

Roll No.

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(Write Roll Number from left side exactly as in the Admit Card)

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Signature of Invigilator

Question Booklet Series

X

Subject Code : 09

PAPER-II

Question Booklet No.

(Identical with OMR Answer Sheet Number)

PHILOSOPHY

Time : 2 Hours

Maximum Marks: 200

Instructions for the Candidates

1. Write your Roll Number in the space provided on the top of this page as well as on the OMR Sheet provided.
2. At the commencement of the examination, the question booklet will be given to you. In the first 5 minutes, you are requested to open the booklet and verify it:
 - (i) To have access to the Question Booklet, tear off the paper seal on the edge of this cover page.
 - (ii) Faulty booklet, if detected, should be got replaced immediately by a correct booklet from the invigilator within the period of 5 minutes. Afterwards, neither the Question Booklet will be replaced nor any extra time will be given.
 - (iii) Verify whether the Question Booklet No. is identical with OMR Answer Sheet No.; if not, the full set is to be replaced.
 - (iv) After this verification is over, the Question Booklet Series and Question Booklet Number should be entered on the OMR Sheet.
3. This paper consists of One hundred (100) multiple-choice type questions. All the questions are compulsory. Each question carries *two* marks.
4. Each Question has four alternative responses marked: **(A) (B) (C) (D)**. You have to darken the circle as indicated below on the correct response against each question.

Example: **(A) (B) (C) (D)**, where **(C)** is the correct response.
5. Your responses to the questions are to be indicated correctly in the OMR Sheet. If you mark your response at any place other than in the circle in the OMR Sheet, it will not be evaluated.
6. Rough work is to be done at the end of this booklet.
7. If you write your Name, Roll Number, Phone Number or put any mark on any part of the OMR Sheet, except in the space allotted for the relevant entries, which may disclose your identity, or use abusive language or employ any other unfair means, such as change of response by scratching or using white fluid, you will render yourself liable to disqualification.
8. Do not tamper or fold the OMR Sheet in any way. If you do so, your OMR Sheet will not be evaluated.
9. You have to return the Original OMR Sheet to the invigilator at the end of the examination compulsorily and must not carry it with you outside the Examination Hall. You are, however, allowed to carry question booklet and duplicate copy of OMR Sheet after completion of examination.
10. **Use only Black Ball point pen.**
11. **Use of any calculator, mobile phone, electronic devices/gadgets etc. is strictly prohibited.**
12. **There is no negative marks for incorrect answer.**

PHILOSOPHY

PAPER II

1. Which of the following is a case of extra-ordinary perception in the *Nyāya*?

- (A) *Yogaja*
 (B) *Sāmānyalakṣaṇa*
 (C) *Jñānalakṣaṇa*
 (D) All of the above

2. Which one is the correct sequence of five *kleśas*, according to Yoga-Darśana?

- (A) *Asmitā, Rāga, Dveṣa, Avidyā* and *Abhiniveśa*
 (B) *Avidyā, Rāga, Dveṣa, Asmitā* and *Abhiniveśa*
 (C) *Abhiniveśa, Rāga, Dveṣa, Avidyā* and *Asmitā*
 (D) *Avidyā, Asmitā, Rāga, Dveṣa* and *Abhiniveśa*

3. *Ṣaḍāyatana* is produced due to

- (A) *sparsā*
 (B) *nāmārūpa*
 (C) *vedanā*
 (D) *tṛṣṇā*

4. Which of the following knowledge, according to Jainism, cannot be wrong?

- (A) *Mati* and *Śruta*
 (B) *Śruta* and *Avadhi*
 (C) *Manahparyāya* and *Kevala*
 (D) *Mati* and *Avadhi*

