

National Testing Agency

Question Paper Name: Philosophy 878 30th May 2019 Shift2 Set1
Subject Name: Philosophy 878
Creation Date: 2019-05-30 19:01:14
Duration: 180
Total Marks: 100
Display Marks: Yes
Share Answer Key With Delivery Engine: Yes
Actual Answer Key: Yes

Philosophy 878

Group Number : 1
Group Id : 128206218
Group Maximum Duration : 0
Group Minimum Duration : 120
Revisit allowed for view? : No
Revisit allowed for edit? : No
Break time: 0
Group Marks: 100

PART I

Section Id : 128206366
Section Number : 1
Section type : Online
Mandatory or Optional: Mandatory
Number of Questions: 39
Number of Questions to be attempted: 39
Section Marks: 100
Display Number Panel: Yes
Group All Questions: No

Sub-Section Number: 1
Sub-Section Id: 128206602
Question Shuffling Allowed : Yes

Question Id : 12820612841 Question Type : COMPREHENSION Sub Question Shuffling Allowed : Yes Group Comprehension Questions : No

Question Numbers : (1 to 5)

Question Label : Comprehension

"Other animals, which, on account of their interests having been neglected by the insensibility of the ancient jurists, stand degraded into the class of things. ... The day has been, I grieve it to say in many places it is not yet past, in which the greater part of the species, under the denomination of slaves, have been treated ... upon the same footing as ... animals are still. The day may come, when the rest of the animal creation may acquire those rights which never could have been withholden from them but by the hand of tyranny. The French have already discovered that the blackness of skin is no reason why a human being should be abandoned without redress to the caprice of a tormentor. It may come one day to be recognized, that the number of legs, the villosity of the skin, or the termination of the os sacrum, are reasons equally insufficient for abandoning a sensitive being to the same fate. What else is it that should trace the insuperable line? Is it the faculty of reason, or perhaps, the faculty for discourse?...the question is not, Can they reason? nor, Can they talk? but, Can they suffer? Why should the law refuse its protection to any sensitive being?...The time will come when humanity will extend its mantle over everything which breathes... "

(Jeremy Bentham, *Introduction to the Principles of Morals and Legislation*)

Sub questions

Question Number : 1 Question Id : 12820612842 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

The author of the passage argues for the ethical treatment of animals on the following ground-

- a. Empathy towards their feelings and sufferings
- b. Their rational capacity to recognize their existence
- c. Their membership in our moral community
- d. None of the above

Options :

- 12820650695. A
- 12820650696. B
- 12820650697. C
- 12820650698. D

Question Number : 2 Question Id : 12820612843 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

What position does the author take with regard to racism?

- a. The author is silent about it
- b. The author justifies it on the ground of historical evidence
- c. The author fails to note the cultural difference
- d. The author condemns it

Options :

- 12820650699. A
- 12820650700. B
- 12820650701. C
- 12820650702. D

Question Number : 3 Question Id : 12820612844 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

The author takes an ethical position that can roughly be called-

- a. Anti-specieism
- b. Specieism
- c. Anthropocentrism
- d. None of the above

Options :

12820650703. A

12820650704. B

12820650705. C

12820650706. D

Question Number : 4 Question Id : 12820612845 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Which of the following doctrine does the author invoke?

- a. Ethical relativism
- b. Hedonism
- c. Utilitarian consequentialism
- d. Both b and c

Options :

12820650707. A

12820650708. B

12820650709. C

12820650710. D

Question Number : 5 Question Id : 12820612846 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Which one of the following position is acceptable to the author of the passage?

