

XH-C4: Philosophy

C4.1 Classical Indian Philosophy

C4.1.1 Orthodox Systems: **Sāṅkhya**- Puruṣa, Prakṛti, Guṇas, Satkāryavāda, Mokṣa (Kaivalya), Pramāṇas and Theory of Error, **Yoga** – Pramāṇas, Theory of Error, Ísvara, Citta, Kleśa, Aṣṭāṅga-yoga, Kaivalya (Mokṣa), **Nyāya** – Pramāṇas, Hetvābhāsa, Ísvara, Asatkāryavāda, Theory of Error, Navya-Nyāya, **Vaiśeṣika** – Parataḥpramāṇya, Padārthas (categories), Theory of Atomism (paramāṇuvāda), **Mīmāṃsā** – Dharma, Apūrva, Mokṣa, Pramāṇas (both in Kumārila and Prabhākara), Anyathākhyāti, and, **Vedānta** – Advaita (Adhyāsa, Brahman, Ísvara, Ātman, Jīva, Mokṣa, Viśiṣṭādvaita (Tattva-traya, Mokṣa, and Refutation of Māyāvāda), Dvaita, Dvaitādvaita, Śuddhādvaita, Pramāṇa in Advaita and Viśiṣṭādvaita.

C4.1.2 Heterodox Systems: **Cārvāka** – Pramāṇa, Indian materialism and Hedonism, **Jainism**- Pramāṇas, Syādvāda, Anekāntavāda, Padārtha (categories), Jīva and Ajīva, Mokṣa, Mahāvratā, Aṇuvratā, and, **Buddhism** – Ti-piṭaka, Sarvāstivāda, Sautrāntika, Mādhyamika, Yogācāra-Vijñānavāda, Pañca-skandha, Anityavāda, Anātmavāda, Doctrine of Momentariness, Doctrine of Dependent Origination, Pramāṇas, Doctrine of Two Truths, Doctrine of Tri-kāya, Ṣaḍ-pāramitās, Brahmavihāras, Pāñcaśīla, and Bodhisattva Ideal, and Upāyakauśalya.

C4.1.3 Upaniṣads, Bhagavadgītā, and Dharmaśāstras: Philosophy of the Upaniṣads – Pure Monism, Brahman and Ātman, Pañca-kośa, Parā-vidyā and Aparā-vidyā, Meaning of Dharma, Ṛta, Puruṣārtha, Śreyas and Preyas, Varṇāśrama-dharma, Dharma- Svadharma and Sādhāraṇa Dharma, Ṛna, Yajña, Karma-yoga, Sthitaprajña, Lokasaṃgraha, and Law of Karma.

C4.1.4 Kāṣmīra Śaivism, Śaivasiddhānta, Vīra Śaivism, Śāktism and Vaiṣṇavism: Kāṣmīra Śaivism – Pratyābhijña school, Śiva and Śakti, and Conception of Kriyā, Śaivasiddhānta – God (pati) and Divine Power (śakti), Proofs for God's Existence, Bondage and Liberation, Vīra Śaivism – Philosophical basis of Vīra Śaivism, Śāktism - Philosophical basis of Śāktism, and Vaiṣṇavism – Philosophical basis of Vaiṣṇavism.

C4.2 Contemporary Indian Philosophy

C4.2.1 Vivekananda: Notion of God, Freedom and Karma, Nature of Soul/self, Practical Vedānta, and Universal Religion. **Aurobindo:** World Process – Involution and Evolution, Four Theories of Existence, The Supermind, Integral Yoga, and Gnostic Being. **Iqbal:** Nature of Intuition, Nature of Self, and Notion of God. **Tagore:** Humanism and Nature of Man, Notion of Religion, and Nationalism. **K. C. Bhattacharyya:** Concept of Absolute and Its Alternative Forms, and Notion Subjectivity and Freedom. **Radhakrishnan:** Nature of Ultimate Reality, Religious Experience, Intellect and Intuition, Hindu View of Life. **J. Krishnamurti:** Notion of Freedom, Choiceless Awareness, Truth is a Pathless Land, and Notion of Education. **Gandhi:** Notion of Truth, Non-violence, Satyagraha, Swaraj, and Trusteeship. **Ambedkar:** Annihilation of Caste, Neo-Buddhism, Democracy, and Natural Rights and Law. **M. N. Roy:** Radical Humanism and Materialism.

