Roll No. ☐☐☐☐☐☐

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

0918

Subject Code : 09

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: Ⓐ Ⓑ Ⓒ Ⓓ. You have to darken the circle as indicated below on the correct response against each question.

    Example: Ⓐ Ⓑ ⬤ Ⓓ, where Ⓒ 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 or mobile phone etc. is strictly prohibited.**

12. **There are no negative marks for incorrect answers.**

[Please Turn Over]

PHILOSOPHY

PAPER II

1. The order of the different stages of life is as follows:
- (A) *brahmacarya, sannyāsa, gārhasthya, vānaprastha*
- (B) *gārhasthya, vānaprastha, brahmacarya, sannyāsa*
- (C) *brahmacarya, gārhasthya, vānaprastha, sannyāsa*
- (D) *brahmacarya, gārhasthya, sannyāsa, vānaprastha*

2. Man is said to owe some debts or *ṛnas* to
- (A) the Gods
- (B) the seers
- (C) the Gods and seers
- (D) Gods, seers, men, forefathers and lower animals

3. *Anyathākhyāti* is based on which among the following kinds of perception?
- (A) *sāmānyalakṣana*
- (B) *jñānalakṣaṇa*
- (C) *yogaja*
- (D) *laukika*

4. Consider the *Assertion (A)* and *Reason (R)* and select the correct code given below:

Assertion (A) : According to the Naiyāyikas, the Cārvāka claim that all inferences are invalid, is self-defeating.

Reason (R) : The Cārvākas employ inference for establishing the claim that all inferences are invalid.

Codes:
- (A) Both *(A)* and *(R)* are true, *(R)* is the correct explanation of *(A)*
- (B) Both *(A)* and *(R)* are true, but *(R)* is not a correct explanation of *(A)*
- (C) *(A)* is true, but *(R)* is false
- (D) *(A)* is false but *(R)* is true

5. There are two main kinds of *yoga* or *samādhi* namely _____ and _____.
- (A) *samprajñāta, asamprajñāta*
- (B) *savikalpaka, nirvikalpaka*
- (C) *yukta yoga, yuñjāna yoga*
- (D) *jñānayoga, bhaktiyoga*

6. '*Smṛtirūpaḥ paratra pūrvadṛṣṭā vabhāsaḥ adhyāsaḥ*' is the definition of error given by
- (A) Nyāya-Vaiśeṣika
- (B) Prābhākara Mīmāṁsaka
- (C) Advaita Vedānta
- (D) Bhāṭṭa Mīmāṁsaka

7. Which perception, according to Nyāya, gives the knowledge of pain?
- (A) Indeterminate
- (B) Meditative
- (C) Internal ordinary
- (D) External ordinary

8. Which of the following pairs of schools accept *upamāna* as an independent *pramāṇa*?
- (A) Sāṁkhya and Vedānta
- (B) Buddhism and Nyāya
- (C) Vedānta and Pūrva Mīmāṁsā
- (D) Purva Mīmāṁsā and Yoga

9. In place of personal liberation, the _____ school establishes the liberation of all sentient beings as the ultimate goal.
- (A) Mahāyāna Buddhism
- (B) Hīnayāna Buddhism
- (C) Nyāya-Vaiśeṣika
- (D) Advaita Vedānta

10. Which of the following is not a means for apprehending the potency of a word (*śaktigraha*)?

(A) *vṛddha-vyavahāra*

(B) *prasiddha-pada-sānnidhya*

(C) *vyakaraṇa*

(D) *unmatta pralāpa*

11. *Brahmavihāra* of the Buddhists include the following

(A) *maitrī, karuṇā, vinaya, upekṣā*

(B) *maitrī, karuṇā, muditā, upekṣā*

(C) *vinaya, karuṇā, muditā, upekṣā*

(D) *maitrī, muditā, upekṣā, vinaya*

12. Which statements are true about Diṅnāga? Choose your answer from the codes given below:

(i) He accepts only two *pramāṇas-pratyakṣa* and *anumāna*

(ii) His theory is known as *Apohavāda*

(iii) He accepts comparison as a source of knowledge

(iv) He was the pupil of Dharmakīrti

Codes:

