

**UNIVERSITY OF HYDERABAD  
DEPARTMENT OF PHILOSOPHY**

**M.A. Entrance Examination, June, 2010**

Hall Ticket No. -----

Time: 2 Hours

Max. Marks: 100

Instructions:

The question paper consists of three parts: **Part A, Part B** and **Part C**.

**Part A** of the question paper consists of **25 objective** (multiple-choice) **type** questions of **one mark** each. There will be a **negative marking** of  $\frac{1}{3}$  for every wrong answer. You must answer the questions in this part in the question paper itself.

**Part B** consists of **15 objective** (multiple-choice) **type** questions of **one mark** each based on reading and comprehension of a passage. There will be **no negative marking** for any wrong answers. You must answer the questions in this section in the question paper itself.

**Part C** has **two sections** consisting of **short and long essay** type questions. A separate answer book is provided to answer questions from these two sections.

**Part A**

1. If  $(x + 2y) > 8$ , then  $(2x + 4y)$ 
  - (A) is equal to 20
  - (B) is greater than 20
  - (C) is less than 20
  - (D) cannot be calculated because of insufficient information. [     ]
  
2.  $p$  and  $q$  are two different prime numbers.  $r$  is the least prime number greater than  $p$ , and  $s$  is the least prime number greater than  $q$ . Given that,  $(r - p)$ 
  - (A) is greater than  $(s - q)$
  - (B) is less than  $(s - q)$
  - (C) is equal to  $(s - q)$
  - (D) cannot be calculated because of insufficient information. [     ]
  
3. Razvin and Zeenat together have 120 marbles. Razvin has 20 marbles more than Zeenat. How many marbles does Razvin have?
  - (A) 70
  - (B) 60
  - (C) 50

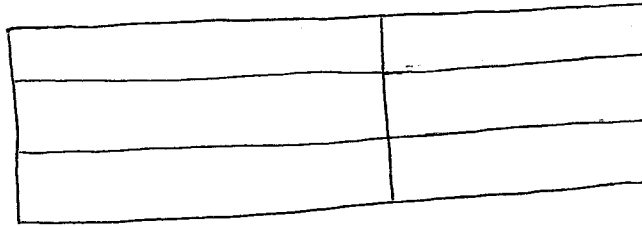
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(D) None of the above [ ]

4. Harita bought a huge circular shaped cake for her birthday and wants to share it equally among 71 friends and herself. She cuts the cake along the diameter and gets 2 pieces. She cuts the cake along the other diameter and gets 4 pieces. How many such cuts she has to make so that everyone gets an equal sized piece.

(A) 72  
 (B) 36  
 (C) 18  
 (D) None of the above [ ]

5. Consider the figure below. How many rectangles are there in the figure?



(A) 18  
 (B) 15  
 (C) 12  
 (D) None of the above [ ]

6. A man is twenty years old plus half his present age. How old is he?

(A) 20 yrs..  
 (B) 30 yrs.  
 (C) 40 years.  
 (D) None of the above [ ]

7. In a certain code language, the word MONDAY is written as ANMODY. How will the word ANSWER be written in that code?

(A) ESANWR  
 (B) ENWSAR  
 (C) ERSAWN  
 (D) None of the above [ ]

8. Choose the correct statement from below

(A) *Bhagavad Gita* is a part of the *Ramayana*.  
 (B) There are eighteen *Puranas*.  
 (C) There is one *Veda*.  
 (D) *Mahabharata* has seven chapters. [ ]

9. The expression '*Satyameva Jayate*' is taken from  
 (A) *Mundakaponishada*  
 (B) *Bhagavad Gita*  
 (C) *Mahabharata*  
 (D) *Ramayana* [ ]
10. Objects like pens and sheets of paper are of  
 (A) no value.  
 (B) instrumental value.  
 (C) intrinsic value.  
 (D) emotional value. [ ]
11. Studying Philosophy is advisable because it  
 (A) helps one join an administrative career.  
 (B) gets one an academic job.  
 (C) reveals universal truths and makes one wiser.  
 (D) makes one intellectually famous. [ ]
12. There are three gentlemen in a meeting Mr. Yellow, Mr. Green, and Mr. Brown. They are wearing yellow, green, and brown hats. Mr. Yellow says, "Did you notice that the colour of our hats is different from our names?" The person who is wearing green hat says, "Yes, you are right". Who is wearing what colour of hat?  
 (A) Mr. Yellow – Brown; Mr. Green – Yellow; Mr. Brown - Green  
 (B) Mr. Yellow – Green; Mr. Green – Brown; Mr. Brown - Yellow  
 (C) A or B  
 (D) None of the above [ ]
13. Suppose a shop hangs a board on which it is written "Why do you go elsewhere to be deceived? Step in here." What is written on the board is  
 (A) vague  
 (B) unintelligible  
 (C) ambiguous  
 (D) grammatically incorrect [ ]

Abha is Ramesh's daughter. Shivanranjani is Ramesh's sister. Shivanranjani's daughter is called Kaushalya and son is called David. Lata is Kaushalya's aunt.

