

DEPARTMENT OF PHILOSOPHY
M.Phil. Entrance Examination, February 2015

Hall Ticket No. _____

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 **40 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 sheet.**

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

Part-A

1. Plato's suggestion that knowledge is innate or remembered as a result of being triggered by experience is in response to a paradox he sets up for himself. The paradox, now referred to as Meno's Paradox, has to do with the question of:
 - A) how a person can remember anything about the realm of the Forms after the shock of being born into this world.
 - B) how knowledge of the Forms can ever be anything other than a generalization of experience.
 - C) how anyone can recognize the correct answer to a question without already knowing the answer.
 - D) how concepts bound to the realm of becoming have meaning only when associated with the realm of Being.

2. According to Socrates, the task of the wise and virtuous person is not simply to learn various examples of just or virtuous actions but to learn the essence of justice or virtue, because:
 - A) by knowing enough examples of justice or virtue, we will live a worthwhile life even if we do not know what makes them examples of justice or virtue.
 - B) knowledge of individual examples alone would not prepare someone for situations of justice or virtue to which the examples do not immediately apply.
 - C) what makes an action just or virtuous can be known only by asking people for their opinions and respecting each answer as equally valuable.
 - D) justice and virtue are universal goals of all human beings, even if people do not always agree on how to achieve those ends.

3. Consider given assertion and reason and mark the correct options given below:
Assertion (A): Aristotle in his work *Metaphysics* severely criticized the Number theory of Pythagoras.
Reason (R): Aristotle's criticism follows from his philosophy of matter and form, and theory of causation.
- A) (A) and (R) both true and (R) provides correct explanation for (A).
 - B) (A) and (R) both are false and (R) does not provide correct explanation for (A).
 - C) (A) is true and (R) is false and (R) does not provide a correct explanation for (A).
 - D) (A) is false and (R) is true and (R) does not provide a correct explanation for (A).
4. "There is no rationale for myth because it is through myth that reason itself is defined." This means that:
- A) mythos is ultimately based on logos, just as myth is ultimately based on reasoning or thinking.
 - B) myth does not "explain" how things are related as much as it simply reveals them as related.
 - C) metaphysicians are justified in reasoning as they do because there is only one true answer about being.
 - D) myth and reason are the same: "myth" defines "reason," and "reason" defines "myth."
5. Like Socrates, Epictetus thinks that:
- A) Appearances to the contrary, material things are not valuable.
 - B) Being moral or virtuous is more important than getting the approval of others.
 - C) You should use reason to decide what to do in life.
 - D) All the above.
6. What device does Descartes employ to aid him in his systematic, methodological doubt and skepticism?
- A) A "machine of deception" that creates illusions
 - B) His own nonexistence
 - C) The existence of a weaker version of God
 - D) The existence of an Evil Genius
7. Russell claims that doubt about objects in the world that we normally treat as certainties, such as tables, is:
- A) necessary and universal
 - B) easily set aside
 - C) irrational
 - D) reasonable
8. Berkeley argues against the existence of ...
- A) Material substances
 - B) Ideas
 - C) God
 - D) Spiritual substance

9. Why can't we have cause and effect knowledge, according to Hume?
 - A) We can never observe a constant conjunction between events
 - B) We can never observe the cause and the effect at the same time
 - C) We can never observe a necessary connection between events
 - D) We can never observe the atoms that make up the cause and effect

10. Why Kant doesn't think that we can have knowledge of the things-in-themselves?
 - A) Because they have not yet been experienced
 - B) Because they are not physical in nature
 - C) Because they are not mental in nature
 - D) Because the organizing principles of mind do not apply to them

11. What does authentic existence require for the early existentialist Heidegger?
 - A) Belief in God
 - B) Belief in the superior man
 - C) Taking responsibility for one's choices
 - D) Understanding oneself as a being-unto-death

12. How was Edmund Husserl's philosophy similar to Descartes?
 - A) He too advocated Mind/matter dualism
 - B) He too advocated a subject/object dualism
 - C) He too applied the method of doubt
 - D) He too sought to achieve rational certainty by grounding the truth in a deeper source.

