

DEPARTMENT OF PHILOSOPHY
Ph.D. Entrance Examination, June 2017

Hall Ticket No. _____

Time: 2 hours

Max. Marks: 80

Instructions:

The question paper consists of two parts: **Part A** and **Part B**

Part A is for 40 marks (forty marks). It has two sections. Section I consists of 20 multiple choice questions of one mark each which should be answered in the **OMR** supplied. Section II consists of descriptive questions. Separate answer book is provided to answer the questions.

Part B is for 40 marks (forty marks). It has two sections. Section I consists of 20 multiple choice questions of one mark each which should be answered in the **OMR** supplied. Section II consists of descriptive questions. Separate answer book is provided to answer the questions.

Part-A

40 Marks

Section – I (20 Marks) Answer these questions in the OMR sheet.

1. In historical research, data synthesis usually does **not** include _____.
 - (A) Defining and interpreting key words, phrases and terms
 - (B) Chronologically ordering events
 - (C) Differentiating between how people should behave and how they did behave
 - (D) Inferring causation based on simple correlation

2. In research the “identification of when and where an event took place” is known as ...
 - (A) Contextualization
 - (B) Sourcing
 - (C) Corroboration
 - (D) Criticism

3. Which of the following approaches says that ethical issues in research should be judged on the basis of some universal code?
 - (A) Deontological
 - (B) Pragmatic
 - (C) Skeptical
 - (D) Utilitarian

4. Which of the following is **not** an example of ‘a unit of analyses?
 - (A) Subjects and themes
 - (B) Words
 - (C) Significant places
 - (D) Validity

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5. Phenomenological research design is used to study:
- (A) Individuals, artefacts and natural settings
 - (B) Social processes individuals use in their daily interactions
 - (C) Theoretical and methodological issues
 - (D) The nature and meaning of everyday experiences
6. Ethnographic research design is used when a researcher wishes to study:
- (A) Psychological processes of individual human interaction
 - (B) Experience of social change within individuals
 - (C) Life, patterns and meanings of human behavior in groups or individuals in groups or individuals
 - (D) The effect of social structures on individuals' lives
7. An inductive method is one that:
- (A) Involves testing an explicitly defined hypothesis
 - (B) Does not allow for findings to feed back into the stock of knowledge
 - (C) Uses quantitative methods whenever possible
 - (D) Allows theory to emerge out of the data
8. What does an empiricist believe?
- (A) We should not apply natural science methods to social science research
 - (B) It is the sociologist's aim to understand the meaning of social action
 - (C) Knowledge, in the form of 'facts', should be gained through sensory experience
 - (D) Research conducted within the British empire was biased and unreliable
9. In exploratory research one does all of the following, EXCEPT:
- (A) Become familiar with the basic facts, people and concerns involved
 - (B) Generate many ideas and develop tentative hypotheses
 - (C) Determine the feasibility of doing additional research
 - (D) Test a theory or explanation
10. The final paper of a critical review of literature contains ...
- (A) A summary of each author's work you have read
 - (B) A description of the finding in each piece of research
 - (C) A synthesis of the analysis of the information in the reviewed papers
 - (D) Your analysis of each piece of literature
11. In critiquing a qualitative research report you would expect to find information that would assist you in assessing the credibility of the study in the ...
- (A) Literature review
 - (B) Discussion of analysis of the data
 - (C) Methodology
 - (D) Philosophical integration

12. Critical reading is a demanding process. To read critically, you must slow down your reading and, with pencil in hand, perform specific operations on the text. Mark up the text with your reactions, conclusions, and questions. When you read, become an active participant. This paragraph best supports the statement that
- (A) critical reading is slow, dull, but essential process
 - (B) the best critical reading happens at critical times in a person's life
 - (C) readers should get in the habit of questioning the truth of what they read
 - (D) critical reading requires thoughtful and careful attention.

Read the passage carefully and answer the questions from 13 to 16:

In the rural schools in India, the percentage of students, enrolled in the primary schools, is seventy percent of the total number of children eligible to go to school. However, forty percent of these enrolled students drop out before reaching the 5th standard. Of the rest, forty percent drop out before reaching the 9th standard. Of the remaining students fifty percent do not continue studies beyond 10th standard.

