

Entrance Examinations – 2016

M.Phil. Philosophy

Time: 2 hours

Max. Marks: 75

Instructions:

The question paper consists of two parts: **Part A** and **Part B**

Part A of the question paper consists of **45 objective** (multiple-choice) questions of **one** mark each. There will be a negative mark of **0.33** for every wrong answer. You must answer the questions in the **OMR** only.

Part B consists of **short and long essay** type questions. (A separate answer book is provided)

Part-A

1. Which of the following was **not** one of Plato's ideas?
 - a) The belief that our display of virtue or other qualities in the world was merely an imperfect reflection of the true reality.
 - b) The belief that there was another world of ideal qualities called Forms
 - c) The belief that only democracy could make the philosopher-king possible
 - d) The belief that the ideal state would allow people to work at jobs where their talents lie.

2. In his discussion of the Divided Line, Plato says that, in contrast to mere belief or opinion, knowledge is a belief for which we give reasons or justifications by appealing:
 - a) To what our senses reveal to us about how things appear to us, not how they really are.
 - b) Beyond our senses reveal to us about how things appear to us, not how they really are.
 - c) To what we sincerely believe is true about the Forms based on our experiences in the world.
 - d) Beyond sense experience to unchanging ideas (Forms) that are perceived as rationally ordered.

3. According to Socrates, it is important that we discover what makes a particular action (e.g., a merciful or just act) the kind of action that it is, because without such knowledge:
 - a) no one in society will ever do any action that really is merciful or just, only those actions that they think are merciful or just.
 - b) the primary purpose of human existence--which is to think and to know--is replaced by a focus on morality (acting and doing).
 - c) we can refer only to how people characterize actions without knowing why such actions should be characterized that way.
 - d) there would be no way to distinguish one kind of action (e.g., a merciful action) from another kind of action (e.g., a just action).

4. Aristotle maintains that true happiness is:
 - a) Important as a philosophical idea but is not a legitimate human goal
 - b) Activity in accordance with virtue
 - c) Found in relationships with family and friends
 - d) Unattainable for humans

5. What device does Descartes employ to aid him in his systematic, methodological doubt and skepticism?
 - a) Government
 - b) Education and the lack of it
 - c) Life
 - d) Religion

6. Berkeley argues against the existence of
 - a) Material substance
 - b) Ideas
 - c) God
 - d) Spiritual substance

7. Which of the following statements takes the form of a categorical imperative according to Kant?
 - a) If you want to succeed, get a degree
 - b) Don't murder if you want to get into heaven
 - c) Always keep your promises, no matter what.
 - d) Honor your elders in order to live happily

8. An interesting feature of the ontological Argument is that ...
 - a) It purports to derive God's existence directly from the very concept of God
 - b) It introduces the idea of Prime Mover
 - c) It relies on faith, rather than reason
 - d) It attempts to derive the existence of God from our observation about the world

9. Truth, according to Kierkegaard is a matter of
 - a) Universal and impersonal objectivity
 - b) Having a belief that you hold passionately and without doubt
 - c) Having a belief that can be proven by observation
 - d) Having a belief that can be proven by one's reason

10. A distinctive feature of virtue theory is that it places the ethical focus on
 - a) Rules
 - b) Consequences
 - c) Reason
 - d) Character

11. According to Hume, the only way to prove a claim is to show that ...
- The preponderance of evidence favors the truth of the claim.
 - The denial of the claim entails contradiction
 - It corroborates the scripture
 - The acceptance of the claim is doubtful
12. According to Russell, when we infer that there are other minds, what sort of inference are we making?
- Deductive
 - Scientific
 - Probabilistic
 - Logical
13. What does Searle's Chinese Room thought experiment allegedly show about the Turing test?
- That the Turing test won't be able to distinguish understanding from lack thereof.
 - That the Turing test is the best we can hope for when trying to figure out whether machine can think
 - That the Turing test is based on a false assumption
 - That the Turing test fails to capture what we ordinarily mean by the word 'think'.
14. Consider the following statements regarding Berkeley:
- He is empiricist, idealist and rejects abstract ideas.
 - He is empiricist and rejects extra mental world.
- Which of the statements given above is/are correct?
- 1 only
 - 2 only
 - Both 1 and 2
 - Neither 1 nor 2
15. Consider the following statements associated with Descartes:
- Substance is an existent thing which requires nothing but itself in order to exist
 - Nothing but God answers to this description.
- Which of the above statements is/are correct?
- 1 only
 - 2 only
 - Both 1 and 2
 - Neither 1 nor 2
16. Consider the following statements:
- Nyāya philosophy asserts that consciousness is an adventitious attribute of the self
 - According to Nyāya philosophy, soul is neither created nor destroyed.
- Which of the above statements is/are correct?
- 1 only
 - 2 only
 - Both 1 and 2
 - Neither 1 nor 2

