

**PAPER II – SECTION A**

**Q1 (a)**

**“Corrupt practices reveal an inherent tension between particularistic and universalistic normative standards.” Do you agree? (150 words)**

**Introduction:**

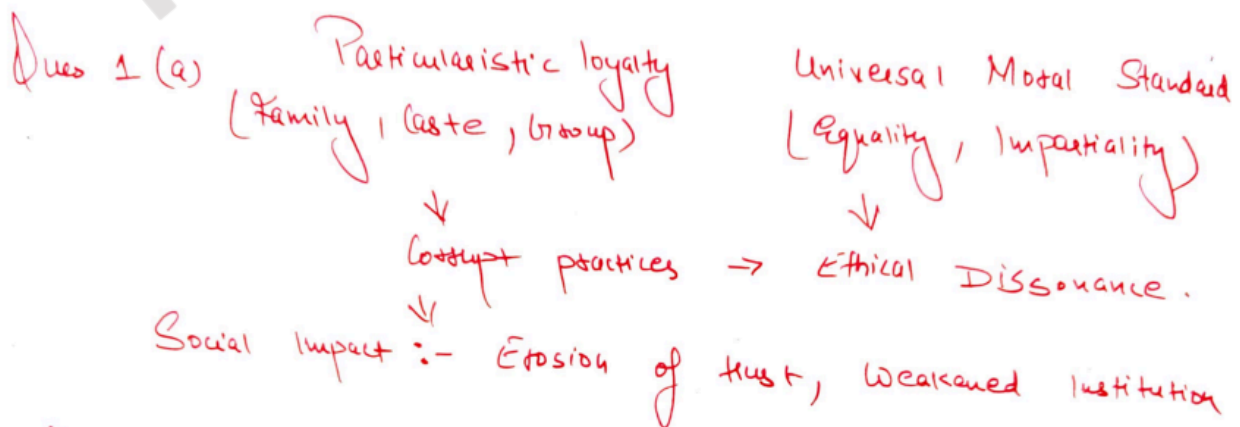
Corruption involves actions violating fairness, justice, and rule-based governance. It reveals tension between *particularistic loyalties* (to family, caste, group) and *universal moral standards* demanding impartiality.

**Body:**

- **Conflict of Standards:** Corrupt acts like nepotism or bribery prioritise personal or group loyalty over universal ethical principles.
- **Ethical Implication:** Universal norms demand equality; particularism privileges insiders, creating ethical dissonance.
- **Philosophical Insight:** Kantian ethics posits that moral acts must be universalizable; corruption fails this test.
- **Social Impact:** When particularism dominates, public trust erodes, institutions weaken, and justice is compromised.

**Conclusion:**

Corruption exemplifies the tension between particularistic loyalty and universal ethics, undermining fairness, rule of law, and democratic functioning.



## Q1 (b)

**How does gender as a social construct affect individuals' opportunities, rights, and access to resources? Critically discuss. (150 words)**

### **Introduction:**

Gender is a socially constructed set of roles and expectations assigned to sexes, shaping life chances and societal access.

### **Impact on Opportunities and Rights:**

- Social norms channel men and women into different career paths, limiting women's access to education and leadership roles.
- Patriarchal structures restrict property, inheritance, and financial autonomy.
- Domestic responsibilities disproportionately fall on women, affecting economic participation.

### **Critical Perspective:**

- Intersectionality with caste, class, and religion intensifies disadvantage.
- Legal rights exist but societal norms often impede actual equality.

### **Conclusion:**

Gender as a social construct systematically affects opportunities, rights, and resources. Addressing these disparities requires both legal reforms and cultural transformation.

## Q1 (c)

**Is the idea of secularism necessarily related to the idea of religious pluralism? (150 words)**

### **Introduction:**

Secularism entails state neutrality towards religion, while religious pluralism denotes acceptance of diverse faiths.

### **Discussion:**

- Secularism provides a neutral framework that allows multiple religions to coexist without state bias.

- It protects minority rights and discourages preferential treatment, thereby facilitating pluralism.

**Distinctness:**

- Secularism is constitutional and legal; pluralism is social and cultural.
- A secular state may exist in societies lacking social pluralism; conversely, pluralism may exist in informal contexts without strict secularism.

**Conclusion:**

Secularism supports conditions for religious pluralism but does not guarantee it. They are conceptually related but distinct: secularism provides the framework; pluralism is the societal manifestation.

**Q1 (d)**

**Comment on Plato's critique of Democracy. (150 words)**

**Introduction:**

In *The Republic*, Plato critiques democracy as a flawed form of government, rooted in his belief that knowledge and rationality should guide governance.