13. What is the percentage of total number of children eligible to go to school either don't enroll or drop out before reaching the 5th standard?
- (A) 30 percent
 - (B) 40 percent
 - (C) 58 percent
 - (D) None of the above
14. What is the percentage of total number of children eligible to go to school go beyond 5th standard but drop out before reaching the 9th standard?
- (A) 16.8 percent
 - (B) 40 percent
 - (C) 42 percent
 - (D) none of the above
15. What is the percentage of total number of children eligible to go to school go beyond the 10th standard?
- (A) 12.6 percent
 - (B) 15 percent
 - (C) 18 percent
 - (D) none of the above
16. What is the percentage of total number of children eligible to go school who complete their studies up to the 10th standard?
- (A) 10 percent
 - (B) 12.6 percent
 - (C) 15 percent
 - (D) none of the above

17. Bholu and Dholu are two merchants. They decided to save a part of their daily earnings. Bholu saved ten silver coins every day from his earnings. Dholu saved one coin on the first day, two coins on the second day, three coins on the third day and so on. After a month they count their savings. Who do you think will have saved more?
 (A) Dholu
 (B) Bholu
 (C) Both Dholu and Bholu save the same number of coins
 (D) information is insufficient to determine
18. Who has stolen the pen? All the following statements are false.
 Mita: Suman stole the pen
 Atul: Tony, Mita and I could not have stolen the pen
 Charlie: I have not seen the pen
 Suman: Mita stole the pen. So, Tony, Atul and Charlie could not have
 Tony: I have seen the pen and so has Atul
 (A) Atul
 (B) Charlie
 (C) Tony
 (D) Mita
19. Defining hypotheses is a useful way of approaching research because:
 (A) It will impress the reader
 (B) It allows for the development of indisputable proof to be established
 (C) It looks suitably scientific
 (D) It allows the development of testable propositions.
20. Posthumous Publication occurs when a book is published after the author's death. Which situation below is the best example of Posthumous Publication?
 (A) Ramesh's illness took his life before he was able to enjoy the amazing early reviews of his novel.
 (B) Miranda's publisher cancels her book contract after she fails to deliver the manuscript on time.
 (C) Adam Smith never thought he'd live to see the third book in his trilogy published.
 (D) Elizabeth is honored with a prestigious literary award for her writing career and her daughter accepts the award on behalf of her deceased mother.

Section – II (20 Marks) Answer the questions of this section in the booklet provided.

Critical thinking: A

From Bertrand Russell we learnt that in philosophy, asking right question is more important than providing answers. Taking a clue from him, we will identify some possible questions that may be asked. Philosophy, being a second-order inquiry, we will skip the obviously empirical questions. First, let us consider what are respectively termed as (1) *verbal questions* and (2) *merely verbal questions*. We will first try to understand the merely verbal question. Here the question at hand is directed towards the *use* of certain word or expression; or put it differently, how should we label or name a thing or event? For example, "*Is the action of Mr. Satya legal?*" Here we are trying to describe the action accurately and we are not yet bothered with the

consequences of labelling. As such, what we are really asking here is the lexical or definitional meaning of the word for the purpose of description merely. In contrast, in verbal question, what we are asking looks like an inquiry about something in the world but in actuality we are trying to analyze and understand how a certain word is to be used. For example, “*Who is an Indian?*” or “*Who is a Hyderabadi?*” Here we go beyond the lexical meaning into some kind of theoretical framework. The question cannot be settled by merely looking at the people living in India or by consulting a dictionary. Some questions are considered problematic because they are framed in such a way as to suggest desirable answers. This type of questions is termed as (3) **loaded question** or **suggestive question**. Take for example this question, “*Who is not for us is against us?*” This is a loaded way of asking to elicit a favorable answer. A more acceptable question would look like this: “*Are you going to support anyone?*” Moving on to a similar but somewhat more complex type of question, we have (4) **questions with built-in assumptions**. For instance, “*Which is the best form of government?*” We are under the assumption that necessarily there has to be a government which is better than others. Apart from undesirable consequences which may follow from trying to obtain an answer to this question, it suffers from what is being generally termed in philosophy as “*begging the question*.” Often questions of this type are laden with values or preconceived notions. Finally we have (5) **questions with built-in unanswerability**. These are questions which are logically impossible to answer. For instance, “*Is the statement ‘this sentence is false’ true or false?*” If one answers ‘true’, then it is false and if one answers ‘false’, then it is true. “*What does an invisible man look like?*” is yet another good example of such type of question. Many a time, discourses in metaphysics are accused of introducing this type of question.

