

V-73

ENTRANCE EXAMINATIONS – 2019
(Ph.D. Admissions - January 2020 Session)

Ph.D. Philosophy

Hall Ticket No.	
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Time: 2 hours

Max. Marks: 70

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 30 marks (thirty marks). It has two sections. Section I consists of 15 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)

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 []

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
- (D) The effect of social structures on individuals' lives []

7. An inductive theory 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

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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

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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

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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

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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.

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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

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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

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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

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16. What is the percentage of total number of children eligible to go to 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

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17. Consider the line segment below:

A----- | ----- | -----D

B C

AC = 21; BD = 26; CD is twice AB

The length of ABC is

- (A) 5

- (B) 10
 (C) 15
 (D) None of the above

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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

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19. A number that reads the same when read forward or backward is called a palendromic number. Examples are: 1, 11, 121 etc. How many palendromic numbers are there between 0 and 100?

- (A) 09
 (B) 11
 (C) 19
 (D) None of the above

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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) Ravinder's publisher cancelled her book contract after she failed to deliver the manuscript on time.
 (C) Adam Smith never thought he'd live to see the third book in his trilogy published.
 (D) Saliha is honored with a prestigious literary award for her writing career and her daughter accepts the award on behalf of her deceased mother.

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Section – II (20 Marks)**Critical thinking: A****[10 Marks]**

Read the passage given below carefully and attempt the following.

(Each question carries equal marks ($2\frac{1}{2} \times 4$). Your answer to each need not exceed 75 words):

- i. Which of the following options best define the passage? Justify.
 - a. Explanatory account
 - b. Expressive account
 - c. Analytical account
 - d. Descriptive account
- ii. What is the main focus or issue at hand
- iii. Check and highlight if there is any logical reasoning
- iv. Check and highlight if there is any philosophical presupposition or thesis

“Consider the hypothesis that ‘everyone pursues his own interests’. In rebutting this hypothesis somebody might bring counter-examples, either by reminding us of familiar cases or by referring to experimental facts. He might say ‘Some people die for a cause; surely they do not pursue their own interests’; ... But his argument might take a different form... It might run something like this: ‘The phrase “pursues one’s own interests” is ambiguous. If by “pursuing one’s own interests” you mean “doing what one is interested in”, then, of course, the man who dies for a cause is interested in this cause; if not a tautology, it is at least a trivial proposition that everyone pursues his own interests. But if “pursuing his own interests” means doing something that will bring a person “profit”, in the sense of greater possessions, then it is obviously not true that people never act except “in their own interests”. So the statement “Everybody pursues his own interests” if interpreted in one way is trivial, if in another is clearly false’.” [John Passmore, *Philosophical Reasoning*]

Critical thinking: B**[10 Marks]**

Read the passage given below carefully and attempt the following.

(Each question carries equal marks ($2\frac{1}{2} \times 4$). Your answer to each need not exceed 75 words):

- i. Which of the options given below best characterises the passage. Identify and justify:

- a. Debate
 - b. Dilemma
 - c. Disagreement
 - d. Argument
 - e. Refutation
- ii. Is there any disagreement between March Hare and Hatter? Give reason.
 - iii. Who is in a state of dilemma? Is this the case of logical dilemma? Justify.
 - iv. Identify and explain the form of logical argument involved in this passage.

"You should say what you mean," [Said the March Hare, reproving Alice sharply].

"I do," Alice hastily replied; *"At least – at least, I mean what I say – that's the same thing, you know."*

"Not the same thing a bit!" said the Hatter. *"Why, you might just as well say that 'I see what I eat' is the same thing as 'I eat what I see'!"*

"You might as well say," added March Hare, *"that 'I like what I get' is the same thing as 'I get what I like'!"*

"It is the same thing with you," said the Hatter, and here the conversation dropped. [Lewis Carroll, **Alice's Adventure in Wonderland**]

Part – B

30 Marks

Section – I (15 Marks)

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

List I

- a. Rg Veda
- b. Shatapath
- c. Brihadaranyka
- d. Prasna

List II

- i. Brahman
- ii. Aranyaka
- iii. Samhita
- iv. Upanishada

Code:

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

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22. An interesting feature of the ontological Argument is that

- (A) It purports to derive God's existence directly from the very concept of God
 - (B) It introduces the idea of Prime Mover
 - (C) It relies on faith, rather than reason
 - (D) It attempts to derive the existence of God from our observation about the world
- []

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. A propositional function in Sentential Logic is

- (A) a proposition
 - (B) a function
 - (C) a well-formed formula
 - (D) an ill-formed formula
- []

25. A proposition or a formula is said to be satisfiable if and only if

- (A) There is an interpretation that makes it true
 - (B) Every interpretation makes it true
 - (C) It is a part of a valid argument
 - (D) It follows from true premises
- []

26. Choose the correct option on the basis of following statements:

P: Buddhism talks about Nirvana; **R:** God's grace is necessary

- (A) P is correct and R is incorrect
 - (B) P is incorrect and R is correct"
 - (C) Both are correct
 - (D) Both are incorrect
- []

27. Assertion (A) and Reason (R) are given below:

- (A): According to Cārvakas, 'ether' does not exist
- (R): According to Cārvakas, perception is the only pramāṇa.

- (A) Both (A) and (R) are true and (R) provides correct explanation to (A).

- (B) Both (A) and (R) are true, but (R) does not provide correct explanation to (A)
- (C) (A) is true, (R) is false and (R) does not provide correct explanation to (A)
- (D) (A) is false, (R) is true and (R) provides correct explanation to (A)

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28. The concept of rasānanda is confined to:

- (A) Cognitive experience
- (B) Aesthetic experience
- (C) Spiritual experience
- (D) Erroneous experience

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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

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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

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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

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32. What does Searle's Chinese Room thought experiment allegedly show about the Turing test?

- (A) That the Turing test won't be able to distinguish understanding from lack thereof.
- (B) That the Turing test is the best we can hope for when trying to figure out whether machine can think
- (C) That the Turing test is based on a false assumption

(D) That the Turing test fails to capture what we ordinarily mean by the word 'think'
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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 acceptable to Nyaya-vaishesika?

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

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35. "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*

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Section – II (15 Marks)

Answer any two of the following questions taking at least one from each group. **The word limit for each answer is 500 words.** All questions carry equal value. **Answer these questions in the answer book 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. Explain the difference between truth-schema and truth-function in formal logic
3. 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.

4. 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.
5. Critically evaluate Austin's locutionary – illocutionary distinction.
6. "Is justified true belief knowledge?" Explain your answer with reference to E. Gettier.

Group - 2

1. Is divine life possible which is suggested by Aurobindo? Prove with Arguments.
2. What are the grounds for the distinction between āstika and nāstika darśanas? Do you agree with this distinction? Justify your answer.
3. Prove the statement that Shankara is a hidden Buddhist
4. Write a note on Cārvāka's ethics. Why do they reject dharma and mokṣa as puruṣarthas?
5. Critically evaluate Vivekananda's practical Vedanta.
6. Why Mahatma Gandhi titles "Anasakti yoga" to his commentary on Bhagavad-Gita?