C4.3 Classical and Modern Western Philosophy

C4.3.1 Metaphysics: Pre-Socratic Philosophy of Thales, Anaxagoras, Anaximenes, Ionians, Pythagoras, Parmenides, Heraclitus and Democritus. Metaphysics of Plato and Aristotle: The question of Being (to on/ousia): Being as Idea in Plato's *Phaedo*, *Republic* and the *Sophist*, Being as synthesis of hyle [matter] and morphe [form] in Aristotle's *Metaphysics* and *Physics*. Problem of evil and existence of God in St. Augustine, St. Anselm, and St. Thomas Aquinas. Metaphysics in Modern Philosophy: Substance, Mind-Body Dualism, Attribute, Parallelism, Pre-established harmony, the existence of God, Problem of Solipsism, Self and Personal Identity, Rejection of Metaphysics, Phenomena and Noumena, Transcendental Deduction of Categories, Being and Becoming, Absolute Idealism

C4.3.2 Epistemology: Plato and Aristotle's Theory of Knowledge, *Doxa*, *Episteme*, and *Sophia*, Method of Dialectics, Theoretical and Practical Reason, Theory of Causation, Descartes's Method of Doubt, cogito ergo sum, Innate Ideas and its refutation, Principle of Non-contradiction, Sufficient Reason, and Identity of Indiscernible, Locke's Three Grades of Knowledge, Berkeley's Critique of Abstract Ideas, Hume's Impressions and Ideas, Induction and Causality, Kant's Copernican Revolution, Forms of Sensibility, Possibility of Synthetic a priori Judgments. Hegel's Dialectics, Spirit, and Absolute Idealism.

C4.3.3 Ethics: Concepts of Good, Right, Justice, Duty, Obligation, Cardinal Virtues, *Eudaemonism*; Intuition as explained in Teleological and Deontological Theories; Egoism, Altruism, Universalism, Subjectivism, Cultural Relativism, Super-naturalism, Ethical realism and Intuitionism, Kant's moral theory, Postulates of Morality, Good-will, Categorical Imperative, Duty, Means and ends, Maxims; Utilitarianism: Principle of Utility, Problem of Sanction and Justification of Morality, Moral theories of Bentham, J. S. Mill, Sidgwick; Theories of Punishment; Ethical Cognitivism and Non-cognitivism, Emotivism, Prescriptivism, Descriptivism.

C4.3.4 Social and Political Philosophy: Plato's theory of Justice and State, Aristotle's definition of State and Political Naturalism; Classical Liberalism and Social Contract Theory (Hobbes, Rousseau, Locke); Marx's Dialectical Materialism, Alienation, and critique of Capitalism.

C4.3.5 Logic: Truth and Validity, Nature of Propositions, Categorical Syllogism, Laws of Thought Classification of Propositions Square of Opposition, Truth-Functions and Propositional Logic, Quantification and Rules of Quantification; Symbolic Logic: Use of symbols; Truth Table for testing the validity of arguments; Differences between Deductive and Inductive Logic, Causality and Mill's Method.