5. Which among the following is *anastikāya dravya* according to the Jaina?

- (A) *jīva*
 (B) *ajīva*
 (C) *ākāśa*
 (D) *kāla*

6. According to the *Vaiśeṣika*, 'The cow is not a goat' is an example of

- (A) *Atyantābhāva*
 (B) *Prāgabhāva*
 (C) *Anyonyābhāva*
 (D) *Dhvaṁsābhāva*

7. Match *List-I* with *List-II* and select the correct answer from the *codes* given below:

<i>List-I</i>	<i>List-II</i>
(a) Earth (<i>Pṛthivī</i>)	(i) Taste (<i>Rasa</i>)
(b) Water (<i>Ap</i>)	(ii) Colour (<i>Rūpa</i>)
(c) Fire (<i>Agni</i>)	(iii) Touch (<i>Sparsā</i>)
(d) Air (<i>Vāyu</i>)	(iv) Odour (<i>Gandha</i>)

Codes:

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

8. Consider the Assertion (*A*) and Reason (*R*) and select the correct answer from the codes given below:

Assertion (A) : The *Cārvākas* argue that *anumāna* is never valid.

Reason (R) : They believe that the invariable concomitance cannot be established.

Codes:

- (A) Both (*A*) and (*R*) are true and (*R*) is the correct explanation of (*A*).
 (B) Both (*A*) and (*R*) are true and (*R*) is not the correct explanation of (*A*).
 (C) (*A*) is true and (*R*) is false.
 (D) (*A*) is false and (*R*) is true.

9. According to Gautama *Apavarga* means

- (A) pleasure
 (B) sorrow
 (C) absolute cessation from suffering
 (D) All of the above

[Please Turn Over]

10. In Vedānta, Ātman associated with the waking state of *Jīva* is called

- (A) *Prajñā*
- (B) *Taijasa*
- (C) *Vaiśva*
- (D) *Hiraṇyagarbha*

11. *Abhihitānvaya-vāda* is related to

- (A) perception
- (B) inference
- (C) postulation
- (D) theory of meaning

12. Who among the following considers reality as *cidacid-viśiṣṭa-lakṣaṇa*?

- (A) Śankara
- (B) Madhva
- (C) Rāmānuja
- (D) Vidyāranya

13. The text *Vedānta-paribhāṣā* is authored by

- (A) Annam-Bhaṭṭa
- (B) Gangeśa
- (C) Gadādhara
- (D) Dharmarāja Adhvarīndra

14. Which of the following knowledge is not valid according to Cārvāka?

- (A) Sounds as perceived
- (B) Smelt fragrance
- (C) Seen items
- (D) Knowledge obtained from texts

15. “An apple is sweet, because it has sweetness.”— In the above-mentioned inference there is a fallacy.

The name of the fallacy is:

- (A) *asādhāraṇa anaikāntika*
- (B) *satpratīpakṣa*
- (C) *Vādhita*
- (D) *āśrayāsiddhi*

16. Match *List-I* with *List-II* and select correct answer by using the *codes* given below:

<i>List-I</i>	<i>List-II</i>
(a) Mādhyamika	(i) Śūnyavāda
(b) Yogācāra	(ii) Vijñānavāda
(c) Sautrāntika	(iii) Vāhyapratyakṣavāda
(d) Vaibhāṣka	(iv) Vāhyānumeyavāda

Codes:

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

17. *Arthakriyākāritva-lakṣaṇam sat*— is the view advocated by

- (A) the Buddhist
- (B) the Jaina
- (C) the Advaitin
- (D) the Mīmāṃsaka

18. According to the Nyāya-Vaiśeṣika

- (A) consciousness is the essential quality of the soul (*ātman*).
- (B) consciousness is the accidental quality of the soul (*ātman*).
- (C) soul (*ātman*) is pure consciousness.
- (D) consciousness is not a quality of the soul (*ātman*).

19. Who says “The Vedānta teaches men to have faith in themselves first”?

- (A) Lord Kṛṣṇa in the *Bhagavadgītā*
- (B) Śāṅkara
- (C) Sri Aurobindo
- (D) Swami Vivekananda