13. Why is man abandoned, according to Jean-Paul Sartre?
 - A) Because of technology
 - B) Because there is no God
 - C) Because there is no other life in the solar system
 - D) Because we must all die

14. What did John Locke believe about perception?
 - A) Knowledge of the external world is based on the fact that some of the ideas we get through sense impressions represent the way things actually are in the external world.
 - B) Our senses give us direct acquaintance with the objects in the external world.
 - C) Our sense impressions only give us knowledge of the external world when they are clear and distinct.
 - D) The senses can provide us with no knowledge whatsoever about a world beyond the mind.

15. What did George Berkeley mean about such things as tables and chairs when he denied the existence of matter?
 - A) There are no unperceived tables and chairs.
 - B) There are no tables and chairs.
 - C) Tables and chairs are really just swarms of particles in motion.
 - D) Everything, including tables and chairs, is an illusion.

16. Which one of the following statements is false?
- A) No real connection between antecedent and consequent is suggested by material implication.
 - B) Material implication expresses decisional connection between the antecedent and consequent
 - C) Material implication is different from definitional connection between the antecedent and consequent
 - D) Material implication is different from causal connection between the antecedent and consequent.
17. According to Nyaya-vaishesika ...
- A) consciousness is the essential quality of the soul
 - B) consciousness is the adventitious quality of the soul
 - C) consciousness is not a quality of the soul
 - D) soul is pure consciousness
18. Which one of the following is **not** acceptable to Buddhism?
- A) Perception is devoid of name
 - B) Perception is indeterminate in the first moment and determinate in the second moment
 - C) The object of perception is *svalaksana*
 - D) *Svalaksana* is not apprehended by inference
19. What is the correct sequence of the following links from the doctrine of Dependent Origination?
1. *trsnā*
 2. *Vedāna*
 3. *sparsa*
 4. *upādāna*
- Select the correct answer.
- A) 1-2-3-4
 - B) 2-3-1-4
 - C) 3-2-4-1
 - D) 3-2-1-4
20. *Paratahpramānyavāda* claims that:
- A) *pramānya* cannot be ascertained at all by any *pramāna*
 - B) *pramānya* is self ascertained
 - C) the causal conditions that produce *pramā* produce its *pramānya* also
 - D) the causal conditions that produce *pramā* do not produce its *pramānya*

21. The so-called inferential knowledge that 'the hill is smoky because it fiery' is vitiated by the fallacy of ..

- A) *savyabhicara*
- B) *viruddha*
- C) *asiddha*
- D) *bhadita*

22. Match the List – I with List-II and choose the correct answer from the code given below:

List – I

- (a) Yogacara Buddhism
- (b) Nyaya-vaishesika
- (c) Madhyamika Buddhism
- (d) Prabhakara Mimamsa

List – II

- (i) *asatkhyativada*
- (ii) *akhyativada*
- (iii) *atmakhyativada*
- (iv) *anyathakhyativada*

- | | | | | |
|----|-------|-------|------|-------|
| | (a) | (b) | (c) | (d) |
| A) | (iii) | (iv) | (i) | (ii) |
| B) | (ii) | (iv) | (i) | (iii) |
| C) | (iv) | (iii) | (i) | (ii) |
| D) | (i) | iv) | (ii) | (iii) |

23. *Manah-paryaya*, according to Jainism is

- A) a modification of the mind
- B) a kind of immediate knowledge
- C) a kind of memory knowledge
- D) a kind of mediate knowledge

24. Which of the following is true according to Samkhya?

- A) *Gunas* are qualities of *prakrti*
- B) *Gunas* are different from *prakrti*
- C) *Gunas* constitute *prakrti*
- D) *Gunas* are products of *prakrti*

25. *Vibhutipada* of Yoga-sutras deal with

- A) the means of liberation
- B) the nature of liberation
- C) the nature and aim of concentration
- D) the supernormal powers

The passage below is followed by questions based on its content. After reading the passage, choose the best answer to each question. Answer all questions on the basis of what is stated or implied in that passage. Each question is worth one mark. There will be a negative mark of 1/3 for every wrong answer.

The term “human rights violations” is commonly used, inter alia, to refer to police excesses – cruel treatment of prisoners and suspects – colloquially known as the “third degree”. The third degree is symptomatic of a sadistic streak in human nature. At one end of the spectrum is rudeness, which is the badge of every petty police official and, at the other end, inhuman treatment and even staged “encounter” deaths.

