

COMMON P. G. ENTRANCE TEST – 2023 (CPET-2023)

Test Booklet No. :

0070

Subject Code : **34**

Hall Ticket No. :

Subject : **PHILOSOPHY**

TEST BOOKLET

Time Allowed : 60 Minutes

Full Marks : 80

: INSTRUCTIONS TO CANDIDATES :

1. The Test Booklet contains **16** pages including the cover page and **80** (Question No. 1 to 80) multiple choice questions.
2. DO NOT break the seal of the Test Booklet until the invigilator instructs to do so.
3. The candidates must check discrepancy, if any (like up-printed or torn or missing pages or missing questions) in the Test Booklet immediately after breaking the seal of the Test Booklet. If detected, the invigilator may be requested to replace the same.
4. Candidates are required to fill up and darken the **Hall Ticket No, Test Booklet Serial No.** and OMR Answer Sheet Serial No. in attendance sheet carefully. Wrongly filled in OMR Answer Sheet is liable for rejection.
5. Each question has four choices / answers marked (A), (B), (C), (D). Candidate has to select the most appropriate choice / answer to each question and darken the oval completely against the question number provided in the OMR Answer Sheet.
6. Indicate only one choice / answer from the options provided by darkening the appropriate oval in the OMR Answer Sheet. More than one response to a question shall be treated as a wrong answer.
7. Use only **Black Ball Point Pen** for darkening the oval for answering.
8. All the questions are compulsory and they carry equal marks. The total marks scored by a candidate depends on the number of correct choices / answers darkened in the OMR Answer Sheet. There will be no negative marking for wrong answers.
9. No candidate shall be allowed to leave the Examination Hall / Room till all OMR Answer Sheets have been collected by the invigilator.
10. On completion of the entrance test, the original OMR Answer Sheet be handed over to the invigilator. Candidates are allowed to take the second copy of the OMR Answer Sheet along with the used Test Booklet for reference.
11. Candidates are not allowed to carry any personal belongings including electronic devices such as scientific calculator, cell phones, headphones, ear buds, or any other type of devices that allow communication of any kind inside the Examination Room / Hall.
12. The candidates are advised not to scribble or make any mark on the OMR Answer Sheet except marking the answers at the appropriate places and filling up the details required. Rough work, if any, may be done in the blank sheet(s) provided at the end of the Test Booklet.
13. Any malpractice / use of unfair means will lead to your disqualification from the entrance test / admission process and may also lead to appropriate legal action as deemed fit.

DO NOT OPEN THIS TEST BOOKLET UNTIL YOU ARE ASKED TO DO SO

PN – 34/14

(Turn over)

0070

Test Booklet No.

Half Ticket No.

Subject Code - 34

Subject: PHIL GAOPIY

TEST BOOKLET

Time Allowed: 50 Minutes

Time Allowed: 50 Minutes

INSTRUCTIONS TO CANDIDATES

1. For this test, candidates are required to use only the test booklet and the answer sheet provided. No other material is allowed.
2. Do not open the test booklet until the invigilator instructs you to do so.
3. The test booklet contains 50 questions. Each question is worth 2 marks. The total marks for the test are 100.
4. Candidates are required to fill in the test booklet serial No. and the half ticket serial No. in the answer sheet.
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1. The subject-matter of Philosophy is highly :
 (A) Impractical (B) Otherworldly
 (C) Abstract (D) Mundane
2. The fact that many things are blue suggests that :
 (A) Those Colored things are blue
 (B) The blueness is a particular
 (C) Colour is a universal
 (D) The Blueness of those things is a universal
3. One of the conditions of knowing a proposition that :
 (A) The proposition may be true
 (B) One believes that the proposition may be true
 (C) The proposition must be true
 (D) One believes the proposition is true, but it may not be true
4. Theories of goodness are :
 (A) Metaphysical theories (B) Ethical theories
 (C) Epistemological theories (D) Meta-ethical theories
5. The premises of a sound argument are :
 (A) True (B) False
 (C) May be false (D) May be true
6. Every negative proposition distributes its :
 (A) Subject (B) Predicate
 (C) Subject and Predicate (D) Quantifier
7. The figure of a syllogistic argument is determined by the position of :
 (A) Middle term (B) Subject term
 (C) Predicate term (D) Major term

