

**2004**  
**PHILOSOPHY**  
**COURSE – I**  
**(Logic)**

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

The figures in the margin indicate full marks.

**Section – I**

Answer any two questions.

1. (a) Test the validity by the tree method.  
 Moriarty will escape unless Holmes acts. We shall rely on Watson only if Holmes does not act. Therefore, if Holmes does not. Moriarty will escape unless we rely on Watson.
- (b) Use the tree method to determine whether this statement is a tautology.  
 $[A \rightarrow (B \rightarrow C)] \rightarrow [(A \rightarrow B) \rightarrow (A \rightarrow C)]$
- (c) What is truth-function? Explain with examples. 8+4+4+ = 16
2. (a) Test the validity of the following arguments by Venn, diagrams. State the terms of regions of the diagram. State why the argument is valid or invalid.  
 All philosophers are wise.  
 Some scientists are not philosophers.  
 So some scientists are not wise.
- (b) Specify the relations of the following according to the properties they do or do not have.
  - (i) Next to.
  - (ii) Grandfather.
  - (iii) Loving
  - (iv) Less than.
- (c) Prove under what condition a relation which is reflexive in a set must be symmetric and transitive at the same time. 8+4+4+ = 16
3. (a) Prove the validity of any two of the following: 8+8 = 16
  - (i) A communist is either a fool or a knave. Fools are native. Not all communists are naïve. Therefore, some communists are knaves.
  - (ii) Doctors and lawyers are college graduates. Any altruist is an idealist. Some lawyers are not idealists. Some doctors are altruists. Therefore, some college graduates are idealists.
  - (iii) Tigers and fierce are dangerous. Some tigers are beautiful. Therefore, some dangerous things are beautiful.
4. (a) When do we say that a wff. Is in conjunctive normal form? Put the following into DNF  
 $N \{p \supset [p \vee (p.q)]$
- (b) Distinguish between empty and non-empty sets and spell out the salient features of a set.
- (c) Show that the Cartesian product of two sets, namely, A and B (in symbol  $A \times B$ ) is identical with  $B \times A$ . 8+4+4 = 16

**Section – II**

Answer any two of the following:

5. (a) Put the following into CNF: 5  
 $(p \supset q) \supset [(p.r) \supset (q.r)]$ .
- (b) Distinguish between membership and identity on one hand and identity and sub-set on the other. 5
- (c) Are the following assumptions mutually consistent? 5  
 $B \cap C = \Lambda$   
 $(A \cap C) \sim C = \Lambda$

- $(A \cap B) \sim C = \Lambda$   
 $(A \cap B) \cup (B \cap C) \cup (A \cap C) \neq \Lambda$   
(a)  $Wa \rightarrow (x) Wx$  is wrong.

—  
PG I (DE)/2004

2004  
PHILOSOPHY  
COURSE – II

Time: Two Hours, Full Marks: 42

The figures in the margin indicate full marks.

Section – I

Answer any two questions of the following: 16x2

1. Distinguish between *Anumana* and *Anumiti*. Why is the first definition of *Vyapti* considered to be inadequate? What do you mean by *Sadhyavadanyah*? Discuss. 4+4+8
2. Why is, according to Carvakas, the knowledge of *Vyapti* not possible? Is inferential cognition certain? Discuss. 10+6
3. Do you think that *tadatmya* and *tadutpatti* can be instrumental to the knowledge of *Vyapti* according to the Buddhists? Discuss. 16
4. Distinguish between *sadharana* and *asadharana anaikantika hetvabhasa*. Discuss the nature of *anupasamhari hetvabhasa* in this connection. 10+6

Section – II

5. Write notes on any two of the following: 5x2

- (a) *Svarupasiddhi hetvabhasa*.
- (b) *Satpratipaksa hetvabhasa*.
- (c) *Hetutavacchedaka sambandha*.
- (d) *Upadhi*.

—  
PG I (DE)/2004

2004  
PHILOSOPHY  
COURSE – III  
(Logic)

Time: Two Hours, Full Marks: 42

The figures in the margin indicate full marks.

Section – I

Answer two of the following:

1. Distinguish between statements and commands. Are commands. Statement about the mind of the speaker? Discuss with reference to Hare. 6+10
2. What is meta-ethics? What are its main questions and problem? Discuss fully. 6+10
3. What are Hare's rules? Explain Hare's second rule and its importance for moral philosophy. 6+10
4. Explain Stevenson's distinction between two kinds of moral judgement with examples. What does he mean by 'emotive meaning'? Elucidate. 10+6

Section – II

5. Answer any two of the following: 2x5

- (a) Distinction between cognitivism and non-cognitivism.
- (b) What is a *vidhivakya*? Answer with reference to the Mimamsa view.
- (c) Persuasive definition (Stevenson).

(d) State the distinction between phrastic and neustic as made by Hare.

---

PG I (DE)/2004

2004

**PHILOSOPHY  
COURSE – IV**

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

The figures in the margin indicate full marks.