C4.4 Contemporary Western Philosophy

C4.4.1 Frege's Sense and Reference; Logical Positivism's Verification theory of meaning, Elimination of Metaphysics; Moore's Distinction between Sense and Reference, Defense of common-sense, Proof of an External World; Russell's Logical Atomism, Definite Descriptions, Refutation of Idealism; Wittgenstein on Language and Reality, the Picture Theory, critique of private language, Meaning and Use, Forms of life; Gilbert Ryle on Systematically Misleading Expressions, critique of Cartesian dualism; W.V.O. Quine's Two Dogmas of Empiricism; P.F. Strawson's concept of Person; Husserl's Phenomenological Method, Philosophy as a rigorous science, Intentionality, Phenomenological Reduction, Inter-subjectivity; Heidegger's concept of Being (*Dasein*), Being in the world; Sartre's Concept of Freedom, Bad-faith, Humanism; Merleau-Ponty on Perception, Embodied Consciousness; William James's Pragmatic Theories of Meaning and Truth, Varieties of Religious experience; John Dewey on Pragmatist Epistemology with focus on Inquiry, fallibilism and Experience, Education; Nietzsche on the Critique of Enlightenment, Will to Power, Genealogy of Moral; Richard Rorty's Critique of Representationalism, Against Epistemological method, Edifying Philosophy, Levinas: Ethics

as a first philosophy, Philosophy of 'other'; Rawls' Veil of Ignorance, Principle of Justice; Nozick's critique of Rawls, Libertarianism; Charles Taylor's Communitarianism, critique of the Liberal Self, Politics of recognition; Martha Nussbaum's Liberal Feminism and Capability Approach; Simone de Beauvoir on Situated Freedom and Ethics of Ambiguity; Code and Harding on Situated Knowledge and Strong and Weak Objectivity; Gilligan and Noddings on Ethics of Care, Debate between Care and Justice.

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XH-C4: Philosophy (60 marks)

Q1. to Q20. are MCQ where only one answer is correct. Each question carries one mark.

- Q1. According to Cārvāka, the elements (bhūtas) are:
- (A) Earth, Water, Fire and Air
 - (B) Earth, Water, Fire, Air and Ether
 - (C) Earth, Ether, Fire and Air
 - (D) Earth, Ether, Water and Fire
- Q2. Jaina metaphysics of Anekāntavāda is:
- (A) Realistic and relativistic pluralism
 - (B) Realistic and absolute monism
 - (C) Idealistic and relativistic pluralism
 - (D) Idealistic and absolute monism
- Q3. According to the Bodhisattva ideal of Mahāyāna tradition, a Bodhisattva makes a vow and defers her/his final Nirvāṇa in order to:
- (A) Work for the liberation of every sentient being.
 - (B) Attain perfect wisdom.
 - (C) Avoid suffering in future life.
 - (D) Enjoy life in the world here and now.
- Q4. According to Sāṅkhya system, which of the following is true with respect to Puruṣa (consciousness or self)?
- (A) The three guṇas are in the Puruṣa.
 - (B) Buddhi and manas are in the Puruṣa.
 - (C) There is only one all-pervading Puruṣa.
 - (D) There are many Puruṣas.

- Q5. The philosophy of Kāṣmīra Śaivism is:
- (A) Realistic and theistic
 - (B) Idealistic and theistic
 - (C) Realistic and atheistic
 - (D) Monistic and Idealistic
- Q6. The concluding verse in the second chapter of the *Bhagavadgītā* explains the conception of 'Brāhmī-sthitiḥ'. What does it denote?
- (A) Being in the highest state of Brahman
 - (B) The eternal existence of Brahman
 - (C) The reality of Brahman
 - (D) Brahmanhood
- Q7. Which among the following statements is true according to Viśiṣṭādvaita:
- (A) Cit (souls), Acit (matter) and Ívara (God) are real.
 - (B) Cit (souls) and Acit (matter) are unreal, but Ívara (God) is real.
 - (C) Acit (matter) is unreal, but Ívara (God) and Cit (souls) are real.
 - (D) Cit (souls), Acit (matter) and Ívara (God) are unreal, only Brahman is real.
- Q8. Which of the statements below best describes the attitude of the State towards poets, musicians and their artworks in Plato's *Republic*?
- (A) Poets and musicians must be banned.
 - (B) Musicians must be allowed but poets must be banned.
 - (C) Poets and musicians must be allowed after due State censorship.
 - (D) Works of poets and musicians must be allowed only outside the city-gates.
- Q9. Which of the following is NOT true of monads in Leibniz's universe?
- (A) All monads represent the universe in the same manner.
 - (B) Order in the natural world corresponding to a hierarchy of monads.
 - (C) Every monad perceives or represents and expresses the entire universe.
 - (D) Each monad is windowless.

