

Entrance Examinations – 2019

U-43

M.Phil. Philosophy

Hall Ticket No. _____

Time : 2 hours

Max. Marks : 70

Instructions

1. The question paper consists of two parts : **Part-A** (35 marks) and **Part-B** (35 marks).
2. Answers for **Section-I** of **Part-A** and **Part-B** should be answered on the OMR answer sheet following the instructions provided thereupon.
3. **Section-II** of **Part-A** and **Part-B** consists of descriptive type questions and to be answered in the answer book provided.

Part-A

35 Marks

Section- I (15 marks). Answer all questions in the OMR sheet.

1. A group of experts in a specific area of knowledge is invited to attend a _____ to prepare a syllabus for a new course.
 - A. Conference
 - B. Symposium
 - C. Seminar
 - D. Workshop
2. Research is **not** considered ethical if
 - A. It is not an empirical investigation
 - B. It is not of a very high standard
 - C. It tries to prove a particular point
 - D. It does not ensure privacy and anonymity of the respondents
3. Research is conducted
 - i. To obtain research degree
 - ii. To generate new knowledge
 - iii. Not to develop a theory
 - iv. To reinterpret existing knowledge
 - A. i, ii, iii
 - B. ii, iii, iv
 - C. i, ii, iv
 - D. i, iii, iv

4. The research that explores new facts through the study of the past is called
 - A. Philosophical research
 - B. Historical research
 - C. Mythological research
 - D. Semiotic research

5. Which of the following is classified under the category of developmental research?
 - A. Philosophical research
 - B. Descriptive research
 - C. Action research
 - D. All the above

6. Field-work based research is classified as
 - A. Empirical
 - B. Historical
 - C. Biographical
 - D. Experimental

7. Bibliography given in a research report
 - A. Shows vast knowledge of the researcher
 - B. Helps those interested in further research
 - C. Has no relevance to the research
 - D. All the above

8. Which of the following is **not** a Method of research?
 - A. Conclusive
 - B. Comparative
 - C. Qualitative
 - D. Quantitative

9. Which one of the following is an indication of the quality of a research journal?
 - A. Impact factor
 - B. h-index
 - C. g-index
 - D. i10-index

10. Deconstruction is a popular method of research in
 - A. Basic Science
 - B. Applied Science
 - C. Literature
 - D. Computer Science

11. The first question a researcher asks himself/herself when he/she starts a research project is
 - A. Why do I have to do this?
 - B. Whom can I get to help me with this?
 - C. What am I going to do?
 - D. When am I going to be finished with this?

12. Ontology refers to
 A. The study of being
 B. The study of space
 C. The study of time
 D. The study of ocean
13. Qualitative data is
 A. Numerical data
 B. Non-numerical data
 C. Statistical data
 D. Data in the form of numbers
14. Who is generally recognized as one of the main founders of modern analytic philosophy?
 A. Quine
 B. Kant
 C. Derrida
 D. Russell
15. As a method of enquiry in philosophy, Phenomenology is largely developed by
 A. Kant and Hegel
 B. Hegel and Bradley
 C. Bradley and Husserl
 D. Husserl and Heidegger

Section -II (20 marks)

Critical thinking: A

[10 Marks]

From Bertrand Russell we learned that in philosophy, asking right question is more important than providing answers. Taking a clue from him, we can classify types of questions for our consideration. (1) **Empirical or factual question**: These are asked to acquire correct information about the world. For instance, What is the shape of the earth? This type of questions are of more interest to scientific studies. Next, we will see two related types of questions, namely, (2) **verbal questions** and (3) **merely verbal questions**. We will first try to understand the merely verbal question. Here questions are asked to see if we are using some words correctly; for example, "Is the action of Mr. Satya legal?" Put it simply, what we are really asking here is the lexical or definitional meaning of the word for the purpose of description merely. In contrast, in verbal question, what we are asking looks like an inquiry about something in the world but in actuality we are trying to understand how a certain word is to be used. For example, "Who is an Indian?" Looking at the dictionary or lexical meaning will not help much. Also the question cannot be settled by merely looking at the people living in India though it requires us to look into the world. Next, some questions are considered problematic because they are framed in such a way as to suggest desirable or agreeable answer. This type of questions is termed as (4) **suggestive or leading question**. Take for example this question, "Don't you think she is pretty?" Or "Who is not for us is against us?" Moving on to a similar but somewhat more complex type of question, we have (5) **questions with built-in assumptions**. For instance, "Which is the best form of government?" We are under the assumption that necessarily there has to be a government which is better than others. Often questions of this type are laden with values or preconceived notions. Finally we have (6) **questions with built-in unanswerability**. These are questions which are logically impossible to answer. For instance, "Is the statement 'this sentence is false' true or false?" If one answers 'true', then it is false