20. Which one of the following is not a *Puruṣārtha*?
- (A) *Artha*
 (B) *Kāma*
 (C) *Dharma*
 (D) *Īśvara*
21. By which *sannikarṣa abhāva* (absence) is perceived according to the Nyāya-Vaiśeṣika?
- (A) *Samavāya-sannikarṣa*
 (B) *Viśeṣya-viśeṣaṇabhāva-sannikarṣa*
 (C) *Samyoga-sannikarṣa*
 (D) *Samyukta-samavāya-sannikarṣa*
22. The Cārvākas do not admit *ākāśa* (ether) as *bhūta* (element) because
- (A) *ākāśa* has sound as its quality.
 (B) *ākāśa* is not perceptible.
 (C) *ākāśa* is one.
 (D) None of the above
23. According to the Vaiśeṣikas *samavāya* means
- (A) inseparable eternal relation.
 (B) inseparable temporary relation.
 (C) temporal relation between two separate entities.
 (D) None of the above
24. God, for the Naiyāyikas, is
- (A) creator
 (B) sustainer
 (C) regulating principle of the law of karma.
 (D) All of the above
25. The *sannikarṣa* required for perceiving the property blueness of a blue cloth is
- (A) *saṃyoga*
 (B) *samavāya*
 (C) *saṃyukta-samavāya*
 (D) *saṃyukta-samaveta-samavāya*
26. Who among the following advocates pure non-dualism (*Śuddhādvaita*) undefiled by *Māyā*?
- (A) *Nimbārka*
 (B) *Vidyāraṇya*
 (C) *Vallabha*
 (D) *Śrīharṣa*
27. Space and time according to Kant are
- (A) not concepts but forms of intuition.
 (B) both concepts and forms of intuition.
 (C) neither concepts nor forms of intuition.
 (D) None of the above
28. Who regards ethics as first philosophy?
- (A) Kant
 (B) Aristotle
 (C) Spinoza
 (D) Levinas
29. Match *List-I* with *List-II* and select the correct answer by using the *codes* given below:
- | <i>List-I</i> | <i>List-II</i> |
|-------------------|------------------------|
| (a) William James | (i) radical empiricism |
| (b) Wittgenstein | (ii) language game |
| (c) Ayer | (iii) basic statements |
| (d) Moore | (iv) common sense |
- Codes:*
- | | | | | |
|-----|-------|-------|-------|------|
| (a) | (b) | (c) | (d) | |
| (A) | (i) | (ii) | (iii) | (iv) |
| (B) | (iii) | (iv) | (i) | (ii) |
| (C) | (iv) | (iii) | (i) | (ii) |
| (D) | (ii) | (i) | (iii) | (iv) |

30. When can it be said, according to Ayer, that 'S knows that P'?

- (A) P is true.
- (B) S believes that P.
- (C) S is justified in believing P.
- (D) All of the above

31. Sartre's philosophy of *Being and Nothingness* can best be identified as

- (A) Analytics of Dasein
- (B) Phenomenological ontology
- (C) Hermeneutics
- (D) Post-truth

32. The structure 'ego-noesis-noema' is of

- (A) Pre-reflective consciousness
- (B) Intentional consciousness
- (C) Extensional consciousness
- (D) None of the above

33. Match *List-I* with *List-II* and select the correct answer from the *codes* given below:

List-I

List-II

- | | |
|--|-----------------|
| (a) The principle of all things is water. | (i) Permenides |
| (b) Air is the ultimate staff of all things | (ii) Anaximenes |
| (c) All things are numerable, can be counted. | (iii) Thales |
| (d) The first principle of things is Being, wholly unmixed with Not Being, wholly excludent of all becoming. | (iv) Pythagoras |

Codes:

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

34. 'Ideas have their own separate existence outside the physical and the mental worlds' is upheld by

- (A) Plato
- (B) Aristotle
- (C) Socrates
- (D) Democritus

35. The method of 'clear and distinct ideas' is outlined in the philosophy of

- (A) Husserl
- (B) Kant
- (C) Descartes
- (D) Hegel

36. In philosophy the method of suspending the belief in existence to reach at the essences is subscribed by

- (A) Kant
- (B) Hegel
- (C) Husserl
- (D) Descartes

37. According to Ryle, Descartes' mind-body dualism suffers from

- (A) Contradiction
- (B) Ambiguity
- (C) Category mistake
- (D) Pictorial thinking