8. Mill's experimental methods are used to determine :
 - (A) The necessary relation between two events
 - (B) The metaphysical relation between two events
 - (C) The epistemological relation between two events
 - (D) The causal relation between two events
9. Carvakas hold that knowledge comes from :
 - (A) Perception
 - (B) Perception and Inference
 - (C) Perception, Inference and Testimony
 - (D) Perception, Inference, Testimony and Comparison
10. *Anekantavada* of Jainism is :
 - (A) An ethical doctrine
 - (B) A metaphysical doctrine
 - (C) An epistemological doctrine
 - (D) A theological doctrine
11. *Anatmavada* is a doctrine of :

(A) Jainism	(B) Samkhya
(C) Buddhism	(D) Yoga
12. Yoga speaks of *pratyahara*, and this means :

(A) Concentration	(B) Meditation
(C) Withdrawal of senses	(D) Attention
13. An implicative function is never false if :
 - (A) The consequent is true
 - (B) The antecedent is true
 - (C) The consequent is false
 - (D) The antecedent is true, and the consequent is false

14. Reference formulas are :
- (A) Contingent propositions
 - (B) Contradictory propositions
 - (C) A Posteriori propositions
 - (D) Tautologous propositions
15. A CNF is :
- (A) A disjunction of its components that are conjunctions
 - (B) A disjunction of its components that are disjunctions
 - (C) A conjunction of its components that are conjunctions
 - (D) A conjunction of its components that are disjunctions
16. A universe of discourse is constituted of :
- (A) A class and a null class
 - (B) A class and its complementary class
 - (C) A class and all its subclasses
 - (D) A null class and all its subclasses
17. Is it correct to say that sociology may discuss norms but doesn't evaluate those norms ?
- (A) No, because sociology doesn't discuss norms
 - (B) No, because sociology does evaluate norms
 - (C) Yes, it is correct to say that sociology discusses norms but doesn't evaluate those.
 - (D) No, sociology doesn't discuss norms ; so, the question of evaluation of norms doesn't arise
18. Hari's report that Ram never tells a lie is :
- (A) An example of moral judgement because lying is immoral
 - (B) Not an example of factual judgement because his report may be false
 - (C) An example of factual judgement because his report is a descriptive judgement
 - (D) An example of a report that creates confusion about factuality and morality

19. Hedonism is the ethical theory that :
- (A) Man seeks pleasure
 - (B) Man doesn't seek pleasure always
 - (C) A man ought not to seek pleasure
 - (D) A man ought to seek pleasure
20. An innocent man may be punished in :
- (A) The preventive theory of punishment
 - (B) The deterrent theory of punishment
 - (C) The reformatory theory of punishment
 - (D) No theory allows the punishment of an innocent man
21. In early Greek thought, philosophy emerged as a distinct discipline from :
- (A) Religion
 - (B) Theology
 - (C) Mathematics
 - (D) Pre-Socrates thinking
22. The Philosopher who said that nothing changes :
- (A) Heraclitus
 - (B) Democritus
 - (C) Empedocles
 - (D) Parmenides
23. Socrates holds that the most important thing for right living is :
- (A) Right knowledge
 - (B) Right conduct
 - (C) Right social order
 - (D) Right inquiry
24. Plato's theory of ideas is a theory about :
- (A) Particulars
 - (B) Mind
 - (C) Universals
 - (D) Justice
25. The subject-matter of opinion, for Plato, can never be :
- (A) Mistaken
 - (B) Uncertain
 - (C) Fallible
 - (D) Known

