



TR/CS/PS(O)/II/15

PHILOSOPHY—PAPER-I

Time—Three hours

Full Marks—100

16.02.2017

Answer to Question No. 1 i.e. MCQ type questions under Section-A must be written in English only. Answers to other questions must be written either in English or in Bengali.

It must not be answered partly in English and partly in Bengali.

This instruction should be followed scrupulously.

The figures in the margin indicate full marks for the questions.

Candidates are required to give their answers in their own words as far as practicable.

SECTION - A

Answer all questions.

1. Select the single best answer and write it in the answer script putting option

(i) or (ii) or (iii) or (iv) as applicable : 20×1=20

Example

Question : The number of laukika sannikarsas accepted in Nyāya philosophy is

- (i) Three (ii) Four (iii) Five (iv) Six.

Answer : (iv) Six

(a) The kinds of external perception accepted in Nyāya philosophy are

- | | |
|------------|------------|
| (i) Two | (ii) Three |
| (iii) Four | (iv) Five |

[Turn over]

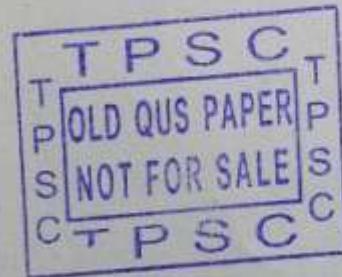
- (b) When a book is on a table then the relation between the book and the table is
- Samavāya sannikarṣa
 - Saṁyoga sannikarṣa
 - Saṁyukta samavāya sannikarṣa
 - Samaveta samavāya sannikarṣa
- (c) The meaning of the term 'Cārvāka' is commonly known as
- | | |
|---------------------|-----------------------|
| (i) Nice word | (ii) Bad word |
| (iii) Good language | (iv) Foreign language |
- (d) The number of substances (dravya) admitted in the Vaiśeṣika philosophy is
- | | |
|-------------|-----------|
| (i) Three | (ii) Five |
| (iii) Seven | (iv) Nine |
- (e) The theory regarding the nature of Brahman advocated by Saṁkarācārya is known as
- | | |
|-------------------------|-----------------------|
| (i) Dvaitavāda | (ii) Kevalādvaitavāda |
| (iii) Viśistādvaitavāda | (iv) Syadvāda |
- (f) In an inference, the place where the object of inference exists is called
- | | |
|------------|-------------|
| (i) Pakṣa | (ii) Sādhya |
| (iii) Hetu | (iv) Linga |
- (g) Anumāna, the process of acquiring valid knowledge is
- | | |
|----------------------|-----------------------|
| (i) Direct process | (ii) Indirect process |
| (iii) Unreal process | (iv) None of these |

(h) According to Nyāya philosophy, the number of the ways of knowing vyānti is

- | | |
|------------|-----------|
| (i) Three | (ii) Four |
| (iii) Five | (iv) Six |

(i) 'Sugar is sweet because it has sugarness' – the fallacy (hetvabhāsa) committed here is

- (i) Sādhārana savyabhicāra
- (ii) Asādhārana savyabhicāra
- (iii) Vādhita
- (iv) Viruddha



(j) The kinds of Asiddha hetvabhāsa admitted in Nyāya philosophy are

- | | |
|------------|------------|
| (i) Two | (ii) Three |
| (iii) Four | (iv) Five |

(k) Generally it is accepted in Indian ethics that the Supreme goal (Parama Puruṣārtha) of human life is

- | | |
|-------------|-------------|
| (i) Artha | (ii) Kāma |
| (iii) Mokṣa | (iv) Ānanda |

(l) Mokṣa is not accepted as a puruṣārtha in

- (i) Nyāya philosophy
- (ii) Vaiśeṣika philosophy
- (iii) Cārvaka philosophy
- (iv) Sāṃkhya philosophy

- (m) The ways of attaining nirvāna of Buddhism is mentioned in the
- First noble truth
 - Second noble truth
 - Third noble truth
 - Fourth noble truth
- (n) According to Buddhism the main reason of sufferings is
- | | |
|---------------|---------------|
| (i) Ahimśā | (ii) Avidyā |
| (iii) Anācāra | (iv) Aśraddhā |
- (o) 'Karmayoga' of the Gītā means
- Actions with the desire of results
 - Actions without the desire of results
 - Inactiveness
 - Hard labour
- (p) Herbert Spencer is the exponent of the theory named as
- | | |
|---------------|--------------|
| (i) Totemism | (ii) Animism |
| (iii) Manaism | (iv) Theism |
- (q) Positivism is advocated by
- | | |
|------------------|-------------------|
| (i) Karl Marx | (ii) August Comte |
| (iii) J. S. Mill | (iv) M. Edwards |
- (r) 'God is wholly transcendent' – is the concept supported by
- | | |
|-----------------|-----------------|
| (i) Theism | (ii) Deism |
| (iii) Pantheism | (iv) Naturalism |