- Q10. G.E. Moore contends that sense-data are:
- (A) The objects of inference
 - (B) The objects of direct perception
 - (C) Fundamental assumptions
 - (D) The objects of judgment
- Q11. Which of the following is NOT held by Sartre in *Being and Nothingness*?
- (A) Being as differentiated from beings.
 - (B) Freedom as the first condition of action.
 - (C) Bad faith as distinguished from falsehood.
 - (D) Consciousness as the experience of nihilation of being.
- Q12. Which of the following according to Heidegger in *Being and Time* is NOT one of the three ways in which the everyday being of the falling of *Dasein* is manifested?
- (A) Idle talk (*Gerede*)
 - (B) Anxiety (*Angst*)
 - (C) Curiosity (*Neugier*)
 - (D) Ambiguity (*Zweideutigkeit*)
- Q13. According to the Logical Positivists, on what does the impossibility of metaphysics depend upon?
- (A) The nature of what could be known.
 - (B) The nature of what could be imagined.
 - (C) The nature of what could be contemplated.
 - (D) The nature of what could be said.
- Q14. According to Kant, in which of the following judgments do we seek to find unknown universals for given particulars?
- (A) Determinative judgment
 - (B) Scientific judgement
 - (C) Reflective judgment
 - (D) Moral judgment

- Q15. Which of the following did Hegel mean by “Substance is subject”?
- (A) There are psychophysical laws.
 - (B) The substance negates itself.
 - (C) Subject can be eliminated.
 - (D) There is no difference between the substance and the subject.
- Q16. According to Nietzsche, ‘truth’ is:
- (A) Correspondence with reality.
 - (B) Whatever works.
 - (C) Consensus
 - (D) An error/illusion
- Q17. Foucault analyzed ‘discourse,’ in terms of its:
- (A) Truth
 - (B) Meaning
 - (C) Intention
 - (D) Positivity
- Q18. In Mill’s *Utilitarianism*, the statement that it is “better to be a Socrates dissatisfied than a fool satisfied” assumes that happiness is a matter concerned:
- (A) Not with the mere feeling of content.
 - (B) Only with brute pleasure and desire.
 - (C) Not with rational deliberation at all.
 - (D) Only with quantitative increase and decrease.
- Q19. Consider the proposition ‘No politicians are honest individuals’. According to the concept of Opposition in syllogistic logic, the contradictory of this proposition is:
- (A) All politicians are honest individuals.
 - (B) Some politicians are honest individuals.
 - (C) Some politicians are not honest individuals.
 - (D) None of these.

Q20. With regard to the warning, 'smoking causes lung cancer', which of the following statements correctly expresses causal reasoning?

- (A) Smoking is certainly a necessary condition for lung cancer.
- (B) Smoking is certainly not a necessary condition for lung cancer.
- (C) Smoking is certainly not a sufficient condition for lung cancer.
- (D) None of these.

Q21. to Q23. carry two marks each. These MCQs have only one correct choice.

Q21. In the new vaccine trial for covid-19, a medical institute recruited 1000 people from the community, who had not been exposed to the virus. Half (500) of them received a single dose of the new vaccine. No case of covid-19 was reported among them even after a prolonged exposure to the virus. In contrast, 25 among the non-vaccinated recruits became infected with covid-19 soon after. Which of Mill's methods is in use here in *claiming the success of the vaccine*?

- (A) Method of agreement
- (B) Method of difference
- (C) Joint method of agreement and difference
- (D) Method of concomitant variations

Q22. Happiness (*eudaimonia*), as Aristotle sees it in *Nicomachean Ethics* (Book I), is a state wherein:

- (A) One's soul is blessed and touched by the divine.
- (B) Human good is the activity of the soul in conformity with excellence/virtue.
- (C) One is adequately endowed with external goods like beauty and wealth.
- (D) One experiences calmness and tranquility.

Q23. In the syllogism below, which conclusion(s) follow(s) from the premises?

All students are men.

No men are beasts.