and if one answers 'false', then it is true. "What does an invisible man look like" is yet another good example of such type of question.

Having categorized different types of question with brief explanations, identify the type of question from the set of questions given below and justify your answer. Your analysis for each need not exceed 100 words. (Each question carries equal marks: $2\frac{1}{2} \times 4 = 10$ marks)

1. Are you really happy with the GST introduced by the present NDA government?
2. What is reality really like?
3. Why are private universities performing better than the public universities?
4. Are the sculptures in Ellora cave pornographic?

Critical thinking: B

[10 Marks]

To be critical is to be consistent with our beliefs and arguments. However at times we fail to reason consistently. When there is an error in our reasoning or argument, it is called a fallacy. There are various ways in which an argument or reasoning can go wrong. We can identify some common mistakes in our reasoning as follows:

1. When there is ambiguity of a term or word in an argument, that is, when a word has been used in different senses, then we commit a fallacy called fallacy of equivocation.
2. When we wrongly infer that an attribute of a whole is also the attribute of its part or parts, then we commit a fallacy called fallacy of division.
3. When one attacks one's opponent (insult, for instance) instead of finding fault with the argument presents by the opponent, then one is guilty of committing a fallacy called fallacy of *ad hominem* (against the person)
4. When the truth of the conclusion is already presumed, then it commits the fallacy of *Petitio principii* [begging the question]

Use the above classification of fallacies to examine the arguments given below. Name the fallacy each commits and give reason to support your answer. Your answer need not exceed 100 words. Each carries equal marks: (2 x 5 = 10 marks)

- a) My argument is flawless. But I know my opponent will attempt to refute my argument by her own fallacious, incoherent, illogical version of history because she is married to the feminist ideology which numbs all her mental faculty of reasoning.
- b) Freedom of speech works to the advantage of the state for it is conducive to the interest of the community and the state that everyone enjoys liberty of expressing her sentiments and thoughts
- c) God is love. Love is blind. Therefore God is blind.
- d) God has all the virtuous attributes. One of them of course is love. Therefore God is love.
- e) America is a rich country. Since my friend is an American, my friend is rich.

PART- B

35 Marks

Section- I (15 Marks)

Answer these questions in the OMR sheet

16. Which of the following is the correct characterization of a contingent proposition?
- It is impossible for it to be true.
 - It is impossible for it to be false.
 - It is impossible for it to be neither true nor false.
 - It is impossible to be either true or false.
17. The truth value of an *a priori* proposition
- is dependent on the data provided by the senses
 - is dependent on the state of affairs in the world
 - is dependent on the will of the person who tries to determine its truth value
 - None of the above
18. An analytic proposition has been traditionally taken as
- true no matter what
 - true only if there is a state of affairs corresponding to it
 - is true independently of the laws of logic
 - is true only if it is arrived on the basis of the experiments conducted by scientists all over the world
19. Solipsism is the thesis that
- I alone exist in the world
 - the world alone exists
 - there are no other minds in the world
 - the world and other minds including God are just my own creations
20. Which one of the following is **not** true of Plato's Ideas?
- They are eternal
 - They are universal
 - They are immutable
 - They are psychological
21. The Causal Theory of Justification says that S knows that P only if
- The fact that P causes the belief that P.
 - The belief that P causes the fact that P
 - The fact that P causes the belief that Q.
 - The belief that Q causes the fact that P
22. Which of the following truths would **not** be considered by Descartes as an innate principle?
- Nothing comes from nothing.
 - It is impossible for the same thing to be and not to be at the same time.
 - What is done cannot be undone.
 - None of the above.