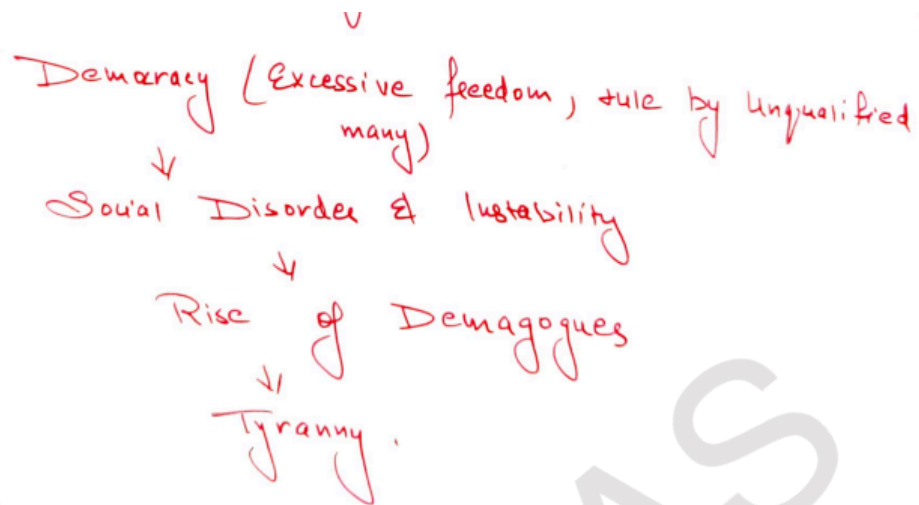
**Main Points:**

- **Rule by Unqualified Many:** Democracy grants political power to all citizens, regardless of wisdom, relying on persuasion rather than competence.
- **Excessive Freedom:** Freedom without restraint can lead to disorder, social instability, and decline in civic discipline.
- **Path to Tyranny:** Over time, democratic disorder can empower demagogues, ultimately resulting in tyranny.

**Conclusion:**

Plato views democracy as prone to instability, where excessive freedom and lack of rational leadership can threaten the polity's survival. His critique underscores the importance of governance grounded in knowledge and ethical reasoning.

Ques 1 (d)



Q1 (e)

Discuss the salient features of equality according to J.S. Mill. (150 words)

**Introduction:**

John Stuart Mill emphasizes equality as essential for liberty, social progress, and human development.

**Features:**

- **Legal Equality:** All citizens should have equal rights and protections under the law.
- **Equality of Opportunity:** Barriers based on birth, gender, or social status should be removed to enable fair competition.
- **Social Reform:** Mill supports reform to achieve substantive equality, especially for women and marginalized groups.
- **Utilitarian Justification:** Equality promotes overall happiness, reduces social conflict, and ensures fairness in society.

**Conclusion:**

Mill's concept of equality integrates legal and social dimensions, ensuring liberty and promoting welfare, thereby creating the foundation for just and progressive societies.

Q2 (a)

Present a detailed account of the debate between Gandhi and Ambedkar on the issue of caste discrimination. (200–250 words)

**Introduction:**

Caste discrimination was a central social issue in colonial India. Gandhi and Ambedkar opposed untouchability but differed in methodology and philosophy.

**Gandhi's Perspective:**

- **Moral Reform:** Viewed untouchability as a moral and spiritual evil; stressed social transformation through education and awareness.
- **Harijan Campaign:** Promoted temple entry, inter-dining, and education for marginalized groups.
- **Varna System:** Advocated reforming varna distinctions rather than abolishing Hindu social structures.
- **Political Strategy:** Opposed separate electorates to maintain Hindu unity.

**Ambedkar's Perspective:**

- **Structural Change:** Caste is embedded in religion; moral reform alone is insufficient.
- **Political and Legal Safeguards:** Advocated separate electorates, affirmative action, and constitutional protections.
- **Economic and Educational Emancipation:** Key to social liberation and breaking caste hierarchy.

**Comparison:**

- Gandhi emphasized ethical reform within Hinduism; Ambedkar sought structural, political, and social change.

**Conclusion:**

The debate reflects moral versus structural approaches to caste. Both contributions shaped India's modern social justice framework and affirmative action policies.

**Q2 (b)****Evaluate Marxism as a Political Ideology. (200–250 words)****Introduction:**

Marxism, developed by Karl Marx and Friedrich Engels, critiques capitalism and advocates a classless society based on equality and collective ownership.