(A) (i) and (ii)

(B) (i) and (iv)

(C) (ii) and (iii)

(D) (iii) and (iv)

13. Which of the following group denotes erroneous knowledge, according to Jainas?

(A) *Mati* and *Śruti*

(B) *Saṁśaya, Viparyaya* and *Anadhyavasāya*

(C) *Śruti, Avadhi* and *Kevala*

(D) *Mati* and *Avadhi*

14. 'The criterion of the existence (*sattā*) of a thing is its capacity to produce some effect (*artha-kriyā-kāritva-lakṣaṇam sat*) is the view advocated by

(A) the Buddhists

(B) the Jainas

(C) the Mīmāṁsakas

(D) the Advaitins

15. *Nayavāda* is the theory related to

(A) error

(B) judgement

(C) matter

(D) knowledge of a thing

16. Which among the following is not included in *aṣṭāṅgikamārga*?

(A) *samyag dṛṣṭi*

(B) *samyag bhoga*

(C) *samyag karmānta*

(D) *samyag saṁkalpa*

17. Which among the following is responsible for the non-occurrence of *śābdabodha* in the case " water the plant with fire"?

(A) *ākāṅkṣā*

(B) *yogyatā*

(C) *sannidhi*

(D) *tātparya*

18. Which of the following is not regarded as a category in the Vaiśeṣika system?

(A) Substance (*dravya*)

(B) Attribute (*guṇa*)

(C) Action (*karma*)

(D) Meaning (*artha*)

19. Which of the following is not considered to be a component of *parārthānumāna*?

(A) *udāharaṇa*

(B) *upanaya*

(C) *pratijñā*

(D) *abhāva*

20. Which of the following pair of schools accept *upamāna* as an independent *pramāṇa?*

(A) Samkhya and Vedānta

(B) Buddhism and Nyāya

(C) Vedānta and Pūrva Mimāṁsā

(D) Pūrva Mīmāṁsā and Yoga

21. The indirect way of justifying a certain conclusion by exposing the absurdity of its contradictory nature is known as

(A) *Nirṇaya*

(B) *Vāda*

(C) *Tarka*

(D) *Siddhānta*

22. Liberation, according to the Jainas, is a joint effect of *triratnas.* These *triratnas* are

(A) right exercise, right speech and right faith

(B) right knowledge, right speech, right exercise

(C) right faith, right speech and right morals

(D) right knowledge, right faith and right conduct

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

List-I	List-II
(a) *Arthasaṁgraha*	(i) Nāgārjuna
(b) *Mūla Madhyamaka-Kārikā*	(ii) Laugākṣi Bhāskara
(c) *Nyāyamañjari*	(iii) Jayanta Bhaṭṭa
(d) *Padārtha-Dharma-Saṁgraha*	(iv) Praśastapāda

Codes:

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

24. 'The sky-lotus is fragrant, because it is a lotus' is an instance of

(A) *svarūpāsiddhi hetvābhāsa*

(B) *āśrayāsiddhi hetvābhāsa*

(C) *vyāpyatvāsiddhi hetvābhāsa*

(D) *satpratipakṣa hetvābhāsa*

25. Consider *List-I* and *List-II* and find out the correct matching from the codes given below:

List-I	List-II
(a) Pūrva-Mīmāṁsā	(i) *Sadasad- vilakṣaṇa*
(b) Advaita Vedānta	(ii) *Apṛthak-siddhi*
(c) Dvaita Vedānta	(iii) *Parādhinaviśeṣapti*
(d) Viśiṣṭādvaita Vedānta	(iv) *Jātiśaktivāda*

Codes:

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

26. By what *sannikarṣa* do we perceive all the members of a class, according to Nyāya:

(A) *Viśeṣaṇa-viśeṣya-bhāva*

(B) *Samavāya*

(C) *Saṁyoga*

(D) *Sāmānyalakṣaṇa sannikarṣa*

27. 'Sāmānya is one eternal ontological category and it inheres in many individuals' is the view of the

