

UNIVERSITY OF HYDERABAD
DEPARTMENT OF PHILOSOPHY
M.Phil. Entrance Examination, February 2014

Time: 2 hours
 Instructions:

Max. Marks: 75

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 **OMR only**.

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

Part – A

1. 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 with 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 belief 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) develop a set of ideas about the nature of society that can be used to support a religious conceptual framework.
 - D) articulate what we mean by our beliefs and to justify our beliefs by arguments

2. According to Socrates, an unexamined life is not worth living; and it certainly could not be a virtuous life. Why?
 - A) Because if some did not know how to act virtuously, he or she would still be considered by other who also did not know the principles for good living.
 - B) Because since Socrates was a philosopher, he of course thought that people who examined their lives philosophically were more virtuous than those who did not.
 - C) Because without knowing the rationale for why one should act in a particular way, one does not know whether actions are justified and ought to be repeated.
 - D) Because a virtuous life would be one in which someone does what the rest of the society says is right, and that means examining views other than one's own.

3. Epicurus claims that all other virtues springs from:
 - A) Prudence
 - B) Temperance
 - C) Justice
 - D) Courage

4. In Plato's idealism, the unchanging Ideas or Forms in terms of which sensible objects both exist and are known must transcend the changing realm of appearances; because if Forms changed, then;
- A) the only things in the sensible world that we could ever experience would be concepts
 - B) the sensible realm (in contrast to the intelligible realm) would consist only copies of real things.
 - C) nothing in the experienced world could be or be identified as one determinate thing or another.
 - D) the sensible world would consist of unchanging forms.
5. Aristotle says that what makes things be what they are – their essence – does not exist apart from individuals that exist in the world. So if all the members of a species were destroyed, then their essence or form ...
- A) would likewise be destroyed
 - B) would be destroyed only if there were no one around to remember the species
 - C) would continue existing in some other realm of being
 - D) would not be destroyed because there was no essence or form originally to be destroyed; there are only individuals, not universal essences or nature of things.
6. Berkeley and Locke are debating the nature of solidity. "Solidity is all illusory" says Berkeley, dismissively. Locke would most likely counter him by ...
- A) throwing a football at his head
 - B) explaining how all knowledge come from sensations
 - C) arguing that belief in God necessitates that our perceptions are not false
 - D) admitting that perception of secondary qualities may be inaccurate, but primary qualities, like extension are certain.
7. Which of the following is an analytic statement?
- A) Evil exists in the world
 - B) Canada is larger than Egypt
 - C) A microgram weighs less than a gram
 - D) A computer is faster than Abacus
8. By a scientific paradigm, Kuhn means...
- A) a basic theory and rules for applying the theory
 - B) an anomaly that challenges existing theory
 - C) a rule for distinguishing science from pseudoscience
 - D) A revolutionary change in scientific theory
9. To explain how objects continue to exist even when we are not perceiving them, Berkeley posits...
- A) psychological principles
 - B) a material substance
 - C) a divine mind
 - D) fundamental causal laws

10. According to Marx, the capitalistic system isolates people from one another for all of the following reasons except...
- A) Workers are at odds with the foremen and so alienate themselves from their bosses
 - B) People can only relate through the production of their labor and when they are isolated from the products of their labor, they are also isolated from one another
 - C) Since workers each own a part of the means of production they cannot agree to work together
 - D) Workers compete for jobs with other workers, which builds hostility rather than camaraderie.
11. According to Kant, We cannot make judgements about the metaphysics of the universe as a whole because
- A) our judgement knows only the phenomenal world, and so nothing can be known about the noumenal world
 - B) any statement about the true nature of the universe has an opposite, and nothing can prove one statement to be true and the other to be false
 - C) the universe does not exist apart from our perception of it
 - D) the universe is totally unknown to us
12. Assertion (A): The human soul is, for Descartes, wholly outside the natural order.
Reason (R): The human body is wholly inside the natural order.
- A) Both A and R are true and R is the correct explanation of A
 - B) Both A and R are true, but R is not the correct explanation of A
 - C) A is true R is false
 - D) A is false R is true
13. What is known as 'Hume's fork' is the distinction between...
- A) impressions and ideas
 - B) relations of ideas and matters of fact
 - C) reason and passions
 - D) the self and the world
14. Hobbes describes *felicity* as ...
- A) A state of tranquility
 - B) A continual progress of desire from one object to another
 - C) A state of contemplation
 - D) The absence of desire
15. Sartre claims that when he speaks of *forlornness*, he means that:
- A) God does not exist and we must face all the consequences
 - B) We can never truly know another human being
 - C) We are not responsible for our passions
 - D) All of the above
16. Leibniz disagrees with Spinoza's view of creation because...
- A) Leibniz believes God created this particular world purposefully, while Spinoza thinks this just one of many worlds which God necessarily created.
 - B) Leibniz wonders if God could have made a better world, but Spinoza thinks this is the best of all possible worlds

