

(3 Hours)

[Total Marks : 100

28th April, 2012

Section I

(40x1=40 marks)

Q.1 Answer the following by choosing the correct option from the given choices.**All questions are compulsory.**

(1) Vivekanda's position is known as

- (a) practical Vedanta.
- (b) theoretical Vedanta.
- (c) rational Vedanta.
- (d) devotional Vedanta.

(2) "Theoretic consciousness, at its minimum, is the understanding of a speakable." Who out of the following held this view?

- (a) K. C. Bhattacharya
- (b) Swami Vivekananda
- (c) G. G. Agarkar
- (d) J. Krishnamurti

(3) M.N. Roy combines

- (a) reason and intuition.
- (b) reason and romanticism.
- (c) reason and intellect.
- (d) reason and instinct.

(4) Dr. Ambedkar

- (a) deconstructed Buddhism.
- (b) denied Buddhism.
- (c) reconstructed Buddhism.
- (d) none of the above.

(5) Pandita Ramabai upheld social reform on the basis of

- (a) culture.
- (b) gender.
- (c) class.
- (d) caste

(6) In Sri Aurobindo's scheme of evolution, the notion of 'rebirth'

- (a) is entailed.
- (b) is denied.
- (c) is doubted.
- (d) is illusory.

(7) K. C. Bhattacharya holds that, 'the modes of subjectivity are the ways of

- (a) binding oneself to the modes of objectivity
- (b) thinking the modes of objectivity.
- (c) freeing oneself from the modes of objectivity.
- (d) distinguishing oneself from the modes of objectivity.

(8) In the philosophy of Mahatma Gandhi, 'Truth' is

- (a) conformity with facts.
- (b) justifiable with evidence.
- (c) coherence with social beliefs.
- (d) God.

(9) Mysticism for R. D. Ranade consists in

- (a) seeing God.
- (b) experiencing oneness with the Supreme.
- (c) disappearance of world of plurality.
- (d) forgetting the whole world.

(10) Agarkar's criticism of Hinduism and Hindu customs led him to subscribe kind of:

- (a) atheism.
- (b) agnosticism.
- (c) scepticism.
- (d) theism.

(11) According to Dewey truth is

- (a) semantic.
- (b) pragmatic.
- (c) coherence.
- (d) correspondence.

(12) Carnap eliminates metaphysical statements as:

- (a) incorrect.
- (b) nonsensical.
- (c) inconsistent.
- (d) ineffable.

(13) According to Wittgenstein in his *Tractatus*, the world, thought and proposition share the same

- (a) logical form.
- (b) dialectical form.
- (c) spiritual form.
- (d) empirical form.

- (14) In their unity of science project, the logical positivists give priority to
- history.
 - sociology.
 - economics.
 - physics.
- (15) In his *Philosophical Investigations*, Wittgenstein regards traditional philosophical problems as
- genuine.
 - simple.
 - complex.
 - pseudo.
- (16) Husserl's phenomenology is
- a rigorous science.
 - a natural science.
 - a human science.
 - a pure science.
- (17) Merleau Ponty upholds that perception is:
- embodied.
 - intellectual.
 - intuitive.
 - sensory.
- (18) Heidegger's *Dasein* is:
- a thinking being.
 - a physical being.
 - a spiritual being.
 - a worldly being.
- (19) For Jaspers philosophy begins with:
- wonder.
 - boundary situation.
 - doubt.
 - crisis.
- (20) According to Sartre, being-for-others is essentially:
- conflict.
 - harmony.
 - indifference.
 - none of the above.

- (21) According to Buddhism, nirvana is the
- (A) Cessation of craving
 - (B) Cessation of action
 - (C) Cessation of suffering
 - (D) Cessation of body
- (22) The Purushartas include
- (a) dharma
 - (b) artha
 - (c) kama
 - (d) all of the above and moksha
- (23) The three "Jewels" according to Jainism are:
- (A) right knowledge, right faith, right vision.
 - (B) right vision, right conduct, right concentration.
 - (C) right knowledge, right faith, right conduct.
 - (D) right vision, right resolve, right conduct.
- (24) Which of the following is not the constituent of the law of Karma?
- (A) Sanchita
 - (B) Prarabdha
 - (C) Punya
 - (D) Kriyamana
- (25) Carvaka accepts
- (A) Artha and Dharma .
 - (B) Dharma and Kama.
 - (C) Kama and Moksa.
 - (D) Artha and Kama.
- (26) According to Moore's intuitionism, good is a
- (a) natural property.
 - (b) non-natural property.
 - (c) natural substance.
 - (d) non-natural substance.
- (27) Ayer's emotivism advocates the view that
- (a) moral judgements are subjective.
 - (b) moral judgements are objective.
 - (c) moral judgements are neither subjective nor objective.
 - (d) moral judgments are both subjective and objective

(28) Hare's prescriptivism can be termed as:

- (a) cognitivist
- (b) noncognitivist
- (c) objectivist
- (d) subjectivist

(29) MacIntyre critiques metaethics and existentialist ethics as advocating:

- (a) individualism.
- (b) objectivism.
- (c) subjectivism.
- (d) communitarian

(30) According to Susan Okin, the perspectives of care and autonomy can be:

- (a) separated.
- (b) equated.
- (c) disintegrated.
- (d) integrated.

(31) According to Yoga, Pramana, viparyaya, vikalpa, smriti and nidra are

- (A) mental afflictions
- (B) mental habituations
- (C) levels of cognition
- (D) mental modifications

(32) According to Nyaya

- (A) knowledge is an essential quality of Atman.
- (B) knowledge is not an essential quality of Atman.
- (C) knowledge is not a quality of Atman.
- (D) none of the above.

(33) According to the Jainas

- (A) Jiva is all pervading
- (B) Jiva is atomic
- (C) Jiva is middle-sized
- (D) none of the above

(34) According to the no-soul theory of Buddhists

- (A) rebirth is not possible
- (B) rebirth is possible
- (C) nothing can be said about rebirth
- (D) death is end of everything

- (35) Vedanta has provided a psychological analysis of:
- waking, dreaming, deep sleep and turiya.
 - waking, dreaming and deep sleep.
 - waking and dreaming.
 - waking.
- (36) According to Aristotle, the soul:
- is the "first actuality" of an organic natural body.
 - is the "final actuality" of an organic natural body
 - is the "mediated actuality" of an organic natural body
 - is the "potential actuality" of an organic natural body
- (37) For Ryle, knowing how to do things:
- is independent of mental theorizing.
 - dependent on mental theorizing
 - neither independent nor dependent on mental theorizing.
 - is both dependent and independent of mental theorizing.
- (38) Which of the following does not hold for identity theory?
- The states and processes of the mind are identical to states and processes of the brain
 - The mind is identical to the brain
 - There are no irreducible non-physical properties such as qualia.
 - None of the above.
- (39) Which of the following is true?
- Functionalism is different from behaviorism.
 - Functionalism is similar to behaviorism.
 - Functionalism is identical to behaviorism.
 - Functionalism is both similar to and different from behaviorism.
- (40) Spinoza is a
- monist.
 - dualist.
 - materialist.
 - pluralist.