- a. Altruism
- b. Moral relativism
- c. Cognitivism
- d. Rationalism

Options :

12820650711. A

12820650712. B

12820650713. C

12820650714. D

Sub-Section Number: 2
Sub-Section Id: 128206603
Question Shuffling Allowed : Yes

Question Id : 12820612847 Question Type : COMPREHENSION Sub Question Shuffling Allowed : Yes Group Comprehension Questions : No

Question Numbers : (6 to 10)

Question Label : Comprehension

“A good will is good not because of what it effects, or accomplishes, not because of its fitness to attain some intended end, but good just by its willing, i.e., in itself; and considered by itself, it is to be esteemed beyond compare much higher than anything that could ever be brought about by it in favor of some inclination and indeed, if you will, of the sum of all inclinations. Even if, by a special disfavor of fortune or by the niggardly provision of a stepmotherly nature, this will should wholly lack the capacity to carry out its purpose - if with its greatest efforts it should yet achieve nothing and only the good will were left (not, of course, as a mere wish but as the summoning of all means insofar as they are in our control) - then, like a jewel, it would still shine by itself, as something that has its full worth in itself. Usefulness or fruitlessness can neither add anything to this worth nor take anything away from it. Its usefulness would be, as it were, only the setting to enable us to handle it more conveniently in ordinary commerce or to attract to it the attention of those who are not yet expert enough, but not to recommend it to experts or to determine its worth.”

(Immanuel Kant, *Groundwork of the Metaphysics of Morals*)

Sub questions

Question Number : 6 Question Id : 12820612848 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

A good will is good because of its-

- a. Certain extrinsic factors
- b. Intrinsic nature
- c. Possibility to having good results
- d. Usefulness of an action

Options :

12820650715. A

12820650716. B

12820650717. C

12820650718. D

Question Number : 7 Question Id : 12820612849 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

If morality of an action is assessed according to the will of the agent, which of the following possibility does not follow-

- a. The action will be good even if it fails to generate good consequence
- b. Intention of the agent defines the moral character of the action
- c. Agent's sympathetic concerns have to be taken into account
- d. None of the above

Options :

- 12820650719. A
- 12820650720. B
- 12820650721. C
- 12820650722. D

Question Number : 8 Question Id : 12820612850 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Although consequence of an action does not determine the moral character of an action, its usefulness cannot be altogether overlooked, according to Kant. Which of the following view is correct about the above statement?

- a. Coherent
- b. Incoherent
- c. Depends on the situation of the action
- d. Kant is silent about it

Options :

- 12820650723. A
- 12820650724. B
- 12820650725. C
- 12820650726. D

Question Number : 9 Question Id : 12820612851 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

“By good will Kant means the desire or inclination to do your duty because it is your duty.” If the above statement is correct which one of the following can be safely made about Kant’s position-

- a. Only the motivation drawn from good will gives moral worth to an action.
- b. Motivation drawn from the consequence of an action is relevant
- c. Desire or inclination to do one’s duty is a self centric belief
- d. None of the above

Options :

- 12820650727. A
- 12820650728. B
- 12820650729. C
- 12820650730. D

Question Number : 10 Question Id : 12820612852 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Which one of the following is not true to Kant's thought?

- a. If a person is equipped with the qualities such as intelligence, courage, and perseverance she does not necessarily need to have a good will to become a good person.
- b. If you have good will that itself is enough to identify you as a good person.
- c. If you have good will then it is good that you have qualities such as intelligence, courage, and perseverance.
- d. The quality of your being a good person is squarely dependent on your having a good will.

Options :

12820650731. A

12820650732. B

12820650733. C

12820650734. D

Sub-Section Number:	3
Sub-Section Id:	128206604
Question Shuffling Allowed :	Yes

Question Id : 12820612853 Question Type : COMPREHENSION Sub Question Shuffling Allowed : Yes Group Comprehension Questions : No

Question Numbers : (11 to 12)

Question Label : Comprehension

“In every system of morality which I have hitherto met with, I have always remarked, that the author proceeds for some time in the ordinary way of reasoning, and establishes the being of a God, or makes observations concerning human affairs; when of a sudden I am surprised to find, that instead of the usual copulations of propositions, is, and is not, I meet with no proposition that is not connected with an ought, or an ought not. This change is imperceptible; but is, however, of the last consequence. For as this ought, or ought not, expresses some new relation or affirmation, it is necessary that it should be observed and explained; and at the same time that a reason should be given, for what seems altogether inconceivable, how this new relation can be a deduction from others, which are entirely different from it.”