26. According to Aristotle, the sphericity of a bronze sphere is :
- (A) The matter of that sphere (B) The form of that sphere
(C) The cause of that sphere (D) The effect of that sphere
27. One of the Upanishadic insights is that :
- (A) One who knows *atman*, knows everything
(B) One who acts as per *brahmans* knows everything
(C) One who follows *aranyakas* knows everything
(D) One who speculates on *samhitas* knows everything
28. *Aprama* stands for all cognitions :
- (A) That are true
(B) That are not true
(C) That are sources of knowledge
(D) That are valid
29. Which of the following the Nyaya does not recognize as a *Pramana* ?
- (A) Perception (B) Comparison
(C) Word (D) Postulation
30. "The world is *mithya*" means :
- (A) The world is describable as *Asat*
(B) The world is indescribable as *Sat*
(C) The world is describable either as *Sat* or *Asat*
(D) The world is indescribable either as *Sat* or *Asat*
31. Tagore considers man to be essentially :
- (A) Human (B) Idealistic
(C) Divine (D) Prudential
32. According to Sri Aurobindo :
- (A) The world is one despite its appearance.
(B) The world is one despite its manifold nature.
(C) The world in its manifold nature is real.
(D) The world, whether as one or with its apparent many-ness is unreal.

33. The ideal order for Gandhi is :
- (A) *Swaraj*
 - (B) *Sarvodaya*
 - (C) *Sarvodaya* realized through *Satya* and *Ahimsa*
 - (D) *Swaraj* realized through *Satya* and *Ahimsa*
34. For Krishnamurti, crisis emerges when :
- (A) Human beings fail to progress with science and technology
 - (B) Human beings cut themselves off from their culture and traditions
 - (C) Human beings fail to change according to the need of their time
 - (D) Human beings cut themselves off from the sacredness of life
35. Bacon's idols of the cave happen when :
- (A) One expects more order in natural phenomena than to be found.
 - (B) The personal prejudices of the investigator influenced his investigation.
 - (C) One is unable to escape from the influence of words over one's mind.
 - (D) One fails to make himself free from the received systems of thought.
36. Thought and extension, for Spinoza, are :
- (A) Substances
 - (B) Modes
 - (C) Attributes of God
 - (D) Attributes of Mind
37. According to Locke's theory of knowledge, objects have qualities, but :
- (A) The primary quality is in the perceiver
 - (B) Secondary quality is in the object
 - (C) Secondary quality is in the perceiver
 - (D) Both primary and secondary qualities are in the object
38. Kant holds that :
- (A) All *a posteriori* propositions are synthetic
 - (B) All synthetic propositions are *a priori*
 - (C) All synthetic propositions are *a posteriori*
 - (D) All analytic propositions are *a posteriori*

39. Vagueness is a pervasive feature of :
- (A) The human mind, but can be avoided
 - (B) Language, but can be avoided
 - (C) Language, and cannot be avoided
 - (D) The human mind and cannot be avoided
40. Defining characteristics are redundant for :
- (A) Connotative definition
 - (B) Reportive definition
 - (C) Persuasive
 - (D) Ostensive definition
41. A proposition is expressed by :
- (A) An interrogative sentence
 - (B) An Imperative sentence
 - (C) A Descriptive sentence
 - (D) An Exclamatory sentence
42. Coherence is a relation :
- (A) Among propositions
 - (B) Among states of affairs
 - (C) Among sentences
 - (D) Propositions and States of Affairs
43. The wax argument was used by Descartes to distinguish :
- (A) Mind from matter
 - (B) Mind from senses
 - (C) Mind from spirit
 - (D) Form from matter
44. Descartes holds that :
- (A) Clear and distinct perception ensures the truth
 - (B) Clear and distinct conception ensures the truth
 - (C) Clear and distinct observation ensures the truth
 - (D) Clear and distinct imagination ensures the truth
45. Descartes believed that God is not a deceiver because :
- (A) God is omniscient
 - (B) God is omnipotent
 - (C) God is omnipresent
 - (D) God is good

