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FOR JNUEE EXAM PREPARATION

JNUEE 2022 Question Paper · Ph.D Philosophy

EXAM	YEAR	TYPE	SUBJECT
JNUEE	2022	Question Paper	Ph.D Philosophy

राष्ट्रीय परीक्षा एजेंसी
National Testing Agency
Excellence in Assessment

Test Date : 10 Dec 2022 **Test Slot : Slot 1**

Subject : SPHH-Philosophy

Sl. No.1
QBID:8782001

Given below are two statements :

Statement I : The structural theories of justice claim that the final outcome being equal in two different arrangements, one arrangement can be substituted for the other without causing any injustice thereby

Statement II : Utilitarianism goes against the structural theory of justice as structural theory does not assure the maximum happiness for the maximum number

In the light of the above statements, choose the correct answer from the options given below :

(1) Both Statement I and Statement II are true

(2) Both Statement I and Statement II are false

(3) Statement I is correct but Statement II is false

(4) Statement I is incorrect but Statement II is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17841]
2[Option ID=17842]
3[Option ID=17843]
4[Option ID=17844]

Sl. No.2
QBID:8782002

Given below are two statements : One is labelled as Assertion A and the other is labelled as Reason R.

Assertion (A) : According to Rousseau, liberty and equality are compatible

Reason (R) : Without equality there would be disorder and conflict in society, and in such a society neither security nor liberty would exist

In the light of the above statements, choose the correct answer from the options given below :

(1) Both (A) and (R) are true and (R) is the correct explanation of (A)

(2) Both (A) and (R) are true but (R) is NOT the correct explanation of (A)

(3) (A) is true but (R) is false

(4) (A) is false but (R) is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17845]
2[Option ID=17846]
3[Option ID=17847]
4[Option ID=17848]

Sl. No.3
QBID:8782003

Given below are two statements : One is labelled as Assertion A and the other is labelled as Reason R.

Assertion (A) : Our moral and political judgements, policies and institutions should be shaped by the relationship between the person and the community

Reason (R) : Human identities are largely shaped by different kinds of constitutive communities

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both (A) and (R) are correct and (R) is the correct explanation of (A)

(2) Both (A) and (R) are correct but (R) is NOT the correct explanation of (A)

(3) (A) is correct but (R) is not correct

(4) (A) is not correct but (R) is correct

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17849]
2[Option ID=17850]
3[Option ID=17851]
4[Option ID=17852]

Sl. No.4
QBID:8782004

Which of the following statements are true with respect to the Rawlsian idea of veil of ignorance

(A) It was devised to nullify the effects of specific contingencies which put men at odds

(B) It aimed to stop men from exploiting social and natural circumstances to their own advantage

(C) It helped men analyse their own circumstances and choose best principles accordingly

(D) It aimed to ensure evaluation of principles solely based on general considerations

(E) It promoted the idea of full awareness of particular facts when choosing the principles

Choose the most appropriate answer from the options given below :

(1) (A), (B) and (C) only

(2) (A), (B) and (D) only

(3) (B), (C) and (E) only

(4) (B), (D) and (E) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17853]
2[Option ID=17854]
3[Option ID=17855]
4[Option ID=17856]

Sl. No.5
QBID:8782005

Which of the following statements are true with respect to the Gandhian ideal of Sarvodaya?

(A) It believes in the good of one being contained in the good of all

(B) It is inspired by the ideas of John Ruskin

(C) It is inspired by the ideas of Thoreau

(D) It ranks intellectual labour higher than physical labour

(E) It values large scale industries more than small scale industries

Choose the most appropriate answer from the options given below :

(1) (B), (C) and (D) only

(2) (B), (D) and (E) only

(3) (A), (B) and (D) only

(4) (A), (C) and (E) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17857]
2[Option ID=17858]
3[Option ID=17859]
4[Option ID=17860]

Sl. No.6
QBID:8782006

Which one of the following pairs represents the idea of Difference principle for Rawls?

(1) Liberal equality and equality as careers open to talent

(2) Liberal equality and equality as equality of fair opportunity

(3) Democratic equality and equality as careers open to talent

(4) Democratic equality and equality as equality of fair opportunity

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17861]
2[Option ID=17862]
3[Option ID=17863]
4[Option ID=17864]

Sl. No.7
QBID:8782007

"The only proof capable of being given that an object is visible is that people actually see it ... in like manner, I apprehend, the sole evidence it is possible to produce that anything is desirable is that people do actually desire it" (J.S. Mill). According to Moore, which one of the following fallacies is committed in the given argument?

(1) Existential Fallacy

(2) Naturalistic Fallacy

(3) Fallacy of Equivocation

(4) Fallacy of composition

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17865]
2[Option ID=17866]
3[Option ID=17867]
4[Option ID=17868]

Sl. No.8
QBID:8782008

Given below are two statements : One is labelled as Assertion A and the other is labelled as Reason R.

Assertion (A) : Transnational cultural and intellectual exchange has created the idea of an emerging 'global society' even though its members may be geographically far apart.

Reason (R) : 'Social' relationships involve mutual awareness and at least some measure of cooperation

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both (A) and (R) are correct and (R) is the correct explanation of (A)

(2) Both (A) and (R) are correct but (R) is NOT the correct explanation of (A)

(3) (A) is correct but (R) is not correct

(4) (A) is not correct but (R) is correct

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17869]
2[Option ID=17870]
3[Option ID=17871]
4[Option ID=17872]

Sl. No.9
QBID:8782009

Given below are two statements : One is labelled as Assertion A and the other is labelled as Reason R.

Assertion (A) : The organic theories of society represent a 'holistic' approach to society

Reason (R) : The organic theories of society believe that society may operate as an 'organic whole' and emphasize that societies are complex networks of relationships which ultimately exist to maintain the whole.

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both (A) and (R) are correct and (R) is the correct explanation of (A)

(2) Both (A) and (R) are correct but (R) is NOT the correct explanation of (A)

(3) (A) is correct but (R) is not correct

(4) (A) is not correct but (R) is correct

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17873]
2[Option ID=17874]
3[Option ID=17875]
4[Option ID=17876]

Sl. No.10
QBID:8782010

Given below are two statements :

Statement I : The classical conception of democracy was firmly rooted in the ideal of popular participation.

Statement II : The classical conception of democracy drew heavily upon the example of Athenian democracy which believed in the direct and continuous participation of all citizens in the life of their Polis or city-state.

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both Statement I and Statement II are true

(2) Both Statement I and Statement II are false

(3) Statement I is correct but Statement II is false

(4) Statement I is incorrect but Statement II is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17877]
2[Option ID=17878]
3[Option ID=17879]
4[Option ID=17880]

Sl. No.11
QBID:8782011

The measurement of poverty according to Amartya sen depended on which of the following factors?

(A) Head-count ratio

(B) Income gap ratio

(C) Land-ownership per capita

(D) The Giri coefficient

Choose the most appropriate answer from the options given below :

(1) (A), (B) and (C) only

(2) (A), (B) and (D) only

(3) (A), (C) and (D) only

(4) (B), (C) and (D) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17881]
2[Option ID=17882]
3[Option ID=17883]
4[Option ID=17884]

Sl. No.12
QBID:8782012

According to Edmund Husserl

(A) Knowledge can be gathered emperically

(B) Knowledge can be intuitively grasped

(C) Knowledge can be gathered by suspending pro-conceived ideas

(D) Knowledge can be inductively analysed

(E) Knowledge can be checked through analysing the hypothesis

Choose the correct answer from the options given below :

(1) (A), (B), (E) only

(2) (B), (C), (E) only

(3) (B), (C) only

(4) (C), (D) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17885]
2[Option ID=17886]

3[Option ID=17887]
4[Option ID=17888]

Sl. No.13
QBID:8782013

Which of the following statements are correct?