At a time when the country is riding a wave of violence and the relevance of Mahatma Gandhi himself is under scrutiny, it is important that every citizen, if (s)he wants to be a good citizen, must be exposed to the issue of human rights. Young people in India are in ferment. They see a great deal of evil around them. Poverty and unemployment stare them in the face. They genuinely feel that the politicians have let them down. All this builds up strains and tensions, which are mobilized for the “politics of agitation”. The general feeling is that nothing happens in India without a threat, and nothing is achieved without an agitation. The ultimate weapon of protest is “extremism”, a head-on-collision with the state authority of which the police happens to be the most visible symbol.

In dealing with such confrontations, the police's task is both delicate and complex. They have to decide on the spot the timing of intervention and the quantum of force to be used to control the situation. Once a decision is made, it has to be implemented with the full force of the law and with even-handedness. There should be no hesitation to shoot (but never in a fake encounter) and deal ruthlessly with those who foment violence. Dangerous maladies require drastic remedies.

It is propounded as an axiom that human rights are possibly only in the context of sustainable development. Development can take place only in a climate of peace, and without the police, chaos – not peace - will be our fate. In India today, development is perceived as exploitative. Economic growth has not conformed to the principle of social justice. Wealth remains concentrated in the hands of a few individuals, families, and classes. The benefits of development have not percolated to the lowest levels of society, resulting in gross disparities between the rich and the poor. Social injustice is a fertile ground for the growth of extremism.

Someone divided humanity into three principal categories: human angels, human devils and humans. The first category is law-abiding, good natured and incorruptible and need no external control to maintain their goodness. The second category is dangerous and incorrigible. The third category is of the vast majority in the middle, who behave well under some kind of control, which may be called “parental force”. The police's job is primarily to protect the community from the “human devils”, by keeping them out of circulation. The mere presence of the police also serves to provide the secondary role of being the “parental force” that ensures the vast majority of humans behave well.

The battle for human rights in India has to be fought on three fronts: economic, political and law-enforcement. On the economic front, the need is wise planning in such a way that economic development does not add only to the wealth of a certain class. The principal goal of national development is to be achieved through a process of democratic decentralisation in which the common person, as the central actor, shares the responsibility for administration and development. Economic planning would be unrealistic if it did not speak to neutralise the criminogenic potential in society. For this purpose, a crime prevention expert may be inducted in the National Planning Body. (s)he can look at not only at the criminal justice system, but also at planning in other fields such as agriculture, education, health, industries etc., as well, and warn against the negative by-products of development.

On the political front, instances abound where even elected politicians indulge in excesses of the worst kind. To make matters worse, the party in power invariably abuses the police for narrow, partisan ends. Recent developments emphasize the need for a law barring the entry of criminals and history-sheeters into legislatures. The unholy nexus between politicians and civil servants, and worse still, between politicians and criminals, must stop. Legislators must be made accountable by introducing laws requiring them to declare their assets and sources of income on an annual basis. At the same time, a well-organized movement should be launched by the government to hear and redress public grievances in rural areas and to educate the people about the remedial measures taken for the removal of poverty and unemployment.

As for the police, by all means let us abuse them to our hearts' content, but let us see what the poor wretches have to do. Being the coercive apparatus of the government, they have remained, for too long, sacrificial goats in the hands of myopic politicians. They are asked to bear responsibility without the power or the freedom to take effective action. It has suited vested interests to maintain the status quo despite persistent demands for police reforms. The imperative need is to take a fresh look at our national personnel policy and implement the two-decade old recommendations of the National Police Commission, especially the one for setting up a State Security Commission to oversee the police, and insulating it against political interference and partisan use, and making it accountable only to the Commission, the courts and the people.

26. The relation between the "third degree" and the sadistic streak is best captured by

- A) third degree explains the sadistic streak
- B) the sadistic streak explains the third degree
- C) the third degree and the sadistic streak both being part of human nature
- D) none of the above

27. The politics of agitation, according to the author, is a result of

- A) there being evil around us
- B) there being poverty and unemployment around us
- C) there being failure of the politicians
- D) all of the above

28. What can possibly spiral the growth rate of extremism?

- A) unequal distribution of the fruits of various developmental activities.
- B) the prevailing belief that, to be heard on a national scale, it is the only way out.
- C) it being viewed as a drastic remedy for the present drastic maladies
- D) the dangerous network between politicians and antisocial elements

29. Given that human rights make sense in the context of development, development makes sense in the context of peace, and peace is not possible without police, it should follow that