Now answer questions 14 - 16:

14. Abha is Lata's  
 (A) aunt  
 (B) nephew  
 (C) uncle  
 (D) none of the above [ ]

15. Kaushalya is Ramesh's
- (A) nephew  
 (B) niece  
 (C) uncle  
 (D) insufficient information [     ]

16. David is Lata's
- (A) niece  
 (B) aunt  
 (C) nephew  
 (D) none of the above [     ]

Six friends went on a vacation to a hill station. They are to be accommodated in a row of nine cottages, each to a cottage. Mohan, Tanya and Rama do not want to live in a cottage at the end of the row. Babu and Mohan must not have anybody adjacent to their cottages. There is only an empty cottage between Mohan and Rama. Chander is adjacent to both Jayanthi and Rama. Tanya is next to cottage at the beginning. The cottages are arranged in the following way:

1     2     3     4     5     6     7     8     9

Now answer questions 17 - 19.

17. Who has empty cottages on both sides?
- (A) Rama  
 (B) Babu  
 (C) Mohan  
 (D) Tanya [     ]

18. Who is in the third cottage?
- (A) Jayanthi  
 (B) Chander  
 (C) Rama  
 (D) Nobody [     ]

19. What is the maximum number of consecutive cottages that are occupied?
- (A) none  
 (B) two  
 (C) three  
 (D) four [     ]

20. "A man loses his innocence only once". This statement
- (A) can never be false.  
 (B) can never be true.  
 (C) can sometimes be true.

- (D) none of the above. [ ]
21. Find the odd pair amongst the following.
- |                   |                             |     |
|-------------------|-----------------------------|-----|
| (A) R. K. Narayan | <i>Malgudi Days</i>         |     |
| (B) Arundhati Roy | <i>God of Small Things</i>  |     |
| (C) Jim Corbett   | <i>Man-eaters of Kumaon</i> |     |
| (D) Zubin Mehta   | <i>Satanic Verses</i>       | [ ] |
22. Which of the following is a part of judicial jargon?
- |                             |     |
|-----------------------------|-----|
| (A) Benefit of Doubt        |     |
| (B) Circumstantial Evidence |     |
| (C) <i>Habeas Corpus</i>    |     |
| (D) all of the above        | [ ] |
23. Which one among the following is a *nastika darsana*?
- |             |     |
|-------------|-----|
| (A) Jainism |     |
| (B) Nyaya   |     |
| (C) Vedanta |     |
| (D) Mimamsa | [ ] |
24. Which one among the following is included in *prastanatraya*?
- |                   |     |
|-------------------|-----|
| (A) Ramayana      |     |
| (B) Mahabharata   |     |
| (C) Mimamsasutras |     |
| (D) Brahmasutras  | [ ] |
25. In which of the following statements is the word 'good' used in the ethical sense?
- |                                      |     |
|--------------------------------------|-----|
| (A) Today the weather is not good.   |     |
| (B) His car is not good.             |     |
| (C) The building is not good.        |     |
| (D) My brother is not a good person. | [ ] |

## Part B

**Marks 15**

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.

For all those campaigning for the right to die with dignity, the Law Commission's proposed recommendation to let terminally-ill patients end their lives comes as a shot in the arm. Dr. Nagraj G. Huilgol, Secretary of The Society for the Right to Die with Dignity in Mumbai feels that at long last there is a change in perception which reflects the Indian ethos. "We look at death very differently from the West. It does not scare us as much. But because of our colonial past, our laws do not reflect our ethos, as a result of which the concept of euthanasia or willed death becomes illegal," he says.

