

DEPARTMENT OF PHILOSOPHY
Ph.D. Entrance Examination, February 2015

Hall Ticket No. _____

Time: 2 hours
Instructions:

Max. Marks: 75

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 on the OMR sheet.**

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

Part – A

1. In spite of the fact that Socrates claims to be ignorant of the essence or nature of certain things like justice, he is wise insofar as he recognizes that without such knowledge actions are rationally unjustified. That is, his wisdom consists in his recognition not only that he is ignorant of such essences but also that:
 - A) justice, like knowledge, requires that we admit that we know nothing and never will.
 - B) he knows what he is supposed to be looking for--knowledge of the essences of things.
 - C) knowledge of the essences of things is impossible, because that would require that we know what we are looking for before we know what it is we are looking for.
 - D) his method of asking questions about essences is itself unjustified because he does not know why he engages in such a practice.

2. Whereas the social sciences (e.g., psychology, sociology, economics) ask questions about how people think and act, philosophy is the study of:
 - A) how people with different beliefs or backgrounds disagree with one another.
 - B) what beliefs mean and whether people with different beliefs are justified in having them.
 - C) the reasons why philosophic questions never have better or worse answers.
 - D) questions that can be answered better by appealing to scientific experiments.

J-64

3. Socrates' claim that "the unexamined life is not worth living" is often cited as a central theme in the activities of philosophy. By it, Socrates is typically understood to mean that:
- A) it is sometimes simply not worth all the effort of examining life and its problems in great detail; sometimes it is better simply to "go with the flow."
 - B) while taking a reflective attitude toward life is interesting and even sometimes important, most of what makes life worth living is not worth examining.
 - C) simply doing whatever everyone else does without thinking about why we should do what we do can hardly be thought of as worthwhile, noble, or admirable.
 - D) it is a waste of time to sit around thinking about whether life is worth living; we should leave such reflection to talk-show hosts, political figures, and religious leaders.
4. According to Plato, the unchanging Ideas or "Forms" in terms of which sensible objects both exist and are known must transcend (that is, exist beyond) the changing realm of appearances; because if Forms changed, then:
- A) the only things in the sensible world that we could ever experience would be concepts.
 - B) the sensible realm (in contrast to the intelligible realm) would consist only of copies of real things.
 - C) nothing in the experienced world could be or be identified as one determinate thing or another.
 - D) the sensible world would consist of unchanging Forms.
5. According to Plato, we can attain knowledge only by seeing beyond this world of particular, changing objects to the true essences or Forms in terms of which things in this world are intelligible. For example, we know what triangularity is not from comparing sensible triangles but by thinking of the ideal of triangularity in terms of which these sensible figures are recognized as triangles. From this Plato concludes that all knowledge (as opposed to opinion) is innate, because:
- A) from the moment we are born we know what things are in the world in terms of ideas that we get through our senses.
 - B) since we are born with senses (that is, our senses are innate), we can know things about the sensible world with certainty as long as we rely on the senses alone.
 - C) our knowledge of the world is not really of the sensible world itself but of the world grasped mathematically and ideally.
 - D) since our absolutely certain knowledge of things cannot be based on the changing things in sensible experience, it must merely be triggered by sensible experience.
6. Which of the statements below best captures what Kant's constructivism says about the world of which we can have knowledge?
- A) it is entirely created by our minds.
 - B) It has its own structure completely independent of our minds
 - C) its fundamental structure depends on our minds, but our minds must work with given material that they do not create
 - D) it is sustained by a single divine mind.

7. According to Hume, reason can:
 - A) act as a check on our feelings and desires
 - B) tells which of our feeling or desires are right or wrong
 - C) exercise total control over our feelings and desires
 - D) guide us in finding means to satisfy our feelings and desires

8. The moral law as it figures in the Kantian Ethics is categorical because
 - A) it concerns categories of thought
 - B) it categorises actions in terms of right and wrong
 - C) it is unconditional
 - D) it is unambiguous

9. Which of the following is not one of Aristotle's criticism of Plato's theory of Forms?
 - A) The theory of forms does not help our knowledge of particulars
 - B) There would have to be forms of negations
 - C) Because Forms are numbers they must be the causes of all things
 - D) There is no proof for the existence of Forms

10. Suppose Aristotle met Mother Teresa. What would he most likely say of her moral virtue?
 - A) A life time of helping the poor has made it natural for her to help the poor.
 - B) Her Catholic upbringing taught her to love the poor
 - C) Her virtue is particular and has no bearing on universal virtue
 - D) She has kind nature and so naturally helps the poor.