Having categorized different types of question with brief explanations, identify the type of question from the set of questions given below and justify your answer. **Your analysis for each should not exceed 100 words. (Each question carries equal marks: $2\frac{1}{2} \times 4 = 10$ marks)**

1. *Is unreasonable people same as irrational people?*
2. *What is the nature of ultimate reality?*
3. *What is the right way of living?*
4. *Do you intent to vote for the BJP or the Congress in the next election?*

Critical thinking: B

Thought experiment has always been a resourceful tool of inquiry for philosophers of all ages. It is especially suited for philosophers since philosophers are not directly interested in the actual observation of the world but with conceptualization, not so much on what is observable but rather on the fundamental questions about the nature of existence and our place in relation to this world. As such, not just any sort of supposition or hypothesis or imagination can be considered as a thought experiment in philosophy except those from which a larger lesson of life can be drawn. Accordingly, many science fictions and literary fictions will not count as thought experiments. The reason is that philosophers are primarily interested to understand the form of rationality – the quest to understand the why question. Take for instance the argumentative thought experiment of Leibniz: “*If God did not exist, then there would not even be any probabilities.*” This assumption rests on two commitments (1) *What is possible is necessarily possible and any genuine possibility must be sustained by an underlined reality*

that is necessary and (2) *The one and only necessary existent is God* (Nicholas Rescher, 2005, pp.50-51).

Consider the thought experiments given below and discuss in what ways these thought experiments have helped philosophers to “draw larger lessons” so as to throw insights on some fundamental questions in philosophy. **Your analysis for each should not exceed 200 words.**

(Each question carries equal marks: 5 x 2 = 10 marks)

- (a) **Descartes dreaming argument:** *No one, unless he is devoid of reason, can deny, when a metaphysical certainty is in question, that there is sufficient cause for our not having complete assurance, by observing the fact that when asleep we may similarly imagine that we have another body, and that we see other stars and another earth, without there being anything of the kind. For how do we know that the thoughts that come in dreams are more false than those that we have when we are awake, seeing that often enough the former are not less lively and vivid than the latter? And though the wisest minds may study the matter as much as they will, I do not believe that they will be able to give any sufficient reason for removing this doubt. Unless they presuppose the existence of [a benevolent] God.* (Nicholas Rescher, 2005, pp.74-75).
- (b) **Buridan’s Ass:** *One day, the donkey belonging to a philosopher called John Buridan was suffering from hunger and thirst. Having on the one side a great pile of oats and on the other a bucket of water, the donkey was so baffled as to whether hunger or thirst dominated. It did not know what to decide, whether to eat or drink. Death overtook him on this miserable indecision.* (Nicholas Rescher, 2005, p.78).

Part – B

40 Marks

Section – I (20 Marks) Answer these questions in the OMR sheet

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

- List I**
- a. Annambhatta
b. Vācaspatimiśra
c. Kesavamiśra
d. Praśastapāda

- List II**
- i. *Tarkabhāṣa*
ii. *Tarkasangraha*
iii. *Padārthadharmasangraha*
iv. *Nyāyavārttikatātparyatīka*

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 John Locke which one of the following is correct?
- (A) Primary qualities are derived from sensation and reflection
 - (B) Primary qualities are the source of our time consciousness
 - (C) Primary qualities are unchangeable and indistinguishable from the material object
 - (D) Primary qualities are contingent features of the material object
23. Identify the statement which forms the basis for proving the existence of God according to Descartes.
- (A) *Cogito ergo sum*
 - (B) That every effect implies a cause and that cause must be as great as the effect is.
 - (C) The design in the universe implies the existence of God
 - (D) Faith in God implies that God exists.
24. Of the two principles "The Principle of Identity of Indiscernible" and the "Principle of Indiscernibility of Identicals".
- (A) only the former is plausible
 - (B) only the latter is plausible
 - (C) both are plausible
 - (D) neither is plausible
25. Leibniz disagrees with Spinoza's view of creation because
- (A) Leibniz believes God created this particular world purposefully, while Spinoza thinks this just one of many worlds which God necessarily created
 - (B) Leibniz wonders if God could have made a better world, but Spinoza thinks this is the best of all possible worlds
 - (C) Leibniz believes that God allowed imperfection to mar his world, while Spinoza thinks the world is perfect
 - (D) Leibniz believes God is under necessity to create while Spinoza thinks God creates by God's own will
26. Imagine if Descartes entered into the dialogue. What might you say to him regarding Descartes's old problem of the interaction of mind and body?
- (A) "The brain is the same thing as the mind, therefore, both body and mind are part of the act of perception"
 - (B) "The body is a part of the act of perception and sensation, because it is an extension of the mind"
 - (C) "The brain is the part of people which takes in perceptions, while the mind processes those perceptions and organizes them into clear and distinct thoughts"
 - (D) "The mind perceives and the body is just an idea in the mind"

