

2007

PHILOSOPHY

Course—I

Time—Two hours

Full Marks—42

The figures in the margin indicate full marks.

Section A

Answer any two of the following :

1. Define a set and specify its salient features.

(i) Which of the following statements are true for all sets A , B and C ?(a) If $A \in B$ and $B \subset C$ then $A \subset C$.(b) If $A \notin B$ and $B \notin C$ then $A \notin C$.

(ii) Given :

$$V = \{ 1, 2, 3 \}$$

$$A = \{ 1, 2 \}$$

$$B = \{ 2, 3 \}$$

Find the following :

(a) $\sim (A \cup B) \cap (\sim B \cup A)$

(b) $\sim A \sim (\sim B)$

(iii) Translate the following statements into set theoretical notation.

(a) Men are numerous.

(iv) Some people who drink wine also drink coffee and milk.

$$4 + 4 + 4 + 4 = 16$$

2. (i) Use the technique to tell whether the following is tautology or not.

$$\sim(A \leftrightarrow B) \leftrightarrow (\sim A \leftrightarrow B).$$

(ii) Test the following inference for validity :

(a) We shall swim even if it rains. So we shall swim.

(b) There is coffee on the stove if you want some.

So there is coffee on the stove.

$$6 + 10 = 16$$

3. (i) Explain why no UG can be legitimately applied on individual constant? Explain with example.

(ii) Prove the validity of any two of the following arguments :

(a) All pets are gentle, therefore, if any dogs are excitable and no excitable dogs are gentle, they are not pets. (Px, Gx, Dx, Ex).

(b) A communist is either a fool or a knave. Fools are naive. Not all communists are naive. Therefore, some communists are knaves. (Cx, Fx, Kx, Nx). $4 + 12 = 16$

4. (i) Test the validity of the following arguments by Venn diagrams.

All philosophers are wise.

Some scientists are not philosophers.

\therefore Some scientists are not wise.

(ii) Define ordered couples and give an example of a set of ordered couple whose domain, counter-domain and field are the same.

(iii) Specify the relations of the following according to the properties they do or do not have.

(a) Next to,

(b) Loving,

- (c) Brother,
- (d) Grandfather,
- (e) Less than.

Section B

5. Answer any two of the following :

(a) Explain with example the distinction between a set and an ordered couple. 5

(b) Distinguish between free and bound variable and show that the occurrence of a variable can remain both free as well as bound in the same sentence. 5

(c) Distinguish between 'Individual Variable' and 'Individual constant'. 5

(d) Define CNF and put the following into CNF. 5

$$[p \cdot (p - q)] \supset q$$

(e) Prove that empty set can be the sub-set of any set. 5

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Course—II

(Indian Theory of Inference)

Time—Two hours

Full Marks—42

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Section A

Answer any two of the following : $16 \times 2 = 32$

1. What are the arguments behind the denial of *anumāna* as a source of valid cognition (*pramāṇa*) by the Cārvākas? Discuss. 16
2. Explain the term '*pratiyogyanadhikaraṇa*' inserted in the second definition of *Vyāpti*. 16
3. What is *hetvābhāsa*? Discuss different types of *asiddhi hetvābhāsa*. 6+10
4. Distinguish between *sādharaṇa* and *āsādharaṇa hetvābhāsa*. 8+8

Section B

5. Write notes on any two of the following : $5 \times 2 = 10$
 - (a) The concept of *Upādhi*. (Nyāya).
 - (b) The concept of *Parāmarśa* (Nyāya).
 - (c) *Satpratipaksa hetvābhāsa*.
 - (d) *Vyāghāta*.

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Course—III

Time—Two hours

Full Marks—42

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Section A

Answer any two of the following :

1. Are commands statements about the world of the speaker? Answer following Hare. 16

2. Explain the distinction between phrastic and neustic following Hare. What is the significance of this distinction? Answer in brief. 12+4

3. Distinguish between emotive meaning and descriptive meaning of moral judgements following Stevenson. What is persuasive definition according to him? 12+4

4. What is moral disagreement? How is moral disagreement resolvable within the emotivistic framework? Explain. 4+12

Section B

5. Answer any two of the following : 2×5

(a) Distinguish between prescribing and persuading.

(b) What is a *Vidhivākya* according to the Mimāṃsā theory?

(c) Moral language is a species of prescriptive language.—Explain.

(d) State briefly Dr. Bohnert's reductionist treatment of imperative sentences.

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Course—IV

Time—Two hours

Full Marks—42

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Section A

Answer any two of the following.

