

Entrance Examinations – 2016

Ph.D. Philosophy

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 **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 the **OMR** only.

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

Part-A

1. "When a person starts on the discovery of the absolute by the light of reason only, and without any assistance of sense, and perseveres until by pure intelligence he arrives at the perception of the absolute good, he at last finds himself at the end of the intellectual world. . . . Dialectic, and dialectic alone, goes directly to the first principle and is the only science which does away with hypotheses in order to make her ground secure." Here Plato indicates how hypothetical knowledge cannot provide the foundation of dialectical knowledge, insofar as hypotheses simply:
 - a) explain sense experiences in terms of general concepts which themselves are not explained.
 - b) show how particular objects of experience cause us to recall innate ideas.
 - c) describe sense experience without providing an explanation for dialectical methods.
 - d) reject the use of reason, preferring instead dialectic, to achieve knowledge.

2. According to Socrates, just as there is a difference between what an ironic statement says and its true meaning, so also appearances differ from reality. Even though societies or individuals appear to differ about what is required for the good life, that in no way contradicts the fact that:
 - a) what is right or wrong, true or false varies from one culture to another.
 - b) appearances are the only real way we have for knowing reality.
 - c) the distinction of appearance and reality is the basis for the dialectical discovery of truth.
 - d) there are objective principles for thought and action that are required for the good life.

3. In contrast to Plato's view of justice, Epicurus holds that ...
 - a) Justice is oppressive and hence does not give pleasure
 - b) The abstract concept of justice is meaningless
 - c) Justice is the will of the stronger
 - d) Justice does not lead to pleasure

4. Of the three kinds of things found in the Soul, Aristotle says that virtue has to do with ...
 - a) Emotion, because it is the only one of the three that is part of the soul
 - b) Capacity because virtue deals with the capacity to do either good or evil
 - c) Capacity because virtue cannot be emotionally based and since it has to do with choice it cannot be merely a characteristic of a person
 - d) Characteristic, because virtue cannot be merely an emotion or a capacity for an emotion.

5. What according to Rousseau, is the ideal type of society?
 - a) One that protects all the people of that society while allowing them the greatest amount of personal freedom possible
 - b) One that remains in an unspoiled state of nature
 - c) One that does not demand any giving up of natural freedom
 - d) One that gives protection in exchange for natural freedom

6. Human knowledge according to Leibniz is adequate or trustworthy only when ...
 - a) It is logically proved
 - b) It is based on hypothesis
 - c) It is based on empirical data
 - d) It can be proved *a priori*

7. According to Locke, perception, which accounts for all human knowledge is ...
 - a) A passive taking in of raw data
 - b) An act by which the mind considers objects and organizes ideas
 - c) Present in all people
 - d) Something that rises in the senses whenever stimulation is present

8. Spinoza states that we not only know God exist, but we also know God is perfect because ...
 - a) Scripture say so
 - b) Imperfection hinders his existence
 - c) It balances the imperfections in God's infinite nature
 - d) God created many perfect, independent substances

9. To have self-consciousness of the self as self, according to Hegel, one must begin with ...
 - a) Knowledge of one's own concrete existence
 - b) Consciousness of the other
 - c) The exclusion of everything other than the self
 - d) Knowledge of one's own objective way of being

10. Mill states that in order for a moral philosophy to be binding, it must ...
 - a) Oblige people to promote the general happiness
 - b) Derive its authority from a universal principle of morality
 - c) Be secured by a social contract between the people in the society
 - d) Appeal to people's established opinions and customs of morality