### **Core Principles:**

- **Historical Materialism:** Material conditions determine societal structures and institutions.
- **Class Struggle:** Society is divided into oppressor (bourgeoisie) and oppressed (proletariat); conflict drives historical change.
- **Critique of Capitalism:** Capitalism exploits labor, creates inequality, and produces alienation.
- **Revolutionary Change:** Proletariat revolution leads to abolition of private property and establishment of a classless society.

### **Strengths:**

- Provides analytical tools to understand systemic exploitation and inequality.
- Inspires labor movements and social justice initiatives worldwide.

### **Criticisms:**

- Implementation often led to authoritarianism and inefficiency (Soviet Union, China).
- Overemphasis on class neglects other forms of identity-based oppression.
- Predictive limitations: capitalist systems have not collapsed as Marx anticipated.

### **Conclusion:**

Marxism remains an important analytical framework, highlighting economic and social inequalities, but its classical blueprint requires adaptation to contemporary political and social realities.

### **Q2 (c)**

**“There is no permanent friend or permanent enemy.” Discuss in the light of Kautilya’s view on Sovereignty. (200–250 words)**

### **Introduction:**

Kautilya’s Arthashastra emphasizes pragmatic statecraft, where alliances and hostilities are guided by strategic interests rather than sentiment.

### **Core Ideas:**

- **Sovereignty:** Supreme authority ensures state security, prosperity, and political stability.
- **Mandala Theory:** Relations with neighbors are determined by shifting power dynamics; allies today may become enemies tomorrow.
- **Realpolitik Approach:** Diplomacy is guided by self-interest; loyalty is contingent on advantage.
- **Means of Diplomacy:** Saam (conciliation), Daan (gifts), Danda (force), Bheda (sowing discord) demonstrate pragmatic flexibility.

#### **Implications:**

- Emphasizes rational, interest-driven foreign policy over moral obligations.
- Ensures the state prioritizes survival and welfare over emotional attachments.
- Modern geopolitics reflects similar principles, with alliances shifting according to strategic interests.

#### **Conclusion:**

Kautilya's dictum underscores realism in political conduct. Sovereignty demands prioritizing state interests, making friends and enemies temporary and contingent on circumstances.

#### **Q3 (a)**

**Can one's right to life be absolute? Answer with reference to the idea of Capital Punishment. (200–250 words)**

#### **Introduction:**

The right to life is a fundamental human right enshrined in most constitutions. Philosophically, it raises the question: can life be absolute, or are there exceptions where society may justifiably limit it, such as in capital punishment?

#### **Arguments for Absoluteness:**

- Life is the precondition for all other rights; to violate it is a fundamental moral wrong.
- Philosophical traditions (e.g., Kantian ethics) emphasize the inherent dignity and worth of every human being.

#### **Arguments against Absoluteness (Capital Punishment):**

- Utilitarian perspective: execution may prevent future crimes, serving societal welfare.
- Retributive justice: the state may punish the gravest offenders proportionately.
- Social contract theory: individuals surrender certain rights in exchange for societal protection; extreme violations may justify suspension of life-right.

#### **Critical Discussion:**

- Modern human rights philosophy emphasizes the sanctity of life and potential for rehabilitation.
- Empirical evidence shows death penalty does not effectively deter crime and risks irreversible error.

#### **Conclusion:**

While the right to life is fundamental, absolute adherence is challenged in the context of capital punishment. Ethically, it remains debatable; legal frameworks often balance individual rights with societal interests, but a strong case exists for prioritizing life and seeking alternatives to execution.

#### **Q3 (b)**

**How does the reconciliation of opposites take place in the Humanism of Tagore?  
Evaluate. (150 words)**

#### **Introduction:**

Rabindranath Tagore's humanism emphasizes harmony, unity, and the moral growth of individuals. Central to it is the reconciliation of opposites.

#### **Reconciliation of Opposites:**

- Tagore seeks unity between *reason and emotion, individual and community, tradition and modernity*.
- He advocates *creative freedom*, where conflicting impulses are balanced through moral and aesthetic cultivation.
- Emphasizes *spiritual freedom*: acceptance of contradictions as part of human experience, rather than rigid binaries.

#### **Evaluation:**

- Tagore's approach is idealistic, focusing on ethical and aesthetic development rather than institutional enforcement.
- Its strength lies in promoting tolerance, dialogue, and holistic growth.
- Criticism: may lack concrete mechanisms to resolve socio-political conflicts practically.

**Conclusion:**

Tagore's humanism reconciles opposites through moral, aesthetic, and spiritual education, fostering integrated human development while highlighting ethical harmony.