(A) Kierkegaard believed that subjectivity is an eternal site

(B) Kierkegaard believed that emotion can give defective knowledge imprints

(C) Heidegger stated that Dasein realises being through care

(D) Heidegger disagreed with Husserl on the nature of intentionality

(E) Sartre accepted the notion of transcendental ego of Husserl

Choose the correct answer from the options given below :

(1) (A), (B) only

(2) (B), (C)) only

(3) (C), (D) only

(4) (D), (E) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17889]
2[Option ID=17890]
3[Option ID=17891]
4[Option ID=17892]

Sl. No.14
QBID:8782014

Given below are two statements :

Statement I : Existentialism, for Sartre, is to priorotise the significance of existence vis-a-vis essence.

Statement II : For Sartre existence is understood through the reality of the lived world

In the light of the above statements, choose the correct answer from the options given below :

(1) Both Statement I and Statement II are true

(2) Both Statement I and Statement II are false

(3) Statement I is correct but Statement II is false

(4) Statement I is incorrect but Statement II is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17893]
2[Option ID=17894]
3[Option ID=17895]
4[Option ID=17896]

Sl. No.15
QBID:8782015

Given below are two statements : One is labelled as Assertion A and the other is labelled as Reason R.

Assertion (A) : Paul Recoeur's theory of texts begins with the destinction between language and discourse, between language as structure and language as event.

Reason (R) : Ricoeur denies the possibility of hermeneutic interpretation of existence, and moves towards hermeneutics of textual study

In the light of the above statements, choose the correct answer from the options given below :

(1) Both (A) and (R) are true and (R) is the correct explanation of (A)

(2) Both (A) and (R) are true but (R) is NOT the correct explanation of (A)

(3) (A) is true but (R) is false

(4) (A) is false but (R) is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17897]
2[Option ID=17898]
3[Option ID=17899]
4[Option ID=17900]

Sl. No.16
QBID:8782016

What according to Husserl is the main role of 'adumbration'?

(1) To transcendentally unify protention and retention

(2) To coordinate the relationship of noema and noesis

(3) To capture the eidos

(4) To help in perfecting epoche

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17901]
2[Option ID=17902]
3[Option ID=17903]
4[Option ID=17904]

Sl. No.17
QBID:8782017

Dasein is the term used by Heidegger to represent the idea of

(1) Self
(2) Authentic existence
(3) Subjective ego
(4) Temporal being

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=17905]
2[Option ID=17906]
3[Option ID=17907]
4[Option ID=17908]

Sl. No.18
QBID:8782018

Who among the following thinkers is the propounder of 'theory of communicative Action'?

(1) Gadamer
(2) Habermas
(3) Rorty
(4) Sassure

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=17909]
2[Option ID=17910]
3[Option ID=17911]
4[Option ID=17912]

Sl. No.19
QBID:8782019

Which of the following statements would be true for Derrida?

(A) One can never arrive at the notion of transcendental signified or fixed meaning
(B) Source of the meaning of the text is the author
(C) There are no facts, we only have interpretations
(D) Things which do not have ontological value can be said to atleast have methodological value

Choose the most appropriate answer from the options given below :

(1) (A) and (C) only
(2) (B) and (D) only
(3) (B), (C) and (D) only
(4) (A), (B) and (C) only

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=17913]
2[Option ID=17914]
3[Option ID=17915]
4[Option ID=17916]

Sl. No.20
QBID:8782020

According to Richard Rorty, hermeneutics is an attempt to do away with

(1) Epistemologically centred philosophy

(2) Language centred philosophy

(3) Philosophy centred on ethics

(4) Philosophy centred on logic

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17917]
2[Option ID=17918]
3[Option ID=17919]
4[Option ID=17920]

Sl. No.21
QBID:8782021

Which of the following philosophers can be considered to have undertaken a linguistic analysis in their ethical enquiry?

(A) David Hume

(B) J. L. Mackie

(C) G. E. Moore

(D) A. J. Ayer

Choose the correct answer from the options given below :

(1) (A) and (B) only

(2) (B) and (C) only

(3) (C) and (D) only

(4) (A), (C) and (D) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17921]
2[Option ID=17922]
3[Option ID=17923]
4[Option ID=17924]

Sl. No.22
QBID:8782022

Given below are two statements :

Statement I : According to A.J. Ayer, ethical terms are unanalysable and nonsensical

Statement II : A. J. Ayer believes that ethical terms are meaningless and literally insignificant because they do not fulfil the verifiability criterion of meaning

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both Statement I and Statement II are correct

(2) Both Statement I and Statement II are incorrect

(3) Statement I is correct but Statement II is incorrect

(4) Statement I is incorrect but Statement II is correct

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17925]
2[Option ID=17926]
3[Option ID=17927]
4[Option ID=17928]

Sl. No.23
QBID:8782023

Which of the following would be false according to Existential Ethics?

(1) We are free with respect to our choice of value

(2) We are supposed to take full responsibility for what we do, what we are and what we believe

(3) There is always an external standard of the 'Good' in the form of God which we are supposed to refer too

(4) Sociological or psychological conditioning donot play any role in deciding whether action is blameworthy or praiseworthy

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17929]
2[Option ID=17930]
3[Option ID=17931]
4[Option ID=17932]

Sl. No.24
QBID:8782024

Given below are two statements : One is labelled as Assertion A and the other is labelled as Reason R.

Assertion (A) : Advaitins and Vijñānavādins believe that the real basis of illusion is pure consciousness only.

Reason (R) : For Advaitins falsity has its foundation in truth and unreality in reality.

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both (A) and (R) are correct and (R) is the correct explanation of (A)

(2) Both (A) and (R) are correct but (R) is NOT the correct explanation of (A)

(3) (A) is correct but (R) is not correct

(4) (A) is not correct but (R) is correct

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17933]
2[Option ID=17934]
3[Option ID=17935]
4[Option ID=17936]

Sl. No.25
QBID:8782025

Which of the following statements are true?

(A) Advaitins do not accept the pragmatic criterion (arthkriyākaritā)

(B) Naiyāyikas accept the pragmatic criterion

(C) Buddhists accept the pragmatic criterion

(D) Advaitins believe that the reality has capacity to perform but is not the same as that capacity

(E) Buddhists believe that reality of the empirical worldly objects is same as their capacity to perform particular function

Choose the most appropriate answer from the options given below :

(1) (A), (B), (C), (D) and (E) only

(2) (B), (C) and (E) only

(3) (A), (B), (C) and (D) only

(4) (B), (C), (D) and (E) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17937]

2[Option ID=17938]
3[Option ID=17939]
4[Option ID=17940]

Sl. No.26
QBID:8782026

Given below are two statements :

Statement I : According to Buddhist logicians upamāna is invalid cognition or knowledge and therefore not an independent source of knowledge

Statement II : According to Buddhist logicians upamāna or knowledge through similarity is valid but can be explained as a combination of perception with some other Pramāna and therefore is not an independent Pramāna (Source of knowledge)

In the light of the above statements, choose the correct answer from the options given below :

(1) Both Statement I and Statement II are true

(2) Both Statement I and Statement II are false

(3) Statement I is correct but Statement II is false

(4) Statement I is incorrect but Statement II is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17941]
2[Option ID=17942]
3[Option ID=17943]
4[Option ID=17944]

Sl. No.27
QBID:8782027

Which of the following statements are true regarding Nyāya view of validity of a cognition?

