving conditions of women. This 'patent approach' needs to be supplemented with 'agent approach', which envisages that women should be the agent of change rather than always be at the recieving end. Developed

nations have status of women in terms of health, education and other supports quite equal with the men. However, the agent aspect is missing altogether as there are no good numbers of women at top political or enterpreneurial level.

Women Empowerment as Universal — It means that empowerment of women must be a universal charge. Empowerment of women of first few classes, or regions would not be true empowerment.

Therefore, basis characteristic of women empowerment are related to all aspects of human life and related to every human life.

7b) Indian society today stands at the transition phase as there are various social changes that are undergoing. At this juncture, society is facing many problems which ~~to a~~ are against the overall social development. Some important problems are as under –

Corruption – Corruption is affecting Indian society in a big way today.

Corrupt practices by public officials and other people at places of authority and also by public at large hits the weakest section of the society most and brings existential threat to them.

Corruption can be effectively tackled by –

- accountability of positions of authority
- transparency of business
- use of technology to minimise human arbitration
- inculcation of moral values of honesty and righteousness in people
- spiritual development along with positive material development.
- excessive material culture such as consumerism should be a matter of public debate
- empowerment of women.

Erosion of Moral Values — There has not been significant moral development alongside the material development. Erosion of the moral values of equality, justice and humanism has resulted in consumerism, prevalent crimes against women and children, disrespect to elders and senior citizens and cut-throat competition and winning by any means.

Appropriate remedies —

- focus on spiritual as well as material development
- education about humanism, ethical values.
- reducing material disparities and attaining goals of social justice at faster pace.

Gender Discrimination — Gender discrimination is present in the form of female foeticide, infanticide, unequal education and heath support, dowry, crimes against women etc. Gender discrimination need to be tackled by —

- substantive economic empowerment
- implementation of rights of women
- inculcation of moral values in society
- education
- punitive provisions for gender-crimes
- affirmative action

Growing Inequalities — The divide between the rich and the poor is growing today in Indian society. This further denies substantive equality of opportunities of poor.

Remedies —
- Balancing capitalism with socialism and social justice
- Implementing the right-based provisions of right to education, health, food and work efficiently.
- dismantling corruption
- evolving democratic which is participative ie- participative democracy.
- decentralisation of polity

Therefore, widening inequalities, gender discrimination, corruption and erosion of ethical principles are main problems of today's India. They need to be done away in order to have truly equitable society where justice only prevails.

8(a):- Democracy is said to be a paradoxical idea by some philosophers and thinkers. Main paradoxes of democracy and their critical evaluation is as under —

- "Democracy giving equal political right to vote does not take the account of socio-economic and capabilitative differences. Thus it is rule of the mediocres."

  Rule of mediocres can be argued to be better rule than good rule of elites on the grounds of dignity of man, self-determination and humanistic principles.
  Furthermore, rule of elite is more prone to be a rule ~~of~~ for the interests of elites only not the general people.
  Also, who will decide the capability criterion for termig one person better than the other? A farmer and a lawyer, both are doing important work but it is hard to side with any about her work being the superior.

- "Democracy even being rule of the many leads to capitalism and liberal regimes, which is against the interest of majority and only in the interest of minority capitalists."

  Democracy leading to inequality due to capitalism is due to crony-capitalism only.

Furthermore, representative democracy can be evolved in participatory democracy in the democratic framework itself. Participatory democracy would leads to faster and substantive social justice.

"Democracy is not the rule of majority but it is the rule of minority among majority as seen in 'First Past The Post' system."

This view takes the narrow view of democracy by taking it as characterised only by elections. Democracy as public reason is the suitable polity to remove the flaws inherent in number and electoral-only type of democracy

Therefore, Democracy as Public Reason is the political framework which is neither rule of the few, nor against minority, nor a rule of mediocres. Public reason can be made more effective by independent media, education, and socio-economic justice to the weaker and vulnerable section.

8 b) Democracy is not just a political institution but also a way of life. Democratic way of life is more conducive to social development than other traditional codes of social life.

Democracy can be exercised in every sphere of combined life. It offers opportunities for taking into accounts everybody's point of view. Every voice gets heard in this system of way of life.

If family decides to take decision with the democratic way after good reasoning and listening to everyone's voices and concerns, there would be no unequal treatment of girl child, no disrespect to elders and no disputes between the members of family. Thus, it would remove all the major social problem just by exercising democracy with reasoning and discussion.