(a) Vaiśeṣikas

(b) Buddhists

(c) Advaita Vedāntins

(d) Sāṁkhyas

Find the correct answer using the codes below:

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

28. Consider the *Assertion (A)* and *Reason (R)* and select the correct code given below:

> *Assertion (A)* : Sound is non-eternal

> *Reason (R)* : It has beginning according to Nyāya

Codes:

(A) *(A)* is true, *(R)* is false and *(R)* is the correct explanation of *(A)*

(B) *(A)* is false, *(R)* is true and *(R)* is not the correct explanation of *(A)*

(C) *(A)* is true, *(R)* is true

(D) *(A)* is false, *(R)* is false

29. Jaina metaphysics can be considered as

(A) Realistic pluralism

(B) Idealistic pluralism

(C) Qualified monism

(D) Monism

30. Consider the *Assertion (A)* and *Reason (R)* and select the correct code given below:

> *Assertion (A)* : The hill is smoky

> *Reason (R)* : The hill is fiery and all fiery objects are smoky

Codes:

(A) *(A)* is true, *(R)* is false and R is not the correct explanation of A

(B) *(A)* is true, *(R)* is true

(C) *(A)* is false, *(R)* is true

(D) *(A)* is false, *(R)* is false and R is the correct explanation of A

31. According to Rāmānuja, the term *nirguṇa*, which is used to qualify Brahman, signifies that Brahman is

(A) having no *guṇa*

(B) not simply constituted of *guṇa*

(C) having no *heyaguṇa*

(D) None of the above

32. Who holds that even perception is not a valid source of knowledge?

(A) Kaṇāda

(B) Diṅnāga

(C) Jayarāśī Bhaṭṭa

(D) Mahāvīra

33. 'The world has *vyāvahārikasattā*' is admitted by

(A) Saṁkara

(B) Nāgārjuna

(C) Both (A) and (B)

(D) Rāmānuja

34. "The content of illusory cognition is both real and unreal" is advocated by:

(A) Yogācāra Buddhism

(B) Rāmānuja's Viṣiṣṭādvaita

(C) Sāṁkhya

(D) Advaita Vedānta

35. *Akhyātivāda* is the theory of error advocated by

(A) the Vedāntins

(B) the Bhāṭṭas

(C) the Prābhākaras

(D) the Naiyāyikas

36. *Pakṣadharmatā* is a relation between

(A) *hetu* and *sādhya*

(B) *pakṣa* and *sādhya*

(C) *pakṣa* and *hetu*

(D) *sādhya* and *hetu*

37. The central meaning of the *Bhagvadgītā's* doctrine of *Niṣkāma Karma* is

(A) doing action considering oneself as an instrument of God.

(B) doing action without attachment.

(C) doing action for attaining liberation.

(D) doing action for the betterment of others.

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

Assertion (A) : *Śūnyavāda* is not nihilism.

Reason (R)   : It does not preach the unreality but the relativity of the world.

Codes:

(A) *(A)* is true, *(R)* is true, and *(R)* is the correct explanation of *(A)*

(B) *(A)* is true, *(R)* is false

(C) *(A)* is false, *(R)* is true

(D) *(A)* is false, *(R)* is false

39. '' Liberty, equality and fraternity are learnt not from French revolution but from Buddha''- Who believed this?

(A) Radhakrishnan

(B) Gandhi

(C) Ambedkar

(D) Swami Vivekananda

40. Given below are two statements one labelled as *Assertion (A)* and the other labelled as *Reason (R)*. Considering *(A)* and *(R)* in the light of K.C.Bhattacharya, select the correct code.

Assertion (A):   *Theoretic Consciousness* is theoretic,

Reason (R):   Because it is conceived apart from its expressions, it is theoretic also because it has just a 'believed content' and not a 'meant content'.

Codes:

(A) Both *(A)* and *(R)* are true

(B) *(A)* is true, but *(R)* is false.

(C) *(A)* is false, but *(R)* is true.