(David Hume, *A Treatise on Human Nature*, Book III)

Sub questions

Question Number : 11 Question Id : 12820612854 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

The author of this passage expresses concern over?

- a. The practice of deducing normative claims from factual claims
- b. The method of deducing 'ought not's' from 'oughts'
- c. The establishment of the existence of God
- d. The copulation of the 'is-proposition' with 'is not-proposition'

Options :

12820650735. A

12820650736. B

12820650737. C

12820650738. D

Question Number : 12 Question Id : 12820612855 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

The author of the above passage suggests one of the following gaps-

- (A) The gap between 'is' and 'ought'
- (B) The gap between 'is' and 'isn't'
- (C) The gap between 'ought' and 'ought not'
- (D) None of the above

Options :

12820650739. A

12820650740. B

12820650741. C

12820650742. D

Sub-Section Number:	4
Sub-Section Id:	128206605
Question Shuffling Allowed :	Yes

Question Id : 12820612856 Question Type : COMPREHENSION Sub Question Shuffling Allowed : Yes Group Comprehension Questions : No

Question Numbers : (13 to 15)

Question Label : Comprehension

“The object of this Essay is to assert one very simple principle, as entitled to govern absolutely the dealings of society with the individual in the way of compulsion and control, whether the means used be physical force in the form of legal penalties, or the moral coercion of public opinion. That principle is, that the sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number is self-protection. That the only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others. ...The only part of the conduct of anyone for which he is amenable to society is that which concerns others. In the part that merely concerns himself, his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign.”

(J.S. Mill, *On Liberty*)

Sub questions

Question Number : 13 Question Id : 12820612857 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Which one of the following premises does not follow from the above passage?

- a. Prevention of harm to others is the fundamental concern of a civilized society
- b. The will of an agent can forcibly be overborne only to prevent harm to others
- c. Liberty of action is an unconditional fundamental right
- d. None of the above

Options :

12820650743. A

12820650744. B

12820650745. C

12820650746. D

Question Number : 14 Question Id : 12820612858 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

“The principle of harm does not imply that one has an absolute right over one’s mind and body.” Which one of the following is correct about the above statement?

- a. True
- b. False
- c. The principle is silent about it
- d. Cannot be said

Options :

12820650747. A

12820650748. B

12820650749. C

12820650750. D

Question Number : 15 Question Id : 12820612859 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

“[T]he only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others”. Which one of the following is not equivalent to the above statement-

- a. “Liberty consists in the freedom to do everything which injures no one else.”
- b. “The exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights.”
- c. Individual liberty is constrained by the concerns of others
- d. All of them

Options :

12820650751. A

12820650752. B

12820650753. C

12820650754. D

Sub-Section Number:	5
Sub-Section Id:	128206606
Question Shuffling Allowed :	Yes

Question Number : 16 Question Id : 12820612860 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Leibnitz’s theory of monads reflects the dual study of-

- a. Mathematics & Biology
- b. Physics & Chemistry
- c. Mathematics & Physics
- d. Mathematics & Chemistry

Options :

12820650755. A

12820650756. B

12820650757. C

12820650758. D

Question Number : 17 Question Id : 12820612861 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

The term metaethics was coined by A. J. Ayer, who used it in 1949 in an article entitled-

- a. *On the Analysis of Moral Judgements*
- b. *What I saw When I was dead*
- c. *Metaphysics and Common Sense*
- d. *Has Austin Refuted the Sense-Datum Theory?*

Options :