17. Which one of the following is **not** acceptable to Buddhism?
- Perception devoid of name
 - Perception is indeterminate in the first moment and determinate in the next moment
 - The object of perception is *svalakṣana*
 - Svalakṣana* is not apprehended by inference
18. Which one of the following statements illustrates the theory of *akhyātivāda*?
- Error consists in the want of discrimination between direct apprehension and memory
 - Error emerges due to incorrect perception
 - Error emerges due to misapprehension of the object
 - Error emerges due to a defect in the sense-organ
19. According to Sri Aurobindo, the ascent from mind to Supermind takes place through the following order of steps:
- Illumined mind, Overmind, Intuitive mind, Higher mind
 - Illumined mind, Higher mind, Intuition, Overmind
 - Higher mind, Illumined mind, Intuitive mind, Overmind
 - Intuitive mind, Overmind, Illumined mind, Higher mind
20. According to the Vaiśeṣika school the universal of a 'cowness' is ...
- Non-eternal and many
 - Eternal and many
 - Eternal, one and residing in many
 - Non-eternal and one
21. Identify which one among the following does **not** stand for *kleṣha* according to yoga.
- Abhinivesa*
 - Asmita*
 - Avidya*
 - Akrta*
22. The theory that one and same object cannot be known through different *pramāṇas* is known as...
- Svataḥprāmāṇyavāda*
 - Pramāṇasamplava*
 - Pramāṇavyavastha*
 - Partaḥprāmāṇyavāda*
23. Which one among the following explanations would represent Sankara's view?
- A partial change in the cause produces the effect.
 - The complete change in the cause produces the effect
 - The cause remains unchanged and appears as the effect
 - The destruction of cause produces the effect

24. Which one of the following is correct according to Nyāya Philosophy?
- God is both material and efficient cause of the world
 - God is not co-eternal with atoms and souls
 - God neither can create innumerable eternal atoms and eternal souls, nor can He destroy them
 - Rational explanation of God is not possible
25. The logical form of the argument, $A \rightarrow B$ and $\neg B$, therefore $\neg A$, is known as ...
- Hypothetical syllogism
 - Modus Tollens*
 - Disjunctive syllogism
 - Modus ponens*

Instruction: Please read the passage carefully and answer the following questions. The answer to some of the questions may require simple reasoning and ability to draw inference from the text. Choose the best answer to the question.

Ironic Coda to Fraudulent Study of Bias

Last summer while media clamored to him to comment on a scientific scandal he had helped revealed David Broockman was keeping an explosive secret of his own. Just months earlier, he and Joshua Kalla, political scientists, now at Stanford University, Palo Alto, California and the University of California (UC), Berkeley, respectively, had revealed a study published by Science in 2014 as likely resting completely on fake data. Now, however, Broockman's own work was confirming that the effect claimed by the fraudulent study was real after all.

The study asserted that a short interview by a gay canvasser, if done right, can powerfully reduce people's prejudices, specifically about same-sex marriage, a "finding" that stunned social scientists. But Broockman and Kalla found discrepancies in the paper, and its lead author, political science graduate student Michael LaCour, never produced the raw data to address them. Meanwhile, the two whistleblowers had their own study underway to test the same canvassing technique with another hot-button topic: trans-gender people.

In one of the strangest twists in social science history, their study, published recently, shows that the canvassing strategy really can influence biases. "The data are solid and the analysis convincing," says Gabriel Lenz, a political scientist at UC Berkeley who was asked by the funders of the study to verify that the data were truly collected. The effect is "so large and enduring," he says, "that many researchers will be skeptical."

The new study and the retracted one both focus on a persuasion technique pioneered by the Los Angeles Lesbian, Gay, Bisexual, and Transgender (LGBT) Center in California, whose canvassers have conducted more than 13,000 face-to-face interviews over its nearly 50-year history. "Prejudice against transgender and gender-nonconforming people is a terrible daily

reality,” says the center’s director, David Fleischer. So the canvassers aim not just to survey existing prejudices or spread awareness, but to permanently change people’s minds.

They are up against decades of research that have produced little evidence that such biases can be altered, says Elizabeth Paluck, a political scientist at Princeton University. And because attitudes toward transgender people often involve deeply held beliefs and strong emotions, she says, “many scholars would have pegged transgender prejudice as more persistent than others.” That was what made the results of LaCour’s now retracted study all the more amazing.

After trying many different persuasion techniques over the years, the LGBT Center has its canvassers follow one called “analogic perspective taking.” By inviting someone to discuss an experience in which that person was perceived as different and treated unfairly, a canvasser tries to generate sympathy for the suffering of another group—such as gay or transgender people. “We knew from our own periodic attempts at self-measurement that we appeared to be achieving strong, lasting results,” Fleischer says, but the group wanted more proof.