**Q3 (c)**

**Is it possible to reconcile the concept of development with tribal values to bring social and economic progress? Discuss. (150 words)**

**Introduction:**

Development often implies economic growth, modernization, and infrastructural expansion. Tribal societies prioritize cultural integrity, ecological balance, and communal life.

**Reconciliation Possibility:**

- **Inclusive Development:** Policies can integrate tribal knowledge, customs, and sustainable practices into economic planning.
- **Participatory Approach:** Tribal communities should have agency in planning and resource allocation.
- **Value-Based Modernization:** Modern healthcare, education, and infrastructure can coexist with preservation of cultural identity.

**Challenges:**

- Imposition of external values may disrupt social cohesion.
- Exploitation of natural resources may conflict with traditional ecological values.

**Conclusion:**

Development can be reconciled with tribal values if it respects local culture, ensures community participation, and emphasizes sustainability, enabling social and economic progress without eroding identity.

## Q4 (a)

How are both equality and liberty inadequate as social and political ideals without justice? Discuss. (200–250 words)

### Introduction:

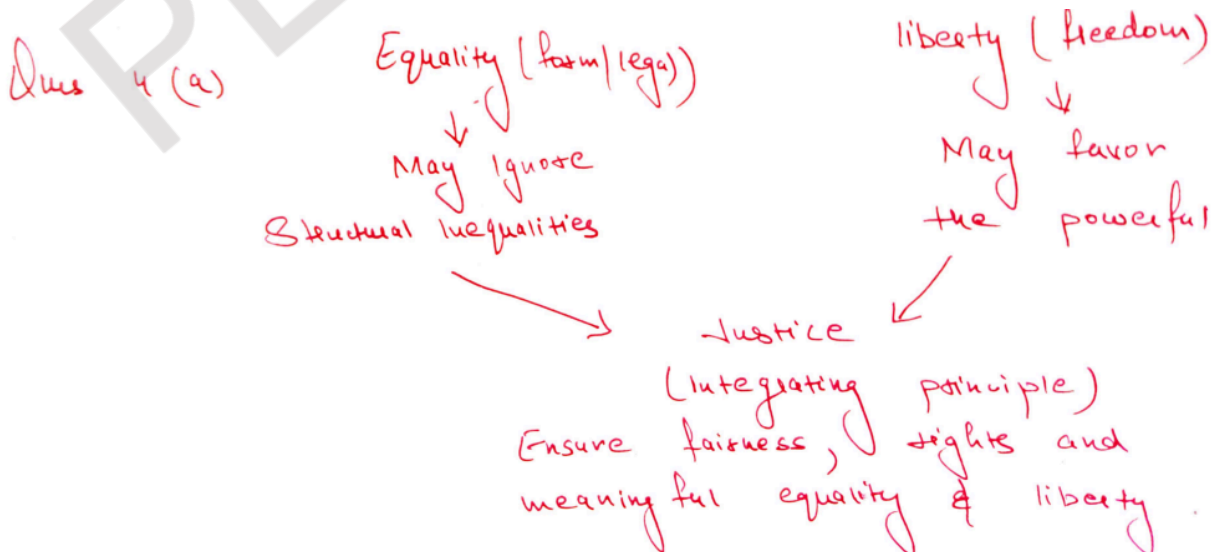
Equality and liberty are foundational principles of modern political philosophy. However, without justice, their practical application can be insufficient or distorted.

### Discussion:

- **Equality without Justice:** Mere formal equality may ignore structural inequalities (e.g., caste, class, gender). Legal equality without redistributive measures cannot ensure real empowerment.
- **Liberty without Justice:** Absolute liberty may favor the powerful at the expense of the weak. Freedom without protective social mechanisms can exacerbate exploitation.
- **Justice as Integrating Principle:** Justice ensures both equality and liberty are meaningful, enabling fairness in opportunity, treatment, and rights protection.
- **Philosophical Insight:** Rawlsian theory emphasizes justice as fairness; both liberty and equality must operate within a framework that secures rights and safeguards the disadvantaged.

### Conclusion:

Equality and liberty alone are inadequate; justice is necessary to operationalize these ideals in a socially and politically meaningful way, ensuring real fairness and societal balance.



#### **Q4 (b)**

**Can Theocracy be accepted as a valid form of Government? Give reasons and justification. (150 words)**

##### **Introduction:**

Theocracy denotes governance by divine authority or religious leaders, often integrating law and religion.