If there is democratic decision-making in the industries, there would not be any exploitation of labour, tension and conflict between management and workers and harassment of women at workplace.

Democracy also, nurtures a human being and makes her mature and tolerant. In democracy, people would voice concerns which are not always harmonious. Thus democracy as a way of life makes a person tolerant of dissenting view, enlarges the understanding of participants and thus provide for cohesiveness and solidarity between the people.

Thus, democracy as a public life of every citizen is good in itself and good for achieving social justice and common brotherhood. It makes people value the ideal of justice, plurality and tolerance.

8(c) Justice is the basic ideal in determination of morality and ethical values. It is most important ~~any~~ in any society for it enables one to take both wholistic and holistic view of human condition.

In liberal democracy, liberty is the basic principle as it provides for freedom of civil and political nature to everyone, without any discrimination of the basis of class, caste, religion, region or sex. Thus it provides equal procedural freedom to everyone. Equal procedural freedom are the basic constitutive part of justice as it is humanistic and universal. Thus, justice is a basic ideal of liberal democracy.

In liberal democracies there is equality of opportunity to everyone. Furthermore, to ensure the upliftment of deprived section of society, liberal democracies take affirmative actions to maintain the equality of opportunity. Thus, equality is also a basic ideal of liberal democracy making justice a main ideal of it.

Also, there is distributive justice in liberal democracies. Govt. makes the provision of

goods and services to the weaker section by collecting resources from the rich in order to provide health, education and decent standard of living. Thus, liberal democracies try to attain social justice.

However, some philosopher contend that liberal democracies do not render substantive justice and actual rights with the pace and magnitude of other types of governments. However, this gap can only be filled by more democratisation of liberal democracies through participation and public reason rather than retreating from the current democratic system in order to ensure better justice.

1(a). 'Theocracy' and monarchy are based upon the doctrines of divine rule and divine rights of the king. These doctrines are unscientific and dogmatic in nature and gives the ruler absolute power without any accountability.

Theocracy and monarchy only grants their subjects duties but no rights. Duties without rights are incomplete and unethical. Thus, these types of conceptions of state are incomplete and immoral.

Theocracy and monarchy do not reflect general will of the people. Thus they are not legitimate according to social contract theory. Thus, state without the expression and general will and accountability becomes prone to use power to demand authority, which is illegitimate again.

Theocracy and monarchy do not consider all human beings fundamentally equal in its essence. This view of superiority makes them anti-humanistic systems. They, furthermore, seek legitimacy on grounds which are antithetical to humanism, dignity of individual, democratic values and justice of mankind.

Thus, theocracy and monarchy are incomplete and partial view of state. They grants only duties to their subjects and are based upon grounds which are not rational and reasonable.

1b) Sovereignty means supreme authority. Sovereign power do not draw its power from any other source and is the last word on a matter.

In order to be supreme authority, sovereignty can not be limited. For if it is limited then the limitation is taking away the authority of the sovereign. Therefore, sovereignty is illimitable.

Sovereignty, similarily, has to be indivisible. It can not be shared by more than one. If it is shared or divided, then no one particular would be supreme in itself. ~~and~~ This would make a logical inconsistent situation. Therefore, sovereignty is logically indivisible.

However, in practical situations, sovereignty is limited on many grounds.

Sovereignty is exercised by some institution or individual ultimately. And no institution or individual can be omnipotent practically. Social customs and natural laws limit the sovereign. Although, sovereign is not dictated by these laws and customs but observance of these customs render legitimacy to his authority. Thus, customs and traditions are a limitation.

A sovereign is supreme authority only in its territory. Beyond its territory it has not supreme authority. Also, as territories are not isolated are separated, there are interaction between two different states. This interaction and external authority limits the powers of sovereign.

Therefore, in theory a sovereign is logically indivisible and unlimited. However, in practice, there are various human, social, external and ethical factors which limits its power.

1 c) Punishment is an act of causing deliberate harm or pain to a person or persons because of their wrong-doing towards an individual or society or nation.

Punishment-in-itself can be argued to be inhuman and immoral. Punishments such as life imprisonment and capital punishment are acts which are mainly based upon deontological considerations such as retribution or teleological considerations of deterrance. Retribution is against humanism as it does not consider human life as an end it itself but a mean to achieve 'moral balance'. Deterrance is also against humanism as it takes human being as a mean to deter others.

Furthermore, punishment is an act of violence. Thinkers and leaders such as Mahavir Jain, Buddha and Gandhiji considered violence as immoral and wrong. Thus, violent methods can not be made grounds for betterment of society.

