

**2003**  
**PHILOSOPHY**  
**COURSE – I**  
**(Logic)**

**Time: Two Hours, Full Marks: 42**

The figures in the margin indicate full marks.

**Section – I**

Answer any two of the following

1. (a) Distinguish between empty and non-empty sets and explain the salient features of non-empty set.
  - (a) Which of the following statements are true (for all sets A, B and C)?
    - (i) If  $A \notin B$  and  $B \notin C$  then  $A \notin C$
    - (i) If  $A \subseteq B$  and  $B \in C$  then  $A \in C$
    - (c) If  $V = \{ a, b, c, d, e \}$   
 $A = \{ a, b \}$   
 $B = \{ a, c, e \}$

Find the following

    - (i)  $\sim A \sim (\sim B)$
    - (ii)  $\sim A \cap \sim B$
  - (b) Let A and B be sets such that  $A \cap \sim B = \Lambda$  and  $B \cap \sim A = \Lambda$ . Represent this situation by a Venn diagram and express the relation between A and B in a simpler manner. 4+4+4+4+ = 16
1. (a) Distinguish between proposition and propositional function. 4+12 = 12
  - (b) Prove the validity of any two of the following:
    - (i) Dates are edible. Only items of food are edible. All items of food are good. Therefore, all dates are good.
    - (ii) Doctors and lawyers are college graduates. Any altruist is an idealist. Some lawyer are not idealists. Some doctors are altruists. Therefore, some college graduates are idealists.
    - (iii) All pets are gentle. Therefore, if any dogs are excitable and no excitable dogs are gentle, they are not pets.
2. (a) Define CNF and DNF and distinguish between them. 4+12 = 16
  - (a) Put the following in both CNF and DNF.
    - (i)  $\sim P \supset [q \supset (p.q)]$
    - (ii)  $\sim [(p \supset q). p] \supset q$ .
3. What do you mean by predicate logic? Explain the language of predicate logic. 4+12=16

**SECTION II**

4. Answer any two of the following: 5+5 = 10
  - (a) Define Cartesian product and find out the Cartesian product of the following two sets.  
 $A = \{ a, b, c \}$   
 $B = \{ 1, 2 \}$
  - (b) Use the technique to tell whether the following is tautology or not.  
 $[A \rightarrow (B \rightarrow C)] \rightarrow [A \rightarrow B] \rightarrow (A \rightarrow C)$
  - (c) Explain why UG cannot legitimately be applied on Individual constant?
  - (d) Prove that empty set can be sub-set of empty set.

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**PHILOSOPHY  
COURSE – II**

**(Indian Theory of Inference)**

**Time: Two Hours, Full Marks: 42**

The figures in the margin indicate full marks.

**Section – I**

Answer any two of the following 16+16 = 32

1. How do the *Carvakas* show that inference cannot be a source of valid cognition (*pramana*)? Discuss.
2. What for accepting it as an intermediate factor (*vyapara*)? How do the *Naiyayikas* refute the view of the *Mimamsakas*? Discuss.
3. Explain different types of *Asiddhi hetvabhava*.
4. Explain the second definition of *Vyapti* as formulated by *Visvanatha*.

**SECTION – II**

5. Write notes on any two of the following: 5+5  
(a) The concept of *Tadatmya* according to the Buddhists.]  
(b) The concept of *Vyaghata*.  
(c) *Savyabhicara' Hetvabhava*.  
(d) Distinction between *visista-satta* and *Suddhasatta*.

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**PHILOSOPHY  
COURSE – III**

**(Moral Philosophy)**

**Time: Two Hours, Full Marks: 42**

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**Section – I**

Answer any two of the following

1. Outline Prescriptivism as a meta-ethical theory. Distinguish it from Descriptivism. 10+6
2. State Hare's distinction between phrastic and neustic and bring out the significance of this distinction. 10+6
3. Is an imperative a species of persuasion? Answer with reference to Hare's view. 16
4. State full Stevenson's theory of ethical judgements. 16

**SECTION II**

5. Answer two of the following: 2x5  
(a) State the main contentions of non-cognitivism.  
(b) What is Hare's notion of entailment?  
(c) What is Stevenson's view on moral disagreement?  
(d) How is *dharma* characterized by the *Mimamsa*?

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**PHILOSOPHY  
COURSE – IV**

**(Man in his relationship to others)**

**Time: Two Hours, Full Marks: 42**

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**Section – I**

Answer any two of the following:

1. Explain, after Kant, the basic proposition about duty. 16
2. In what senses does Sartre establish individual subjectivity? Explain. 16
3. Explain, after Gandhi, the concept of *Satyagraha*. 16
4. Explain the Kantian notion of the Categorical Imperative? Why does Kant accept Categorical Imperative instead of Hypothetical Imperative? Justify your answer.

**Section – II**

Answer any two of the following: 2x5

5. (a) Distinction between Maxim and Law (Kant).
- (b) Moore on 'Organic whole'.
- (c) Hare's theory of moral universalizability.
- (d) Gandhian concept of '*Ahimsa*'.