38. Match *List-I* with *List-II* and select the correct answer by using the *codes* given below:

List-I

List-II

- | | |
|---------------|--|
| (a) Plato | (i) Factitious idea |
| (b) Leibniz | (ii) Identity of indiscernibles |
| (c) Descartes | (iii) Knowledge concerning matters of fact |
| (d) Hume | (iv) Ideas are the essences of all things. |

Codes:

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

39. Match *List-I* with *List-II* and select the correct answer from *codes* given:

<i>List-I</i>	<i>List-II</i>
(a) The concept of <i>Geist</i>	(i) Husserl
(b) Categories of understanding	(ii) Russell
(c) Logical Atomism	(iii) Kant
(d) Intentionality	(iv) Hegel

Codes:

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

40. Following statements are either True or False. Examine these and find the correct answer using the given *codes*:

- According to Hume, causal relation is necessary.
- According to Hume, causal relation is a constant conjunction between two events.
- Hume draws the distinction between primary and secondary qualities.
- Hume aroused Kant from his 'dogmatic slumber'.

Codes:

	(a)	(b)	(c)	(d)
(A)	False	False	True	False
(B)	True	True	False	False
(C)	False	True	True	False
(D)	False	True	False	True

41. The fundamental stuff, out of which this universe is made, according to Thales is

- Water
- Air
- Soil
- Fire

42. Which one of the following is *not* correct?

- $(x) Fx \equiv \sim (\exists x) \sim Fx$
- $\sim (x) Fx \equiv \sim (\exists x) Fx$
- $(x) \sim Fx \equiv \sim (\exists x) Fx$
- $\sim (x) \sim Fx \equiv (\exists x) Fx$

43. Match *List-I* with *List-II* and select the correct answer from *codes* given:

<i>List-I</i>	<i>List-II</i>
(a) $\sim (p.q) \equiv (\sim p \vee \sim q)$	(i) Exportation
(b) $[(p.q) \supset r] \equiv [p \supset (q \supset r)]$	(ii) Transposition
(c) $(p \supset q) \equiv (\sim q \supset \sim p)$	(iii) Commutation
(d) $(p \vee q) \equiv (q \vee p)$	(iv) De Morgan's theorem

Codes:

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

44. Two propositions with the same subject and predicate will not be regarded as contradictory when

- they are not true together.
- they are not false together.
- one is true, the other is false.
- both are false.

45. How is the proposition 'Some scientists are non-philosophers' derived from the proposition 'No scientists are philosophers'?

- Obversion, conversion, conversion
- Conversion, obversion, conversion
- Obversion, conversion, obversion,
- Conversion, conversion, obversion,

46. Can there be the relations of contrary and sub-contrary between propositions where the subject terms are empty?

- Yes
- No
- Cannot be said
- None of the above

47. Which among the following is a case of informal fallacy?

- Fallacy of Illicit Major
- Fallacy of Undistributed Middle
- Fallacy of *Ignoratio elanchi*
- None of the above

[Please Turn Over]

48. How can a proposition be obtained from the propositional function ' ϕx '?
- (A) Replacing 'x' by an individual name
 (B) By applying universal generalization
 (C) By applying existential generalization
 (D) All of the above
49. Which of the following is a contingent statement form?
- (A) $(p \cdot q) \vee q$
 (B) $p \vee (q \cdot r)$
 (C) $p \cdot (r \vee s)$
 (D) All of the above
50. An axiomatic system of logic must have
- (A) consistency
 (B) completeness
 (C) independence
 (D) All of the above
51. When is a non-exclusive disjunction not true?
- (A) At least one of the disjuncts is true.
 (B) At least one and at most one of the disjuncts is true.
 (C) Both the disjuncts are true.
 (D) Both the disjuncts are false.
52. Which one among the following demonstrates the paradox of Material Implication?
- (A) $[p \vee (p \supset q)]$ and $[p \cdot (p \supset q)]$
 (B) $[(p \supset q) \supset p]$ and $[(p \supset q) \supset \sim p]$
 (C) $[p \supset (q \supset p)]$ and $[\sim p \supset (p \supset q)]$
 (D) None of the above
53. Neither the term 'valid' nor its opposite 'invalid' is properly applicable to
- (A) Syllogism
 (B) Deductive argument
 (C) Inductive argument
 (D) None of the above
54. What does *māyā* mean for K. C. Bhattacharya?
- (A) Illusory world
 (B) Ignorance
 (C) Both (A) and (B)
 (D) Neither (A) nor (B)
55. Which one of the following concepts of Gandhi reflects the idea — "Eat the ghee made in your village"?
- (A) *Satyāgraha*
 (B) *Swadeśī*
 (C) *Sarvodaya*
 (D) *Swarāj*
56. Who, among the following philosophers, conceives that reality is supremely spiritual and yet we are to assign to give matter a place in it?
- (A) S. Radhakrishnan
 (B) Sri Aurobindo
 (C) Śankara
 (D) Vasubandhu
57. According to Iqbal, the universe is of the nature of a
- (A) free creative force
 (B) mechanical force
 (C) divine force
 (D) None of the above