46. Which of the following is correct in the context of Descartes' *Meditations* ?
- (A) The existence of God is established prior to the establishment of the external world.
 - (B) The existence of the external world is established prior to the establishment of the existence of God.
 - (C) The existence of God and the world are established independently of each other.
 - (D) There was no need for the establishment of either God or the external world.
47. Descartes' explanation of the interactive relation between mind and body fails because :
- (A) Of the non-physical nature of the pineal gland
 - (B) Of the physical nature of the pineal gland
 - (C) Of the assumption that the pineal gland is both physical and mental
 - (D) Of the assumption that the pineal gland is neither physical nor mental but spiritual
48. Upanishads are a critical response to :
- (A) *Samhitas*
 - (B) *Brahmans*
 - (C) *Aranyaka*
 - (D) Vedic knowledge
49. The first hymn of *Ishopanisad* speaks of :
- (A) A metaphysical doctrine based on ethical principles
 - (B) Ethical principles based on a metaphysical doctrine
 - (C) The ethical principles are independent of the metaphysical doctrine
 - (D) Neither a metaphysical doctrine nor any ethical principles
50. According to *Ishopanisad*, one can be free from the cycle of birth and death by acquiring :
- (A) *Vidya*
 - (B) *Avidya*
 - (C) Both *vidya* and *avidya*
 - (D) Either *vidya* or *avidya*

51. According to *Ishopanisad*, the relationship of God and self is like the relationship between :
- (A) Ocean and its waves
 - (B) Sun and its rays
 - (C) Moon and its rays
 - (D) Sun and Sunflower
52. Is Social and Political Philosophy normative in nature ?
- (A) Only social philosophy is normative in nature.
 - (B) Only political philosophy is normative in nature.
 - (C) Yes, they are normative in nature.
 - (D) Neither of them is normative in nature.
53. The concept of justice which contains the concepts of equity and impartiality :
- (A) May not allow unequal distribution of resources
 - (B) May allow unequal distribution of resources
 - (C) May allow unequal distribution of resources provided there is justified moral differences
 - (D) May not allow unequal distribution of resources irrespective of justified moral differences
54. The concept of human rights comes from :
- (A) The concept of fundamental rights
 - (B) The concept of natural rights
 - (C) The UNO Declaration of Human Rights
 - (D) The Declaration of American Independence
55. *Sarvodaya* ideal aims at :
- (A) Upliftment of the most
 - (B) Upliftment of the needy
 - (C) Upliftment of the marginalized group of the society
 - (D) Realization of the potentiality of every person of the society

56. Practical issues like abortion are philosophically interesting because :
- (A) Conflicting ethical views are involved in such issues.
 - (B) Conflicting facts are involved in such issues.
 - (C) People differ in their views about such issues.
 - (D) Philosophers like to take up such issues to make themselves visible in society.
57. Is it correct to say that it is impossible to defend a position on abortion or euthanasia without taking some view about the killing of animals ?
- (A) Yes, it is correct to say that because life is at stake in each case.
 - (B) No, it is not correct to say that because human beings differ radically from animals.
 - (C) No, it is not correct to say that because Aristotle and Aquinas consider animals inferior to humans.
 - (D) No, it is not correct to say that because animals lack moral sensibility.
58. The idea that human beings are the centre of the moral universe originally came from :
- (A) Indian tradition
 - (B) Christian tradition
 - (C) Hebrew tradition
 - (D) Hebrew and Greek tradition
59. Should business be subject to moral considerations ?
- (A) No, because the primary objective of business is to make a profit.
 - (B) No, because business is conducted according to the laws of society. Morality has no role to play here.
 - (C) No, because moral considerations would lead to the collapse of the business.
 - (D) Yes, because doing business is a voluntary activity and all voluntary activities are subject to moral considerations.
60. Is it correct to say that symbolic logic is a development of classical logic ?
- (A) No, symbolic logic uses a great number of symbols, but classical logic hardly uses those.
 - (B) No, they use different methods for testing arguments.
 - (C) Yes, symbolic logic has all the features of classical logic and more.
 - (D) No, the features of classical logic are absent in symbolic logic.