However, these views are idealistic to an extent. Society has individuals which have both — moral and criminal tendencies. If criminal and immoral act are not punished then the society would become a place

unfit for moral development and ideal of justice would become weak.

Also, punishment when viewed along with the crime and the violation of rights of the victims is an instrument of social order and harmonious functioning of the society.

Thus, punishment although not being morally good in itself is needed in the society to maintain social order and to protect the rights of citizens and institutions.

1(e). Secularism is a philosophical thought which envisages the state policy of a nature which does not identify with any particular religion (Indian Secularism). It recognises all religions as true expression of itself and gives equal respect to all religions.
(sarvadharmasamabhava)

With secularism, state policy focus on the social development and material development of the people rather than stressing upon one religion or another. This creates a spirit of pluralism and tolerance.

With secularism, material development of weaker section is focussed. Hence, state works more to provide substantive justice to individuals rather than on prophesying about super-natural entities.

Secularism creates an environment of common brotherhood between all religions. State's impartiality ~~poses~~ towards religious affairs improves legitimacy of the state for every individual.

Secularism makes religious minorities and non-believers feel secure and safe. Religious minorities and non-believer get freedom to have conscience, worship and belief. This improves state and individuals relationship.

With equal treatment to all religions, veilent and harmful resentments such as fundamentalism and conservatism becomes very limited. ~~and easily~~ This makes every individual secure and safe and enhances their trust in state machinary and policy.

Thus, secularism betters the state and individuals relationship and renders the ideal of liberty, equality and justice more feasible and fruitful.

5(a): Punishment is an act of of deliberate harm or pain caused by the state to person who have done illegal harm to the society or an individual or an institution.

Punishment needs to be justified because without its justification it would be an arbitrary tool for the authority to exercise its power.

Punishment, if not justified would be immoral in itself. If any punishment is not justified then it would be wrong to exercise it. Thus, unjustified punishment would make authority immoral. Furthermore, unjustified punishment would not be universal. A person can be punished severely or let go without justified punishment. leading to discretionary use of power.

Punishment, deontologically, causes harm to the 'guilty'. This is in itself an act of violence to a human being. If it does not its grounds in sound reasonable arguments, this harm would be simply miscarriage of justice which is unethical.

Thus, justification to punishment gives legitimacy, universality, unbiasedness, and accountability to the functioning of justice.

5(b) Sovereignty is 'supreme authority'. It has been the essential concept of state and authority.

Sovereignty, however, does not always used for legitimate purposes. Some of the illegitimate acts of states are defended upon the label of sovereignty of state.

There are human rights voilation in all over the world but global governance can not but criticised the state for the nation-state frequently use their sovereignty as the tool to defend their acts. State's acts of persecution and voilence are defended with the label of supremacy.

Some states use terrorist voilence as the state policy to destabilise other states and create an environment of terror and fear. But they can not be brought under control because they are sovereign in their territory.

Also, problems such as climate change are not being tackled efficiently due to sovereignty of all nation-states. Country such as USA, despite being the gross consumer of natural resources to support their lavish lifestyles, can not be made compliant to emission controls and other measures because of their sovereignty. This way, moral debate of an global issue becomes institutional debate, eventually harming the poorest of nations and people.

Thus, sovereignty is cited by states in order to protect their illegitimate and unethical interests. This harms global interests and human interests at many times.

5(a) Transparency is the anti-thesis of corruption which is always opaque and blur in nature. Transparency is the clear functioning of institutions and individuals in authority.

Social responsibility is the collective responsibility of all members of a society to protect or ensure a common good.

Transparency can not be achieved without social responsibility. Each and every member of the society have to take responsibility to be transparent and to fight for transparency. Only then a society which would be free of corruption, petty self-interests and evils can be imagined and conceptualised.

Transparency can be ensured by employing a institutional change which does not leave any room for back-dealings and arbitrariness. Use of technology is immensely useful in this. Online payment of taxes have reduced the corruption instances in the Income Tax department as it does not leave any interaction for human interaction and thus manipulation.

However, transparency through the use of technology is not the panacea of everything.

It can only be short and medium term solution as unscrupulous people would eventually developed technological ~~antidote~~ tool to advance their interests.

Therefore, social responsibility and inculcation of moral values of honesty and integrity and stress upon the transient nature of material pleasures can only make society reach its ideal of liberty, equality and justice.

Question No.
(प्रश्न संख्या)

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(इस भाग में कुछ ना लिखें)