58. From which Upaniṣada did M. K. Gandhi derive his 'trusteeship' formula?

- (A) *Chāndogya*
- (B) *Bṛhadāraṇyaka*
- (C) *Īśa*
- (D) *Māṇḍukya*

59. M. N. Roy's radical humanism is a search for a middle-path between

- (A) Liberalism and Communism
- (B) Democracy and Dictatorship
- (C) Nationalism and Internationalism
- (D) All of the above

60. "Intellect and intuition are complementary to each other" is the view held by

- (A) Vivekananda
- (B) Radhakrishnan
- (C) Tagore
- (D) Sri Aurobindo

61. The notion of 'theoretic grades of consciousness' is explored in the philosophy of

- (A) K. C. Bhattacharya
- (B) J. Krishnamurti
- (C) Sri Aurobindo
- (D) S. Radhakrishnan

62. According to Gandhi, *satyāgraha* is based on

- (A) Distrust
- (B) Steadfast adherence to truth
- (C) Aversion
- (D) Greed

63. D. D. Upadhyaya's Integral Humanism rejects

- (A) *Caturvarga puruṣārtha*.
- (B) Monarchy limited by *Dharma*.
- (C) Western Values and Secular Science.
- (D) National Unity as *Dharma*, not to be decided by plebiscite.

64. What does the religious text *Trikural* embody?

- (A) A collection of couplets on ethics, political and economic matters and love.
- (B) A collection of articles on ethics, politics and economics.
- (C) A collection of couplets on mystical experiences.
- (D) None of the above

65. Which of the following characterizations represents best reading of Jyotiba Phule?

- (A) An anti-caste social reformer
- (B) An activist in eradicating untouchability
- (C) An crusader for women's education
- (D) All of the above

66. Integration in the philosophy of Sri Aurobindo means

- (A) Enlargement
- (B) Ascent through descent
- (C) Expansion
- (D) Compassion

67. Which of the following assertions is not true of Moulana Azad?

- (A) Moulana Azad did not subscribe to Jinnah's Two-Nation Theory.
- (B) He called for an independent India to be committed to secularism.
- (C) He was personally close to Gandhi and his philosophy.
- (D) He, like Gandhi, was a staunch supporter of religion.

[Please Turn Over]

68. Consider the *Assertion (A)* and *Reason (R)* and select the correct answer from the *codes* given below:

Assertion (A) : Four *Varṇas* (*caturvarṇa*) are mentioned in the vedas.

Reason (R) : These *Varṇas* have to perform certain specific duties.

Codes:

- (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
 (B) (A) is true but (R) is false.
 (C) Both (A) and (R) are true but (R) is not the correct explanation of (A).
 (D) Both (A) and (R) are false.

69. Which of the following *Rṇa* is related to animal welfare?

- (A) *Rṣi-rṇa*
 (B) *Bhūta-rṇa*
 (C) *Nṛ-rṇa*
 (D) None of the above

70. *Niṣkāma Karma* means

1. Desireless action 2. Self-less action
 3. Desireful action 4. Selfish action

Select the correct answer using the codes given:

- (A) 1. and 2.
 (B) 2. and 3.
 (C) 3. and 4.
 (D) 2. and 4.