##### **Arguments in Support:**

- Historically, theocracies have provided moral legitimacy and societal cohesion where religion dominates culture.
- Can ensure rule compliance through shared faith and ethical authority.
- In societies with homogeneous religious identity, it may reduce conflicts and facilitate moral guidance in governance.

##### **Arguments Against:**

- Violates modern principles of secularism, individual liberty, and equality.
- Limits pluralism and risks persecution of minorities.
- Policy decisions may prioritize religious doctrine over rational, democratic deliberation.

##### **Conclusion:**

While theocracy can provide legitimacy in certain historical or cultural contexts, it is incompatible with modern democratic ideals of liberty, equality, and pluralism. It cannot be universally accepted as a valid form of government.

#### **Q4 (c)**

**“Duties are of the nature of obligation while Rights are of the nature of entitlement. Therefore there is no necessary connection between the two.” Do you agree? (150 words)**

##### **Introduction:**

Rights confer entitlements to individuals; duties impose obligations. While interrelated, they are conceptually distinct.

### Discussion:

- **Nature of Rights:** Protective, legal, or moral claims that individuals can demand.
- **Nature of Duties:** Prescriptive actions expected by society or moral frameworks.
- **Connection or Independence:**
  - In some cases (e.g., citizen rights and duties), rights and duties align.
  - In other cases, one may hold rights without corresponding obligations from others, or duties without legal entitlement.
- **Philosophical Support:** Kantian ethics treats duties as categorical imperatives; rights are claims recognized socially.

### Conclusion:

While duties and rights often reinforce each other, there is no necessary, universal connection. Each can exist independently, though practical governance usually links them to ensure social cohesion.

### Q5 (a)

**Discuss Cārvāka's critique of the belief in the existence of suprasensible entities. (150 words)**

### Introduction:

Cārvāka, an ancient materialist school, rejects suprasensible entities—God, soul, or afterlife—on epistemological grounds. Knowledge must be based on *pramāṇas* (perception and inference), and entities beyond sensory experience are unverifiable.

### Critique:

- **Empirical Limitation:** Only perception is valid; claims about spirits, heavens, or karma cannot be perceived.
- **Rational Rejection:** Inference about suprasensible entities is speculative and unprovable.
- **Ethical Implication:** Moral codes based on post-mortem rewards or punishments are irrelevant; ethics should focus on tangible well-being.

- **Practical Philosophy:** Life should aim at pleasure and avoidance of pain (*sukha and duḥkha*), grounded in material reality.

**Conclusion:**

Cārvāka's critique emphasizes a strictly empirical, rational, and materialistic worldview, challenging metaphysical and religious claims beyond sensory verification, thus questioning the basis of belief in suprasensible entities.

**Q5 (b)**

**Is religious language symbolic? Give reasons and justification. (150 words)**

**Introduction:**

Religious language conveys transcendent truths often beyond literal or empirical expression. Many philosophers argue it is inherently symbolic.

**Arguments for Symbolism:**

- **Beyond Literal Meaning:** Concepts like God, salvation, or eternity cannot be directly experienced; symbols represent ineffable realities.
- **Language as Mediator:** Symbols express emotional, ethical, and spiritual dimensions.
- **Theological Support:** Paul Tillich suggests religious language is symbolic, pointing beyond itself to ultimate concerns.

**Justification:**

- Symbols communicate experiences shared within religious communities.
- Symbolic language allows flexibility, conveying nuanced meaning that literal statements cannot.
- Misinterpreting symbols literally leads to dogmatism and conflict.

**Conclusion:**

Religious language is primarily symbolic, functioning as a bridge between finite human understanding and transcendent realities, enabling meaningful engagement with spiritual concepts.

**Q5 (c)**

**Present an account of Nietzsche's criticism of religion and morality. (150 words)**

**Introduction:**

Nietzsche critiques traditional religion and morality, particularly Christianity, for suppressing life-affirming instincts.

**Critique of Religion:**

- Promotes *slave morality*: virtues like humility, meekness, and self-denial prioritize weakness over strength.
- Encourages resentment, turning natural human drives into guilt.

**Critique of Morality:**

- Morality is socially constructed to maintain control over individuals, inhibiting creativity and vitality.
- Suppresses individuality, spontaneity, and the will to power.

**Philosophical Implications:**

- Advocates *revaluation of values* to affirm life and creativity.
- Calls for *Übermensch* (overman) who creates personal values beyond conventional moralities.

**Conclusion:**

Nietzsche's criticism dismantles traditional religious and moral systems, advocating a life-affirming, individual-centered ethics that rejects external moral imposition.

