UNIVERSITY OF HYDERABAD
DEPARTMENT OF PHILOSOPHY
M.Phil. Entrance Examination, June 2012

Hall Ticket No._____

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

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

Part – A

1. 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.

   [   ]

2. For Plato, ordinary sensible objects exist and are knowable as examples or instances of Ideas or "Forms" that do not exist in our ordinary sensible world. Forms do not exist in the sensible world because ...

   A. in the sensible world only mathematical objects (e.g., triangles) can be known using hypotheses which are recollected when we are asked the right kinds of questions.
   B. unlike everything in the sensible world, Forms are not individual things but rather the universal essences or natures by which individual things are what they are and are known.
   C. nothing in the sensible, experienced world could exist or be identified as one particular thing or another unless there were a "Sensible World" Form (like the Form of beauty or justice).
   D. the sensible world consists of changing Forms that exist and are known in terms of other changing Forms, which in turn exist and are known in terms of yet others in an endless regress.

   [   ]

   [   ]

3. Berkeley rejects Locke's distinction between primary and secondary qualities because:

   A. All qualities are subjective
   B. Only secondary qualities are subjective
   C. Qualities are created by God
   D. Qualities inhere in substances

   [   ]

4. Which one of the following is an analytic statement according to Kant?

   A. A rainy day is a cold day
   B. A rainy day is a wet day
   C. A rainy day is a pleasant day
   D. A rainy day is a gloomy day

   [   ]

5. Which one of the following is the most appropriate description of God according to Aristotle?

   A. Pure form and perfect actuality
   B. Pure matter and perfect actuality
   C. Pure form and pure potentiality
   D. Pure matter and pure potentiality

   [   ]

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

List I	List II
a. Aristotle	i. Transcendental unity of apperception
b. Spinoza	ii. Pre-established harmony
c. Leibniz	iii. Unmoved mover
d. Kant	iv. Intellectual love of God

   Code:

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

   [   ]

7. *Pratityasamutpada* states that:

   A. Whatever is, is momentary
   B. There is no permanent self
   C. Nothing is permanent
   D. Whatever originates, originates depending on some conditions

   [   ]

8. *Paratahpramanyavada* claims that:

   A. *Pramanya* cannot be ascertained at all by any *pramana*
   B. *Pramanya* is self-ascertained
   C. The causal conditions that produce *prama* produce its *pramanya* also
   D. The causal conditions that produce *prama* do not produce its *pramanya*

   [   ]

9. "The highest and most satisfying form of human existence is that in which man exercises his rational faculties to the fullest extent" is the view of ...

A. Socrates
B. Aristotle
C. Heidegger
D. Pythagoras

[   ]

10. Aristotle says that what makes things be what they are--their essence--does not exist apart from individuals that exist in the world. So if all the members of a species were destroyed, then their essence or form:

A. would likewise be destroyed.
B. would be destroyed only if there were no one around to remember the species.
C. would continue existing (as with Plato's Forms) in some other realm of being.
D. would not be destroyed because there was no essence or form originally to be destroyed; there were only individuals, not universal essences or natures of things.

[   ]

11. Which of the following characterization best describes the philosophy of Spinoza?

A. Monistic determinism
B. Pantheism
C. Pluralistic atheism
D. Mechanistic naturalism

[   ]

12. Locke's representative theory of knowledge argues:

A. Knowledge is a recollection
B. Ideas are objects of knowledge
C. Knowledge is divine oracle
D. Knowledge is belief

[   ]

13. The inference of previous rain at higher planes on the basis of the perception of muddy water in the overflowing river is an instance of ...

A. *Purvavatanumana*
B. *Sesavatanumana*
C. *Kevalanvayianumana*
D. *Samanyatodrstanumana*

[   ]

14. "Fire is cool because it is a substance", commits the fallacy of ...

A. *Savyabhicara*
B. *Viruddha*
C. *Bhadhita*
D. *Asiddha*

[   ]

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15. Jaina theory of *syadvada* implies that ...

