

ENTRANCE EXAMINATION, 2018

M.Phil./Ph.D.

PHILOSOPHY

[Field of Study Code : SPHP (149)]

Time Allowed : 3 hours

Maximum Marks : 80

Note :

1. The question paper consists of 2 parts (**Part—A** and **Part—B**). Questions in **Part—A** are compulsory.
2. In **Part—A**, Question Numbers 1 to 10 are multiple choice questions, whereas candidates are to attempt all the four short notes in question number 11. Multiple choice questions carry 2 marks each, and short notes are of 5 marks each.
3. In **Part—B**, candidates are to attempt four questions out of the seven, each carries 10 marks.

PART—A

Direction (Q. 1 to 3) : Read the following passage and answer the questions. Your answer to these questions should be based on the passages only.

A dialogue is a process of conversation between two truth-seeking individuals. A dialogue, in this sense, is a method in which one encounters with other's view rather than one's own. A monologue, in contrast to a dialogue, leads to what is more or less a dogma. In dialogue the ideas I formulate to defend my standpoint must be presented in opposition to the standpoint and views of the other thinkers as others, and not as possible elements of a system in which I can recognize my own thought. Other thinkers must be permitted to speak as others on the same topic—I am and must remain a participant.

There are fine examples of such conversation in the dialogues of Plato in the *Republic*. Socrates examines Theaetetus' definition of knowledge and hence a dialogue goes in the following manner :

Socrates : Too much, Theaetetus, too much; the nobility and liberty of your nature makes you give many things, when I am asking for one simple thing.

Theaetetus : What do you mean, Socrates?

Socrates : Perhaps nothing, I will endeavour, however, to explain what I believe to be my meaning. When you speak of cobbling, you mean the art or science of making shoes?

Theaetetus : Just so.

Socrates : And you speak of carpentering, you mean the art of making wooden implements?

Theaetetus : I do.

Socrates : In both cases, you define the subject-matter of each of the two arts?

Theaetetus : True.

Socrates : But that, *Theaetetus*, was not the point of my question; we wanted to know not the subjects, not yet the number of the arts or sciences, for we are not going to count them, but we wanted to know the nature of knowledge in the abstract. Am I not right?

1. How do you define a dialogue?
 - (a) It is a method in which one encounters with other's view rather than one's own.
 - (b) It is a method in which one formulates one's own view.
 - (c) It is a monologue.
 - (d) I am but remain silent.
2. What is the common feature in the dialogue between the participants?
 - (a) Both the participants argue against each other.
 - (b) Both the participants are truth-seekers.
 - (c) Both the participants live in two different worlds.
 - (d) None of the participants understand each other's language.
3. What is a dogma?
 - (a) It can be formulated in dialogue.
 - (b) It cannot be formulated in monologue.
 - (c) It is an expression of other's views.
 - (d) It is a possible system in which I can recognize my own thought.
4. 'Presuppositionless philosophy', according to Edmund Husserl, means that
 - (a) hypothesis of an argument has to be selectively articulated
 - (b) philosophy should be free from any axiomatic presuppositions
 - (c) conclusion should be derived from empirical evidences
 - (d) essence should be intuitively captured
5. Leibniz's principle of the 'identity of indiscernible' implies that
 - (a) X is identical with Y if and only if X is derived from Y and all properties of Y is derived from properties of Y
 - (b) X is identical with Y if and only if every property of X can be reduced to Y
 - (c) X is identical with Y if and only if every property of X is a property of Y and every property of Y is a property of X
 - (d) X is identical with Y if and only if X and Y are properties of Z

6. According to the principle of Ockham Razor
- entities should always be multiplied
 - entities should not be multiplied beyond necessity
 - an endorsement of plurality of entities is the best method
 - None of the above
7. The theory of *Ksanikavada* suggests that
- each moment is independent and irreducible
 - each moment is dialectical in nature
 - each moment is independent but continuous
 - all moments are manifestation of one divine moment
8. *Sabda* as *pramana* is accepted by the
- Charvaka
 - Jaina
 - Buddhist
 - Vedanta
9. *Argumentum ad absurdum* is a form of argument that attempts
- to prove a statement by showing that if it were not true, the result would be absurd or impossible
 - to prove an argument by essentially ridiculing its presuppositions
 - to show that an argument is invalid because of the absurdity of its premises
 - None of the above
10. An analytic judgement may be formulated as a sentence where the meaning of the predicate is wholly contained in
- the presupposition
 - the subject
 - the conjunction
 - None of the above
11. Write short notes on the following (200 words approx.) :
- Cartesian skepticism as a philosophical method
 - Marx's dialectics as a critic of Hegel's idealism
 - Intentionality as phenomenological method
 - Vyapti*

PART—B

Answer any *four* from the following questions from **12 to 18** (500 words approx.) :

12. "The day has been, I grieve to say in many places it is not yet past, in which the greater part of the species, under the denomination of slaves, have been treated by the law exactly upon the same footing as, in England for example, the inferior races of animals are still. The day *may* come when the rest of the animal creation may acquire those rights which never could have been withholden from them but by the hand of tyranny. The French have already discovered that the blackness of the skin is no reason why a human being should be abandoned without redress to the caprice of a tormentor. It may one day come to be recognized that the number of legs, the villosity of the skin, or the termination of the *os sacrum* are reasons equally insufficient for abandoning a sensitive being to the same fate. What else is it that should trace the insuperable line? Is it the faculty of reason, or perhaps the faculty of discourse? But a full-grown horse or dog is beyond comparison a more rational, as well as a more conversable animal, than an infant of a day or a week or even a month, old. But suppose they were otherwise, what would it avail? The question is not Can they *reason*?, nor Can they *talk*?, but Can they *suffer*?"

[Jeremy Bentham (1789), *An Introduction to the Principles of Morals and Legislation*, Chapter XVII.]

Discuss the relevance of this famous remark in the context of the rationale behind our obligation toward ethical treatment of non-human animals.

13. "Man is condemned to be free." Critically evaluate the philosophical meaning behind the statement.
14. "Aristotle's ethics requires an independent metaphysical conception of the human function." Justify your answer.
15. Explain and evaluate the differences and similarities between Wittgenstein's Picture and Use the theories of meaning.
16. Write a critical essay on K. C. Bhattacharya's concept of *Swaraj*.
17. How does Gettier problematize the JTB thesis? Give your question with appropriate illustration.
18. How does Buddhist Philosophy explain the nature of *Karma* against the backdrop of the theory of *Anatmavada*?