**Q5 (d)**

**Discuss the nature of embodied liberation (jīvanmukti) with reference to Advaita Vedānta. (150 words)**

**Introduction:**

In Advaita Vedānta, *jīvanmukti* refers to liberation attained while living, distinguished from liberation after death (*videhamukti*).

**Nature of Jīvanmukti:**

- **Knowledge-Based Liberation:** Realization of *ātman* as non-different from *Brahman* eradicates ignorance (*avidyā*).

- **Freedom from Bondage:** A liberated individual transcends desires, attachments, and fear of death.
- **Embodied State:** Functions in the world without karmic binding; performs duties without egoistic attachment.
- **Ethical Implications:** Exemplifies equanimity, compassion, and selfless action (*nishkāma karma*).

**Conclusion:**

Jīvanmukti embodies spiritual enlightenment while alive, integrating profound metaphysical knowledge with ethical living, demonstrating liberation is both experiential and operative within worldly life.

**Q5 (e)**

**How does Aquinas' account of Faith as "an intellectual assent" reconcile the juxtaposition between Reason and Faith? (150 words)**

**Introduction:**

Aquinas conceives faith as *intellectual assent to divine truth*, bridging reason and belief.

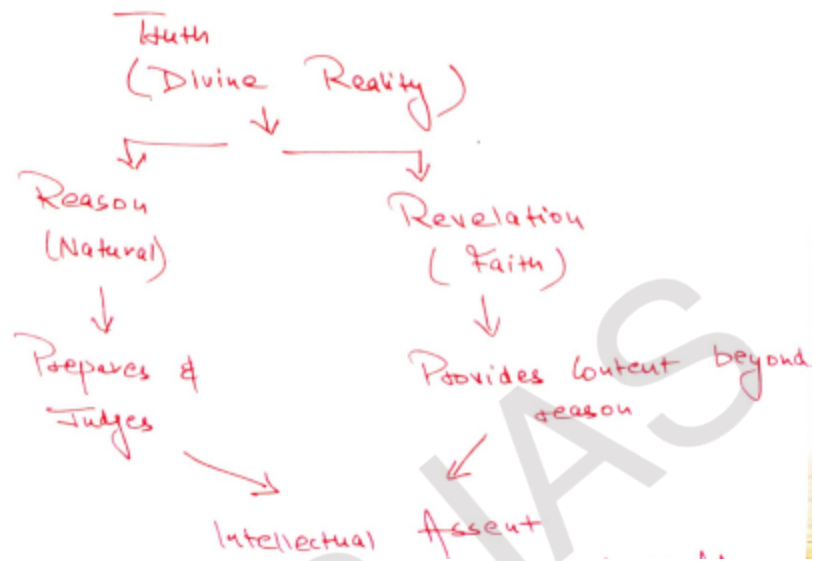
**Reconciliation:**

- **Reason Supports Faith:** Rational reflection prepares the mind for assent to revealed truths; reason evaluates coherence.
- **Faith Complements Reason:** Some truths surpass human reason (e.g., Trinity, Incarnation); assent goes beyond empirical proof without contradicting reason.
- **Unity of Knowledge:** Faith as intellectual assent prevents blind belief while accommodating transcendental realities.
- **Practical Implication:** Encourages harmonious coexistence of rational inquiry and spiritual belief.

**Conclusion:**

Aquinas' framework reconciles faith and reason by making belief rationally responsible, allowing intellectual assent to truths that reason alone cannot fully apprehend, thus bridging philosophical inquiry with theological commitment.

Ques 5 (c) =>



Q6 (a)

Present an account of Design argument to prove the existence of God along with its criticism by David Hume. (200–250 words)

#### Introduction:

The Design argument (Teleological argument) posits that the order, complexity, and purpose in nature indicate an intelligent designer—God.

#### Design Argument:

- **Analogy of Artifacts:** Just as complex artifacts imply a designer, the natural world's intricate order implies divine intelligence.
- **Support from Natural Order:** Planetary motion, biological complexity, and ecological balance suggest purposeful arrangement.

#### Hume's Criticism:

- **Empirical Limitation:** Humans have no experience of universe creation; analogy with human artifacts is weak.
- **Problem of Multiple Designers:** Order does not necessitate a single God; could be multiple agents or natural processes.

- **Imperfection in Nature:** Presence of evil, suffering, and irregularity challenges notion of an omnipotent, benevolent designer.
- **Fallacy of Anthropomorphism:** Inferring divine qualities from human artifacts imposes human attributes onto the universe unjustifiably.

**Conclusion:**

While the Design argument offers intuitive appeal for divine intelligence, Hume's critique demonstrates its logical limitations, emphasizing the problem of analogy, imperfection, and lack of empirical grounding.