(A) Cognition by itself is invalid

(B) Validity of cognition must be due to something else than cognition

(C) Cognition by itself is valid

(D) Naiyāyikas give more importance to pragmatic criterion than to coherence

(E) Naiyāyikas give more importance to coherence than to pragmatic criterion

Choose the most appropriate answer from the options given below :

(1) (A), (B) and (D) only

(2) (C) and (E) only

(3) (A), (B) and (E) only

(4) (B) and (D) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17945]
2[Option ID=17946]
3[Option ID=17947]
4[Option ID=17948]

Sl. No.28
QBID:8782028

Who among the following define Upamāna (comparison) as the cognition of the new object through similarity known by another means of knowledge, e.g. through verbal information from a friend?

(A) Nyāya

(B) Bhāīta Mīmāṁsakas

(C) Prābhākar Mīmāmsakas

(D) Vaisésikas

Choose the most appropriate answer from the options given below :

(1) (A) and (B) only

(2) (A), (B) and (D) only

(3) (A) only

(4) (A), (C) and (D) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17949]
2[Option ID=17950]
3[Option ID=17951]
4[Option ID=17952]

Sl. No.29
QBID:8782029

Which school of classical Indian philosophy propounds that perception is the immediate knowledge in which the mental modifications are non-different from the object and is lit up by the self's light?

(1) Advaita Vedānta

(2) Yogācara Buddhism

(3) Sāṁkhya

(4) Jainism

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17953]
2[Option ID=17954]
3[Option ID=17955]
4[Option ID=17956]

Sl. No.30
QBID:8782030

According to which school of classical Indian philosophy in the case of erroneous cognition what is being perceived by itself, is real while error consists in mistaking a part for the whole?

(1) Bhāṭṭ Mīmāṃsa

(2) Visiṣṭādvaita

(3) Buddhism

(4) Sāṃkhya

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17957]
2[Option ID=17958]
3[Option ID=17959]
4[Option ID=17960]

Sl. No.31
QBID:8782031

Given below are two statements :

Statement I : The Buddhist theory of meaning is guided by their acceptance of universal entities, as also of individual substances in their ontology

Statement II : The shared feature by virtue of which the same word 'pot' is applied to all pots may simply be what they all are not

In the light of the above statements, choose the correct answer from the options given below :

(1) Both Statement I and Statement II are true

(2) Both Statement I and Statement II are false

(3) Statement I is correct but Statement II is false

(4) Statement I is incorrect but Statement II is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17961]
2[Option ID=17962]
3[Option ID=17963]
4[Option ID=17964]

Sl. No.32
QBID:8782032

Given below are two statements : One is labelled as Assertion A and the other is labelled as Reason R.

Assertion (A) : According to Daya Krishna, philosophy is a reflective activity dealing with the very conceptuality of concepts

Reason (R) : In his book the 'Nature of Philosophy', Daya Krishna breaks away from identifying himself with any philosophical school or trends of ideas

In the light of the above statements, choose the correct answer from the options given below :

(1) Both (A) and (R) are correct and (R) is the correct explanation of (A)

(2) Both (A) and (R) are correct but (R) is NOT the correct explanation of (A)

(3) (A) is true but (R) is false

(4) (A) is false but (R) is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17965]
2[Option ID=17966]
3[Option ID=17967]
4[Option ID=17968]

Sl. No.33
QBID:8782033

Who among the following thinkers makes a distinction between parole and langue?

(1) Schopenhauer (2) Heidegger

(3) Sartre (4) Saussure

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17969]
2[Option ID=17970]
3[Option ID=17971]
4[Option ID=17972]

Sl. No.34
QBID:8782034

Given below are two statements : One is labelled as Assertion A and the other is labelled as Reason R.

Assertion (A) : Quine in reluctant to admit determinate meanings but not determinate translations

Reason (R) : For Quine the idea that there is a determinate structure of meaning is part of the "Museum myth" which has dominated classical semantic theory

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both (A) and (R) are correct and (R) is the correct explanation of (A)

(2) Both (A) and (R) are correct but (R) is NOT the correct explanation of (A)

(3) (A) is correct but (R) is not correct

(4) (A) is not correct but (R) is correct

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17973]
2[Option ID=17974]
3[Option ID=17975]
4[Option ID=17976]

Sl. No.35
QBID:8782035

Who coined the term "performative utterance" as part of his refutation of the central thesis of logical positivism that all sentences that were cognitively meaningful were either true or false?

(A) B.E. Moore

(B) Michael Dummett

(C) Bertrand Russell

(D) J. L. Austin

Choose the correct answer from the options given below :

(1) (D) only

(2) (A) and (B) only

(3) (D) and (E) only

(4) (A) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17977]

2[Option ID=17978]
3[Option ID=17979]
4[Option ID=17980]

Sl. No.36
QBID:8782036

Given below are two statements :

Statement I : Reductionists in the philosophy of mind hold that there are no properties that are distinctively mental properties, though there are mental predicates.

Statement II : Non-reductive materialists would disagree that there are mental properties that are distinct from any physical properties.

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both Statement I and Statement II are correct

(2) Both Statement I and Statement II are incorrect

(3) Statement I is correct but Statement II is incorrect

(4) Statement I is incorrect but Statement II is correct

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17981]
2[Option ID=17982]
3[Option ID=17983]
4[Option ID=17984]

Sl. No.37
QBID:8782037

Given below are two statements :

Statement I : A truth functional connective is one that combines constituent propositions in such a way that the truth values of the individual constituents completely determine the truth value of the resulting proposition

Statement II : The logic of Principia Mathematica is not truth functional as it does not allow for molecular prepositions whose truth-values are determined by their atomic constituents

In the light of the above statements, choose the correct answer from the options given below :

(1) Both Statement I and Statement II are true

(2) Both Statement I and Statement II are false

(3) Statement I is correct but Statement II is false

(4) Statement I is incorrect but Statement II is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17985]
2[Option ID=17986]
3[Option ID=17987]
4[Option ID=17988]

Sl. No.38
QBID:8782038

Which of the following statements are true with respect to Frege's theses on sense and semantic value?

(A) The semantic value of a predicate is not a function

(B) The semantic value of a sentence cannot be determined by its truth value (true or false)

(C) It is possible to know the sense of an expression without knowing its semantic value

(D) The sense of an expression is what someone who understands the expression grasps.

Choose the correct answer from the options given below :

(1) (C) and (D) only

(2) (A) and (C) only

(3) (C) and (B) only

(4) (D) and (A) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17989]
2[Option ID=17990]
3[Option ID=17991]
4[Option ID=17992]

Sl. No.39
QBID:8782039

Given below are two statements :

Statement I : According to Aristotle, we cannot infer the truth of a particular proposition from the truth of its corresponding universal proposition.

Statement II : According to Boole, the truth of a universal proposition implies the truth of its corresponding particular proposition.

In the light of the above statements, choose the correct answer from the options given below :

(1) Both Statement I and Statement II are true

(2) Both Statement I and Statement II are false

(3) Statement I is correct but Statement II is false

(4) Statement I is incorrect but Statement II is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17993]
2[Option ID=17994]
3[Option ID=17995]
4[Option ID=17996]

Sl. No.40
QBID:8782040

Given below are two statements :

Statement I : Existential Instantiation : In quantification theory, a rule of inference that permits the valid inference of any substitution instance of a propositional function from the universal quantification of the propositional function

Statement II : Universal Instantiation : In quantification theory, a rule of inference that says that we may (with some restrictions) validly infer from the existential quantification of a prepositional function the truth of its substitution instance with respect to any individual constant that does not occur earlier in that context

In the light of the above statements, choose the correct answer from the options given below :

(1) Both Statement I and Statement II are true

(2) Both Statement I and Statement II are false

(3) Statement I is correct but Statement II is false

(4) Statement I is incorrect but Statement II is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=17997]
2[Option ID=17998]
3[Option ID=17999]
4[Option ID=18000]

Sl. No.41
QBID:8782041

Which of the following Characteristics of the middle term corresponds to Pakṣadharmatā

(1) It must be present in all positive instances where in which the major term is present

(2) It must be non-incompatible with the minor term.