- (s) Hinduism is a

 - (i) Universal religion
 - (ii) National religion
 - (iii) Regional religion
 - (iv) None of these

(t) The number of the 'pillars' accepted in Islam is

 - (i) Two
 - (ii) Three
 - (iii) Four
 - (iv) Five

6.02.2017



SECTION - B

Answer any six questions from the following. $6 \times 5 = 30$

2. Give a brief account on how the Cārvāka school of philosophy established their concept that – perception is the only source of valid knowledge.
 3. Explain the ways of attaining mokṣa as suggested by Śāṅkara.
 4. Distinguish between Svārthānumāna and Parārthānumāna.
 5. Define Viruddha hetvābhāsa. Give one suitable example and show how the fallacy occurs. 2+3=5
 6. Explain 'Dharma' in short as a kind of puruṣārtha.
 7. Explain Buddhist doctrine of twelve-causal-link (Bhavacakra).
 8. Write a short note on Theism.
 9. How Positivism refutes the existence of God ? Discuss in short.

1602.2017

SECTION – C

Answer any five questions from the following.

10. Explain the definition of Pratyakṣa after Gautama. Name the different types of Pratyakṣa admitted in Nyāya philosophy. Mention the points of difference between Nirvikalpaka and Savikalpaka pratyakṣa. 10=50
4+2+4=10
11. Discuss Paramānuvāda after the Vaiśeṣika philosophy.
12. What is Anumāna ? Mention the features of a valid hetu (Sat-hetu). Define Pakṣa, Sapakṣa and Vipakṣa according to Nyāya philosophy and identify each in a single example. 2+2+6=10
13. Identify the hetu in each of the following inferences and explain why it is fallacious : 5+5=10
- (a) The table is wooden because it is hard.
 - (b) The golden hill is firey because it has smoke.
14. What is meant by law of Karma in Indian ethics ? What are its different kinds as admitted in Indian ethics ? Explain 'Karmavada' as an instrument of moral control on human actions. 2+2+6=10
15. How mind can be controlled by 'abhyāsa' and 'vairājñya' ? Explain after the Gītā.
16. Bring out the main tenets of Christianity. Discuss why Christianity is considered as a universal religion. 2+8=10

16.02.2017**PHILOSOPHY— PAPER-II***Time – Three hours**Full Marks—100*

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SECTION – A

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Example

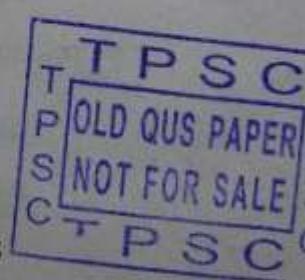
Question : The theory of origin of knowledge advocated by Kant is known as

- | | |
|-------------------|--------------------|
| (i) Rigorism | (ii) Criticism |
| (iii) Rationalism | (iv) None of these |

Answer : (ii) Criticism.

- (a) The statement 'Cogito ergo Sum' by Descartes implies

- | | |
|--------------------------|----------------------------|
| (i) Only I exist | (ii) Only God exists |
| (iii) Only matter exists | (iv) I exist while I think |



[Turn over]

- 16.02.2017
- (b) There is nothing in the intellect which was not previously in the senses except the intellect itself – is the declaration of

 - (i) Locke
 - (ii) Leibnitz
 - (iii) Berkeley
 - (iv) Descartes

(c) The exponent of representative realism is

 - (i) Locke
 - (ii) Leibnitz
 - (iii) Russel
 - (iv) None of them

(d) Kant's rationalism is a kind of

 - (i) Rigorism
 - (ii) Categorical imperative
 - (iii) Rational intuitionism
 - (iv) Idealism

(e) Entailment theory of causality is advocated by the

 - (i) Empiricists
 - (ii) Rationalist
 - (iii) Intuitionists
 - (iv) Idealists

(f) A proposition is

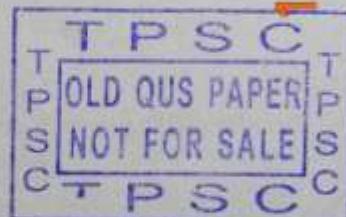
 - (i) A grammatical unit
 - (ii) A linguistic unit
 - (iii) A logical unit
 - (iv) None of these