71. Match *List-I* with *List-II* and select the correct answer from the following *codes* given below:

List-I

List-II

- (a) *Yoga-kṣema* (i) Nyāya-Vaiśeṣika Philosophy
 (b) *Samvara-nirjara* (ii) The Bhagavadgītā
 (c) *Upāya-kausāla* (iii) Jaina Philosophy
 (d) *Adṛṣṭa* (iv) Bauddha Philosophy

Codes:

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

72. Which of the following is the 'duty' (*dharma*) of a Śudra?

- (A) Agriculture
 (B) Teaching
 (C) Trading
 (D) Serving other three *varṇas*

73. *Lokasamgraha* stands for

- (A) welfare of the world
 (B) welfare of individual
 (C) awareness of the world
 (D) welfare of Śudras

74. Match *List-I* with *List-II* and select the correct answer from the following *codes* given below:

List-I

List-II

- (a) *Aṣṭāṅgika mārṅa* (i) Jainism
 (b) *Aṇubandhacatuṣṭaya* (ii) *Vedāntasāra*
 (c) *Pañca-mahābrata* (iii) *Puruṣārtha*
 (d) *Mokṣa* (iv) Buddhism

Codes:

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

75. In a question to Yudhiṣṭhira Nārada speaks of six evils. They are

- (A) sleep, idleness, love, anger, weakness of mind and procrastination.
 (B) sleep, idleness, fear, anger, weakness of mind and procrastination.
 (C) sleep, idleness, fear, anger, weakness of mind and quick response.
 (D) sleep, idleness, fear, anger, strength of mind and procrastination.

76. In which part of *Mahābhārata* we find discussion on *Rājadharmā*?

- (A) *Bhīṣma Parva*
 (B) *Vana Parva*
 (C) *Śānti Parva*
 (D) *Svargārohaṇa Parva*

77. The seven elements of state craft, according to Kautilya, are

- (A) *Svāmin, Amātya, Janapada, Durgamatā, Koṣa, Daṇḍa, Mitra.*
- (B) *Svāmin, Amātya, Janapada, Durga, Koṣa, Daṇḍa and Mitra.*
- (C) *Svāmin, Amātya, Ṣoḍaśajanapada, Durga, Koṣa and Mitra.*
- (D) *Svāmin, Amātya, Janapada, Durga, Koṣa, Daṇḍa and Śatru.*

78. Kautilya's *Arthaśāstra* is often compared to

- (A) Montesquieu's *Spirit of the Law*
- (B) Machiavelli's *Prince*
- (C) Hobbes *Leviathan*
- (D) None of the above

79. Which one of the following books is largely based on Kautilya's *Arthaśāstra*?

- (A) *Nītisāra*
- (B) *Manusmṛti*
- (C) *Nirṇaya Sindhu*
- (D) *Nītisataka*

80. On the issue of knowing moral truth, which one of the following pairs is not true?

- (A) Kant– by reason
- (B) Bentham– by experience
- (C) Stevenson– by divine grace
- (D) Moore– by intuition

81. Which of the following theories of punishment approves capital punishment?

- (A) Reformatory theory
- (B) Retributive theory
- (C) Both Preventive theory and Retributive theory
- (D) Preventive theory

82. For Mill, an act is morally obligatory if

- (A) it is God's command.
- (B) it produces more pleasure and benefits to most people to be affected.
- (C) it is intuitively clear a duty.
- (D) it is a virtue.

83. Fill in the blanks taking words given below:

“ _____ deontological ethics is formalistic, while the ethics of _____ is teleological too.”

- (A) Bentham's, the *Gītā*
- (B) Mill, the *Tripitakas*
- (C) Kant's, the *Gītā*
- (D) Singer, the *Manusamhita*

84. Which of the following is not a version of non-cognitivism?

- (A) Emotivism
- (B) Prescriptivism
- (C) Non-Naturalism
- (D) Descriptivism

85. Which is not a sanction of morality, according to Mill?

- (A) Natural sanction
- (B) Political sanction
- (C) Territorial sanction
- (D) Conscience sanction

86. Which one of the following does not reflect feminism?

- (A) Women suffer system-induced injustice just because of their sex, just because of being born as girls.
- (B) A feminist believes in the *concrete* equality of women *vis-a-vis* men.
- (C) In order to root out the mentality of sexism one should refresh patriarchy.
- (D) Gender is a cultural category, constructed and determined by social, religious codes and customs.