11. Phenomenology as a science is ...
 - a) The *a posteriori* study of mental states
 - b) The *a priori* study of all possible existence and existences
 - c) Limited to transcendent objects such as God
 - d) The *a priori* study of objects apart from consciousness of them
12. According to Russell the senses immediately tell us the truth about ...
 - a) the ideas in the mind of God reflected in particular things
 - b) The operation of our sense organs
 - c) Certain sense-data
 - d) The nature of the objects we are sensing
13. Which of the following is **not** part of the meaning of "the essent", according to Heidegger?
 - a) That which is at any time
 - b) That which brings it about that this thing is
 - c) That which changes on the basis of our questions
 - d) That which is
14. Wittgenstein concludes that if someone reads the *Tractatus* properly, that person realizes that ...
 - a) The propositions of the *Tractatus* are true *a priori*
 - b) The propositions of the *Tractatus* are nonsensical
 - c) Ethics is the subject of all linguistic analysis
 - d) The limits to thought have been clearly defined
15. According to Sartre, in order for a human being to be conscious, he/she must ...
 - a) Affirm his or her essential humanness
 - b) Connect with other people in a deep and profound way
 - c) Simply exist, for all people are at once cursed and blessed with consciousness
 - d) Affirm his/her as a being with no essential nature
16. Quine argues that the verification theory of meaning ...
 - a) Mistakenly treats each statement in isolation
 - b) Claims every meaningful statement is analytic
 - c) No longer has any influence
 - d) Can be accepted as an adequate account of statement of synonymy
17. Which of the following is **not** true of all writing according to Derrida?
 - a) It carries with it a force that breaks with its context
 - b) It must be capable of functioning in the absence of all "receivers or readers"
 - c) It must continue to be readable even when the author is gone
 - d) It is exhausted or given fully in the moment of its being written
18. In truth functional logic, the antecedent and consequent of a material implication are
 - a) Never false together

- b) Intentionally related
- c) Independent of each other
- d) Causally related

19. Which of the following are included in the twelve links of dependent origination?

1. *Nāma-rūpa*
2. *Rāga-dveṣa*
3. *Avidya-samskāra*

Select the correct answer using the code given below:

- a) 1 and 3 only
- b) 2 and 3 only
- c) 1 and 2 only
- d) 1, 2 and 3

20. Non-existence of Colour in the Air is an example of ...

- a) *Prāghabhāva*
- b) *Dhvamsabhāva*
- c) *Atyantabhāva*
- d) *Annyonyabhāva*

21. Match List I with List II and select the correct answer from the code given below:

List I

- A. Rāmānuja
- B. Jayathīrtha
- C. Śankara
- D. Vācaspati-miśra

List II

- i. Vivekacūdāmaṇi
- ii. Bhāmati
- iii. Vedāntasāra
- iv. Nyāyasūtra

Code:

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

22. According to Nyāya, "Ice is hot, because it is a substance", commits the fallacy of ...

- a) *Savyabhicāra*
- b) *Viruddha*
- c) *Bhādita*
- d) *Asidda*

23. Who among the following thinkers gave emphasis on the concept of 'Intellect and Intuition'?

- a) K. C. Bhattacharya
- b) S. Radhakrishnan
- c) M.N. Rai
- d) M. Iqbal

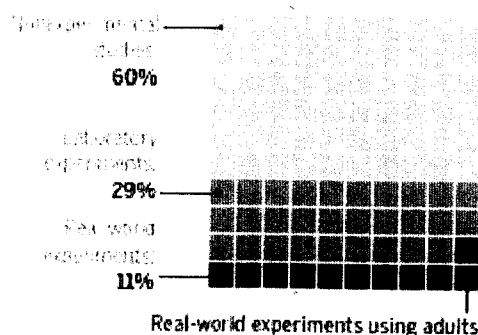
24. Which one among the following is acceptable to Vaibhāṣika sect of Buddhism?
- Consciousness alone is Real
 - Both consciousness and matter are Real
 - Matter alone is Real
 - Neither consciousness nor matter is Real
25. Which of the following is **not** included in the five vows of Jainism?
- Ahimsa*
 - Asteya*
 - Svadhyāya*
 - Satya*

Instruction: Please read the passage carefully and answer the following questions. The answer to some of the questions may require simple reasoning and ability to draw inference from the text. Choose the best answer to the question

How to overcome prejudice: A brief conversation can have a lasting effect on prejudice

What do social scientists know about reducing prejudice in the world? In short, very little. Of the hundreds of studies of prejudice reduction conducted in recent decades only ~11% test the causal effect of interventions conducted in the real world. Far fewer address prejudice among adults or measure the long-term effects of those interventions (see the figure). The results recently reported by Broockman and Kalla in a recent issue of *Science* are therefore particularly important. The authors show that a 10-min conversation with voters in South Florida reduced prejudice against transgender people and increased support for transgender rights for at least 3 months.