1. What is teleological theory of morality? Can 'good' be defined according to Moore? Explain in this connection the concept of naturalistic fallacy. 4+4+8
2. Discuss briefly existentialist ethics with special reference to the concept of authenticity. 16
3. Explain the concept of moral autonomy following Kant. 16
4. Write a brief essay on the possibility of morality with reference to Indian philosophical system. 16

Section B

5. Answer any two of the following: 5×2
 - (a) Write a very short note on categorical imperative.
 - (b) Distinguish between normative ethics and meta-ethics.
 - (c) Give a very brief account of prescriptivism.

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Course—V

Time—Two hours

Full Marks—42

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Section A

Answer any two of the following.

1. Is justified-true-belief knowledge ? Critically explain after Gettier. 6+10=16
2. Critically examine the correspondence theory of truth. 16
3. How is ideational theory of meaning different from referential theory of meaning ? Explain. 8+8=16
4. Can we have the knowledge of other minds ? Explain. 16

Section B

5. Answer any two questions : 5×2=10
 - (a) What is sense-data ?
 - (b) What is academic scepticism ?
 - (c) What is coherence theory of truth ?
 - (d) Explain the distinction between knowledge and belief.
 - (e) Explain the problem of personal identity.

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PHILOSOPHY

Course—VI

Time—Two hours

Full Marks—42

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Section—A

Answer any two questions.

1. What is *pratyakṣa* according to *Vedānta Paribhāṣā*? Distinguish *jñānagata pratyakṣa* from *viśayagata pratyakṣa*.

8+8

2. Explain the Advaita definition of *pramā* after *Vedānta-Paribhāṣā*. How does it differ from the Naiyāika's definition of *pramā*?

12+4

3. What are the specific roles of *Antahkaraṇa* in generating *pratyakṣa-pramā*? Is the *antahkaraṇa* an *indriya* according to the Vedānta? Discuss.

12+4

4. How do we comprehend the *śukti* of a word? Explain after Viswanātha.

Section—B

5. Answer any two questions:

5 × 2 = 10

(a) Can *jñāna* be *pramā* or *apramā*?(b) Explain the *svatagrāhyatva* of *pramā*.(c) Is *sañśaya* a *pramā*?(d) Explain the notion of *paratahprāmāṇyavāda* as opposed to *svatah prāmāṇyavāda*.

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Course—VII

Time—Two hours

Full Marks—42

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Section—A

Answer *any two* questions.

1. Discuss Hume's view of causality. 16
2. Discuss Strawson's view of person. 16
3. Does Berkeley recognize the distinction between primary and secondary qualities? Discuss critically. 16
4. Discuss Plato's view regarding body. 16

Section—B

5. Answer *any two* questions: 5 × 2

(a) What does Bradley mean by 'appearance'?

(b) Answer in short Descartes' position regarding the existence of the external world.

(c) What is Berkeley's position regarding the concept of substance (matter)?

(d) State two arguments in support of Socrates' claim that the soul is immortal.

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Course—VIII

Time—Two hours

Full Marks—42

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Section—A

Answer any two questions.

1. Explain the arguments given by the Sāṅkhya thinkers to establish the concept of *Pradhāna*. 16
2. Explain and examine the Sāṅkhya theory of causality (*Satkāryavāda*). 16
3. Explain the definition of causality following *BhāṣyaParicceda*. Explain in this context the notion of *annyathāsiddha*. 8+8
4. Explain the Nyāya concept of *abhāva*. How does the Naiyāyika prove the eternity of *atyantābhāva*? Explain. 8+8

Section—B

5. Answer any two questions : 5×2
 - (a) Write a note on *sāmyāvasthā*.
 - (b) Explain the state of *Kaivalya*.
 - (c) Explain briefly the definition of *samavāya*.
 - (d) How does the Vaiśeṣika thinker establish that is a universal (*jāti*)?

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Course—IX

Time—Two hours

Full Marks—42

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Section—A

Answer *any two* of the following :

1. Is synthetic *a priori* judgement possible according to Kant? Explain in detail. 16
2. Write the arguments given by Kant to prove that space and time are *a priori* forms of intuition. 16
3. Discuss in detail any one moment of an aesthetic judgement. 16
4. What is transcendental logic? How does it differ from formal logic? 16

Section—B

5. Answer *any two* of the following : $5 \times 2 = 10$

(a) Distinguish in brief between analytic and synthetic judgements.

(b) What is an aesthetic judgement?

(c) Write the difference between comparative universality and strict universality.

(d) What is freedom? Briefly discuss the Kantian view in this regard.