

Entrance Examination, 2020
M. Phil. Philosophy

Hall Ticket No. _____

Time: 2 hours

Maximum Marks: 70

Instructions:

1. The question paper consists of two parts: **Part-A** (30 Marks) and **Part-B** (40 Marks).
2. Questions in **Part-A** are objective type questions (multiple choice) and should be answered in the **OMR** answer sheet following the instructions provided therein.
3. **Part-B** consists of descriptive type questions to be answered in the answer book provided.

Part-A

(30 Marks)

Answer the following questions on the OMR sheet.

1. Who has said that 'there is not a single philosophical method', but methods, 'different therapies, as it were'?
 - A. Derrida
 - B. Wittgenstein
 - C. Aristotle
 - D. Plato

2. Which of the following are major styles of referring used in research reports?
 - I. The Chicago Manual Style
 - II. The Modern Language Association Style
 - III. The Oxford University Style
 - IV. The American Psychological Association Style
 - A. I, II, III
 - B. I, III, IV
 - C. I, II, IV
 - D. II, III, IV

3. Shodhganga is
 - A. a Government organization established to purify river Ganga.
 - B. a digital reservoir of all Indian theses.
 - C. an international financial organization at Varanasi.
 - D. a national library at New Delhi.

4. How many arrangements are possible with the letters in the word "DUDE"?
 - A. 6
 - B. 12
 - C. 24
 - D. 8

5. Which of the following is often employed in carrying out research in Metaphysics?
- A. Empirical Data collection
 - B. Opinion Survey
 - C. Case Studies
 - D. Conceptual Analysis
6. Participatory observation is a part of
- A. Data Mining.
 - B. Data Analysis.
 - C. Data Collection.
 - D. Data Sorting.
7. Which of the following statements are correct?
- I. Applied Research is usually contrasted with Fundamental Research.
 - II. Applied Research is usually contrasted with Qualitative Research.
 - III. Philosophical research is generally carried out by means of the empirical method.
 - IV. Philosophical research is generally carried out employing conceptual method.
 - V. Plagiarism is a Methodological Problem.
 - VI. Plagiarism is an Ethical Problem.
- A. I, III and V
 - B. II, IV and V
 - C. II, IV and VI
 - D. I, IV and VI
8. What is the probability (P) of an impossible event?
- A. $P=0$
 - B. $P=1$
 - C. $P>1$
 - D. $P<1$
9. "Is there anything you would be willing to die for?" is a philosophical question insofar as:
- A. It does not have any right or wrong answer because it is a meaningless question.
 - B. It is a meaningless question because everyone could have a different answer to it.
 - C. It requires us to articulate and justify our beliefs about what we know and ought to do.
 - D. It is more concerned with one's religious beliefs than with factual claims about the world.
10. One of the tasks of philosophy is to test conceptual frameworks for depth and consistency. It does this through (1) expressing our ideas in clear, concise language and (2) supporting those ideas with reasons and overcoming objections to them. Philosophy thus emphasizes the need to:
- A. Pose questions that can be resolved not by reasoning but only by faith or personal belief.
 - B. Show why the beliefs adopted by most people in a culture are preferable since more people understand those beliefs and see no reason to raise objections to them.
 - C. Articulate what we mean by our beliefs and justify our beliefs by arguments.
 - D. Develop a set of ideas about the nature of society (i.e., an ideology) that can be used to support a religious conceptual framework.

11. In a sound deductive argument,
- I. The truth content of the conclusion is always bigger than that of the premises.
 - II. The truth content of the conclusion is always smaller than that of the premises.
- A. Only I is true.
 - B. Only II is true.
 - C. Both I and II are true.
 - D. Both I and II are false.
12. Match the institutions with their locations:
- | | |
|---|---------------|
| I. Indian Council of Philosophical Research | 1. Amarkantak |
| II. Indira Gandhi National Tribal University | 2. Lucknow |
| III. Maulana Azad National Urdu University | 3. Kalyani |
| IV. National Rice Research Institute | 4. New Delhi |
| V. National Botanical Research Institute | 5. Hyderabad |
| VI. National Institute of Biomedical Genomics | 6. Cuttack |
- | | I | II | III | IV | V | VI |
|----|---|----|-----|----|---|----|
| A. | 4 | 1 | 5 | 6 | 2 | 3 |
| B. | 4 | 1 | 5 | 6 | 3 | 2 |
| C. | 1 | 4 | 5 | 6 | 2 | 3 |
| D. | 1 | 4 | 6 | 5 | 2 | 3 |
13. The UGC regulations meant for promotion of academic integrity and prevention of plagiarism are applicable to _____ of all higher educational institutions of India.
- A. students, faculty, researchers and non-teaching staff
 - B. faculty, researchers and non-teaching staff only
 - C. students, faculty and researchers only
 - D. students and researchers only
14. Identify the correct sequence of the steps for carrying out research in philosophy:
- I. Building Arguments to Defend One's Position
 - II. Conceptual Analysis
 - III. Formulating Research Question
 - IV. Literature Review
- A. I, II, III, IV
 - B. III, IV, II, I
 - C. III, IV, I, II
 - D. I, III, II, IV
15. Which of the following arguments are sound?
- I. Delhi is in India, and The Taj Mahal is in Delhi; therefore, Delhi is in India.
 - II. Delhi is in India, and India's capital is New Delhi; therefore, Delhi is in India.
 - III. Delhi is in India, and Mumbai is in India; therefore, Delhi is in India.
 - IV. Delhi is in India, and sugar is sweet; therefore, Delhi is in India.
 - V. Delhi is in Asia, and India is in Asia; therefore, Delhi is in India.
- A. I, II, V
 - B. I, III, IV
 - C. II, IV, V
 - D. II, III, IV