Prejudice reduction literature



Prejudice reduction. The finding that canvassing can reduce prejudice toward transgender people (2) adds to a small literature testing the causal effects of real-world prejudice reduction interventions. As of 2009 (1), 11% of published and unpublished studies experimentally tested the effects of interventions conducted in the real world.

As the authors acknowledge, these strong results in the wake of a brief intervention might seem surprising. But readers may find it even more surprising that so few previous field studies have tested the causal effect of any type of intervention, aimed at any type of prejudice. Experimental tests of interventions to reduce prejudice have usually been confined to the laboratory. Field studies have mostly measured individuals' levels of prejudice with ever more sophisticated surveys.

Broockman and Kalla's results thus do not represent a new challenge to an established field: They stand alone as a rigorous test of this type of prejudice reduction intervention. The authors combine a rigorous field experiment with long-term, high-quality measurement of its outcomes. Their exciting methodological template is now available to other investigators, allowing them to test how canvassing interventions affect prejudices and political attitudes.

The results of the study align with psychological theories and empirical demonstrations that prejudice is subject to peer influence, fluctuations in perceived social or personal threats, and the structure of educational group tasks. They stand in contrast to those who have argued that individual prejudice is resistant to change.

How should we understand the nature of prejudice, particularly its relationship to political attitudes and behaviors? One of the best ways to approach this question is by studying the successes and failures to change prejudice among various populations in the world. Broockman and Kalla's study represents an important advance for this approach. They randomize whether voters are visited by a canvasser to discuss transgender rights or recycling (control), and further, whether that canvasser is transgender or nontransgender. Their results show that the carefully-scripted discussions led by both transgender and nontransgender canvassers led to the observed changes, even when study participants watch political attack ads.

It remains to be shown whether the scripted discussions were successful because they asked voters to recall a time when they were judged negatively to understand a transgender person's perspective ("analogic perspective-taking"). Rather than investigating the psychological processes responsible for the effect, Broockman and Kalla focus on whether the canvassing intervention produced substantive and durable changes that are detectable in a nonlaboratory environment. This is a welcome development: Social scientists have spent enough time in the lab learning about the mechanisms of interventions with no known real-world effects.

Analogic perspective taking is not the most prominent method in the prejudice reduction literature. Activists at the LA LGBT Center developed the intervention by testing different persuasion techniques over more than 13,000 canvassing conversations. The current study's success speaks to the promise of a social science that takes the hypotheses of experienced practitioners seriously. Broockman and Kalla also tested the contact hypothesis, according to which contact with a member of a stigmatized group reduces prejudice toward that group. Psychologists have studied this idea in hundreds of correlational studies and laboratory experiments. However, Broockman and Kalla did not find a statistically significant difference between the effect of transgender and nontransgender canvassers. This null finding contradicts the most optimistic predictions of the contact hypothesis. If in fact there is no difference, this is good news for stigmatized groups that are a demographic minority and require outsiders to help

campaign on behalf of the group. This is an exciting question to address in future field experiments.

Even when it is driven by a respected theory, an intervention lasting just 10 min may seem too minor to produce substantial effects. Findings of large effects caused by small, theory-based interventions have attracted discussion in recent years. However, in the case of Broockman and Kalla's study, we might question whether the intervention is in fact unusually minor. The 10 min consisted of a conversation with a stranger about a memory of personal vulnerability and its relevance to a social issue. A conversation like this seems to be one that people seek out: Individuals report confiding in and discussing important matters with relative strangers, especially if the person is considered knowledgeable on the topic.