(3) It must be qualified by the absence of counteracting reason which lead to a contradictory conclusion.

(4) It must be present in the minor term.

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18001]
2[Option ID=18002]
3[Option ID=18003]
4[Option ID=18004]

Sl. No.42
QBID:8782042

Which of the following types of Fallacy results from unestablished/unproven reason?

(1) Prakaranasama (2) Viruddha

(3) Savyābhicāra (4) Sādhyasama

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18005]
2[Option ID=18006]
3[Option ID=18007]
4[Option ID=18008]

Sl. No.43
QBID:8782043

Match List I with List II

	List I (Fallacy)		List II (Explanation)
(A)	Fallacy of composition	(I)	A fallacy in which two or more meanings of a word or phrase are used in different parts of an argument
(B)	Red herring fallacy	(II)	A fallacy in which a generalisation is wrongly applied to a particular one
(C)	Fallacy of accident	(III)	A fallacy in which an inference is mistakenly drawn from the attributes of the parts of a whole to the attributes of the whole
(D)	Fallacy of equivocation	(IV)	A fallacy in which attention is deliberately deflected away from the issue under discussion

Choose the correct answer from the options given below:

(1) (A)-(III), (B)-(IV), (C)-(II), (D)-(I)

(2) (A)-(IV), (B)-(I), (C)-(III), (D)-(II)

(3) (A)-(III), (B)-(II), (C)-(IV), (D)-(I)

(4) (A)-(III), (B)-(IV), (C)-(I), (D)-(II)

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18009]
2[Option ID=18010]
3[Option ID=18011]
4[Option ID=18012]

Sl. No.44
QBID:8782044

Match List I with List II

	List I (Rules)		List II (Argument Forms)
(A)	Material Equivalence	(I)	$(p.q) \underline{\underline{T}} (q.p)$
(B)	Absorption	(II)	$[(p.q) \supset r] \underline{\underline{T}} [p \supset (q \supset r)]$
(C)	Exportation	(III)	$p \supset q, \therefore p \supset (p.q)$
(D)	Commutation	(IV)	$(p \equiv q) \underline{\underline{T}} [(p \supset q).(q \supset p)]$

Choose the correct answer from the options given below:

(1) (A)-(III), (B)-(I), (C)-(II), (D)-(IV)

(2) (A)-(IV), (B)-(III), (C)-(II), (D)-(I)

(3) (A)-(II), (B)-(IV), (C)-(III), (D)-(I)

(4) (A)-(IV), (B)-(I), (C)-(II), (D)-(III)

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18013]
2[Option ID=18014]
3[Option ID=18015]
4[Option ID=18016]

Sl. No.45
QBID:8782045

Given below are two statements : One is labelled as Assertion A and the other is labelled as Reason R.

Assertion (A) : Hume's view is that our proper idea of necessary connection is like a primary quality, a feature of the external world, and not, like a secondary quality that is formed by the mind

Reason (R) : Hume skeptically argues that we cannot get an idea of necessary connection by observing it through sensory experience

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both (A) and (R) are correct and (R) is the correct explanation of (A)

(2) Both (A) and (R) are correct but (R) is NOT the correct explanation of (A)

(3) (A) is correct but (R) is not correct

(4) (A) is not correct but (R) is correct

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18017]
2[Option ID=18018]
3[Option ID=18019]
4[Option ID=18020]

Sl. No.46
QBID:8782046

Who among the following are supporters of the idea of negative liberty?

(A) Adam Smith

(B) Rousseau

(C) Nozick

(D) Hobbes

(E) Marx

Choose the correct answer from the options given below :

(1) (A), (B) and (C) only

(2) (B), (C) and (E) only

(3) (B), (D) and (E) only

(4) (A), (C) and (D) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18021]
2[Option ID=18022]
3[Option ID=18023]
4[Option ID=18024]

Sl. No.47
QBID:8782047

Which of the following were the problems associated with caste according to Ambedkar?

(A) Principle of Graded inequality

(B) Fixity of occupation

(C) Rigid characteristic of exogamy in caste

(D) Destruction of the idea of fraternity in society

Choose the correct answer from the options given below :

(1) (A), (B) and (C) only

(2) (A), (B) and (D) only

(3) (B), (C) and (D) only

(4) (A), (C) and (D) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18025]
2[Option ID=18026]
3[Option ID=18027]
4[Option ID=18028]

Sl. No.48
QBID:8782048

According to Laski, which of the following conditions are required for liberty?

(A) The absence of special privileges

(B) The presence of noble class in society

(C) The presence of rights

(D) Scientific temperament

(E) Responsible government

Choose the correct answer from the options given below :

(1) (A), (B) and (C) only

(2) (A), (C) and (E) only

(3) (B), (C) and (E) only

(4) (C), (D) and (E) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18029]
2[Option ID=18030]
3[Option ID=18031]
4[Option ID=18032]

Sl. No.49
QBID:8782049

Given below are two statements : One is labelled as Assertion A and the other is labelled as Reason R.

Assertion (A) : Multiculturism policies that promote the ideal of minority groups being able to maintain their distinctive collective identities and practices would provide fairer terms of integration to immigrants

Reason (R) : Modern states are organized around the language and culture of the dominant groups

In the light of the above statements, choose the correct answer from the options given below :

(1) Both (A) and (R) are true and (R) is the correct explanation of (A)

(2) Both (A) and (R) are true but (R) is NOT the correct explanation of (A)

(3) (A) is true but (R) is false

(4) (A) is false but (R) is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18033]
2[Option ID=18034]
3[Option ID=18035]
4[Option ID=18036]

Sl. No.50
QBID:8782050

Conflict in society, according to Gandhi, was the most pronounced in which of the following sectors?

(A) Illiteracy and culture

(B) Labour and capital in industry

(C) Truth and spirituality

(D) Tenant and landlord in agriculture

(E) Village and city

Choose the correct answer from the options given below :

(1) (A), (B) and (C) only

(2) (A), (B) and (E) only

(3) (B), (C) and (D) only

(4) (B), (D) and (E) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18037]
2[Option ID=18038]
3[Option ID=18039]
4[Option ID=18040]

Sl. No.51
QBID:8782051

Match List I with List II :

	List I Types of Rights		List II Examples
(A)	Active Right	(I)	Right against assault
(B)	Passive Right	(II)	Privilege and power
(C)	Negative Right	(III)	Right to welfare
(D)	Positive Right	(IV)	Claim and immunity

Choose the correct answer from the options given below :

(1) (A)-(II), (B)-(III), (C)-(IV), (D)-(I)

(2) (A)-(II), (B)-(IV), (C)-(I), (D)-(III)

(3) (A)-(IV), (B)-(III), (C)-(II), (D)-(I)

(4) (A)-(IV), (B)-(III), (C)-(I), (D)-(II)

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18041]
2[Option ID=18042]
3[Option ID=18043]
4[Option ID=18044]

Sl. No.52
QBID:8782052

Match List I with List II :

	List I Books		List II Authors
(A)	Feminism is for Everybody	(I)	Kamala Bhasin
(B)	What is Patriachy?	(II)	Susan Brownmiller
(C)	Interrogating Motherhood	(III)	Bell Hooks
(D)	Femininity	(IV)	Jasodhara Bagchi

Choose the correct answer from the options given below :

(1) (A)-(II), (B)-(I), (C)-(IV), (D)-(III)

(2) (A)-(II), (B)-(IV), (C)-(I), (D)-(III)

(3) (A)-(III), (B)-(I), (C)-(IV), (D)-(II)

(4) (A)-(III), (B)-(IV), (C)-(II), (D)-(I)

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18045]
2[Option ID=18046]
3[Option ID=18047]
4[Option ID=18048]

Sl. No.53
QBID:8782053

Who among the following described democracy as 'the tyranny of the majority'?