16. What is Hume's counterexample to the principle that every simple idea must arise from a simple impression?
- It is the case of the missing shade of blue.
 - It is the case of the blind man's idea of red in terms of light's wavelength.
 - It is the case of imagining a black apple.
 - It is the case of an idea of how a pineapple tastes without tasting a pineapple.
17. The concept of 'Unmoved Mover' is first advanced by _____
- St. Thomas Aquinas.
 - St. Anselm.
 - Aristotle.
 - Plato.
18. Which one of the following is correct according to Nyāya Philosophy?
- God neither can create atoms nor can He destroy them.
 - God is not co-eternal with atoms and souls.
 - Creation is not teleological.
 - God is both material and efficient cause of the universe.
19. Moral theories which state that the rightness of one's actions depends solely on what one must do are _____.
- Deontological
 - virtue theoretic
 - consequentialist
 - egoistic
20. Which one among the following is **not** a decision procedure?
- Truth Tree Method
 - Truth Table Method
 - Natural Deduction Method
 - Shorter Truth Table Method
21. Which of the following formulas are tautologous?
- $P \vee (P \supset Q)$
 - $P \supset (Q \vee P)$
 - $P \supset (P \supset Q)$
 - $P \supset (Q \supset P)$
- I, II, III
 - I, II, IV
 - II, III, IV
 - I, III, IV

22. Which of the following is true for Aristotle's concept of virtue?
- I. Virtues are in our power.
 - II. Happiness is the activity of the soul in accordance with virtue.
 - III. Virtue is acquired through habit.
 - IV. Virtues are divided into moral virtues and natural virtues.
- A. I, II, III
 - B. I, III, IV
 - C. III, IV, I
 - D. IV, I, II, III
23. Which of the following statements are true?
- I. Frege refuted the distinction between sense and reference.
 - II. Russell made a distinction between names and descriptions.
 - III. Quine refuted the distinction between analytic and synthetic statements.
 - IV. Searle refuted the distinction between locutionary acts and illocutionary acts.
 - V. Austin refuted the distinction between phatic acts and rhetic acts.
 - VI. Grice made a distinction between natural meaning and non-natural meaning.
- A. I, II, III and IV
 - B. II, III, V and VI
 - C. II, III, IV and V
 - D. II, III, IV and VI
24. Which of the following statements are correct?
- I. For Sāmkhya both validity and invalidity of knowledge are intrinsic and self-evident.
 - II. In Sāmkhya, the function of satkāryavāda is to establish a relation between Puruṣa and Prakṛti.
 - III. Sāmkhya accepts the authority of Vedas but doubts the Vedic solutions to suffering.
 - IV. Sāmkhya is a theistic philosophy because it admits the existence of God.
- A. I and IV
 - B. I and III
 - C. II and IV
 - D. I, III and IV
25. Match the Theories of Truth in the left column with their correct descriptions in the right column:
- | | |
|--|--|
| <ol style="list-style-type: none"> I. Correspondence: II. Coherence: III. Pragmatic: IV. Semantic: | <ol style="list-style-type: none"> 1. Truth as what leads one to success. 2. Truth as a mapping from statements onto reality. 3. Truth as a proposition entailed by a set of propositions. 4. Truth as that which is consistent with the being and will of God. 5. Truth as a mapping from statements to facts as determined by Linguistic rules. |
|--|--|

	I	II	III	IV
A.	1	4	5	3
B.	2	3	1	5
C.	3	5	4	2
D.	4	3	2	1

26. Match the phrases with their correct explications:

- | | | |
|------|-----------------|--|
| I. | Hume's fork | 1. With the minimum effort maximum results. |
| II. | Ockham's razor | 2. Non-being must in some sense be. |
| III. | Gettier problem | 3. Knowledge consists only of factual propositions or tautologies. |
| IV. | Plato's beard | 4. All justified true beliefs are not knowledge. |
| | | 5. Any given statement must be either true or false. |

	I	II	III	IV
A.	3	1	5	4
B.	5	3	2	4
C.	4	2	3	1
D.	3	1	4	2

27. Match the theories (Column I) with the philosophers (Column II) who advocated those theories.

	Column I	Column II
I.	Anvitābhidhān	1. Kumārila
II.	Abhihitānvya	2. Dignāga
III.	Apoha	3. Bhaṭṭarīhari
IV.	Sphota	4. Prabhākar
		5. Panini

	I	II	III	IV
A.	1	2	3	5
B.	4	3	2	1
C.	4	1	2	3
D.	1	4	2	3

28. What is the order in which Kant presents categories of modality?

- | | |
|------|-------------|
| I. | Existence |
| II. | Possibility |
| III. | Necessity |
| A. | I, II, III |
| B. | II, III, I |
| C. | III, I, II |
| D. | II, I, III |

29. Arrange the examples of 'tools in a tool-box', 'duck-rabbit', 'beetle in the box', and 'private diary user' in the order of their appearance in Wittgenstein's *Philosophical Investigations*?