So the LGBT Center reached out to academic researchers to rigorously test the technique. Unfortunately for them, the first one they worked with was dishonest. The scandal was “like a big punch to our collective gut,” Fleischer says. But he knew that Broockman and Kalla were evaluating the same canvassing technique in Miami, Florida, with funding from the Gill Foundation, a Denver-based nonprofit that promotes equal rights for LGBT people.

That is why the pair examined LaCour’s results so carefully. The closer they looked, the more the study just didn’t make sense. For example, LaCour reported that 92% of the people who took part were interviewed at work, “but not even that many people have jobs,” Broockman says. Also, the response rate seemed unbelievably high.

With just 2 weeks to go before they launched their own study, Broockman recalls, “we were in a panic.” So they reached out to LaCour’s co-author, Donald Green, a political scientist at Columbia University who was a mentor to both Broockman and Kalla. Soon after he learned of their concerns, Green started the process that led to his voluntary retraction of the paper. (LaCour disputes that the data were fraudulent and did not consent to the retraction.)

For their version of the study, Broockman and Kalla sent 56 canvassers—some transgender, others not—to knock on the doors of 501 people living in Miami. As a control, some of the interviews focused not on transgender discrimination, but on recycling. In all cases, the 10-minute interview included a survey before and after to measure people’s attitudes regarding transgender people, as well as follow-ups ranging up to 3 months later.

The effect was as powerful as LaCour’s supposed results: The canvassing technique virtually erased the transgender prejudices of about one in 10 people, and the change lasted at least 3 months. However, Broockman and Kalla found that the interviews reduced prejudice regardless of the gender status of the canvasser, in contrast to the retracted study, which suggested that the interviewer had to be a representative of the victimized population for the change to stick.

“The findings are compelling and it will be important to see how generalizable they are in future studies,” says political psychologist Diana Mutz of the University of Pennsylvania. Opinions on the relatively new topic of transgender people, she notes, “may not be fully crystallized, thus potentially making them easier to persuade on this issue than other well-established controversies such as gay marriage.”

Green says he is pleased that the LBGT Center’s approach has been vindicated. The center “suffered a terrible blow when LaCour’s surveys turned out to be phony, as the center’s outreach efforts were written off by many as naïve,” Green says. “Now, the center has a proper scholarly evaluation of its innovative and important work.” (John Bohannon, *Science*, 8 April, 2016)

26. The data that LaCour had gathered concerns determining the attitude of common people, after a short canvassing, about
 - (a) lesbian relationships
 - (b) gay marriage and lesbian marriage
 - (c) bisexual relationships
 - (d) transgender marriage

27. The data that Broockman and Kalla had gathered concerns determining the attitude of common people, after a short canvassing, towards
 - (a) lesbian relationships
 - (b) gay relationships
 - (c) bisexual relationships
 - (d) transgender relationships

28. The conclusion that LaCour and Green drew from their (alleged) data and the conclusion that Broockman and Kalla drew from their data seem to be
 - (a) very similar in nature
 - (b) diametrically opposed to each other
 - (c) logically independent of each other
 - (d) irrelevant for each other

29. LaCour and Green, as well as Broockman and Kalla in their study employed
 - (a) very similar method developed independently by the two groups
 - (b) very similar method developed by LaCour and Green
 - (c) very similar method developed by the LGBT Centre, Los Angeles, California
 - (d) different methods

30. People in the LGBT Centre were keen to show that the success of their canvassing technique to bring about a change in attitude among people at large
- have an adequate empirical basis
 - have an adequate empirical basis certified by the academia
 - was a result of David Fleischer's leadership in the LGBT Centre
 - does not require any further empirical verification
31. The Analogic Perspective Taking technique employed in canvassing involves
- reliving an earlier experience of being treated unfairly and thereby sympathizing for the LGBT group
 - generating first sympathy for oneself and then transferring that to the LGBT group
 - generating sympathy for the LGBT group
 - making people feel sorry and sending them on a guilt trip for treating the LGBT community people badly
32. The reason that led Broockman and Kalla to doubt the empirical result published by LaCour and Green (although later retracted) was
- that the prejudice of people can be altered by a short one time canvassing procedure was somewhat novel to the social scientists
 - that the raw data that people's prejudicial attitudes were actually altered were unavailable for the scrutiny.
 - both (a) and (b)
 - None of the above
33. The Broockman and Kalla result about transgender prejudices and LaCour and Green alleged result about the prejudice concerning same sex marriage seem to show that in the Indian context similar canvassing technique
- may work or not is a matter of empirical investigation
 - must work for removing prejudices against inter-caste relations
 - must work for removing prejudices against inter-linguistic relations
 - must work for removing prejudices against inter-religious relations
34. According to some social scientists, in USA, the result about the mitigation of transgender prejudice
- may be generalizable to same sex marriage prejudice
 - may be generalizable to bisexual relationship prejudice
 - Both (a) and (b)
 - None of the above
35. Broockman and Kalla's experiment used a control while investigating mitigation of transgender prejudice and it was