12820650759. A

12820650760. B
12820650761. C
12820650762. D

**Question Number : 18 Question Id : 12820612862 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical**

Correct Marks : 2 Wrong Marks : 0

Bradley, in *My Station and My Duties*, points out that a man is born with particular aptitudes in a particular-

- a. Cultural environment
- b. Relational environment
- c. Social environment
- d. Religious environment

Options :

12820650763. A
12820650764. B
12820650765. C
12820650766. D

**Question Number : 19 Question Id : 12820612863 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical**

Correct Marks : 2 Wrong Marks : 0

“In educating people we try either to teach them something, or to encourage them to learn for themselves. What is to be learned may be straightforward facts, or it may be skills, attitudes, habits, beliefs, and so on. Whichever is the case, the attempt is to change people in some way. This being so, education must involve”-

(Education and the Value of Knowledge, Degenhardt)

- a. Judgement about what sort of changes are desired
- b. Judgement about what sort of changes are required to acquire pleasure
- c. Judgement about what sort of policies are to be adopted for the state
- d. None of the above

Options :

12820650767. A
12820650768. B
12820650769. C
12820650770. D

**Question Number : 20 Question Id : 12820612864 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical**

Correct Marks : 2 Wrong Marks : 0

Caste system, according to Ambedkar, is not merely-

- a. Another name for division of society
- b. Division of labour
- c. Division of labourers
- d. Unnatural division of labourers

Options :

12820650771. A

12820650772. B

12820650773. C

12820650774. D

Question Number : 21 Question Id : 12820612865 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

The difference between faith and reason is particularly striking for Kierkegaard when man arrives at the religious stage. Man's movement from the aesthetic to the ethical level require an act of-

- a. Choice and commitment
- b. Favour and commitment
- c. Choice and favour
- d. Both a & b

Options :

12820650775. A

12820650776. B

12820650777. C

12820650778. D

Question Number : 22 Question Id : 12820612866 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

What, according to John Rawls, is wrong with utilitarianism?

- a. Not everyone wants to be happy
- b. Utilitarianism does not tell us what to do
- c. Utilitarianism leads to unjust outcomes
- d. Utilitarianism is old-fashioned

Options :

12820650779. A

12820650780. B

12820650781. C

12820650782. D

Question Number : 23 Question Id : 12820612867 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

According to Tagore, man's natural urge for realizing the truth, the good and the beauty is an expression of-

- a. Wisdom
- b. Intelligence
- c. Joy
- d. Suffering

Options :

12820650783. A

12820650784. B

12820650785. C

12820650786. D

Question Number : 24 Question Id : 12820612868 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

What is the status of a derived rule in relation to the primitive rules?

- a. An additional rule over and above the primitive rules
- b. A redundant rule in the system
- c. A rule relating the different primitive rules
- d. A rule which is a generalization of one of the primitive rules

Options :

12820650787. A

12820650788. B

12820650789. C

12820650790. D

Question Number : 25 Question Id : 12820612869 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

The proofs which show that derived rules are redundant are-

- a. Proofs within the system
- b. Meta-theoretic proofs
- c. Meta-meta-theoretic proofs
- d. None of the above

Options :

12820650791. A

12820650792. B

12820650793. C

12820650794. D

Question Number : 26 Question Id : 12820612870 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Rules of inference which are redundant and are used to shorten steps of a derivation in an axiomatic system are-

- a. Primitive rules
- b. Formation rules
- c. Derived rules
- d. None of the above

Options :

12820650795. A

12820650796. B

12820650797. C

12820650798. D

Question Number : 27 Question Id : 12820612871 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

The idea that mental states are dispositions to behave in particular ways in certain circumstances is known as-

- a. Logical nominalism
- b. Logical behaviorism
- c. Methodological behaviorism
- d. Eliminative materialism

Options :

12820650799. A

12820650800. B

12820650801. C

12820650802. D

Question Number : 28 Question Id : 12820612872 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Who among the following propounded 'the Chinese room argument'?