[Please Turn Over]

87. What are the four mid-level principles of medical ethics?

- (A) Patient autonomy, maleficence, beneficence and justice.
- (B) Patient autonomy, non-maleficence, beneficence and justice.
- (C) Patient autonomy, maleficence, non-beneficence and justice.
- (D) Doctor's paternalism, maleficence, beneficence and justice.

88. Ecofeminism signifies all of the following *except*:

- (A) Women are closer to nature.
- (B) Both ecology and feminism are dedicated to dismantling a specific logic of domination.
- (C) Women cannot but love males.
- (D) Ecofeminism finally culminates in formulating 'a general theory of oppression'.

89. Match *List-I* with *List-II* and select the correct answer from the following *codes* given below:

List-I

List-II

- | | |
|---------------------------------|--------------------|
| (a) Justice as greatest utility | (i) Amartya Sen |
| (b) Justice as capability | (ii) Robert Nozick |
| (c) Justice as fairness | (iii) J. S. Mill |
| (d) Justice as entitlement | (iv) John Rauls |

Codes:

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

90. Nietzsche's existentialism embodies

- (A) the nations of Slave Morality-Master Morality, Will to Money, *Das Mawn*, Traditional values.
- (B) the nations of Slave Morality-Master Morality, Will to Power, the Superman, Transvaluation of values.
- (C) The notions of Divinity, Will to Politics, the Superman, Aesthetic values.
- (D) None of the above

91. Consider the *Assertion (A)* and *Reason (R)* and select the correct answer from the *codes* given below:

Assertion (A) : Ryle gives a critique of Cartesian dualism.

Reason (R) : Descartes admits the existence of God.

Codes:

- (A) Both (A) and (R) are true, and (R) is the correct explanation of (A).
- (B) Both (A) and (R) are true, and (R) is not an explanation of (A).
- (C) (A) is true but (R) is false.
- (D) (A) is false but (R) is true.

92. Dialectical materialism does not directly embody the principle of

- (A) unity and conflict of the opposites.
- (B) from quantity to quality.
- (C) the principle of contradiction.
- (D) the negation of negation.

93. In India the reservation policy was considered originally on the basis of

- (A) Social position
- (B) Economic criterion
- (C) Both (A) and (B)
- (D) Neither (A) nor (B)

94. Amartya Sen's capability approach takes into consideration—

- (A) The issue of individual disabilities in converting resources into valuable functionings.
- (B) The phenomenon of 'adaptive preferences' in which people can internalize the harshness of their circumstances.
- (C) Both (A) and (B)
- (D) Neither (A) nor (B)

95. Communitarianism was largely advanced in the 1980's by

- (A) Charles Taylor
- (B) Michael Sandel
- (C) Both (A) and (B)
- (D) Neither (A) nor (B)

96. All of the following notions are found in *A Theory of Justice* except

- (A) Universal utility
- (B) Original position
- (C) Veil of ignorance
- (D) Greatest equal liberty

97. Applied Philosophy is a larger domain than Applied Ethics in accommodating

- (A) Applied Epistemology
- (B) Applied Logic
- (C) Applied Aesthetics
- (D) All of the above

98. What does the word 'land' in Leopold's Land Ethics signify?

- (A) Only soil
- (B) Only soil and matters
- (C) The surface of the Earth with all its species, flora and fauna
- (D) None of the above

99. Heidegger speaks of basic existential structure of *Dasein* as

- (A) *Existenz*, Essence and Fallenness
- (B) *Existenz*, Facticity and Fallenness
- (C) Authenticity, Facticity and Divinity
- (D) Inauthenticity, Facticity and Givenness

100. All of the following are crucial issues in Media Ethics *except*

- (A) Impartiality
 - (B) Objectivity
 - (C) Private interests
 - (D) Gender sensitivity
-

09-II

X-14

ROUGH WORK

X-15

09-II

ROUGH WORK

09-II

X-16

ROUGH WORK