**Q6 (b)**

**Explain the main tenets of the Process Theodicy as an explanation of the problem of evil. (150 words)**

**Introduction:**

Process Theodicy, rooted in Whitehead's process philosophy, addresses the problem of evil without invoking omnipotent, coercive God.

**Main Tenets:**

- **God's Persuasive Power:** God influences but does not coerce; creation unfolds through free processes.
- **Evil as Necessary:** Suffering arises from natural processes and human free will; it is not directly willed by God.
- **Relational Universe:** God's power is relational, working within the dynamic world to maximize harmony and value.
- **Divine Participation:** God experiences creation's joys and sufferings, guiding evolutionary growth toward greater good.

**Conclusion:**

Process Theodicy reconciles God's goodness with existence of evil by redefining divine power as persuasive rather than coercive, presenting a universe where evil results from freedom and process rather than divine intent.

**Q6 (c)**

**Distinguish between Natural Theology and Revealed Theology in the context of the Propositional view of Revelation. (150 words)**

**Introduction:**

The Propositional view of revelation sees divine truth as communicated through declarative statements, forming the basis for theological knowledge.

**Natural Theology:**

- **Source:** Reason and observation of nature.
- **Method:** Uses evidence from creation, order, and morality to infer God's existence and attributes.
- **Scope:** Accessible to all rational beings; independent of scripture or supernatural intervention.

**Revealed Theology:**

- **Source:** Supernatural disclosure via scripture, prophets, or divine intervention.
- **Method:** Accepts divine propositions as authoritative; human reason interprets these truths.
- **Scope:** Addresses moral, spiritual, and salvific truths beyond natural reason.

**Conclusion:**

Natural theology relies on human reason to apprehend divine truths, whereas revealed theology depends on divinely communicated propositions. The Propositional view emphasizes clarity and intellectual assent in both cases, highlighting the epistemic distinction between reasoned inference and received revelation.

**Q7 (a)**

**How does the Vedantic view of Religious Pluralism address the conflicting truth claims of different faiths? Answer with reference to Swami Vivekananda's view of Universal Religion. (150 words)**

**Introduction:**

Vedantic philosophy, particularly Advaita, emphasizes the ultimate unity of all existence (*Brahman*), providing a framework to reconcile religious diversity.

**Vedantic Perspective:**

- **Unity in Diversity:** All religions aim at the realization of the ultimate truth, though expressed in different symbols, rituals, and doctrines.

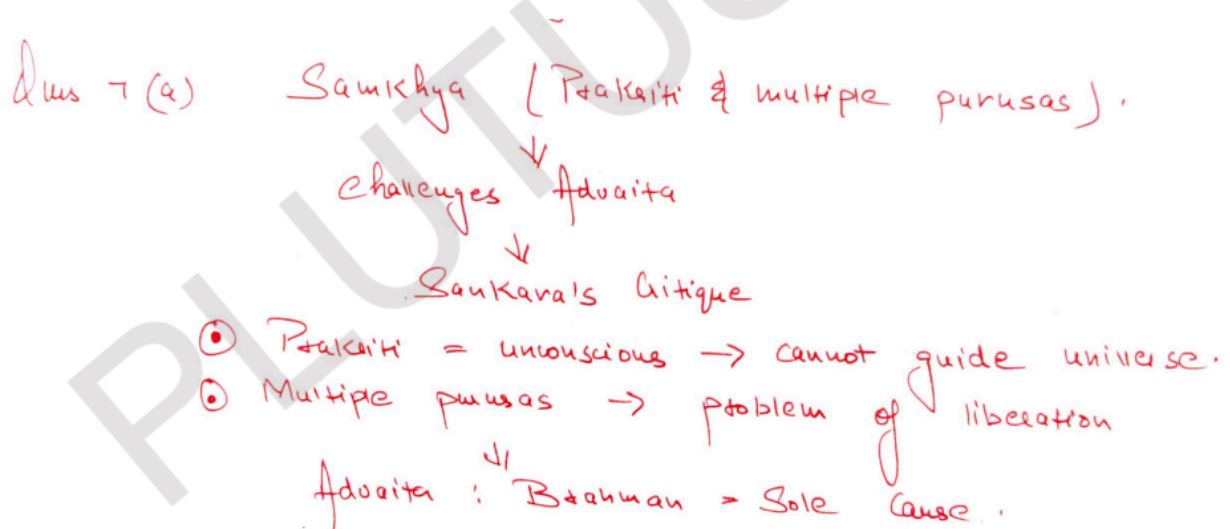
- **Tolerance and Harmony:** Contradictory claims are interpreted as multiple perspectives on the same reality (*anekāntavāda*-like approach).
- **Practical Implication:** Respecting different faiths fosters social harmony and spiritual growth.