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**PHILOSOPHY**

**COURSE – V**

**(Western Epistemology)**

**Time: Two Hours, Full Marks: 42**

The figures in the margin indicate full marks.

**Section – I**

Answer any two of the following:

1. Explain the phenomena list account of perception of physical objects. How does it differ from naïve realism and causal theory of perception? 10+6 = 16
2. Explain the Sceptic's challenge to the possibility of knowledge. Why does Ayer think that such a challenge is illegitimate and empty? 12+4 = 16
3. Can there be skepticism about perception? Explain. 16
4. What are the problems of the correspondence theory of truth? Can coherence theory of truth overcome those problems? Explain in brief the relation of coherence. Does it involve the doctrine of degrees of truth? Answer briefly. 4+4+4+4 = 16

**Section – II**

5. Answer any two questions:

- (a) Distinguish between philosophical skepticism and scientific skepticism. 5
- (b) Explain the importance of justification as a condition of knowledge. 5
- (c) Distinguish between the perception of physical object and the perception of sense data. 5
- (d) What are the philosophical concerns regarding truth? 5

Or

Explain briefly the traditional definition of knowledge. 5

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**PHILOSOPHY**

**COURSE – VI**

**(Indian Epistemology)**

**Time: Two Hours, Full Marks: 42**

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**Section – I**

Answer any two questions.

1. Distinguish between *nirvikalpaka* and *savikalpaka pratyaksa* following *Vedantaparibhasa*. How does this distinction differ from that in the *Nyaya*? 12+4
2. Explain *Nyaya* definition of *prama* and *a-prama*. In what sense is *samsaya* regarded as *a-prama*? 12+4
3. Explain the roles of *saksi* and *antahkarana* in *pratyaksa* according to *Vedanta*. 16
4. How do we comprehend the *sakti* of a word? Explain after *Visvanatha*. 14

**Section – II**

5. Answer any two questions: 5+5

- (a) Clearly distinguish between *manas* and *indriya* after *vedantaparibhasa*.
- (b) What is meant by saying that *pramatva* is *svatograhya*?
- (c) Explain the meaning of *visayagata pratyaksa*.
- (d) How is *sukhah* perceived according to *Vedanta*?

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**PHILOSOPHY**

**COURSE – VII**

**(Western Metaphysics)**

**Time: Two Hours, Full Marks: 42**

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**Section – I**

Answer any two questions

1. What are the general problems of metaphysics? How would you distinguish between metaphysics and ontogology? 12+4
2. What is the central debate between Hylas and Philonous regarding material object? Does Philonous agree to the existence of material object? 12+4
4. How does Hume distinguish between ideas and impressions? Do all ideas have corresponding impressions? Answer briefly 12+4.

**Section – II**

5. Answer any two questions: 5x2

- (a) How does Berkeley prove that all sensible qualities are mind-dependent?
- (b) Discuss Bradley's criterion of appearance.
- (c) Why does Hume maintain that certainty could be found only in 'relations of ideas'?
- (d) Why does Descartes believe that all modes of knowledge can be doubted?

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**PHILOSOPHY**

**COURSE – VIII**

**(Indian Metaphysics)**

**Time: Two Hours, Full Marks: 42**

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**Section – A**

Answer any two questions

1. Explain the *Samkhya* theory of causality. How does the *Nyaya-vaishesika* thinkers refute it? 8+8

2. Explain the proofs given by the *Samkhya* thinkers to establish the existence of *Prakrti*. 16
3. Explain the relation of *abhava* to its locus. 16
4. Explain the notion of *jatibadhaka*. 16

**Section – B**

Answer any two questions

5. Answer any two questions.
  - (a) What is understood by *samyavastha* in *Samkhya* philosophy? 5
  - (b) Write short notes on. 5
    - (a) *Pragabhava*.
    - (b) *Dvansabhava*.
- © Do you think that the potter's father should be regarded as one of the causes of the pot? Give reasons for your answer. 5
- (d) Write a short note on *Atyantabhava*. 5.

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**PHILOSOPHY  
COURSE – IX**

**(Kant)**

**Time: Two Hours, Full Marks: 42**

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**Section – I**

Answer any two of the following:

1. Give an overview of Kant's critical philosophy. 16
2. What is an aesthetic judgement. What are the different moments of an aesthetic judgement? Discuss any one moment in detail. 7+2+7

Or

Explain after Kant the nature of aesthetic judgement as a judgement of taste.

3. Distinguish between *a priori* and *a posteriori* judgements. How does Kant show that synthetic *a priori* judgements are possible in Geometry and Arithmetic. 8+8
4. (i) What is Categorical Imperative? 7
- (ii) Discuss Kant's first proposition about duty as stated in the *Groundwork*. 9

**Section – II**

5. Answer any two of the following: 2x5
  - (a) Give a brief explanation of Kant's concept of good will.
  - (b) Discuss any one criterion of a priori knowledge.
- © Discuss in brief the Kantian notion of sublime.
- (d) Define analytic and synthetic judgements. What are the distinctions between these two sort of judgements.

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