(D) Both *(A)* and *(R)* are false.

41. ''Freedom is found in the choiceless awareness of our daily existence'' is the statement made by

(A) Sri Aurobindo

(B) Tagore

(C) Gandhi

(D) J. Krishnamurti

42. Which among the following is not the character of the self, according to Iqbal?

(A) Freedom

(B) Immortality

(C) A series of activities

(D) Attraction and distraction

43. According to Radhakrishnan, *Spiritual Apprehension* means

(A) ultimate vision of our profoundest being.

(B) ultimate enjoyment of the profoundest being.

(C) ultimate action of the profoundest being.

(D) ultimate celebration of the profoundest being.

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

List-I	*List-II*
(a) Tribal religion	(i) Sun
(b) Buddhism	(ii) Moon
(c) Islam	(iii) Totem
(d) Hinduism	(iv) Lotus

Codes:

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

45. *Ahiṃsā* is not merely a _____virtue of non-killing and non-injury but a _____virtue of doing good to others.

(A) positive, negative

(B) negative, positive

(C) simple, complex

(D) complex, simple

46. " I have already made the confession that my religion is a poet's religion" is said by Rabindranath Tagore in

(A) *Personality*

(B) *Religion of Man*

(C) *Sādhanā*

(D) *Gīta-vitāna*

47. According to Gandhi, man's ultimate aim is the _____ and all his activities, social, political, religious have to be guided by the ultimate aim of the vision of God.

(A) perfect knowledge

(B) realisation of truth

(C) realisation of God

(D) virtue

48. 'Reality is supremely spiritual and yet we are to assign to matter a place in it' *is the view advocated by*

(A) Vasubandhu

(B) Sri Aurobindo

(C) Śaṅkara

(D) S. Radhakrishnan

49. Consider the *Assertion (A)* and the *Reason (R)* and select the correct code given below:

Assertion (A): Gandhi's greatest mission in life was to revolutionise politics with ethics.

Reason (R): Gandhi applied politics in the teaching of Buddha and Christ 'conquer hate by love , violence by suffering'

Codes:

(A) *(A)* is false, *(R)* is false

(B) *(A)* is true, *(R)* is false

(C) *(A)* is false, *(R)* is true

(D) *(A)* is true, *(R)* is true

50. 'Truth is God' is championed by

(A) Tagore

(B) Gandhi

(C) Radhakrishnan

(D) Ambedkar

51. Integration in the philosophy of Sri Aurobindo means

(A) enlargement

(B) ascent through descent

(C) expansion

(D) compassion

52. Taking subjectivity in a very wide sense K.C. Bhattacharyya enumerates three stages of subjectivity. Which of the following is not included among them?

(A) Bodily subjectivity

(B) Objective subjectivity

(C) Psychic subjectivity

(D) Spiritual subjectivity

53. According to M. K. Gandhi, *satyāgraha* is based on

(A) distrust

(B) love

(C) aversion

(D) greed

54. Gandhi claims that _____ is the end, *ahiṁsā* is our supreme duty.

(A) truth

(B) non-violence

(C) self-purification

(D) compassion

55. Which among the following is *not* correct?

(A) Gandhi's *swarāj* is a state of existence where all social distinctions wither away.

(B) By *Rāmrājya* Gandhi wanted to regulate Hindu Government in the country.

(C) Emphasis on self-restraint and self-rule remained a significant cornerstone of Gandhi's moral dimension of *swarāj*.

(D) The people's *swarāj* of Gandhi is four dimensional.

56. "If existence were an evil, it would wait for no philosopher to prove it. It is like convicting a man of suicide while all the time he stands before you in flesh. Existence itself is here to prove that it cannot be an evil"— is the view of

(A) R. N. Tagore

(B) M. K. Gandhi

(C) Sri Aurobindo

(D) S. Radhakrishnan

57. Identify from the following, the correct symbolization of the sentence:

Any girl is healthy if she is well-nourished and exercises regularly.