**Section – I**

Answer any two of the following:

1. “Act only on that maxim through which you can at the same time will that it should be a *Universal Law*” — Explain. 20
2. Explain, after Gandhi, the concept of Sarvodaya. How far is his view tenable? 20
3. Why does Moor link up the concept of ‘simplicity’ with ‘indefinity’ in respect of the concept of ‘good’? How is the linkage relevant in disposing of the naturalistic fallacy? 16
4. How does Socrates consider the definition that justice consists in restoring what one has received from another? Who had proposed the definition? 16

**Section II**

Answer any two of the following

5. (a) Distinguish between material maxim and formal maxim. 5
  - (b) What do you understand by a naturalistic fallacy? 5
  - © Explain the aim of the Groundwork. 5
  - (d) Distinguish between the political and the moral concepts of justice.
- 

PG I (DE)/2004

2004

**PHILOSOPHY  
COURSE – V**

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

The figures in the margin indicate full marks.

**Section – I**

Answer any two questions.

1. What are the main philosophical issues about knowledge? Is understanding the significance of skepticism one of the main issues? 16
2. What are the different versions of the referential theory of meaning? Is any one of them satisfactory? 16
3. Explain and examine the coherence theory of truth. 16
4. Explain and examine the traditional definition of knowledge. Is it acceptable? 16

**Section II**

Answer any two questions

5. (a) Write about the behavioural theory of meaning. 5
  - (b) Distinguish between empirical doubt and logical doubt.
  - © Is the relation of correspondence one of copy to original? 5
  - (d) Explain the causal theory of perception. 5
- 

PG I (DE)/2004

2004

**PHILOSOPHY**

**COURSE – VI**

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

The figures in the margin indicate full marks.

**Section – I**

Answer any two questions. 16x2 = 32

1. Give an account of the Advaita definition of *prama*. Is *prama avadhita*?
2. Define *pratyaksa* after Dharmaraja Adhvarindra, mentioning its different kinds.
3. Explain *alaukika pratyaksa* and its different types briefly.
4. Define *anumana* according to *Nyaya* and Buddha.

**Section – II**

5. Answer any two questions: 5+5

- (a) Give the definition of *prama* according to Naiyayika.
- (b) Write a note on *akanksa*.
- (c) What is *antakharanavritti*?
- (d) Write a note on *Pramanacaitanya*.

—

**PG I (DE)/2004**

**2004**

**PHILOSOPHY**

**COURSE – VII**

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

**(Western Metaphysics)**

The figures in the margin indicate full marks.

**Section – I**

Answer any two questions.

1. Analyse Socrates' arguments in support of his claim that soul is immortal. 16
2. Can God deceive us? Discuss after Descartes. 8+8 = 16
3. Explain Berkeley's definition of substance. Explain clearly the logical connection between Berkeley's idealism and his definition of substance. 6+10 = 16
4. Relation "is a makeshift, a device, a practical compromise, most necessary but in the end, most indefensible". (Bradley) – Explain. 16

**Section – II**

5. Write short notes on any two of the following: 5x2 = 10

- (a) Strawson's distinction between *m*-predicates and *p*-predicates.
- (b) The paradox of predication as stated by Bradley.
- (c) Hume's concept of philosophy.
- (d) The states of the concept of pure consciousness according to Strawson.

—

**PG I (DE)/2004**

**2004**

**PHILOSOPHY**

**COURSE – VIII**

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

**(Indian Metaphysics)**

The figures in the margin indicate full marks.

**Section – I**

Answer any two questions. The questions are of equal value

1. Explain the arguments given by the Samkhya thinkers in support of the *satkaryavada*.
2. Explain in details the reasons for incorporating the words *nitya* (eternal), *aneka* (many) and *samaveta* (inherent) in the definition of *samanya*. 16
3. What are the arguments given by the Mimamsaka philosophers to establish that darkness (tamas) is a separate *dravya*? How does the Vaisesika repudiate this? 16
4. Write a short essay on the notion of *abhava*. 16.

**Section – II**

5. Answer any two questions: 5x2
  - (a) Distinguish between *samavayikarana* and *asamavayikarana*.
  - (b) Is self identical with the sense-organ? Give reasons for your answer.
  - (c) How does the Naiyaika prove the existence of *manas*?
  - (d) Write short notes on:
    - (i) *Guna* and *Karma*.
    - (ii) *Samkarya* and *Rupahani*.

PG I (DE)/2004

—  
2004

**PHILOSOPHY**

**COURSE – IX**

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

The figures in the margin indicate full marks.

**Section – I**

Answer any two questions.

1. (a) What is Leibnizian view about space and time? 4  
(b) How does Kant criticize the Leibnizian view? What is Kant's view about space and time? 12
2. Discuss the basic issues of the *Critique of Judgement*. 16
3. What is an aesthetic judgement? Discuss in detail. 16
4. Discuss in brief Kant's view given in the Transcendental Deduction of categories. 16

**Section – II**

5. Answer any two of the following: 2x5
  - (a) Is Kant's claim that he has brought about a revolution in philosophy justifiable?
  - (b) What does Kant mean by metaphysical reality and transcendental ideality of space and time? Discuss.
  - (c) Discuss any one criterion of *a priori* knowledge.
  - (d) Give a brief explanation of Kant's concept of goodwill.

—