- a. David Chalmers
- b. John Searle
- c. Hillary Putnam
- d. Paul Churchland

Options :

12820650803. A

12820650804. B

12820650805. C

12820650806. D

Question Number : 29 Question Id : 12820612873 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Who among the following maintains that in case of rope erroneously seen as snake, the *perception* of snake actually occurs?

- a. Naiyāyikas
- b. Prabhākaras
- c. Sāmkhyists
- d. Śaṅkara

Options :

12820650807. A

12820650808. B

12820650809. C

12820650810. D

Question Number : 30 Question Id : 12820612874 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Which of the following is not a *Ācittābhūmi*, according to Sāmkhya-yoga system?

- a. Kṣipta
- b. Niruddha
- c. Ekāgra
- d. Viveka

Options :

12820650811. A

12820650812. B

12820650813. C

12820650814. D

Question Number : 31 Question Id : 12820612875 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Who among the following denies that there is some non-material substance whose quality is consciousness?

- a. Sāmkhya
- b. Yoga
- c. Jainas
- d. Ārvākas

Options :

12820650815. A

12820650816. B

12820650817. C

12820650818. D

Question Number : 32 Question Id : 12820612876 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Which of the following labels cannot be applied to Jaina philosophy?

- a. Realism
- b. Relativism
- c. Pluralism
- d. Scepticism

Options :

12820650819. A

12820650820. B

12820650821. C

12820650822. D

Question Number : 33 Question Id : 12820612877 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Who among the following believe in division of souls into movable and immovable?

- a. Sāmkhya
- b. Yoga
- c. Jainas
- d. Ārvākas

Options :

12820650823. A

12820650824. B

12820650825. C

12820650826. D

Question Number : 34 Question Id : 12820612878 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Which of the following term is not associated with Buddhist philosophy?

- a. Bhāvaśakra
- b. Brahmavihāra
- c. Samprajñyatā
- d. Samyakasaṃkalpa

Options :

12820650827. A

12820650828. B

12820650829. C

12820650830. D

Question Number : 35 Question Id : 12820612879 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Which of the following school of Indian philosophy maintains that knowledge gained through different pramānas/means of knowledge is qualitatively different?

- a. Nyāya
- b. Buddhism
- c. Jainas
- d. Mīmāṃsā

Options :

12820650831. A

12820650832. B

12820650833. C

12820650834. D

Question Number : 36 Question Id : 12820612880 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Who among the following is the author of *Phenomenology of Spirit*?

- a. Heidegger
- b. Husserl
- c. Hegel
- d. Maurice Merleau-Ponty

Options :

12820650835. A

12820650836. B

12820650837. C

12820650838. D

Question Number : 37 Question Id : 12820612881 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

According to Theory of Logical atomism, the world ultimately consists of-

- a. Atomic facts
- b. Material atoms
- c. Mind only
- d. Sense-data only

Options :

12820650839. A

12820650840. B

12820650841. C

12820650842. D

Question Number : 38 Question Id : 12820612882 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Who among the following thinkers conceives the highest reality as 'Infinite thought thinking itself'?

- a. Husserl
- b. Hegel
- c. Nietzsche
- d. Heidegger

Options :

12820650843. A

12820650844. B

12820650845. C

12820650846. D

Question Number : 39 Question Id : 12820612883 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Who among the following presented the statement – "When we try to introspect the sensation of blue, all we can see is the blue."

- a. Wittgenstein
- b. Bertrand Russell
- c. M. Schlick
- d. G. E. Moore

Options :

12820650847. A

12820650848. B

12820650849. C

12820650850. D

Question Number : 40 Question Id : 12820612884 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

'All bodies are extended' belongs to which of the following kinds of judgements-

- a. An analytic judgement
- b. A synthetic judgement
- c. Intuitive statement
- d. A synthetic apriori judgement

Options :

12820650851. A

12820650852. B

12820650853. C

12820650854. D

Question Number : 41 Question Id : 12820612885 Question Type : MCQ Option Shuffling : No Display Question Number : Yes Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Which one of the following characterizes most appropriately the nature of hermeneutics?