11. How does Descartes account for his certainty in 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) Reasons allows for no error
 - D) God won't allow error to occur, as long as Descartes is using his reason properly

12. Hume concluded his *Enquiry* with a famous call to ...
 - A) doubt everything until one reaches a certain foundation from which knowledge can be built.
 - B) doubt everything which is not based on matters of fact or mathematical reasoning
 - C) doubt everything except what God makes clear to us, because God is no deceiver
 - D) Believe nothing, because nothing is proven

13. What does Rousseau mean by "Man was born free and everywhere he is in chains"?
 - A) He means to protest the taking of political prisoners in France
 - B) He observes that most societies are founded on principle of "might makes right" and force obedience from their subjects
 - C) He means that humans are born free, but that freedom itself is a terrible burden.
 - D) He thinks that social contracts inevitably cripple freedom

14. Leibniz disagrees with Spinoza's view of creation because ...
- A) Leibniz believes that 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.
15. Which of the following is **not** true of the human mind according to Locke?
- A) the mind is filled through experience
 - B) ideas come into the mind by sensation and reflection
 - C) There are categories in the mind that organize simple and complex ideas
 - D) The human mind starts out as a blank slate
16. Formal Logic, according to Kant, is a body of
- A) synthetic a priori judgements
 - B) synthetic a posteriori judgements
 - C) analytic a priori judgements
 - D) none of the above
17. The capitalistic system isolates people from one another for all of the following reasons **except** ...
- A) workers are at odds with the foremen and so alienate themselves from their bosses.
 - B) people can only relate through the products of their labor, and when they are isolated from the products of their labor, they are also isolated from one another.
 - C) since workers each own a part of the means of production, they cannot agree to work together.
 - D) workers compete for jobs with other workers, which builds hostility rather than camaraderie.
18. Which of the following is correct according to Psychophysical parallelism?
- A) Mental states are identical with certain states of brain
 - B) Mind is the epiphenomenon of the body.
 - C) There is causal relation between mind and body
 - D) For every mental event there is a physical event corresponding to it
19. 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

20. Which one of the following is correct according to Nyaya philosophy?
 A) God neither can create innumerable eternal atoms and souls, nor can He destroy them.
 B) God is not co-eternal with atoms and souls
 C) Creation is not teleological
 D) God is both material and efficient cause of the universe
21. According to Nyaya, *anyathakhyati* occurs due to ...
 A) *manasapratyaksa*
 B) *jñanalaksanapratyaksa*
 C) *samanyalaksanapratyaksa*
 D) *yogajapratyaksa*
22. Identify the combination which is coherent.
 A) *Kṣanikavāda – pratīyasamutpādvāda - ātmavāda*
 B) *Māyavāda – anātmavāda - kṣanikavāda*
 C) *Nityavāda – pratīyasamutpādvāda - kṣanikavāda*
 D) *Kṣanikavāda – anātmavāda - pratīyasamutpādvāda*
23. Which one among the following is acceptable to Buddhism?
 A) *Pramānavyavastha*
 B) *Pramānasamplava*
 C) *Both pramānavyavastha and pramānasamplava*
 D) *Neither pramānavyavastha nor pramānasamplava*
24. Identify the correct combination.
 A) *Vaibhāṣika – bahyārtha – pratyakṣavāda*
 B) *Sautrāntika – bahyārtha – pratyakṣavāda*
 C) *Yogācāra – bahyārtha – anumeyavāda*
 D) *Vaibhāṣika – bahyārtha – anumeayavāda*
25. In which stage of *astangayoga* the distinction between knower, known and knowledge disappears.
 A) *Asamprajnasamadhi*
 B) *Samprajnasamadhi*
 C) *Sanandasamadhi*
 D) *Sasmitasamadhi*
26. Which one of the following is **not** an argument for the existence of *prakṛti*?
 A) *Bhedanamparimanat*
 B) *Samanvayat*
 C) *Sanghatapararthatvat*
 D) *Karanakaryavibhagat*

27. The *satkaryavada* of Samkhya leads us to accept ...
- The production of something out of nothing
 - The manifestation of cause as an effect
 - The appearance of cause as an effect
 - The creation of an effect from its cause

28. Identify which one among the following does **not** stand for *cittvrtti* according to Yoga.

- Pramana*
- Avidya*
- Vikalpa*
- Smrti*

29. Match List -1 with List 2 and select the correct answer from the code given below.

List -1

- Vacaspati Misra
- Vyasa
- Vijnanabhiksu
- Madhavacharya

List -2

- Samkhya-pravacana-bhasya
- Sarvadarsanasamgraha
- Tattvavaisaradhi
- Yogabhasya

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

30. Which one of the following is not an *anga* of *astangayoga*?

- Niyama*
- Asana*
- Ekagra*
- Pranayama*

31. "Word is eternal because it is produced", commit the fallacy of ...