- (a) same sex marriage
- (b) recycling
- (c) inter-racial relationship
- (d) none of the above

36. LaCour's result was also interesting in that the canvassers were

- (a) members only of the victimised community
- (b) not always members of the victimised community
- (c) never members of the victimised community
- (d) picked up at random

37. Broockman and Kalla's results were interesting in a different way in that the canvassers for the control group included

- (a) members only of the transgender community
- (b) some members of the transgender community
- (c) no members of the transgender community
- (d) none of the above

38. In the canvassing technique the following steps were employed:

- (a) a survey to measure the attitude prior to the interview, followed by the interview and a survey after a long gap sometimes up to 3 months
- (b) a survey to measure the attitude prior to the interview and the interview
- (c) the interview, a survey immediately after the interview, and a survey after long gap sometimes up to 3 months.
- (d) None of the above is correct.

39. The success of the canvassing technique is measured by

- (a) a survey immediately before and a survey immediately after the interview
- (b) the surveys immediately before and immediately after the interview but also the survey after a long gap
- (c) the number of people who were interviewed agreeing to do canvassing later
- (d) none of the above

40. Elizabeth Paluck and Diane Mutz

- (a) hold somewhat contrary views about how deep rooted the prejudice against the transgender is among common people
- (b) hold quite compatible views about how deep rooted the prejudice against the transgender is among common people
- (c) hold contradictory views about how deep rooted the prejudice against the transgender is among common people.
- (d) all of the above

41. If the prejudice against transgender is relatively new and hence may not be deep rooted, the success of the canvassing technique
- (a) nevertheless shows the successful generalizability of the technique to any form of prejudice
 - (b) is to be accepted with a great deal of moderation
 - (c) is to be accepted as a one time miracle
 - (d) none of the above
- [b]
42. Broockman and Kalla's work showed that the gender status of the canvasser
- (a) was completely independent of the result achieved
 - (b) contributed in part to the result achieved
 - (c) was a dominant contributor to the result achieved
 - (d) none of the above
- [a]
43. The success rate reported by Broockman and Kalla in mitigating prejudices against transgender is approximately
- (a) 20 percent
 - (b) 0.2 percent
 - (c) 10 percent
 - (d) none of the above
- [c]
44. The success that Broockman and Kalla achieved may be a result of
- (a) pursuing the research in Miami
 - (b) pursuing the research by a funding agent from Denver
 - (c) both (a) and (b)
 - (d) none of the above
- [d]
45. The success that Broockman and Kalla's work also suggests is ...
- (a) it is rather easy to mitigate any prejudice
 - (b) it is not very easy to mitigate somewhat deep rooted prejudice
 - (c) it is a matter of luck which method succeeds in social science research
 - (d) all of the above
- [b]

Part - C

Section- 1

10 Marks

Write short notes on any **two** of the following in **250 words** each. All questions carry equal marks. **Attempt at least one question from each group.**

Group – I:

1. Explain the role of *sādhana catuṣṭaya* in Śankara's philosophy.
2. How is Ramanuja's concept of *Dharmabhūtajñāna* different from Śankara's concept of *Svarūpajñāna*? Explain
3. What are the effects of *cittavṛtti* according to Yoga *darśana*?
4. On what basis causality is denied in Carvaka *darśana*?

Group – II

1. Aristotle's distinction between 'actually' and 'potentiality'.
2. Husserl's notion of 'bracketing'
3. Strawson's distinction between 'M' and 'P' predicates.
4. G.E. Moore's refutation of idealism.

Section- 2

20 Marks

Answer any **two** of the following in 500 words each. All questions carry equal marks. **Attempt at least one question from each group.**

Group – I:

1. What do *Samvara* and *Nirjara* mean? Explain their significance in Jaina theory of liberation.
2. What is the role of *Pratityasamutpāda* in explaining *Duḥkha*? Elucidate the means to overcome it.
3. Evaluate Nyāya-Mīmāṃsā debate on *Prāmayavāda*.
4. Explain the reasons for introducing the notion of *alaukikapratyakṣa* in Navyanyāya.

Group – II

1. Explain Plato's theory of forms. Does it entail a kind of essentialism? Discuss.
2. What do you understand by logical connectives? Explain with the help of truth tables.
3. Descartes comes to the conclusion that "there are no reliable signs by which I can distinguish sleeping from waking." What considerations lead him to this conclusion?
4. Do you agree with Hume when he says that we are never able to observe the connection that ties cause with effect? Why or why not?