(1) James Madison (2) J.S. Mill

(3) Alexis Tacqueville (4) Ortega Y Gasset

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18049]
2[Option ID=18050]
3[Option ID=18051]
4[Option ID=18052]

Sl. No.54
QBID:8782054

Given below are two statements :

Statement I : According to Amartya Sen, an expansion of agency freedom may go hand in hand with a reduction in well-being freedom.

Statement II : According to Amartya Sen, an expansion of agency freedom may go hand in hand with a reduction in well being achievement.

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both Statement I and Statement II are correct

(2) Both Statement I and Statement II are incorrect

(3) Statement I is correct but Statement II is incorrect

(4) Statement I is incorrect but Statement II is correct

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18053]
2[Option ID=18054]
3[Option ID=18055]
4[Option ID=18056]

Sl. No.55
QBID:8782055

Match List I with List II :

	List I Books		List II Authors
(A)	Origin of Geometry	(I)	Gadamer
(B)	What is called Thinking	(II)	Ricoeur
(C)	Reason in the Age of Science	(III)	Husserl
(D)	Hermeneutics and the Human Sciences	(IV)	Heidegger

Choose the correct answer from the options given below :

(1) (A)-(II), (B)-(I), (C)-(IV), (D)-(III)

(2) (A)-(III), (B)-(II), (C)-(I), (D)-(IV)

(3) (A)-(IV), (B)-(I), (C)-(II), (D)-(III)

(4) (A)-(III), (B)-(IV), (C)-(I), (D)-(II)

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18057]
2[Option ID=18058]
3[Option ID=18059]
4[Option ID=18060]

Sl. No.56
QBID:8782056

Match List I with List II :

	List I Feminist Thinkers		List II Concepts
(A)	Luice Irigaray	(I)	Body and Performance
(B)	Simone de Beauvoir	(II)	Spatiality and Motility of bodies
(C)	Judith Butler	(III)	Sexual Difference
(D)	Iris Masion Young	(IV)	Construction of gender

Choose the correct answer from the options given below :

(1) (A)-(III), (B)-(IV), (C)-(I), (D)-(II)
(2) (A)-(IV), (B)-(III), (C)-(I), (D)-(II)
(3) (A)-(II), (B)-(IV), (C)-(III), (D)-(I)
(4) (A)-(I), (B)-(II), (C)-(IV), (D)-(III)

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18061]
2[Option ID=18062]
3[Option ID=18063]
4[Option ID=18064]

Sl. No.57
QBID:8782057

Which of the following statements are correct?

(A) For Hegel, 'spirit' is ultimate reality.

(B) For Marx, the Super structure, which consists of material condition, is the basis of social change.

(C) Merleau-Ponty develops the conception of an interwoven utility between organism and the world.

(D) Martin Buber saw an inherent identity between I and Thou.

Choose the correct answer from the options given below :

(1) (A), (B) only

(2) (A), (C) only

(3) (B), (C) only

(4) (B), (D) only

(1) 1
(2) 2

(3) 3

(4) 4

1[Option ID=18065]
2[Option ID=18066]
3[Option ID=18067]
4[Option ID=18068]

Sl. No.58
QBID:8782058

For which of the following reasons does Simone de Beauvoir find marriage as an institution to be biased against women?

(A) An unmarried woman is deemed a social waste but an unmarried man is not.

(B) Marriage is the only way for man to integrate in community, but not for women.

(C) Woman's existence is limited only to maintenance, but a man's existence is not.

(D) A woman incarnates transcendence whereas a man incarnates immanence.

(E) Man's work is dynamic and accounted for but housework is monotonous and unaccounted for.

Choose the most appropriate answer from the options given below :

(1) (A), (B) and (E) only

(2) (A), (B) and (D) only

(3) (A), (C) and (D) only

(4) (A), (C) and (E) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18069]
2[Option ID=18070]
3[Option ID=18071]
4[Option ID=18072]

Sl. No.59
QBID:8782059

Which of the following philosophers consider moral value to be metaphysically and epistemologically queer?

(A) David Hume

(B) Immanuel Kart

(C) Neitzsche

(D) J.L. Mackie

Choose the correct answer from the options given below :

(1) (A), (C), (D) only

(2) (D) only

(3) (A), (B), (C) and (D)

(4) (C) only

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18073]
2[Option ID=18074]
3[Option ID=18075]
4[Option ID=18076]

Sl. No.60
QBID:8782060

Match List I with List II :

	List I Philosopher		List II Book
(A)	Aristotle	(I)	Ethics : Inventing Right and Wrong
(B)	Gilbert Harman	(II)	Foundation of the Metaphysics of Morals
(C)	Immanuel Karl	(III)	The Nature of Morality
(D)	J.L. Mackie	(IV)	Nicomachean Ethics

Choose the correct answer from the options given below :

(1) (A)-(IV), (B)-(III), (C)-(II), (D)-(I)

(2) (A)-(IV), (B)-(II), (C)-(III), (D)-(I)

(3) (A)-(III), (B)-(IV), (C)-(II), (D)-(I)

(4) (A)-(IV), (B)-(I), (C)-(II), (D)-(III)

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18077]
2[Option ID=18078]
3[Option ID=18079]
4[Option ID=18080]

Sl. No.61
QBID:8782061

Which of the following statement about Kant's categorical Imperative is false?

(1) Categorical Imperative presents us with rational principles of action

(2) Categorical Imperative transcend our want and desires.

(3) Rationality of categorical imperative is checked by examining it in light of pure practical reason.

(4) Rationality of categorical imperative is assessed by examining it in light of empirical factor sensory experience

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18081]
2[Option ID=18082]
3[Option ID=18083]
4[Option ID=18084]

Sl. No.62
QBID:8782062

Given below are two statements : One is labelled as Assertion (A) and the other is labelled as Reason (R).

Assertion (A) : According to Kant, the moral worth of an action must reside in the will with which it is performed.

Reason (R) : People cannot be held responsible for, nor can they claim, the merit of outcome over which they have very imperfect control.

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both (A) and (R) are correct and (R) is the correct explanation of (A)

(2) Both (A) and (R) are correct but (R) is NOT the correct explanation of (A)

(3) (A) is correct but (R) is not correct

(4) (A) is not correct but (R) is correct

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18085]
2[Option ID=18086]

3[Option ID=18087]
4[Option ID=18088]

Sl. No.63
QBID:8782063

The function of moral language, according to emotivism is to :

(1) Express emotion

(2) Assert emotion

(3) Express as well as assert emotion.

(4) Neither express nor assert emotion.

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18089]
2[Option ID=18090]
3[Option ID=18091]
4[Option ID=18092]

Sl. No.64
QBID:8782064

Which of the following statements are true concerning utilitarianism?