- asiddha*
- viruddha*
- savaybhicara*
- bhadita*

The passage below is followed by questions based on its content. After reading the passage, choose the best answer to each question. Answer all questions on the basis of what is stated or implied in that passage. Each question is worth one mark. There will be a negative mark of 1/3 for every wrong answer.

Bombay Blood: how the rare blood type was discovered

Donating blood to the needy is a noble act of saving lives. Most of us are ready to do so. But the doctor first ensures the type of blood we carry, since our blood comes in various physiological types or groups. The general types are A, B, AB and O. Matching of the blood types of the donor and the recipient is vital, else it could lead to serious life-threatening complications.

It is in this connection that a heart-warming piece of news was reported about two weeks ago regarding a life-saving instance of blood donation. An infant, Sandesh kumar from Gorakhpur, U.P., was found to have an inborn heart condition that needed surgery to set it right. This required blood donation. But the youngster has a very rare blood type. His blood is not O, A, B, or AB, but a special type called (hh) - a rare one first discovered in Bombay in 1952, and hence christened as Bombay blood. People who carry this rare blood type, about 1 in 10,000 Indians, can accept blood only from another Bombay blood type individual, and not from anyone who is O, A, B, or AB.

Fortunately for baby Kumar, this problem was posted on the internet by an acquaintance of the family, and out volunteered as many as 10 individuals. The NGO called The Think Foundation, whom they got in touch with, asked donors to come forward and donate their blood in a donation centre in Mumbai. Three of them, Mr. Prabodh Yatnalkar of Pune, and Alec Fernandez and Mehul Bhelekar from Mumbai came forward and donated their Bombay Blood. The blood was air-flown to Delhi where Kumar's father received it and Kumar was treated.

Why is it called Bombay Blood and how was it discovered? Dr. Durgadas Kasbekar of CDFD Hyderabad has written a detailed and lucid article about it in the forthcoming issue of the journal *Indian Journal of History of Science*, and I give a short summary of it here. It was in 1952 that Drs. Y. M. Bhende, C. K. Deshpande and H. M. Bhatia of the Seth Gobardhandas Sunderdas Medical College, Mumbai, published a note in the journal *The Lancet* (pp. 903-4, May 3, 1952) about two patients (X, a railway worker, and Y, a stab wound victim) who needed blood transfusion. None of the blood types known until then worked for them. The moment their blood samples were mixed with any of the above types, the blood coagulated or clumped up. The doctor trio tried the blood of over 160 donors and found at last that one from Mr. Z, a resident of Bombay, suited the type of both patients X and Y. This donor blood type was then named by Dr. Bhende and others as the 'Bombay Blood Type'. Technically it is now termed the (hh) type of blood.

What is the biology behind this exceptional blood type? To understand this, let us first look at what each blood group type contains. Blood contains red blood cells (and other cells that are not relevant for us here) floating in a fluid called plasma. Red blood cells carry on their surface a set of markers with which the plasma interacts. This compatibility or cross-talk between the cell and

the plasma is what makes each blood type special. The markers on the cell are determined by a master type called H, out of which are generated types A, B, AB, or O. When blood transfusion occurs, the compatibility between the donor blood cell type and the plasma of the recipient becomes vital, else the blood may coagulate or clump up, causing serious danger. Thus people with A type blood can accept blood from A type or O type and not from AB or B type donors. And they can donate, in turn, to those with A or AB types. Those with B type can receive from B or O types, and can donate to those with B or Ab types. Those with AB types can received from anyone and donate to other AB. Finally those with O type blood can receive only from O, but can donate their blood to A, B, O, or AB – universal donors. In contrast, the Bombay doctors found that the (hh) type (Bombay type people) can accept only from other (hh) type, and also can receive only from the (hh) types. This makes the Bombay Blood types a very special and rare category of people.

How did this happen and why are these people so rare? It is largely because of extensive inbreeding within the same lineage or close-community marriages, often consanguineous, such that the 'blood type' or the gene pool is restricted. Such intracommunity marriages have happened in small isolated communities such as the gypsies, Russian Jewish or Parsi communities. It is thus likely that the Bombay Blood types have common ancestral origins. This special feature is occasionally dramatized in plays and movies, such as in the Telugu film Okkadunadu where the villain (the antagonist) finds to his dismay that the hero (protagonist) was the one who donated his Bombay Blood to save him. And in the film Kahaani the villain was exposed since he needed Bombay Blood for transfusion.