(A) (x) [(Gx . Hx) ⊃ (Wx. Ex)]

(B) (x) [Gx ⊃ {Hx ⊃ (Wx. Ex)}]

(C) (x) [(Gx ⊃ Hx) ⊃ (Wx. Ex)]

(D) (x) [Gx ⊃ {(Wx. Ex) ⊃ Hx}]

58. Examine the following statements and find out the correct answer:

Assertion (A) : No proposition can contain any free occurrence of any variable.

Reason (R) : A propositional function must contain at least one free occurrence of variable.

(A) *(A)* is true, *(R)* is false

(B) *(A)* is true, *(R)* is true

(C) *(A)* is false, *(R)* is false

(D) *(A)* is false, *(R)* is true

59. Which of the following is not a decision procedure?

(A) Venn diagram

(B) Truth Table

(C) Truth Tree

(D) Formal proof of validity

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

List-I	List-II
(a) Laws of thought	(i) Principle of Identity
(b) Proposition	(ii) True or False
(c) Square of opposition	(iii) Contrary
(d) Quantification	(iv) Free variable

Codes:

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

61. Identify which of the following alternatives is *not* appropriate for deductive logic.

    (A) In deductive argument the conclusion overlaps the premise/s.

    (B) In deductive argument the relationship between premise/s and conclusion is formal.

    (C) In deductive argument the conclusion does not overlap the premise/s.

    (D) In a valid deductive argument the conclusion is logically entailed by the premise/s.

62. Which of the following does not hold in the case of UG?

    (A) If 'v' in ϕv is derived from application of EI to a previous step we can derive $(x)\phi x$ later from ϕv.

    (B) If 'v' in ϕv is not an individual constant we can derive $(x)\phi x$.

    (C) If 'v' in ϕv is a free variable, we can derive $(x)\phi x$.

    (D) $(x)(Px \supset Qx)$ cannot be derived from $Pu \supset Qu$, where u is the name of an individual.

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

List-I	List-II
(a) p if q	(i) $p \supset q$
(b) p only if q	(ii) $\sim p \supset q$
(c) p even if q	(iii) $q \supset p$
(d) p unless q	(iv) $(q \lor \sim q) \supset p$

Codes:

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

64. Which of the following proposition holds true in the case of the traditional square of opposition?

    (A) If A is true, E is false, I is true, O is true.

    (B) If A is true, E is false, I is true, O is false.

    (C) If A is true, E is true, I is true, O is true.
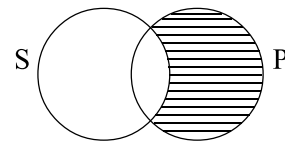
    (D) If A is true, E is false, I is false, O is true.

65. What is *not* the task of a logical operator?

    (A) To modify one statement to a different statement.

    (B) To combine two or more statements.

    (C) To determine the meaning of a word.

    (D) To make a proposition out of a propositional function.

66. Identify the incorrect option from the following.

    (A) True premises do not guarantee validity.

    (B) If both premise and conclusion are true, it will guarantee validity.

    (C) A false conclusion does not guarantee the invalidity of a reasoning.

    (D) It cannot be said that truth and validity are utterly independent.

67. Which of the following is the correct Boolean interpretation of the Venn diagram given below?

    (A) $S\overline{P} = 0$

    (B) $\overline{S}P = 0$

    (C) $SP \neq 0$

    (D) $\overline{S}P \neq 0$

68. Examine the following statements-*Assertion (A)* and *Reason (R)* and select the correct answer from the codes given below:

Assertion (A) : A deductive argument is formally valid.

Reason (R) : A deductive argument is empirically and materially sound.

Codes:

(A) Both *(A)* and *(R)* are true, but *(R)* is the correct explanation of *(A)*

(B) Both *(A)* and *(R)* true, and *(R)* is not the correct explanation of *(A)*

(C) *(A)* is true, but *(R)* is false

(D) *(A)* is false but *(R)* is false

69. Match the given *Lists* and select the correct answer according to the codes:

	List-I		*List-II*
(a)	Kant	(i)	*Principia Ethica*
(b)	Moore	(ii)	*Groundwork of the Metaphysics of Morals*
(c)	Aristotle	(iii)	*Foundations of Ethics*
(d)	Ross	(iv)	*Nichomachean Ethics*

Codes:

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

70. Foundationalism holds

(A) that there is no belief in epistemology

(B) that knowledge is adequately justified.