(A) Utilitarian ethics has two aspects, hedonic and consequentialist.

(B) Hedonic and consequentialist aspects of utilitarianism are not distinct; one implies the other.

(C) Utilitarianism is a consequentialist doctrine.

(D) Utilitarianism is not the same as conseuquentialism

Choose the correct answer from the options given below :

(1) (A), (C), and (D) only

(2) (A), (B), (C) and (D) only

(3) (A) and (C) only

(4) (A), (B) and (D) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18093]
2[Option ID=18094]
3[Option ID=18095]
4[Option ID=18096]

Sl. No.65
QBID:8782065

According to Nietzsche, good is :

(1) that which heightens the feeling of power, the will to power, power itself in man

(2) that which leads to greatest happiness of greatest number

(3) a non-natural and unanalysable quality

(4) that which a good will commands.

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18097]
2[Option ID=18098]
3[Option ID=18099]
4[Option ID=18100]

Sl. No.66
QBID:8782066

Which of the following statements are true about Aristotle's concept of Eudaimonia?

(A) It is an emotion.

(B) It is an activity of soul in accordance with virtue.

(C) It is a state of being in which one is flourishing.

(D) Life of Eudaimonia is identified with life of honour.

(E) Eudaimonia is self sufficient and desired for its own sake.

Choose the most appropriate answer from the options given below :

(1) (B), (C), (D), and (E) only

(2) (A), (B) and (C) only

(3) (A), (B), (C) and (E) only

(4) (A), (C) (D), (E) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18101]
2[Option ID=18102]
3[Option ID=18103]
4[Option ID=18104]

Sl. No.67
QBID:8782067

Which of the following statements are true concerning Early Buddhist Ethics?

(A) God is the standard of right and wrong action.

(B) An action can be regarded as moral only if it is intentionally willed.

(C) In Buddhist ethics, there is no scope for individual choice and free will.

(D) Action that are done under force or fear are not deemed appropriate for moral evaluation.

Choose the most appropriate answer from the options given below :

(1) (B) and (D) only

(2) (A), (B) and (C) only

(3) (A), (B) and (D) only

(4) (A), (C) and (D) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18105]
2[Option ID=18106]
3[Option ID=18107]
4[Option ID=18108]

Sl. No.68
QBID:8782068

Which of the following statements is true concerning ethics of care?

(1) Ethics of care takes the notion of obligation as morally fundamental

(2) One of the requirements of ethics of care is that we impartially promote the interests of everyone alike.

(3) Ethics of care gives priority to a conception of moral life as a network of relationships with other people

(4) 'Ethics of Principle' is yet another term for 'Ethics of care'.

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18109]
2[Option ID=18110]
3[Option ID=18111]
4[Option ID=18112]

Sl. No.69
QBID:8782069

Non-voluntary Euthanasia is undertaken

(1) at the expressed request of the person who wishes to die

(2) contrary to expressed request of the person who dies

(3) without the expressed request of the person who dies either because the patient's wish is not elicited or because the patient is unable to give an answer due to some medical condition

(4) on therapeutic and socio-economic grounds

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18113]
2[Option ID=18114]
3[Option ID=18115]
4[Option ID=18116]

Sl. No.70
QBID:8782070

Which of the following are moral principles which medical ethics takes recourse of?

(A) The principle of non-maleficence

(B) The principle of beneficience

(C) The principle of respect for autonomy

(D) The principle of moral deliberation.

(E) The principle of Justice.

Choose the correct answer from the options given below :

(1) (A), (B) (C) and (E) only

(2) (A), (B) and (E) only

(3) (A), (B), (C), (D) and (E) only

(4) (B) and (E) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18117]
2[Option ID=18118]
3[Option ID=18119]
4[Option ID=18120]

Sl. No.71
QBID:8782071

Who among the following philosophers reject the ultimate plurality of the world and, for the purpose, reject the validity of the concept of difference?

(A) Śaṁkara

(B) Plato

(C) Parmenides

(D) Zeno

(E) Heraclitus

Choose the most appropriate answer from the options given below :

(1) (A), (C), and (D) only

(2) (A), (B), (C) and (D) only

(3) (C) and (D) only

(4) (A) and (D) only

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18121]
2[Option ID=18122]
3[Option ID=18123]
4[Option ID=18124]

Sl. No.72
QBID:8782072

Which of the following is true regarding Prābhākara's definition of perception?

(A) Perception is direct cognition of an object.

(B) Perception is intuitive

(C) Perception is immediate knowledge.

(D) It leads to the knowledge of the subject, the object and the knowledge itself.

Choose the most appropriate answer from the options given below :

(1) (A), (C) and (D) only

(2) (A), (B), (C) and (D) only

(3) (B), (C) and (D) only

(4) (B) and (C) only

(1) 1
(2) 2

(3) 3

(4) 4

1[Option ID=18125]
2[Option ID=18126]
3[Option ID=18127]
4[Option ID=18128]

Sl. No.73
QBID:8782073

Given below are two statements : One is labelled as Assertion (A) and the other is labelled as Reason (R).

Assertion (A) : According to Nyāya philosophy scriptural testimony is personal.

Reason (R) : According to Naiyāyikas the Vedas have been created by the supreme person of God.

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both (A) and (R) are correct and (R) is the correct explanation of (A)

(2) Both (A) and (R) are correct but (R) is NOT the correct explanation of (A)

(3) (A) is correct but (R) is not correct

(4) (A) is not correct but (R) is correct

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18129]
2[Option ID=18130]
3[Option ID=18131]
4[Option ID=18132]

Sl. No.74
QBID:8782074

Given below are two statements : One is labelled as Assertion (A) and the other is labelled as Reason (R).

Assertion (A) : For Mīmāṁsakas Vedas are impersonal in character.

Reason (R) : Mīmāṁsakas look upon the Vedas as a system of necessary truths or eternal verities which are independent of any person.

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both (A) and (R) are correct and (R) is the correct explanation of (A)

(2) Both (A) and (R) are correct but (R) is NOT the correct explanation of (A)

(3) (A) is correct but (R) is not correct

(4) (A) is not correct but (R) is correct

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18133]
2[Option ID=18134]
3[Option ID=18135]
4[Option ID=18136]

Sl. No.75
QBID:8782075

According to which of the following schools of classical Indian philosophy, all perceptions are determinate and there is no such thing as an indeterminate perception only?

(A) Buddhism

(B) Cārvākas

(C) Jainism

(D) Viśiṣṭādvaita Vedānta

(E) Advaita Vedānta

Choose the most appropriate answer from the options given below :

(1) (B), (C), (D) and (E) only

(2) (A) and (E) only

(3) (D) and (E) only

(4) (B), (C) and (D) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18137]
2[Option ID=18138]
3[Option ID=18139]
4[Option ID=18140]

Sl. No.76
QBID:8782076

Given below are two statements : One is labelled as Assertion (A) and the other is labelled as Reason (R).

Assertion (A) : Naiyāyikas maintain that the ātman is same as eternal consciousness.

Reason (R) : For Naiyāyikas I direct my mind this or that way, if I am the same as my mind, then there can be no director of mind.

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both (A) and (R) are correct and (R) is the correct explanation of (A)

(2) Both (A) and (R) are correct but (R) is NOT the correct explanation of (A)

(3) (A) is correct but (R) is not correct

(4) (A) is not correct but (R) is correct

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18141]
2[Option ID=18142]
3[Option ID=18143]
4[Option ID=18144]

Sl. No.77
QBID:8782077

Given below are two statements :

Statement I : Prābhākara mīmāmsakas believe that the child learns the meaning of words only when associated with action.