### Swami Vivekananda's Universal Religion:

- Advocates acceptance of all religions as valid paths to God.
- Religion should promote ethics, spiritual development, and universal love.
- Encourages synthesis of spiritual truths beyond sectarian boundaries.

### Conclusion:

Vedanta, complemented by Vivekananda's universalist outlook, addresses conflicting truth claims by emphasizing the underlying unity of religious aims, fostering mutual respect and spiritual inclusivity.



Q7 (b)

**What proofs do Nyāya philosophers offer for the existence of God? (150 words)**

### Introduction:

Nyāya philosophers provide rational arguments to establish God (*Īśvara*) as the cause of the universe and moral order.

### Main Proofs:

1. **Cosmological Argument:** Every effect must have a cause; the universe, being an effect, requires a first cause, i.e., God.
2. **Teleological Argument:** Order, regularity, and purpose in nature indicate a conscious designer.
3. **Moral Argument:** Human experience of duty, ethical obligation, and consequences implies a moral governor.

#### **Philosophical Justification:**

- God is *Nirguṇa* in essence but intervenes as *Saguṇa* to uphold cosmic and moral law.
- Provides ultimate explanation for causality, cosmic order, and ethical norms.

#### **Conclusion:**

Nyāya philosophers employ epistemically grounded reasoning—cosmological, teleological, and moral—to argue for God's existence, combining metaphysical insight with practical ethical considerations.

#### **Q8 (a)**

**Is the concept of immortality of soul a necessary condition for Rebirth? Discuss with reference to the Bhagavad Gītā. (150 words)**

#### **Introduction:**

Rebirth presupposes that some aspect of the individual persists beyond death. The Bhagavad Gītā presents *ātman* as immortal.

#### **Discussion:**

- **Immortality of ātman:** Chapter 2 describes the soul as eternal, indestructible, and unchanging, distinct from the body.
- **Basis for Rebirth:** The eternal soul transmigrates through various bodies, carrying karma from previous lives.
- **Philosophical Justification:** If the soul were not immortal, the mechanism of karmic retribution and spiritual evolution would collapse.
- **Practical Implication:** Ethical responsibility and moral progress require continuity of consciousness across lives.

**Conclusion:**

The Bhagavad Gītā presents immortality of the soul as a necessary metaphysical condition for rebirth, ensuring moral accountability and continuity of spiritual development.

**Q8 (b)**

**Is it necessary for the normative principles to bear reference to God in order to produce a feeling of obligation in a moral agent? Critically discuss. (150 words)**

**Introduction:**

Normative ethics deals with obligations; a question arises whether moral duty requires divine sanction.

**Arguments for God-Reference:**

- Religious moral frameworks historically link duty to God, enhancing moral motivation.
- Divine oversight provides external validation, strengthening a sense of accountability.

**Arguments against Necessity:**

- Secular moral theories (Kant, Mill) show duty can be grounded in reason, universal principles, or human welfare.
- Internal conscience, empathy, and rational reflection can induce moral obligation without invoking God.
- Over-reliance on divine sanction may inhibit autonomous moral reasoning.

**Conclusion:**

Reference to God can enhance moral motivation but is not strictly necessary. Rational reflection, empathy, and social norms suffice to generate ethical obligation in a moral agent.

**Q8 (c)**

**Discuss the Advaitic notion of indescribability (*anirvachanīyatā*) in the context of the nature of religious language. (150 words)**

**Introduction:**

Advaita Vedānta emphasizes the indescribable nature (*anirvachanīyatā*) of Brahman, highlighting the limitations of human language.

**Discussion:**

- **Transcendence of Brahman:** Brahman is beyond attributes, dualities, and sensory experience; words cannot fully capture its essence.
- **Religious Language as Indicative:** Terms like *sat*, *cit*, *ānanda* symbolically point toward Brahman rather than define it.
- **Philosophical Justification:** Language functions indirectly; silence (*mauna*) or negation (*neti-neti*) expresses Brahman better than positive description.
- **Implications for Religious Discourse:** Religious language conveys symbolic, intuitive, and ethical meaning, emphasizing experience over literalism.

**Conclusion:**

Advaita's notion of *anirvachanīyatā* underscores the limits of language in religious discourse, advocating symbolic and experiential understanding to approach the ultimate reality.