(C) that belief leads to knowledge.

(D) that there is at least one basic belief which is self-justified.

71. The theory that considers punishment as 'paying back' offenders or criminals for their wrong deed is

(A) Deterrent theory

(B) Reformative theory

(C) Retributive theory

(D) Rehabilitation theory

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

	List-I		*List-II*
(a)	Mill	(i)	*The Use theory*
(b)	Wittgenstein	(ii)	*The Verifiability theory*
(c)	Locke	(iii)	*The Referential theory*
(d)	Ayer	(iv)	*The Ideational theory*

Codes:

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

73. Consider *List-I* and *List-II* and find the correct matching from codes given below:

	List-I		*List-II*
(a)	Truths of reason and truths of fact	(i)	Kant
(b)	Mind-body interactionism	(ii)	Hegel
(c)	Copernican revolution in philosophy	(iii)	Descartes
(d)	The Concept of Geist (Spirit)	(iv)	Leibnitz

Codes:

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

74. Match the following and select the correct answer by using the codes given below:

	List-I		List-II
(a)	Phenomenalistic Idealism	(i)	Hegel
(b)	Objective Idealism	(ii)	Berkeley
(c)	Absolute Idealism	(iii)	Fichte
(d)	Subjective Idealism	(iv)	Kant

Codes:

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

75. By *Liberal feminism* we mean
(A) individual inequality among men and women.
(B) male controlled power on capitalist hierarchy.
(C) conservative and relative approach to the society.
(D) individual equality among men and women.

76. Universal declaration of human rights include
(A) Civil and Death rights
(B) Economic rights
(C) Civil, Political and Economic rights
(D) Commercial right

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

Assertion (A) : Man is the measure of all things.

Reason (R) : Each individual man is the standard of what is true to himself.

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, but *(R)* is false
(D) *(A)* is false, but *(R)* is true

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

Assertion (A) : Man is free to choose, according to Sartre.

Reason (R) : To choose not to choose is to choose not to choose.

Codes:
(A) *(A)* is false, *(R)* is true
(B) *(A)* is true, *(R)* is true
(C) *(A)* is false, *(R)* is false
(D) *(A)* is true, *(R)* is false

79. "All wrong-doing arises from ignorance" — is the view associated with the philosophy of
(A) Kant
(B) Thales
(C) Anaximander
(D) Socrates

80. The concept 'bad faith' is associated with the philosophy of
(A) Husserl
(B) Sartre
(C) Kierkegaard
(D) Marcel

81. 'Both universals and particulars are aspects of something existing as more real than either'– is advocated by
(A) Hegel
(B) Plato
(C) Aristotle
(D) Berkeley

82. 'By modes, I understand affections of substance, or that which is another, through which it is also conceived' is the view of
- (A) Bacon
- (B) Spinoza
- (C) Locke
- (D) Leibnitz

83. The author of the book *Dialogues Concerning Natural Religion* is
- (A) Locke
- (B) Hume
- (C) Plato
- (D) Spinoza

84. Match *List-I* with *List-II* and choose the correct answer with the help of the codes given below:

	List-I		*List-II*
(a)	Plato	(i)	Apology
(b)	Aristotle	(ii)	The Golden Verses
(c)	Parmenides	(iii)	On Nature
(d)	Pythagoras	(iv)	De Anima

Codes:

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

85. 'Extension is not real', is the view of
- (A) Leibnitz
- (B) Locke
- (C) Descartes
- (D) Berkeley

86. 'Ethical statements are meaningless expressions of emotion as they are neither analytic nor synthetic' is the view propounded by
- (A) Russell
- (B) Ayer
- (C) Kant
- (D) Mill

87. According to Nietzsche, human behavior is reducible to the basic drive of
- (A) the will to power
- (B) the will to enjoy
- (C) the will to be happy
- (D) the will to play

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

Assertion (A) : The difference in gender need not necessarily imply 'inequality' between male and female.