Furthermore, a face-to-face conversation is not minor when compared with other interventions used to influence political or social attitudes, like 1- to 2-min mass media advertisements. Considering both the absolute and relative importance of such a conversation, it seems plausible that a meaningful interaction could take place in a short period of time. Social scientists would do well to continue collaborating with practitioners on the design and study of these brief but meaningful interactions. (Elizabeth Levy Paluck, *Science*, 8 April, 2016)

Instruction: Please read the passage carefully and answer the following questions.. All questions are objective type and carry 1 mark each for right answer. There is no negative marking for wrong answer. The answer to some of the questions may require simple reasoning and ability to draw inference from the text. Choose the best answer to the question

26. According to the author, the social scientists know a
- Lot about reducing prejudices in the real world
 - Lot about there being prejudices in the real world which can be reduced easily
 - lot neither about the laboratory world nor the social world
 - very little about how to reduce prejudices in the social world
27. Social scientists may want to collaborate with groups attempting to mitigate prejudice or similar social ills so that the former
- can learn from the design of the interventions that the latter have developed
 - can validate some of the findings that the practitioners might have arrived at.
 - Both (a) and (b)
 - None of the above
28. The prejudice reduction literature shows that primarily the research work has focused on
- causal interaction on the real world
 - nonexperimental research
 - laboratory based research works
 - none of the above

29. The contribution to the prejudice reduction literature by experiments that investigate causal interaction on the real world is gauged easily by the fact that
- (a) 6 out of 10 published work are in the area of nonexperimental research
 - (b) Approximately 3 out of 10 published work are in the area of laboratory based research
 - (c) Approximately 1 out of 10 papers is in the area of causal interaction on the real world
 - (d) all of the above
30. The Figure shows that most of the experimental works have
- (a) focused on testing causal interaction of interventions on varieties of prejudices in the real world
 - (b) focused on developing interventions to reduce prejudice of any type in the real world
 - (c) not focused on reducing prejudice in the real world.
 - (d) not addressed the issue of prejudice at all.
31. The field studies have been focusing primarily
- (a) in measuring the level of prejudice among individuals in the real world
 - (b) in measuring how much the level of prejudice has been reducing among individuals in the real world
 - (c) in measuring the nature of causal intervention on the individuals.
 - (d) none of the above
32. Broockman and Kalla's work has been important as
- (a) it developed a robust method to measure long term outcomes as a result of intervention
 - (b) it was compatible with earlier field studies
 - (c) Both (a) and (b)
 - (d)None of the above
33. Broockman and Kalla's work is also compatible with psychological theories in that the work assumes that
- (a) prejudice is subject to peer influence
 - (b) prejudice is a function of perceived personal and social threats
 - (c) prejudice is a function of the structured educational tasks
 - (d) all of the above
34. The answer to the question what is the nature of prejudice is dependent upon answering
- (a) the question whether prejudice among people in the real world can be changed?
 - (b) the question whether and how some interventions have been successful in changing prejudice
 - (c) the question whether and how some interventions have failed in changing prejudice
 - (d) all of the above

35. Broockman and Kalla's field studies involved measuring
- (a) change in prejudice among voters about transgenders.
 - (b) change in prejudice against recycling
 - (c) change in prejudice among voters about transgenders through intervention by only transgenders
 - (d) none of the above
36. Broockman and Kalla's work involved randomizing the voters approached, the sexual preferences of the canvassers attempting to bring in a change among the voters and
- (a) observing robust changes in prejudice against recycling
 - (b) observing robust changes in prejudice against transgender
 - (c) observing robust decrease in prejudice against transgender
 - (d) observing robust increase in prejudice against transgender
37. The model of 'analogic perspective taking' employed by Broockman and Kalla involves
- (a) the canvasser taking the perspective of the voter and understanding the prejudice of the voter
 - (b) the voter recalling experiencing a discriminatory situation in which (s)he was judged negatively
 - (c) Both (a) and (b)
 - (d) None of the above
38. The model of 'analogic perspective taking' competes with the model of 'contact hypothesis'. According to the latter,
- (a) the canvassing intervention to mitigate prejudice against transgender must be done by a transgender
 - (b) the canvassing intervention to mitigate prejudice against transgender must be done by someone who belong to some minority community or the other
 - (c) the canvassing intervention to mitigate prejudice against transgender may be done by anybody
 - (d) the canvassing intervention to mitigate prejudice against transgender may be done indirectly through contact with TV ads.
39. Broockman and Kalla's work seems to favour
- (a) the 'analogic perspective taking' method of intervention
 - (b) the 'contact hypothesis' method of intervention
 - (c) neither (a) nor (b)
 - (d) both (a) and (b)