- C) Leibniz believes that God allowed imperfection to mar his world, while Spinoza thinks the world is perfect.
 D) Leibniz believes God is under necessity to create while Spinoza thinks God creates by God's own will.
17. Vaisesika postulates *akasa* as the
 A) Substratum of light
 B) Substratum of colour
 C) Substratum of sound
 D) Substratum of air
18. Which of the following is a coherent pair?
 A) *Sunyavada* – *yogacara*
 B) *Vivartvada* – *Vaibhasika*
 C) *Bahyaprataksavada* – *Madyamika*
 D) *Bahyanumeyavada* – *Sautrantika*
19. Henotheism acknowledges ...
 A) Only one God who is thought to be qualitatively superior
 B) The virtue of the gods, but set forth the pursuit of pleasure as the ultimate good for humankind.
 C) Six separate deities, of the four directions and of the sky and of the earth
 D) A plurality of gods but elevates one of them.
20. Which of the following is **not** a Samkhya argument for the existence of *Prakrti*?
 A) *Samanvyat*
 B) *Karyatahprvrtesca*
 C) *Trigunadhiviparyayat*
 D) *Avibhagatvaisvarupasya*
21. Who among the following is the 23rd *theerthankara* of Jainism?
 A) Rsabhadeva
 B) Parsvanatha
 C) Mahavira
 D) Nemichandra
22. According to Nyaya, 'word is eternal, because it is produced' commits the fallacy of
 A) *Asiddha*
 B) *Viruddha*
 C) *Bhadhita*
 D) *Savyabhicara*
23. According to Ramanuja, *Isvara* and *jiva* are ...
 A) Both distinguishable and separable
 B) Neither distinguishable nor separable
 C) Separable but not distinguishable
 D) Distinguishable but not separable

24. Consider the following statements concerning Nyaya-vaisheshika view of *samanya*.
1. The individual alone is real and there is no universal other than particular object of experience.
 2. The universal is the basis of the notion of sameness that we have with regard to all the individuals of a certain class
 3. There is no universal subsisting in another universal.
- Which of the statement(s) given above is/are correct?
- A) 2 only
 - B) 2 and 3
 - C) 3 only
 - D) 1 and 3
25. According to Advaita Vedanta of Sankara, all propositions are false **except**:
- A) *Karmayoga* is the principle means to *jivanmukti*
 - B) *Jnanayoga* is the principle means to *videhamukti*
 - C) *Karmayogais* the principle means to *videhamukti*
 - D) *Jnanayogais* the principle means to *jivanmutki* I
26. In deductive system of reasoning *Modus Ponens* is
- A) A logical axiom
 - B) An inference rule
 - C) A truth function
 - D) A logical theorem
27. In truth functional logic, the antecedent and consequent of material implication are
- A) Never false together
 - B) Necessarily true
 - C) Independent of each other
 - D) Causally related
28. The notion of consistency in formal logic is applied to
- A) A set of sentences
 - B) A true proposition
 - C) A valid argument
 - D) A syntactical rule
29. The logical form of the argument "A \vee B, \neg B, therefore A' is known as
- A) Hypothetical syllogism
 - B) *Modus ponens*
 - C) Disjunctive syllogism
 - D) Constructive dilemma
30. The correct symbolization of the sentence "The students fail unless they study hard" is ...
- A) $\neg F \vee \neg H$
 - B) $F \vee H$
 - C) $F \rightarrow \neg H$
 - D) $\neg H \rightarrow \neg F$

Leibniz' Thought Experiment – Dream or Reality?

Statements:

1. Let us now see by what criteria we may know which phenomena are real.
2. We may judge this both from the phenomenon itself and from the phenomena which are antecedent and consequent to it as well.
3. We may conclude it from the phenomenon itself if it is vivid, complex and internally coherent.
4. It will be vivid if its qualities, such as light, color, and warmth, appear intense enough.
5. It will be complex if these qualities are varied and support us in undertaking many experiments and new observations;
6. For Example, if we experience in a phenomenon not merely colors but also sounds, odors, and qualities of taste and touch, and this both in the phenomenon as a whole and in its various parts which we can further treat according to causes.
7. Such a long chain of observations is usually begun by design and selectively and usually occurs neither in dreams nor in those imaginings which memory or fantasy present, in which the image is mostly vague and disappears while we are examining it.
8. A phenomenon will be coherent when it consists of many phenomena, for which a reason can be given either within themselves or by some sufficiently simple hypothesis common to them.
9. It is coherent if it conforms to the customary nature of other phenomena which have repeatedly occurred to us, so that its parts have the same position, order and outcome in relation to the phenomenon which similar phenomena have had.
10. The present phenomena must be coherent with these, namely, if it preserves the same consistency or if a reason can be supplied for it from preceding phenomena or if all together are coherent with the same hypothesis, as if with the same cause.