23. The objects of reflection, according to Locke, are
 A. innate ideas
 B. operations of one's own mind
 C. immutable ideas existing in a world of their own
 D. ideas furnished by the senses
24. A propositional system of logic with only one truth connective is
 A. Possible
 B. Impossible
 C. Necessary
 D. Incomplete
25. The notion of satisfiability in logic is a
 A. Semantic notion
 B. Syntactic notion
 C. Functional notion
 D. Modal notion
26. The proposition P is said to be consistent with the proposition Q if and only if
 A. it is possible for P to be true and Q to be false.
 B. it is possible for Q to be true and P to be false.
 C. it is possible for both P and Q to be true.
 D. it is possible for both P and Q to be false
27. The truths of antecedent and consequent of a material implication are
 A. Dependent on each other
 B. Independent of each other
 C. Only antecedent is dependent on the consequent
 D. Only the consequent is dependent of the antecedent
28. Match the following and choose the appropriate code.
- | | |
|------------------------------|----------------------|
| a. <i>VivekaKhyāti</i> | i. Nyāya |
| b. <i>AnirvacaniyaKhyāti</i> | ii. Sāṃkhya |
| c. <i>AnyathāKhyāti</i> | iii. Advaita Vedānta |
| d. <i>Sat Khyāti</i> | iv. Viśiṣṭadvaita |
- A. a-i, b-ii, c-iii, d-iv
 B. a-ii, b-iii, c-iv, d-i
 C. a-iii, b-ii, c-i, d-iv
 D. a-ii, b-iii, c-i, d-iv
29. *Tatvamasi* is taken from which Upaniṣad?
 A. *Taittiriya*
 B. *Aitriya*
 C. *Chāndogya*
 D. *Isā*

30. Match the following

- a. Sāmkhya
b. Nyāya
c. Viśiṣṭadvaita
d. Cārvāka

- i. *Asatkāryavāda*
ii. *Satkāryavāda*
iii. *Svabhāvavāda*
iv. *Brahmapriṇāmavāda*

- A. a-i, b-ii, c-iii, d-iv
B. a-ii, b-i, c-iv, d-iii
C. a-ii, b-i, c-iii, d-iv
D. a-iii, b-i, c-ii, d-iv

Section- II (20 Marks)

Answer any four of the following in 250 words each choosing at least one from each group. All questions carry equal value. Answer these questions in the booklet provided.

Group- 1

1. What Does Kant mean by his Copernican Revolution in philosophy? Explain.
2. Explain the distinction between analytic and synthetic propositions? What are the reasons Quine advances to reject the distinction?
3. What is a paradox? Explain the paradox of material implication
4. Write the syntax and semantics for predicate logic.
5. What is postmodernism?
6. Explain and examine Wittgenstein's argument against the possibility of private language.
7. Is existence a predicate? Discuss.

Group-2

1. Write an essay on the eight-fold path of Buddhism.
2. Bring out the relevance of Gandhian Philosophy in 21st century.
3. What do you understand by *Shunya* of Nāgārjuna?
4. Write an essay on theory of Karma.
5. Compare the concept of *Ātman* of Nyāya and Advaita Vedānta.
6. Briefly explain *Satkāryavāda* and *Asatkāryavāda*.
7. Explain and examine Nyāya theory of perception.

Keys for M. Phil. Philosophy

1. D
2. D
3. C
4. B
5. D
6. A
7. B
8. A
9. A
10. C
11. C
12. A
13. B
14. D
15. D
16. C
17. D
18. A
19. D
20. D
21. A
22. D
23. B
24. A
25. A
26. C
27. B
28. D
29. C
30. B

AK Basu
Department of Philosophy