The Law Commission is also reportedly in favour decriminalizing suicide along with making euthanasia legal. Campaigners for euthanasia say it is a big step to a rational approach to end of life situations. "Euthanasia evokes some kind of a hospital with a lamb to the slaughter house situation. But that's not how it is. Euthanasia is an expression of the individual right to decide how and when he or she should die rather than allow the State to decide. It's question of the individual's right to die or live the way he or she wants to," affirms Dr. Huligol, who is also chief radiation oncologist at the Dr. Balabhai Nanavati hospital.

"When we talk of excruciating pain not amenable to any treatment or loss of hope to have a reasonable life or a life dependent on innumerable support systems or a vegetative existence with no meaning to it, this is a drastic situation which can mean the end of life," he explains. The Society in Mumbai founded by Dr. Minoo Masani has been working for a few decades to campaign extensively for the right to die with dignity. It has held meetings and conferences on the issue and a Bill was also moved in the State legislature when Sadanand Varde was a member. It has a life membership of Rs. 1,000 and sends out regular newsletters. There are three or four help - lines to discuss the issue. The Society meets once in two years where lawyers, medical ethics experts and others are invited. Their next meeting is slated for September in Mumbai. It has over 300 members and one of the recent activities was to have an essay contest among students on euthanasia and nearly 50 took part which was promising.

One of the misconceptions about euthanasia is that it is some shady business. Dr. Huilgol dispels these myths and clarifies that it is a transparent process, not done in a hurry. It can only be carried out after two psychiatrists and two specialists not connected with the treatment endorse the mercy killing and it is they who decide that a person qualifies for euthanasia.

While not many people verbalise euthanasia, one of the campaigning points is that in India, already many people practice passive euthanasia. Dr. Huilgol says, for instance, some do not accept treatment knowing fully well that death will be accelerated. There is no guilt feeling in them or the family when this is done. "The concept of willed death is common among Jain monks, Buddhists and also Hindus who believe in reincarnation. Hindus believe that if someone dies it is just a transformation. We also have synonyms for death like going to heaven etc. which make you feel that death is not such a horrendous experience," he points out.

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One of the reasons why euthanasia is also taboo is that it may be misused. Dr. Huilgol feels there is evidence coming from the Netherlands, where it is legal, and Oregon in the US, to show that there are enough checks and counterchecks in place and the whole process can be properly monitored. No major scams have been detected so far. He also feels that any law can be abused so that is not an argument not to have a law in place. There are so many with end of life situations and if euthanasia is legalized, then a lot of people would benefit.

Dr. Huilgol is fighting for the right to die because of his strong liberal values. "The State has no business to rule my life," he avers. In places like the Netherlands, there are centres of euthanasia and people from other countries too go there. "It's not a slaughterhouse. For me, not allowing euthanasia is the State oppressing its people, which is the main issue. Euthanasia should also not be mixed with organ donation - one cannot die to donate organs," he clarifies.

Along with euthanasia, it is also important to legalise a living will. By doing this, a person can direct whether he or she, when in a situation where it is not possible to give informed consent, for instance, in a bad accident or a situation where medical care cannot alleviate the pain, can choose not to be resuscitated. Living will is legal in Canada, the Netherlands, where euthanasia was made legal in 2002, and some states of the US.

(Excerpted from "To die, to sleep no more", Meena Menon, published in The Hindu, February 14, 2010)

1. The Society for the Right to Die with Dignity is of the view that
  - (A) the terminally - ill patients need not be kept alive.
  - (B) letting the terminally - ill patients decide whether to end their lives is incompatible with the Indian cultural norms and values.
  - (C) the terminally - ill patients, as of now, have very little role to play in deciding whether they should be allowed to live or die.
  - (D) God should decide the fate of the terminally ill patients. [      ]
  
2. The Indian Law, contrary to the present Law Commission's recommendation, interprets
  - (A) euthanasia as an act against the State.
  - (B) willed-death as an act against the State.
  - (C) suicide as an act against the State.
  - (D) (A) + (B) + (C) [      ]
  
3. The Law Commission's recommendation is apparently incompatible with the present legal system as
  - (A) the Indian legal system is strongly influenced by the Western interpretation of law.
  - (B) the Western norms and values are at odds with the Indian ethos.
  - (C) both (A) and (B)
  - (D) none of the above holds. [      ]
  
4. Euthanasia or willed-death may be viewed as
  - (A) an expression of a terminally - ill patient's right to decide when and how (s)he would die.