   A. All knowledge is certain
   B. All knowledge is doubtful
   C. All knowledge is relative
   D. All knowledge is absolute   [   ]

16. The effect is the actual modification of a cause, is the view of ...

   A. *Asatkaryavada*
   B. *Parinamavada*
   C. *Vivartavada*
   D. *Pratityasamutpadavada*   [   ]

17. 'Good is a simple and unanalysable notion' is a case of ...

   A. Subjectivism
   B. Prescriptivism
   C. Emotivism
   D. Non-naturalism   [   ]

18. Among the following, the statements that are not truth-functional are ..

   I.   Copernicus believed that the earth is round
   II.   The earth is round and Copernicus believed it
   III.   It is possible that the earth is round
   IV.   It is not the case that the earth is not round

   A. II and IV
   B. I, II and III
   C. I and III
   D. III and IV   [   ]

19. Purva Mimamsa establishes the infallibility of the authority of the Veda on the ground
    that...

   A. Veda is the word of God
   B. Veda is the word of the sages
   C. Veda is the word of the trustworthy person
   D. Veda is impersonal   [   ]

20. "I can know validly that the hill is fiery, by 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. *Svatahpramanyavada*
   B. *Pramanavyavastavada*
   C. *Pramanasamplavavada*
   D. *Parathpramanavada*   [   ]

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21. "Some one knows that the criminal escaped from the prison on account of collusion with the second guard of the prison, because he knows that there are only two guards and he definitely knows the first guard was not involved in the collusion" is according to the Mimamsakas an instance of ...

   A. Inference
   B. Hypothetical reasoning
   C. Presumption
   D. Doubt

[   ]

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

   List I
   a. Gangesa
   b. Badarayana
   c. Sankara
   d. Prasastapada

   List II
   i. Vivekacudamani
   ii. Tattvacintamani
   iii. Padarthadharmasangraha
   iv. Brahmasutras

   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

[   ]

23. In a quantificational logic, function symbol is used as ...

   A. A term
   B. A predicate letter
   C. Identity relation
   D. A quantifier

[   ]

24. (P ∨ Q) is tautologically equivalent to all of the following except

   A. ~P . Q
   B. (P ≡ Q). P
   C. ~ (~P .~Q)
   D. (P ⊃ Q) ⊃ Q

[   ]

25. If the universal negative proposition "No S is P" is true, which of the following must hold? (Assume Traditional square of Opposition)

   A. All S is P true and some S is not P is false
   B. Some S is P, some S is not P and all S is P are false
   C. All S is P and some S is P are false and some S is not P is true
   D. All S is P is false and some S is P is true

[   ]

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Part – B

Section- 1   **20 Marks**

Write short notes on any **Four** of the following in **250 words** each. All questions carry equal marks.

1. What is the semantic implication that follows from Berkeley's statement '*esse est perceipi*'?
2. Why does Spinoza think that God alone is absolutely real? Explain.
3. Comment on Plato's analogy of the cave and its significance in his theory of knowledge.
4. Explain the meaning of Kant's notion of 'Transcendental unity of apperception'.
5. What does Rawls mean by "a *fully adequate* scheme of equal basic liberties"?
6. Does the effect pre-exist in the cause? Discuss.
7. What is *dharmabhutajnana* and how is it different from *svarupajnana*
8. Explain the Jaina theory of *nayavada*.

Section- 2   **30 Marks**

Answer any **three** of the following in 500 words each. All questions carry equal marks.

1. How is the empirical ego in Sartre and Heidedgger different from the transcendental ego in Husserl?
2. Why analyticity cannot be defined without circularity? Answer your question with reference to Quine's arguments.
3. What is the process of the dialectic as used by Hegel? How does this differ from Plato's dialectic?
4. Discuss the relation between the individual and the state in Liberalism.
5. What are the reasons for modern Naiyayikas in instituting a distinction between ordinary and extraordinary perception. Discuss.
6. Bring out the metaphysical implications of *pratityasamutpadavada*.

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