Statement II : Bhatta mīmāmsakas accept the view that words have meaning only when they have become parts of a complete sentence.

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both Statement I and Statement II are correct

(2) Both Statement I and Statement II are incorrect

(3) Statement I is correct but Statement II is incorrect

(4) Statement I is incorrect but Statement II is correct

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18145]
2[Option ID=18146]
3[Option ID=18147]
4[Option ID=18148]

Sl. No.78
QBID:8782078

Who among the following thinkers argues that no object is cognised without a form or a quality so difference is also cognised along with the being of an object?

(1) Nyāya (2) Vaiśeṣīka

(3) Rāmānuja (4) Buddhists

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18149]
2[Option ID=18150]
3[Option ID=18151]
4[Option ID=18152]

Sl. No.79
QBID:8782079

Who among the following holds that in perception of sound it is the ear that meets the sound and not vice versa?

(1) Advaita Vedanta
(2) Nyāya
(3) Bhatta mīmāṁsaka
(4) Prābhākara mīmāṁsaka

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18153]
2[Option ID=18154]
3[Option ID=18155]
4[Option ID=18156]

Sl. No.80
QBID:8782080

According to which of the following schools of classical Indian philosophy non-existence (abhāva) is an entity distinct from the locus?

(A) Nyāya

(B) Bhāṭṭa mīmāṁsāka

(C) Prābhākar mīmāṁsā

(D) Advaita Vedānta

Choose the most appropriate answer from the options given below :

(1) (C) and (D) only

(2) (A), (B) and (D) only

(3) (A), (C) and (D) only

(4) (A) and (C) only

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18157]
2[Option ID=18158]
3[Option ID=18159]
4[Option ID=18160]

Sl. No.81
QBID:8782081

Which of the following schools of classical Indian philosophy propound the view that the self is a unique substance, to which all cognitions, feelings and conations belong as its qualified or attributes?

(A) Jainism

(B) Cārvāka

(C) Nyāya

(D) Vaiśesika

(E) Sāṁkhya

Choose the correct answer from the options given below :

(1) (C) and (D) only

(2) (A), (B) and (E) only

(3) (B), (C) and (D) only

(4) (B), (C), (D) and (E) only

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18161]
2[Option ID=18162]
3[Option ID=18163]
4[Option ID=18164]

Sl. No.82
QBID:8782082

According to Nyāya philosophy the visual sense organ relates to the colour of the object perceived through which type of the following sense-object contact?

(1) Samavāya (inherence)

(2) Samyoga (simple contact)

(3) Samyukta – Samavāya (inherence in what is conjoined)

(4) Samyukta – Samveta – Samavāya (inherence in what inheres in what is conjoned)

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18165]
2[Option ID=18166]
3[Option ID=18167]
4[Option ID=18168]

Sl. No.83
QBID:8782083

According to which school of classical Indian philosophy in the case of erroneous cognition what is perceived is really a mental image that is projected outside?

(1) Yogācāra Buddhism
(2) Advaita Vedānta
(3) Sāmkhya-yoga
(4) Prābhākara mīmāṃsā

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18169]
2[Option ID=18170]
3[Option ID=18171]
4[Option ID=18172]

Sl. No.84
QBID:8782084

Given below are two statements :

Statement I : According to Mīmāṃsā theory of meaning the word 'cow' cannot mean any particular cow for then the word 'cow' cannot apply to other cows.

Statement II : According to Mīmāmsā theory of meaning the word 'cow' cannot mean all cows, for the totality of cows is an entity that is always changing while the meaning of the word 'cow' is not changing.

In the light of the above statements, choose the correct answer from the options given below :

(1) Both Statement I and Statement II are true

(2) Both Statement I and Statement II are false

(3) Statement I is correct but Statement II is false

(4) Statement I is incorrect but Statement II is true

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18173]
2[Option ID=18174]
3[Option ID=18175]
4[Option ID=18176]

Sl. No.85
QBID:8782085

Match List I with List II :

	List I Title of the Books/Paper		List II Authors
(A)	Realm of the Between	(I)	S.S. Barlingay
(B)	Civilization and Utopia	(II)	K. Satchidananda Murty
(C)	Indian aesthetic theory	(III)	Pandit Deen Dayal Upadhyaya
(D)	Integral Humanism	(IV)	Daya Krishna

Choose the correct answer from the options given below :

(1) (A)-(I), (B)-(IV), (C)-(II), (D)-(III)
(2) (A)-(I), (B)-(III), (C)-(II), (D)-(IV)
(3) (A)-(II), (B)-(IV), (C)-(I), (D)-(III)
(4) (A)-(IV), (B)-(I), (C)-(II), (D)-(III)

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18177]
2[Option ID=18178]
3[Option ID=18179]
4[Option ID=18180]

Sl. No.86
QBID:8782086

Given below are two statements :

Statement I : The philosophy of Mohammad Iqbal is known as the philosophy of Khudi/selfhood.

Statement II : According to Mohammad Iqbal Human beings are not mere accident in the process of evolution, rather human ontology is founded in the 'fall' of man from the grace of god.

In the light of the above statements, choose the correct answer from the options given below :

(1) Both Statement I and Statement II are true

(2) Both Statement I and Statement II are false

(3) Statement I is correct but Statement II is false

(4) Statement I is incorrect but Statement II is true

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18181]
2[Option ID=18182]
3[Option ID=18183]
4[Option ID=18184]

Sl. No.87
QBID:8782087

Given below are two statements :

Statement I : Jyotiba Phule was the first person who used the term 'dalit' to represent all those people who were suppressed by authoritative sanctions of the Brahmins.

Statement II : Jyotiba Phule established Satya Sodhak Samaj to encourage Sanskrit education among the poor Brahmins.

In the light of the above statements, choose the correct answer from the options given below :

(1) Both Statement I and Statement II are true

(2) Both Statement I and Statement II are false

(3) Statement I is correct but Statement II is false

(4) Statement I is incorrect but Statement II is true

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18185]
2[Option ID=18186]
3[Option ID=18187]
4[Option ID=18188]

Sl. No.88
QBID:8782088

How does Swami Vivekananda engage the idea of 'Perfection' in understanding the nature of education?

(1) Perfection is to be gained by maximizing information gathered from outside
(2) Perfection is gained when one develops logical skills
(3) Perfection is already in man, to be manifested through education
(4) Perfection is the unity of the internal and the external forces

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18189]
2[Option ID=18190]

3[Option ID=18191]
4[Option ID=18192]

Sl. No.89
QBID:8782089

Given below are two statements :

Statement I : F.H. Bradley claimed that every object exists and is what it is at least partly in virtue of the relations it bears to all other things.

Statement II : F.H. Bradley's position cannot be considered as an anti-realist claim.

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both Statement I and Statement II are correct

(2) Both Statement I and Statement II are incorrect

(3) Statement I is correct but Statement II is incorrect

(4) Statement I is incorrect but Statement II is correct

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18193]
2[Option ID=18194]
3[Option ID=18195]
4[Option ID=18196]

Sl. No.90
QBID:8782090

Given below are two statements : One is labelled as Assertion A and the other is labelled as Reason R.

Assertion (A) : Cartesian substance dualism accepts that the mental is fundamental but denies its ubiquity.

Reason (R) : According to descartes, minds are self-standing entities which 'attach' to only a tiny fraction of the material bodies in the world.