- 'tools in a tool-box', 'duck-rabbit', 'beetle in the box', 'private diary user'
- 'Duck-rabbit', 'tools in a tool-box', 'beetle in the box', 'private diary user'
- 'tools in a tool-box', 'private diary user', 'beetle in the box', 'duck-rabbit'
- 'tools in a tool-box', 'beetle in the box', 'private diary user', 'duck-rabbit'

30. Arrange the stages of consciousness in order

- Turiyā*
- Jāgrata*
- Swapna*
- Suṣupti*

- I, IV, II, III
- III, I, IV, II
- II, III, I, IV
- II, III, IV, I

Part-B

(40 Marks)

Section-I: Critical thinking (20 Marks)

The section consists of two compulsory questions. Each question carries 10 Marks.

31. Given below is a logical dilemma:

If students are fond of learning, no stimulus is needed and if they dislike learning, the stimulus is of no use. But any student is either fond of learning or dislikes it. Therefore, the stimulus is either needless or useless.

Critically evaluate the above argument and give your response to the following:

- Is the given argument valid or invalid?
- Highlight the nature of the dilemma.
- What can be done either to weaken the argument or to show the unacceptability of this dilemma?

32. Read the following paragraph and answer the questions given below it.

Dress codes in the educational institutions are limits put on inappropriate clothing to help keep the learning environment focused. It can be quite a distraction for many students if one of the classmates comes to class in inappropriate clothing. It may even distract a teacher in some extreme cases. The need for a dress code is not to prevent or undermine freedom of expression. It still allows for students to choose what they wear as long as it is not deemed inappropriate, unlike required uniform dress codes in most of the schools.

- a) What is the main issue?
- b) What is the conclusion of the argument?
- c) What are the reasons or justifications given?
- d) What are the key terms here? Give reason.
- e) Are there any ambiguous terms? Explain your answer.

Section-II (20 Marks)

Group-I

33. Answer Two of the following in 250 words each. Each question carries equal 5 marks.

- A. "The proposition is a picture of reality" (*TLP*:4.01). Evaluate this statement in the light of the statement, "The meaning of a word is its use in the language." (*PI*: 43)
- B. How would Descartes challenge the certainty of '2+2=4' by his sceptical arguments?
- C. What is enlightenment? Evaluate Kant's answer to this question.
- D. Do logical positivists successfully refute metaphysics? Explain your answer.
- E. Compare and contrast formal and informal fallacies in logical reasoning with suitable examples.
- F. P and Q are declarative statements. Comment on the validity of the following arguments. Provide examples to substantiate your reasoning.
 1. P is true. If P then Q. Therefore, Q.
 2. Q is true. If P then Q. Therefore, P.
 3. Not-P is true. If Q then P. Therefore, Q.
 4. Not-P is false. If P then, not Q. Therefore, Q.
- G. Darwinian evolution is non-teleological. Can the Aristotelian causal analysis account for Darwinian evolution?
- H. I know swimming. I also know the physics of swimming. Is there a distinction between these two knowledge claims? Defend your answer.
- I. If Plato allows universals in our mind, what would be the metaphysical status of universals? Discuss.
- J. According to Leibniz, monads are simples which are unextended, formless and indivisible. How would, then, he account for the world of objects which have form and extension?

Group II

34. Answer two of the following in 250 words each. Each question carries 5 marks.

- A. Is *anyathākhyāti* an acceptable theory of error? Give reasons for your answer.
- B. Examine Rāmānuja's objections against Śankara's concept of *māyā*.
- C. What is Naiyāyika view of *savikalpaka pratyaksa*? Can it be defended in the light of Buddhist notion of *kalpanāpodham*?
- D. Make a critical assessment of Cārvākas' refutation of inference.
- E. How does Buddhism explain *karma* and rebirth in the absence of an enduring *ātman*? Explain.
- F. Discuss the views of Mimāmsā and Nyāya on the theory of *pramānyavāda*.
- G. Explain the role of involution in the world process in the philosophy of Śri Aurobindo.
- H. What is *samavāya*? What are the grounds of accepting *samavāya* as a distinct category?
- I. What are *śabda-vṛttis*? Is *vyañjanā* essential to poetic communication?
- J. Critically evaluate verbal testimony as a *pramāṇa*.