31. Sentence 1 primarily claims to deal with

- A) Criteria of defining knowledge
- B) Criteria of seeing phenomenon
- C) Criteria of defining reality
- D) Criteria for knowing the reality of a phenomenon

32. Sentences 1 & 2 hold that

- A) A phenomenon is judged antecedently and consequently
- B) A phenomenon is observable
- C) The criteria of a real phenomenon may be knowable
- D) A phenomenon is known by itself

33. From sentences 1, 2 & 3, we may infer that
- A) Knowledge is vivid, complex and internally coherent
 - B) Reality is vivid, complex and internally coherent
 - C) Criteria of a phenomenon are real
 - D) Reality of a phenomenon may be inferred
34. From sentences 3 & 4
- A) A phenomenon is vivid in reality
 - B) A phenomenon is intensely vivid
 - C) A vivid phenomenon can appear intensely colorful
 - D) A phenomenon appears colorful by nature
35. From sentence 4, we may infer
- A) A phenomenon of light is vivid
 - B) A real light is an intense phenomenon
 - C) A light is a quality of a phenomenon
 - D) A light is a quality of vividness
36. Sentences 1, 2, 3 & 5 entail
- A) A real phenomenon has qualities to support new observations
 - B) Many experiments and new observations produce a real phenomenon
 - C) A real phenomenon is a variety of complicated observations
 - D) A real phenomenon is a conclusion of variety and complexity
37. From sentences 4, 5 & 6, we may infer that
- A) It is possible to experience color in a real phenomenon intensely but exclusively
 - B) To experience a color, a phenomenon must be real
 - C) For a phenomenon to be real, its qualities must be experiential
 - D) To be a quality of a real phenomenon, it must have parts
38. Sentences 1, 2, 3 & 5 suggest that
- A) A real phenomenon may be inferred from its qualities
 - B) A real phenomenon is known vividly
 - C) A quality of a real phenomenon is complicated
 - D) A quality that supports many experiments is a real phenomenon
39. From sentence 7, we may infer that
- A) It is impossible to experience a long chain of observations in a dream
 - B) It is necessary that a long chain of observations begins by design
 - C) Images in fantasy cannot have design
 - D) Images in fantasy are unlikely to present itself with consistent clarity

40. Sentences 8 & 9 claim that
- A) A coherent phenomenon may have an internal reason that can join together several phenomena
 - B) If a hypothesis can be given to a phenomenon, then all the phenomena are consistent
 - C) If a phenomenon conforms to a customary law, then it is coherent
 - D) If the parts of a phenomenon occupy the same position, then the phenomenon is coherent
41. Sentence 8 entails that
- A) A phenomenon is coherent in itself if it has a reason
 - B) Several phenomena join together to explain and justify a coherent reason
 - C) A reason is required to be phenomenal if it is coherent
 - D) The criterion of coherency is about supplying or observing common reason for a set of phenomena
42. Sentences 8 & 9 inform that
- A) There are only two conditions for a phenomenon to be coherent
 - B) There are only three conditions for a phenomenon to be coherent
 - C) There are four possible conditions for a phenomenon to be coherent
 - D) All possible conditions for a phenomenon to be coherent are stated exhaustively
43. Sentences 8, 9 & 10 claim that
- A) A set of phenomena is coherent if there is a common cause for them
 - B) If a set of phenomena is coherent, then it is consistent
 - C) If a phenomenon is observed to be coherent, then reason is accepted
 - D) A set of phenomena is coherent only if a reason can be supplied for it
44. Sentences 1 – 10 jointly suggest that
- A) A phenomenon is real if it is not a dream
 - B) A real phenomenon is significantly linked with other phenomena
 - C) A dream or fantasy is never vivid or consistent or complex
 - D) A real phenomenon is either vivid or consistent or complex
45. Sentences 1-10
- A) Claim that dreams are contradictory to reality
 - B) Suggest that dreams and phenomena are two sides of the same reality
 - C) Presume that questions of reality are trivial and hence solvable
 - D) Recognize that questions of reality are important enough to be discussed

Part – B

Maximum Marks: 30

Answer any **two** questions choosing at least one from each section. All questions carry equal marks. Marks: 20

Section: I

1. What are the basic postulates of Samkhya Philosophy and discuss the principal objections against Samkhya school of thought?
2. Elucidate the Advaita Vedanta interpretation of the *Mahavakyas*. How did other schools of Vedanta (Visistadvaita and Dvaita) conceive the *Mahavakyas*?

Section: II

1. Does Leibniz succeed in combining the mechanical with teleological view of the world? Explain his theory of pre-established harmony.
2. If 'to be is to be perceived' then how does Berkeley explain the continuation of things over time? Explain

Write short notes on any **two** of the following choosing at least one from each section. All questions carry equal marks. Marks: 10

Section: I

1. How do we get the subject (*paksa*) of inference (*anumana*) according to Nyaya?
2. What is *sunyata* according to Madhyamika school Nagarjuna?

Section: II

1. What is the distinction between a hypothetical and categorical imperative? Give at least one example of each to elucidate the difference.
2. Is there something it is like to be a carrot? Is the answer to this question knowable *a priori*? Is there something like to be a class of students? Is the answer to this question knowable *a priori*?