Conclusion I: Therefore, no students are beasts.

Conclusion II: Therefore, no beasts are students.

- (A) Only conclusion I follows.
- (B) Only conclusion II follows.
- (C) Both conclusions I and II follow.
- (D) Neither conclusion I nor II follows.

Q24. to Q40. carry 2 marks each. One or more than one alternatives are correct in these multiple select questions (MSQ).

Q24. Which among the following are associated with the philosophy of Advaita

Vedānta:

- (A) Adhyāsa, Jīvanmukti, Sādhana-catuṣṭaya
- (B) Adhyāsa, Jīvanmukti, Videhamukti
- (C) Pratyakṣa, Anumāna, Śabda, Upamāna, Arthāpatti and Anupalabdhi
- (D) Jñāna-karma-samuccaya, Bhakti and Prapatti

Q25. According to Vivekananda a 'Universal Religion' must satisfy the following conditions:

- (A) Open its gate to every individual.
- (B) Individualise religion and not base it on where one is born.
- (C) Appear satisfying and reasonable to every religious sect.
- (D) Must have a common religious rites and worship.

Q26. Ambedkar's notion of "democracy" gives pre-eminence to 'social democracy.' It means a way of life that recognizes as the principles of life:

- (A) Liberty
- (B) Equality
- (C) Fraternity
- (D) Cooperation

Q27. Which all of the following are NOT true of Nyāya theory of knowledge?

- (A) It accepts only pratyakṣa and anumāna.
- (B) It accepts only pratyakṣa, anumāna and śabda.
- (C) It accepts pratyakṣa, anumāna, śabda and upamāna.
- (D) It accepts pratyakṣa, anumāna, śabda and arthāpatti.

- Q28. In Mīmāṃsā, according to Kumāṛila's theory of knowledge, the pramāṇas are:
- (A) Pratykṣa, Anumāna, and Śabda.
 - (B) Upamāna, Arthāpatti and Anupalabdhi.
 - (C) Pratykṣa, Anumāna, and Upamāna.
 - (D) Pratykṣa, Anumāna, and Anupalabdhi.
- Q29. Which of the following did Spinoza mean by *Natura naturans*?
- (A) What is in itself and what is conceived through itself.
 - (B) Self-creating nature.
 - (C) Whatever follows from the necessity of God.
 - (D) Products of nature created by God.
- Q30. Which of the following statements are true about Husserl's concept of phenomenology?
- (A) It grasps the mental concepts.
 - (B) It grasps what is essentially given.
 - (C) It captures the phenomenon as it is stated by the sciences.
 - (D) Its ultimate focus is on pure consciousness.
- Q31. Which of the following is Descartes's argument that the *idea of God* is not materially false?
- (A) The idea of God is a supremely clear and distinct idea.
 - (B) No one can imagine that the idea of God represents nothing.
 - (C) Necessary existence has to be excluded from idea of God.
 - (D) The idea of God is not native to the mind.
- Q32. In the *Tractatus*, Wittgenstein introduces his theory that a proposition is a picture and compares it with the nature of pictures in general. Which among the following statements are in accordance with his conception of the *picture*?
- (A) Every picture has a structure.
 - (B) The structure of the picture is the connection of the elements in a picture.
 - (C) A picture is identical with its structure.
 - (D) The possibility of structure is its 'pictorial form'.

- Q33. John Rawls makes us to imagine a group of rational persons situated in an “original position” behind a “veil of ignorance” to ensure that:
- (A) Arbitrary facts about individuals do not influence the agreement among them.
 - (B) These individuals are placed on an equal footing with one another.
 - (C) Parties are provided with all the facts even if they are irrelevant to the choice of principles of justice.
 - (D) Specific information about what society is like right now is screened out.
- Q34. Which among the following statements can correctly follow from Quine’s “The Two Dogmas of Empiricism”?
- (A) No sharp distinction can be made between *analytic* truths and *synthetic truths*.
 - (B) Truth of statements does depend upon language.
 - (C) Truth of statements does not depend upon extralinguistic fact.
 - (D) Meanings must not be confused with references.
- Q35. Which among the following are NOT true of Hume’s statements about *matters of fact* in the *Enquiry*?
- (A) They are known by the mere operation of thought.
 - (B) They are intuitively or demonstratively certain.
 - (C) Their truth/falsity is dependent on underlying evidence.
 - (D) They are *a priori*.
- Q36. According to Locke in *An Essay Concerning Human Understanding*, which of the following are an act of the mind in exerting its power over simple ideas?
- (A) Combining several simple ideas into one compound idea.
 - (B) Relating two simple or complex ideas without combining them.
 - (C) Separating or abstracting an idea from accompanying ideas.
 - (D) Creating further simple ideas.