- (B) an expression of anyone's right to decide when and how (s)he would live.  
 (C) an expression of a terminally ill patient's right to decide when and how (s)he would live.  
 (D) (A) and (C) [     ]
5. Making euthanasia legal
- (A) will necessarily lead to legally decriminalizing suicide.  
 (B) may lead to legally decriminalizing suicide.  
 (C) may lead to legally decriminalizing honour killing.  
 (D) will never lead to any of the above. [     ]
6. The circumstances that may lead to consideration of euthanasia include
- (A) completely vegetative unconscious existence.  
 (B) patient living with excruciating pain with no possible treatment available.  
 (C) life dependent on innumerable medical support systems.  
 (D) all of the above. [     ]
7. Euthanasia will not be a shady business as
- (A) psychiatrists and medical practitioners not involved with the treatment evaluate the situation.  
 (B) suffering patients prefer it.  
 (C) the doctors involved in the treatment of the patient gain nothing from the death of the patient.  
 (D) none of the above. [     ]
8. That euthanasia (or willed-death) is compatible with the Indian way of life is supported by the fact that
- (A) it is not rare that people reject medical treatment in some cases to accelerate death.  
 (B) people prefer death more than they prefer pain.  
 (C) family members of the terminally ill - patient are immuned to suffering.  
 (D) all of the above. [     ]
9. The moral support for euthanasia also comes from the fact that
- (A) religious practitioners of several religions sanction the practice of willed-death.  
 (B) reincarnation is an accepted feature of the living.  
 (C) both (A) and (B).  
 (D) none of the above holds. [     ]
10. One argument against euthanasia is based
- (A) on the view that God does not permit any termination of life.  
 (B) on the view that a law sanctioning euthanasia may be misused.  
 (C) on the view that in a civilized society no moral person wants to put an end to another's life.  
 (D) all of the above. [     ]



11. The Society for the Right to Die with Dignity argues that
- (A) the possibility of misuse of legalizing euthanasia can be addressed by enacting other laws.  
 (B) trade off for the benefits accruing to people in legalizing euthanasia against misuse will be substantial.  
 (C) people who may misuse the law are to be left to their own conscience.  
 (D) none of the above. [      ]
12. In a living will
- (A) a person can instruct that (s)he be consulted about euthanasia.  
 (B) a person can instruct that if (s)he cannot offer informed consent (s)he may not be resuscitated in certain kind of medical conditions.  
 (C) a person can set out a fresh debate about euthanasia leading to suicide.  
 (D) none of the above holds. [      ]
13. Given the goal of the Society for the Right to Die with Dignity one can claim that
- (A) it is not really shared by the majority since the society has only three hundred members.  
 (B) it is shared by a large number of people since it is supposed to be compatible with the Indian norms and values.  
 (C) the information in the passage is inconclusive as to how much support the society has from the Indian people.  
 (D) none of the above. [      ]
14. Given the fact that the Law Commission is also in favour of decriminalizing suicide,
- (A) it may seem that euthanasia is abetted suicide and hence not a criminal act.  
 (B) it may seem that euthanasia is mercy killing and hence different from suicide but not a criminal act.  
 (C) Both (A) and (B)  
 (D) Neither (A) nor (B) [      ]
15. The Secretary of the Society for Right to Die with Dignity seems to suggest that given the Indian ethos and perception about death it is advisable to
- (A) recognize euthanasia as a moral act.  
 (B) recognize euthanasia as a legal act as it is in accord with a moral world view.  
 (C) recognize euthanasia as legal act.  
 (D) withhold our judgment about the moral aspect of euthanasia. [      ]

**Part C****Section I****Marks 30**

Write short notes on any **six** of the following in 150 words each. All questions carry equal marks.

1. Are rights and duties correlated?
2. What is *karma*? Explain its importance in Indian Philosophy.
3. What are the various methods of acquiring knowledge?
4. Is there any conscious agency behind the creation of the Universe?
5. What can human beings learn from other animals?
6. "As a human being nothing human is alien to me." Discuss.
7. Why should one be moral?
8. Do you have any legitimate ground for making a difference between Appearance and Reality?
9. What are the characteristics of a liberal society?
10. "Beauty lies in the eye of the beholder". Comment.

**Section II****Marks 30**

Answer any **two** questions in 500 words each. All questions carry equal marks.

1. "That Government is best which governs the least." Discuss.
2. Do you agree that Free Market Economy is good for all?
3. How can corruption be eradicated from our country?
4. Elucidate the central philosophy of *Bhagavad Gita*.
5. Outline the ethical principles with examples from *Ramayana*.
6. What were the reasons for Buddha to revolt against the *Vedic* tradition?