40. Broockman and Kalla's work also suggests that social science research
- (a) be open to more laboratory level experiments
 - (b) be open to more nonexperimental studies
 - (c) be open to hypothesis suggested by experienced practitioners in the field
 - (d) has nothing to learn from the interventionists' experience
41. Social science research, in the light of Broockman and Kalla's work, is confronted with questions like
- (a) whether the nature of interaction between the canvasser and the voter is minor
 - (b) how to characterize a 'minor' interaction among complete strangers
 - (c) can a discussion among strangers on personal vulnerability be termed minor
 - (d) all of the above
42. One of the drawbacks of the past social science research on prejudice mitigation has been
- (a) its interventionist work failed to measure the level of prejudice in people
 - (b) that the interventionist work was often left to amateurs
 - (c) the interventionist work did not look at the long term effect of intervention in most cases
 - (d) none of the above
43. The LGBT Centre which developed the "Analogic Perspective Taking" method
- (a) had experience of developing a large number of interventionist techniques
 - (b) had developed the method by mere fluke
 - (c) was interested in the academic basis and independent evaluation of the success of the method
 - (d) (a) and (c)
44. The number of field experiments in prejudice studies dealing with adults in the real world has been
- (a) one in hundred
 - (b) eleven in hundred
 - (c) forty in hundred
 - (d) None of the above
45. One of the key concepts in the passage above does not clarify very much is ..
- (a) whether all political or social attitudes are prejudices
 - (b) how to distinguish between social or political attitudes from prejudice
 - (c) whether prejudice against any group is deep rooted among individuals or is found among a large number of individuals in the society
 - (d) all of the above

Part – C

Section- 1

10 Marks

Write short notes on any **two** of the following in **250 words** each. All questions carry equal marks. **Attempt at least one question from each group.**

Group – I:

1. What is *samavāya*? What are the grounds for accepting *samavāya* as distinct *padārtha*?
2. Describe the *pancavidhabheda*. Bring out their significance in Madhva's philosophy.
3. Bring out the importance of the distinction between *svarūpajñāna* and *vṛttijñāna* in Sankara's philosophy.
4. State and explain the effects of *cittavṛtti* according to Yoga philosophy.

Group – II

1. Why does Descartes not doubt the existence of God? Explain
2. John Locke said that 'No man's knowledge can go beyond his experience'. Discuss the implication of this statement.
3. How does Descartes' 'Cogito Ergo Sum' affect Hume's and Kant's transcendental philosophy? Explain.
4. Soren Kierkegaard clarified that "the function of prayer is not to influence God but rather to change the nature of the one who prays". Comment on this statement.

Section – 2

20 Marks

Answer any **two** of the following in 500 words each. All questions carry equal marks. **Attempt at least one question from each group.**

Group – I:

1. 'Involution is the presupposition of Evolution'. Explain the role of involution in the world process in the philosophy of Sri Aurobindo.
2. Discuss the views of Mīmāṃsā and Nyāya on the theory of *Prāmānyavāda*. Which of them do you find adequate? Give reasons for your answer.
3. What is the importance of the Buddhist concept of '*nāma-rūpa*' in the exposition of the theory of Dependent Origination?
4. What do Samvara and Nirjara mean? Explain their significance in Jaina theory of liberation.

Group – II

1. "Logic is concerned with the form, and not the content, of an argument". Discuss.
2. Elucidate Quine's arguments to show that analyticity is not synonymity.
3. Are the arguments given by G.E. Moore against Idealism, adequate? Discuss
4. Discuss Aristotle's metaphysical theory as a polemic against Plato's theory of Ideas.