27. How does Descartes account for his certainty in his new knowledge, considering the possibility of error in his reasoning?
- (A) There is no certainty at all that he is correct, and he is acting totally on faith
 - (B) Since God is good, there is no possibility of error
 - (C) Reason allows for no error
 - (D) God won't allow error to occur, as long as Descartes is using his reason properly
28. Suppose Aristotle met Mother Teresa. What would he most likely say of her moral virtue?
- (A) Her virtue is particular and has no bearing on universal virtue
 - (B) A lifetime of helping the poor has made it natural for her to help the poor
 - (C) She has a kind nature and so naturally helps the poor
 - (D) Her Catholic upbringing taught her to love the poor
29. Which of the following does Spinoza *not* say about substance?
- (A) Substances cannot be known unless the causes of substances are known
 - (B) Substances are known by their essential attributes
 - (C) Mind and body are substances
 - (D) Substances necessarily exist
30. 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 operations of our sense organs
 - (C) certain sense-data or "appearances"
 - (D) the nature of the objects we are sensing
31. When Wittgenstein says "A picture is a model of reality," he means
- (A) language tells nothing about a state of affairs, only drawings do
 - (B) just as a picture must picture its pictorial form, so also language must speak about its linguistic form
 - (C) the elements of language are to a state of affairs as the elements of a picture are to the world being pictured
 - (D) artists are the closest to reality
32. 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 synonymy

33. How does Kant say that our mind experiences intuitions?

- (A) Intuitions are formed in the mind from concepts of understanding.
- (B) Intuitions are experienced in space and time
- (C) Intuitions give us the framework which lets us interpret sense data
- (D) Intuitions are sudden flashes of insight about the world

34. Which one of the following is **not** an argument for the existence of *prakṛti*?

- (A) *Bhedānāmparimāṇat*
- (B) *Samanvayāt*
- (C) *Sanghataparārthatvāt*
- (D) *Kāraṇakāryavibhāgat*

35. In which stage of *aṣṭāṅgayoga* the distinction between knower, known and knowledge disappears.

- (A) *Asamprajñāsamādhi*
- (B) *Samprajñāsamādhi*
- (C) *Sānandasamādhi*
- (D) *Sāsmītasamādhi*

36. Which one of the following is not acceptable to Nyāya-vaiśeṣika?

- (A) *Dravya* is the substratum where *guṇa* and *karma* inhere
- (B) *Dravya* at the moment of creation is devoid of *guṇa*
- (C) *Dravya* is either *nirāvayava* (simple) or *avayavī* (compound)
- (D) *Nirāvayava dravya* is not subject production and destruction, while *avayavī dravya* is subject to production and destruction.

37. "I can know validly that the hill is fiery, through actually seeing the fire on the hill. I can also know equally validly that the hill is fiery through inference. I can also know through testimony that the hill is fiery". A person subscribing to this view is upholding the theory of ...

- (A) *Svataḥprāmāṇyavāda*
- (B) *Pramāṇavyavastavāda*
- (C) *Pramāṇasamplavavāda*
- (D) *Parataḥprāmāṇyavāda*

38. Identify the correct combination.

- (A) *Vaibhāṣika* – *bahyārtha* – *pratyakṣavāda*
- (B) *Sautrāntika* – *bahyārtha* – *pratyakṣavāda*
- (C) *Yogācāra* – *bahyārtha* – *anumeyavāda*
- (D) *Vaibhāṣika* – *bahyārtha* – *anumeyavāda*

39. Which 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 next moment
- (C) The object of perception is *svalakṣana*
- (D) *svalakṣana* is not apprehended by inference

40. Consider the following statements from Śankara's point of view:

1. *Māyā* is the power of *Īsvara*
2. Creation is nothing but a superimposition of diversity on the Supreme Reality *Brahman*

Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

Section – II (20 Marks)

Answer any **four** of the following in **250 words each** choosing at least one from each group. All questions carry equal value. **Answer these questions in the booklet provided.**

Group – 1

1. David Hume argues that all our inferences concerning matters of fact are inductive inferences and are not (deductively) justified. Explain why does he come to that conclusion?
2. In the dialogue Meno, Socrates sets out the paradox of knowledge. Set out the paradox which seems to conclude that knowledge is impossible and an act of enquiry is useless. Do you agree with the conclusion that the paradox seems to drive us to? Explain your answer.
3. Descartes employs a version of the ontological proof to argue for the existence of God. Set out that argument and explain whether it is a good argument.
4. On what grounds the truths of reason and the truths of fact found to be different according to Leibniz?

Group – 2

1. What are the proofs given by Samkhya in establishing the existence of *puruṣa*? Are they adequate in explaining the nature of transcendental self? Discuss.
2. Is the *kṣāṇikavāda* of Buddhism necessarily leads to *kṛtapranāsa* and *akṛtābhīyupagama*? Discuss.
3. What is a fallacious *hetu* according to Nyaya? Explain the conditions of a valid *hetu*.
4. How is Śankara's concept of *svarūpajñāna* is different from Rāmānuja's concept of *dharmabhūtajñāna*? Discuss.