- a. A theory of interpretation of texts
- b. A theory of culture
- c. A theory of epistemology
- d. A theory of mental acts

Options :

- 12820650855. A
- 12820650856. B
- 12820650857. C
- 12820650858. D

Question Number : 42 Question Id : 12820612886 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

According to Descartes, there are-

- a. Two substances - God and mind
- b. Three substances - God, mind and matter
- c. Four substances - God, mind, matter and soul
- d. One substance – God

Options :

- 12820650859. A
- 12820650860. B
- 12820650861. C
- 12820650862. D

Question Number : 43 Question Id : 12820612887 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Ethics of Ambiguity is authored by-

- a. Martin Heidegger
- b. Simone De Beauvoir
- c. J. P. Sartre
- d. Karl Jaspers

Options :

- 12820650863. A
- 12820650864. B
- 12820650865. C
- 12820650866. D

Question Number : 44 Question Id : 12820612888 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Which one of the following classification of propositions is Aristotelian?

- a. Dyadic, Triadic and Tetradic
- b. Disjunctive, categorical and hypothetical
- c. Simple and compound
- d. Truth-functionally compound and non-truth functionally compound

Options :

12820650867. A

12820650868. B

12820650869. C

12820650870. D

Question Number : 45 Question Id : 12820612889 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

“Science may truly be described as mysticism in the realm of material knowledge. It helps us to go beyond appearances and reach the inner reality of things in principles which are abstractions; it emancipates our mind from the thralldom of the senses to the freedom or reason.” Identify the author of this statement from the following-

- a. Mahatma Gandhi
- b. Rabindranath Tagore
- c. B. R. Ambedkar
- d. Jawaharlal Nehru

Options :

12820650871. A

12820650872. B

12820650873. C

12820650874. D

Question Number : 46 Question Id : 12820612890 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

“The best way to find yourself is to lose yourself in the service of others.” Who is the author of this statement?

- a. Mahatma Gandhi
- b. Rabindranath Tagore
- c. B. R. Ambedkar
- d. Jawaharlal Nehru

Options :

12820650875. A

12820650876. B

12820650877. C

12820650878. D

Question Number : 47 Question Id : 12820612891 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

“The natural distribution is neither just nor unjust; nor is it unjust that persons are born into society at some particular position. These are simply natural facts. What is just and unjust is the way that institutions deal with these facts.” Identify the author of this statement.

- a. B. R. Ambedkar
- b. John Rawls
- c. Amartya Sen
- d. Martha Nussbaum

Options :

12820650879. A

12820650880. B

12820650881. C

12820650882. D

Question Number : 48 Question Id : 12820612892 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

Which of the following is a work of Amartya Sen?

- a. Choice, Welfare, and Measurement
- b. Commodities and Capabilities
- c. On Ethics and Economics
- d. All of the above

Options :

12820650883. A

12820650884. B

12820650885. C

12820650886. D

Question Number : 49 Question Id : 12820612893 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 2 Wrong Marks : 0

A set of sentences is if and only if there is at least one interpretation under which all sentences of the set are true. Select the option that best suits the gap.

- a. Contradiction
- b. Consistent
- c. Tautology
- d. None of the above

Options :

- 12820650887. A
- 12820650888. B
- 12820650889. C
- 12820650890. D

**Question Number : 50 Question Id : 12820612894 Question Type : MCQ Option Shuffling : No Display Question Number : Yes
Single Line Question Option : No Option Orientation : Vertical**

Correct Marks : 2 Wrong Marks : 0

A truth functional connective is an expression that forms a-

- a. Truth statement
- b. Compound statement
- c. Truth functionally compound statement
- d. None of the above

Options :

- 12820650891. A
- 12820650892. B
- 12820650893. C
- 12820650894. D