- A) human rights make sense only in a society where there is presence of police
- B) human rights do not make sense in the presence of police in a society
- C) presence of peace has no link with human rights.
- D) none of the above can be concluded

30. If we accept the three fold distinction of the human kind, as suggested by the author, the police seems to have dual roles. These are:

- A) staying away from the angels and employing the 'parental force' on the middle group
- B) ensuring that the angels remain as angels and the devils remain as devils
- C) Both A) and B)
- D) none of the above

31. From the author's three fold distinction of the human kind, we can legitimately conclude that the police force personnel must be recruited from the

- A) human angels category
- B) middle category
- C) human devil category
- D) no conclusion is possible with the information given

32. With which of the following is the author most likely to agree?

- i) Civil society can hardly survive without the police
- ii) The police force is often made a scape goat for any of our society's malaises
- iii) Third degree punishment appeases the savage element of human nature
- iv) A multipronged approach can be more successful in dealing with the violations of human rights

- A) (ii) and (iv)
- B) (i), (ii), and (iii)
- C) (iii) and (iv)
- D) (i), (iii), and (iv)

33. The author talks about the root cause of

- A) police excesses
- B) human rights violation
- C) extremism
- D) the prevalence of the third degree treatment

34. Regarding the link between the roles played by our police force and the categories of human beings,

- A) had our society been full of human angels, there would never have been the necessity of police force
- B) the police force plays the watch keeping role by weeding out antisocial human devils
- C) the police force becomes necessary in order to check the activities of the middle group.
- D) all of the above hold good.

35. Our endeavours on the human rights front can be more successful if

- A) the common people get involved in all the developmental activities in true spirit
- B) charge sheeted politicians are not made to enter politics
- C) rural people are educated about the developmental activities that help tackle the problems like poverty, unemployment etc.
- D) all the above happen

36. Who among the following is referred to as the coercive apparatus of the government?

- A) The police
- B) The legislators
- C) People with vested interests
- D) The civil servants

37. The development in the economic front, according to the author, requires

- A) that the fruit of economic development does not benefit only one section
- B) that the fruit of economic development benefits all sections equally
- C) that the fruit of economic development benefits more the marginalized people
- D) none of the above

38. The development in the political front, according to the author, requires

- A) that there is transparency in the economic status of the politicians
- B) that there is no nexus between the politicians and the criminals
- C) both A) and B)
- D) none of the above

39. The author suggests that there is a nexus between the politicians and civil servants. Does he suggest that it is

- A) a sufficient condition for the deterioration of the polity
- B) at best a necessary condition for the deterioration of the polity
- C) both a necessary and a sufficient condition for the deterioration of the polity
- D) futile to implicate such a nexus having anything to do with the deterioration of the polity

40. The author is in favour of introducing police reforms because (s)he thinks that such a step would

- A) stop the police force being the coercive apparatus of the government
- B) make the police more accountable to people
- C) less likely make the police the scape goat of the politicians
- D) B) and C)

Part B

Section – 1

15 marks

Write short notes on any **Three** of the following in 250 words each. All questions carry equal marks. You need to choose at least one question from Sec.1a and Sec.1b.

Sec. 1a

1. *Sunyavada*
2. The Buddhist Theory of *Nirvana*
3. *Satkarayavada* according to the Samkhya
4. What is '*jati*' in *Nyaya* system of Indian philosophy?

Sec. 1b

5. What does Kant mean when he speaks of space and time as a priori particulars?
6. Why does Hume say that reason ought to be the slave of the passion?
7. Gandhi's Theory of Non-Violence
8. Objectivism in Morality

Section – 2

20 marks

Answer any **Two** questions in 500 words each. All questions carry equal marks. You need to choose one question each from Sec. 2a and Sec. 2b

Sec. 2a

1. Is the statement "*I think; therefore I am*" an inference? Explain your answer.
2. Analyse feminist critique of western philosophy
3. Is there any possible bearing of material affluence on morality?

Sec. 2b

4. Elucidate the concept of *bhakti* according to *Visistadvaita* and show how it is related to *jnana* and *karma*?
5. What are the basic postulates of *Samkhya* philosophy and how their theory of causation is central to its philosophy?
6. What are the arguments of the Buddhists to prove the nonexistence of an eternal *atman*? How did they explain *karma* and rebirth in the absence of an enduring *atman*?