61. The equivalent of the negation of both P and Q is :
- (A) P or Q (B) Not-P or Not-Q
(C) P or not-Q (D) Not-P or Q
62. The symbolic form of "Centaur's do not exist" is :
- (A) $\sim (\exists x) Fx$ (B) $(\exists x) \sim Fx$
(C) $(x) \sim Fx$ (D) $\sim (x) Fx$
63. The symbolic form of "No centaurs are vindictive" is :
- (A) $(x) (Fx \supset Gx)$ (B) $(x) (Fx \supset \sim Gx)$
(C) $(x) (\sim Fx \supset Gx)$ (D) $(x) \sim (Fx \supset Gx)$
64. Which of the following is the correct statement?
- (A) Class membership relation is not transitive, but class inclusion is transitive.
(B) Class membership relation is transitive, but class inclusion is not transitive.
(C) Both Class membership relation and class inclusion are transitive.
(D) Both Class membership relation and class inclusion are not transitive.
65. Every Indian school of philosophy holds that it is possible to realize :
- (A) That Truth is God (B) That God is Truth
(C) Truth (D) Immortality
66. *Syadvada* is :
- (A) An ethical doctrine that claims that every judgement is relative.
(B) A metaphysical doctrine that claims every judgment is absolute.
(C) An epistemological doctrine that claims that every judgement is relative.
(D) A metaphysical doctrine that claims that every judgement is relative.
67. Which of the following doctrine claims that there is cause of suffering ?
- (A) The doctrine of dependent origination
(B) The doctrine of momentariness
(C) The doctrine of no soul
(D) The doctrine of four noble truths

68. Which of the following is the most appropriate for Bauddha philosophy ?
- (A) Nirvana is possible while one is alive in this world.
 - (B) Nirvana is possible only after the death of a person.
 - (C) Nirvana is not possible while one is alive in this world.
 - (D) Nirvana is possible while one is alive if there is the extinction of misery and causes of birth.
69. 'Prameya' in Nyaya theory of knowledge means :
- (A) Valid knowledge
 - (B) Object of true knowledge
 - (C) The subject of true knowledge
 - (D) Object of knowledge
70. According to Vaishesika system, *Manas* is :
- (A) Quality
 - (B) Substance
 - (C) Inherence
 - (D) Particularity
71. Samkhya theory holds that :
- (A) *Prakruti* is the ultimate cause of the world of objects.
 - (B) *Purusa* is the ultimate cause of the world of objects.
 - (C) *Purusa* is the ultimate cause of *Prakruti*.
 - (D) *Prakuruti* is the ultimate cause of *Purusa*.
72. "Cogito ergo sum" in English means :
- (A) I am, therefore, I think.
 - (B) I think, therefore I am.
 - (C) The doubter cannot be denied.
 - (D) Doubting cannot be doubted.
73. Who invented the doctrine that this is the best of all possible worlds ?
- (A) Locke
 - (B) Descartes
 - (C) Leibnitz
 - (D) Spinoza
74. Berkely holds that material objects exist because :
- (A) We can perceive those objects.
 - (B) God perceives those objects.
 - (C) God perceives everything.
 - (D) God perceives everything always.

75. Which of the following is the correct statement ?
(A) All simple ideas, for Hume, are derived from simple impressions.
(B) All simple impressions, for Hume, are derived from simple ideas.
(C) All simple ideas, for Hume, are formed independent of simple impressions.
(D) Hume holds that the idea of the soul is simple.
76. Reacting angrily to a slap received is :
(A) Non-moral action (B) Involuntary action
(C) Voluntary action (D) Immoral action
77. Hume holds that certain knowledge is possible of :
(A) Future (B) Unobserved portions of the past
(C) Unobserved portions of the present (D) Direct observation of the present
78. "People never told lie in *Satya Yuga*." is :
(A) A moral judgement (B) A factual judgement
(C) Both moral and factual in nature (D) A false judgement
79. According to Kant :
(A) Action inspired by emotion is incorrect
(B) Action inspired by emotion is correct
(C) Action inspired by both emotion and reason is correct
(D) Action inspired by reason only is incorrect
80. Which of the following expresses our moral responsibility to future generations?
(A) We have no moral responsibility to a generation that does not exist.
(B) The past generation was not morally responsible to us. Why should we be responsible to the future generation?
(C) An individual is morally responsible to another individual. The future generation is not an individual.
(D) We do not own the world. They will live in the world we are in. What we do now would affect them. So, we have an obligation towards them.



SPACE FOR ROUGH WORK

SEAL

aglasem