- Q37. Which among the following are true of the relational ethic of Nel Noddings which is based on the moral preferability of a care perspective:
- (A) The needs of those one cares for in relational contexts matters the most.
 - (B) Only those acts performed out of duty or special obligation should be labelled moral.
 - (C) Prefers acts done out of love and natural inclination.
 - (D) Do not judge the acts solely based on its conformity to rule or principle.
- Q38. In claiming that all life is individual; and there is no such thing as universal life, Muhammad Iqbal deems 'self' as the fundamental fact of the universe'. Which among the following describes his conception of "self"?
- (A) Perception of once own self is internal and intimate.
 - (B) Self is not a thing, describable in terms of the morphology of a stuff.
 - (C) It is not a Scholastic soul-substance.
 - (D) It can only be conceived as a stream of consciousness.
- Q39. An existentialist would NOT emphasize on?
- (A) What is *a priori* in man.
 - (B) The finiteness of man.
 - (C) The nature of divine reality.
 - (D) The agonies of the individual.
- Q40. Which among the following correctly describes Kant's judgments of beauty in his *Critique of Judgment*?
- (A) Aesthetic judgments are *disinterested*.
 - (B) Normativity is not a necessary condition of Aesthetic judgments.
 - (C) Aesthetic judgments are purposive, but without any *definite* purpose.
 - (D) Beauty is "relative" to individual judgment or preference.

END of Paper XH-C4

ANSWER KEY: XH-C4: Philosophy

Q. No.	Type	Section	Key	Marks
1	MCQ	XH-C4	A	1
2	MCQ	XH-C4	A	1
3	MCQ	XH-C4	A	1
4	MCQ	XH-C4	D	1
5	MCQ	XH-C4	D	1
6	MCQ	XH-C4	A	1
7	MCQ	XH-C4	A	1
8	MCQ	XH-C4	C	1
9	MCQ	XH-C4	A	1
10	MCQ	XH-C4	B	1
11	MCQ	XH-C4	A	1
12	MCQ	XH-C4	B	1
13	MCQ	XH-C4	D	1
14	MCQ	XH-C4	C	1
15	MCQ	XH-C4	B	1
16	MCQ	XH-C4	D	1
17	MCQ	XH-C4	D	1
18	MCQ	XH-C4	A	1
19	MCQ	XH-C4	B	1
20	MCQ	XH-C4	B	1
21	MCQ	XH-C4	C	2
22	MCQ	XH-C4	B	2
23	MCQ	XH-C4	B	2
24	MSQ	XH-C4	A, C	2
25	MSQ	XH-C4	A, B, C	2
26	MSQ	XH-C4	A, B, C	2
27	MSQ	XH-C4	A, B, D	2
28	MSQ	XH-C4	A, B	2
29	MSQ	XH-C4	A, B	2
30	MSQ	XH-C4	A, B, D	2
31	MSQ	XH-C4	A, B	2
32	MSQ	XH-C4	A, B, D	2
33	MSQ	XH-C4	A, B, D	2
34	MSQ	XH-C4	A, B, D	2
35	MSQ	XH-C4	A, B, D	2
36	MSQ	XH-C4	A, B, C	2
37	MSQ	XH-C4	A, C, D	2
38	MSQ	XH-C4	A, B, C	2
39	MSQ	XH-C4	A, C	2
40	MSQ	XH-C4	A, C	2