(g) The proposition 'All men are mortal' is equivalent to

 - (i) Some men are mortal
 - (ii) No men are not mortal
 - (iii) No not-men are mortal
 - (iv) None of these

(h) The figure of a syllogism is determined by the position of the

- | | |
|--|-----------------|
| (i) Major term | (ii) Minor term |
| (iii) Middle term | (iv) Copula |
| (i) $(A \cdot B) \supset C$ is equivalent to | |
| (i) $\sim A \vee (\sim B \vee C)$ | |
| (ii) $A \vee (\sim B \vee C)$ | |
| (iii) $\sim A \vee (B \vee C)$ | |
| (iv) $\sim A \vee \sim (B \vee C)$ | |



(j) The number of the experimental method of Mill is

- | | |
|------------|------------|
| (i) Two | (ii) Three |
| (iii) Four | (iv) Five |

(k) Among the followings the moral judgement is

- | |
|--|
| (i) Most Indian workers are honest. |
| (ii) Honesty is desirable |
| (iii) Most men think that dishonesty is wrong. |
| (iv) None of these. |

(l) The number dimensions present in Bentham's hedonistic calculus is

- | | |
|-----------|-------------|
| (i) Four | (ii) Seven |
| (iii) Two | (iv) Eight. |

(m) 'I ought therefore I can' – is the declaration of

- | | |
|------------|----------------|
| (i) Kant | (ii) Aristotle |
| (iii) Mill | (iv) Sidgwick |

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|------------|----------------|
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(3)

[Turn over]

- (n) Capital punishment is not supported by

 - (i) Reformatory theory of punishment
 - (ii) Retributive theory of punishment
 - (iii) Preventive theory of punishment
 - (iv) None of these

(o) Gender difference is created by

 - (i) nature
 - (ii) society
 - (iii) men
 - (iv) religion

(p) Non-violence or ahimsā according to Gandhiji means

 - (i) Avoiding only physical violence
 - (ii) Avoiding quarrel between individuals
 - (iii) Avoiding both physical and mental violence
 - (iv) Abstinence from stealing.

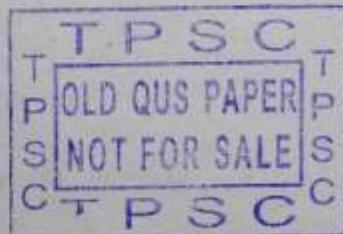
(q) According to Karl Marx the basis of society is

 - (i) Economics
 - (ii) Law
 - (iii) Socialism
 - (iv) None of these

(r) Law is the expression of general will – is the opinion of

 - (i) Aristotle
 - (ii) Hobbes
 - (iii) Locke
 - (iv) Rousseau

- (s) Among the social processes the most pervasive one is
- (i) Co-operation
 - (ii) Overt conflict
 - (iii) Competition
 - (iv) Indifference
- (t) The process by which one generation passes culture to the next is called
- (i) Cultural integration
 - (ii) Cultural universals
 - (iii) Cultural transmission
 - (iv) None of these



SECTION - B

Answer any six questions from the following.

$6 \times 5 = 30$

2. Explain Hume's view regarding the origin of knowledge.
3. Discuss in brief the main tenets of Naive realism.
4. Why the contraposition of 'I' proposition is not possible ? Explain with example.
5. Test the validity of the following argument by means of Venn diagram :
Communists are patriots and Marxists.
Therefore some patriots are Marxists.
6. Discuss the points of difference between voluntary and non-voluntary action.
7. Write a short note on feminism.
8. Explain in short the differences between custom and law.
9. Explain in short the characteristics of human rights.

(5)

[Turn over]

SECTION - C

Answer any five questions from the following.

10. Explain and examine Criticism as a theory of knowledge. 5×10=50
11. What is value ? Is it objective or subjective ? Discuss. 6+4=10
12. Explain Mill's method of difference with concrete example. Discuss the advantages of this method. 2+8=10
13. (a) Construct a formal proof of validity for the following : 6+4=10
- $(x \vee y) \supset (x \cdot y)$
- $\sim (x \vee y) / \therefore \sim (x \cdot y)$
- (b) Prove the invalidity of the following by the method of assigning truth values : 5
- If France protests, then Russia will attack. If Pakistan protests, then also Russia will attack. Therefore, if France protests, then Pakistan will also protest.
14. Explain and examine the Reformatory theory of punishment. 6+4 =10
15. What is community ? Discuss the distinction between community and association. 4+6 =10
16. Explain the Gandhian theory of social change. Is this theory acceptable ? Justify your answer. 6+4 =10