Bombay has many reel life heroes, but to me, the heroes in real life are the Yatnalkars, Fernandezes and Bhelekars, who helped save young Kumar and such needy fellow citizens, and the Think Foundation and their officer Vinay Shetty. They with their Big Bs (Bombay Blood) deserve our applause and best wishes for the New Year. (Published in the Hindu, 1 January, 2015)

32. The blood that humans carry is physiologically distinguished into several types on the basis of

- A) alphabetical features of blood
- B) percentage of red blood cells in the blood
- C) percentage of plasma in the blood
- D) none of the above

33. The percentage of people, in India, who have the Bombay Blood type is

- A) 1 percent
- B) 0.1 percent
- C) 0.01 percent
- D) none of the above

34. The rare blood type (hh) is called Bombay Blood because

- A) it was discovered in people in Bombay
- B) it was discovered by people trained in Bombay
- C) the Bollywood film Kahaani popularised it.
- D) none of the above

35. The blood transfusion requires that the blood type of the donor and of the recipient

- A) must match exactly
- B) need not match
- C) must match in certain specific ways
- D) must contain no plasma

36. The blood transfusion for a patient with (hh) type blood requires blood which is of

- A) type O, the universal donor
- B) type (hh)
- C) type AB
- D) none of the above

37. What explains the physiological differences in the types of blood is

- A) the relation between the marker on the red cell and the plasma
- B) the relation between the white blood cell and the plasma
- C) Both A) and B)
- D) none of the above

38. In a blood transfusion, the cross-talk relation between the plasma and the red blood cell type for the donor group

- A) must match exactly the cross-talk relation between the red blood cell type and the plasma for the recipient group
- B) is replaced by an appropriate cross-talk relation between the plasma of the donor group and the red blood cell type of the recipient group
- C) is replaced by an appropriate cross-talk between the red blood cell type of the donor group and the plasma of the recipient group.
- D) has no relevance

39. From the compatibility relations holding among blood groups, it follows that

- A) a universal donor is also a universal receiver
- B) a universal receiver is not a universal donor
- C) every blood type is both a donor and a receiver for the same blood type
- D) B) and C)

40. Bombay blood type is different from A, B, AB or O type because
- A) A, B, AB, or O are donors to more than one type
 - B) A, B, AB, or O are recipients from more than one type
 - C) it can donate to and receive from only of its own type
 - D) it is mentioned in the modern films
41. Of the four major blood types the following is the universal receiver
- A) A type
 - B) AB type
 - C) B type
 - D) O type
42. The explanation for the occurrence of (hh) type is
- A) a matter of pure chance
 - B) living in Bombay since it is called Bombay Blood Type
 - C) extensive in-breeding
 - D) none of the above
43. Given the population of India is about 1.2 billion, the number of Indians with Bombay Blood type is approximately
- A) equal to 0.12 million
 - B) equal to 1.2 million
 - C) equal to 0.012 million
 - D) none of the above
44. In small isolated communities like the Parsis, the occurrence of (hh) blood type is explained by
- A) most Parsis living in Bombay and there by getting the Bombay Blood type
 - B) closed community marriages thereby restricting the gene pool
 - C) Parsis' eating habits
 - D) none of the above
45. The author's argument seems to suggest that we should see more prevalence of (hh) blood type among
- A) isolated communities
 - B) people at large
 - C) people of Bombay
 - D) none of the above

Part B

Section – 1

10 marks

Write short notes on any **Two** of the following in 250 words each. All questions carry equal marks. You need to choose one question each from Sec. 1a and Sec. 1b.

Sec. 1a

1. Elucidate basic tenets of Hobbes' Leviathan.
2. Distinction Between Act-Utilitarianism and Rule-Utilitarianism
3. Analyze Descartes' Method of doubt
4. A contradiction logically implies any statement whatever and a tautology is logically implied by any statement whatever.

Sec. 1b

5. When do we get the subject of Inference according to Nyaya?
6. What is *triyalinga paramarsa*? Bring out its importance in arriving at *anumiti*.
7. Explain the status of *Sruti* in Advaita Vedanta
8. Why *Carvaka* school denied inference as method of knowledge?

Section – 2

20 marks

Answer any **Two** questions in 500 words each. All questions carry equal marks. You need to choose one question each from Sec. 2a and Sec. 2b

Sec. 2a

1. Is the statement "*I think; therefore I am*" an inference? Explain your answer.
2. Analyse feminist critique of western philosophy
3. Is there any possible bearing of material affluence on morality?

Sec. 2b

4. Elucidate the concept of *bhakti* according to *Visistadvaita* and show how it is related to *jnana* and *karma*?
5. What are the basic postulates of *Samkhya* philosophy and how their theory of causation is central to its philosophy?
6. What are the arguments of the Buddhists to prove the nonexistence of an eternal *atman*? How did they explain *karma* and rebirth in the absence of an enduring *atman*?