In the light of the above statements, choose the correct answer from the options given below :

(1) Both (A) and (R) are true and (R) is the correct explanation of (A)

(2) Both (A) and (R) are true but (R) is NOT the correct explanation of (A)

(3) (A) is true but (R) is false

(4) (A) is false but (R) is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18197]
2[Option ID=18198]
3[Option ID=18199]
4[Option ID=18200]

Sl. No.91
QBID:8782091

Given below are two statements :

Statement I : Traditional epiphenomenalism is often characterized by the two claims of irreducibility, causal dependence, but not causal impotence.

Statement II : Epiphenomenalists maintain that every mental event has a complex physical, in particular neurophysiological, cause, while no mental event is ever a complete or a partial cause of any other event.

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both Statement I and Statement II are true

(2) Both Statement I and Statement II are false

(3) Statement I is correct but Statement II is false

(4) Statement I is incorrect but Statement II is true

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18201]
2[Option ID=18202]
3[Option ID=18203]
4[Option ID=18204]

Sl. No.92
QBID:8782092

Match List I with List II :

	List I (Authors)		List II Books
(A)	P.F. Strawson	(I)	The Linguistic turn
(B)	B. Russell	(II)	Theories and Things
(C)	R. Rorty	(III)	Analysis and Metaphysics
(D)	W.V.O. Quine	(IV)	An Inquiry into meaning and Truth

Choose the correct answer from the options given below :

(1) (A)-(III), (B)-(IV), (C)-(I), (D)-(II)
(2) (A)-(IV), (B)-(I), (C)-(III), (D)-(II)
(3) (A)-(II), (B)-(III), (C)-(IV), (D)-(I)
(4) (A)-(III), (B)-(IV), (C)-(II), (D)-(I)

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18205]
2[Option ID=18206]
3[Option ID=18207]
4[Option ID=18208]

Sl. No.93
QBID:8782093

Match List I with List II :

	List I (Authors)		List II Books
(A)	Robert Nozick	(I)	Objective Knowledge
(B)	A.J. Ayer	(II)	Theory of knowledge
(C)	R.M. Chisholm	(III)	The Problem of Knowledge
(D)	Karl R. Popper	(IV)	Philosophical Explanations

Choose the correct answer from the options given below :

(1) (A)-(III), (B)-(II), (C)-(I), (D)-(IV)

(2) (A)-(II), (B)-(III), (C)-(IV), (D)-(I)

(3) (A)-(IV), (B)-(III), (C)-(II), (D)-(I)

(4) (A)-(IV), (B)-(II), (C)-(I), (D)-(III)

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18209]
2[Option ID=18210]
3[Option ID=18211]
4[Option ID=18212]

Sl. No.94
QBID:8782094

Given below are two statements :

Statement I : Leibniz's Law of Identity of Indiscernibles may be formulated as :

$\forall F(Fx \leftrightarrow Fy) \rightarrow x = y$

Statement II : Leibniz's law of Indiscernibility of Identicals may be formulated as :

$\forall F(Fx \leftrightarrow Fy) \rightarrow x = y$

In the light of the above statements, choose the most appropriate answer from the options given below :

(1) Both Statement I and Statement II are true

(2) Both Statement I and Statement II are false

(3) Statement I is correct but Statement II is false

(4) Statement I is incorrect but Statement II is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18213]
2[Option ID=18214]
3[Option ID=18215]
4[Option ID=18216]

Sl. No.95
QBID:8782095

Given below are two statements :

Statement I : Aristotle's metaphysical theory grows naturally out of his polemic against Plato's theory of Ideas, because his own system in effect attempts to overcome the defects found in the theory of Ideas.

Statement II : Aristotle argues that Plato's Ideas do not explain the existence of things, but do explain the relation of ideas to things.

In the light of the above statements, choose the correct answer from the options given below :

(1) Both Statement I and Statement II are true

(2) Both Statement I and Statement II are false

(3) Statement I is correct but Statement II is false

(4) Statement I is incorrect but Statement II is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18217]
2[Option ID=18218]
3[Option ID=18219]
4[Option ID=18220]

Sl. No.96
QBID:8782096

Given below are two statements :

Statement I : For Plato, knowledge is not the same as perception, but it is the same as opinion.

Statement II : Right opinion may be grounded, not on mere guess-work, but on something which, though better, is still not true understanding. The belief may be quite correct, but it is not, according to Plato, knowledge.

In the light of the above statements, choose the correct answer from the options given below :

(1) Both Statement I and Statement II are true

(2) Both Statement I and Statement II are false

(3) Statement I is correct but Statement II is false

(4) Statement I is incorrect but Statement II is true

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18221]
2[Option ID=18222]
3[Option ID=18223]
4[Option ID=18224]

Sl. No.97
QBID:8782097

Who among the following thinkers defined a person as – "a thinking intelligent being, and can consider itself as itself, the same thinking thing in different times and places; which it does only by that consciousness, which is inseparable from thinking, and as it seems to me essential to it"?

(1) Descartes (2) Hegel
(3) Locke (4) Sartre

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18225]
2[Option ID=18226]
3[Option ID=18227]
4[Option ID=18228]

Sl. No.98
QBID:8782098

Read the passage and answer the questions which follow

"Take any action allowed to be vicious : wilful murder, for instance. Examine it in all lights, and see if you can find that matter of fact, or real existence, which you call vice. In which – even way you take it, you find only certain passions, motives, volitions and thoughts. There is no other matter of fact in the case. The vice entirely escapes you, as long as you consider the object. You can never find it, till you turn your reflexion into your own breast and find a sentiment or disapprobation, which arise in you, towards this action. Here is a matter of fact; but it's the object of feeling, not of reason. It lies in yourself, not the object".

Which of the following views is being opposed by the author in the passage?

(1) Moral egoism
(2) Moral realism
(3) Emotivism
(4) Consequentialism

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18229]
2[Option ID=18230]
3[Option ID=18231]
4[Option ID=18232]

Sl. No.99
QBID:8782099

Read the passage and answer the questions which follow

"Take any action allowed to be vicious : wilful murder, for instance. Examine it in all lights, and see if you can find that matter of fact, or real existence, which you call vice. In which – even way you take it, you find only certain passions, motives, volitions and thoughts. There is no other matter of fact in the case. The vice entirely escapes you, as long as you consider the object. You can never find it, till you turn your reflexion into your own breast and find a sentiment or disapprobation, which arise in you, towards this action. Here is a matter of fact; but it's the object of feeling, not of reason. It lies in yourself, not the object".

Moral distinction between what is to be counted as virtuous and what is to be counted as vicious according to the author is derived from

(1) Passion
(2) Reason
(3) Intuition
(4) Norms of society

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=18233]
2[Option ID=18234]
3[Option ID=18235]
4[Option ID=18236]

Sl. No.100
QBID:8782100

Read the passage and answer the questions which follow

"Take any action allowed to be vicious : wilful murder, for instance. Examine it in all lights, and see if you can find that matter of fact, or real existence, which you call vice. In which – even way you take it, you find only certain passions, motives, volitions and thoughts. There is no other matter of fact in the case. The vice entirely escapes you, as long as you consider the object. You can never find it, till you turn your reflexion into your own breast and find a sentiment or disapprobation, which arise in you, towards this action. Here is a matter of fact; but it's the object of feeling, not of reason. It lies in yourself, not the object".

Which of the following statements would be true as per the perspective advocated by the author?

(1) Facts and values can be considered to have the same intrinsic nature

(2) Values cannot be derived from fact and vice versa

(3) Facts can be derived from values but values cannot be derived from facts

(4) Descriptive moral judgements are different from prescriptive moral judgements

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=18237]
2[Option ID=18238]
3[Option ID=18239]
4[Option ID=18240]