Reason (R) : The principle of equality or inequality applies to the functional aspects of human beings such as ability etc. but not to gender aspects of the male and the female.

Codes:
- (A) *(A)* is false, *(R)* is false
- (B) *(A)* is true, *(R)* is true
- (C) *(A)* is true, *(R)* is false
- (D) *(A)* is false, *(R)* is true

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

Assertion (A) : The identity of the self is purely fictitious.

Reason (R) : It proceeds entirely from the smooth and uninterrupted progress of the thought along a train of connected ideas in accordance with the principles of resemblance, contiguity and causation. Similarity is confused as identity.

Codes:
- (A) *(A)* is false, *(R)* is false
- (B) *(A)* is true, *(R)* is true
- (C) *(A)* is false, *(R)* is true
- (D) *(A)* is true, *(R)* is false

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

List-I (Thinkers)	*List-II* (Views)
(a) Hume	(i) Religious and metaphysical assertions are pointless and bogus issues.
(b) Ayer	(ii) Religious and metaphysical assertions are meaningless.
(c) Early Wittgenstein	(iii) Religious and metaphysical assertions are false.
(d) Strawson	(iv) Religious and metaphysical assertions are nonsense.

Codes:

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

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

List-I	*List-II*
(a) Semanticist	(i) Quine
(b) Pragmatist	(ii) Frege
(c) Behaviorist	(iii) Chomsky
(d) Mentalist	(iv) Austin

Codes:

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

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

Assertion (A) : Philosophical problems are linguistic in nature.

Reason (R) : Philosophical problems are created due to misinterpretation of language, failing to understand the logic of language.

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, but *(R)* is false.

(D) *(A)* is false, but *(R)* is true.

93. The problem of being and the problem of human existence is explained through the concept of *Dasein by*

(A) Sartre

(B) Heidegger

(C) Marcel

(D) Husserl

94. 'The highest degree of certainty can be obtained in case of intuitive knowledge' — is the view of

(A) Descartes

(B) Spinoza

(C) Leibnitz

(D) Locke

95. Consider *List-I* with *List-II* and find out the correct matching from the codes given below the list:

List-I	*List-II*
(a) Pantheism	i. Spinoza
(b) Monadology	ii. Leibnitz
(c) Esse est percipi	iii. Moore
(d) Refutation of Idealism	iv. Berkeley

Codes:

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

96. According to Frege 'sense' is _____.
  (A) ideas
  (B) intuition
  (C) cognition
  (D) mode of presentation

97. Which of the following is not true, according to Frege?
  (A) A proper name is a rigid designation.
  (B) A proper name in the strict sense of the term is known by acquaintance.
  (C) A proper name does have sense.
  (D) A proper name does not have sense.

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

List-I (Thinkers)	*List-II* (Books)
(a) Wittgenstein	(i) *Naming and Necessity*
(b) Austin	(ii) *Realism with a human face*
(c) Kripke	(iii) *Culture and Value*
(d) Putnam	(iv) *A Plea for Excuses*

Codes:

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

99. There are two statements — *Assertion (A) and Reason (R)*

  Assertion (A) : Plato denies the view that knowledge is perception.
  Reason (R) : Perception yields contradictory impressions.

Choose your answer from the following codes:
  (A) Both are true and *(R)* is the correct explanation of *(A)*
  (B) Both are true and *(R)* is not the correct explanation of *(A)*
  (C) *(A)* is true but *(R)* is false
  (D) *(A)* is false but *(R)* is true

100. Given below are two statements, one labelled as *Assertion (A)* and the other labelled as *Reason (R)*. Considering *(A)* and *(R)* select the correct code.

  Assertion (A) : There can be valid argument where the conclusion is redundant.
  Reason (R) : A false proposition implies any proposition whatsoever.

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

ROUGH WORK