

2005

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.

(b) Which of the following statements are true (for all sets A , B and C)?

(i) If $A \in B$ and $B \in C$ then $A \in C$.

(ii) If $A = B$ and $B \in C$ then $A \in C$.

(iii) If $A \subseteq B$ and $B \in C$ then $A \in C$.

(c) Find the following:

(i) $\{\{\Delta, \{\Delta\}\} \sim \{\Delta\}$

(ii) $\{\{\Delta, \{\Delta, \{\Delta\}\} \sim \{\{\Delta\}$

6+6+4=16

2. (a) Distinguish between free and bound variable.

(b) Prove the validity of any two of the following:

(i) All dogs are carnivorous. Some animals are dogs. Therefore, some animals are carnivorous.

(ii) No acrobats are clumsy. Therefore, if Al is a waiter, then if all waiters are clumsy, Al is not an acrobat.

(iii) Bananas and grapes are fruits. Fruits and vegetables are nourishing. Therefore, bananas are nourishing.

$$2+14=16$$

3. (a) What is decision procedure? Is CNF a decision procedure? Explain.

(b) What is degenerate conjunction?

(c) Put the following both in CNF and DNF.

$$[p \cdot (p \supset q)] \supset q \qquad 4+2+10=16$$

4. (a) What is Cartesian product? Under what condition the Cartesian product of $A \times B$ is identical with the Cartesian product of $B \times A$? Explain with example.

(b) Is the domain of the relation of being a grandfather a proper subset of the domain of the relation of being a father?

(c) Give an example of a binary relation which is reflexive and transitive; but not symmetric in A .

(d) Given: All unicorns are dead. No unicorns are dead. Can you infer that there are no unicorns?

(e) Under what condition an ordered couples is called a relation? $6+2+2+4+2=16$

SECTION—II

5. Answer any two of the following:

(a) Distinguish between proposition and propositional function. 5

(b) What are the different kinds of relations? Explain. 5

(c) Put the following into CNF.

$$(p \equiv q) \wedge (p \vee q) \qquad 5$$

(d) Use the tree method to determine whether the following statement is a tautology.

$$[A \rightarrow (B \rightarrow C)] \rightarrow [(A \rightarrow B) \rightarrow (A \rightarrow C)]. \qquad 5$$

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COURSE—II

Time—Two hours

Full Marks—42

The figures in the margin indicate full marks.

SECTION—I

Answer any TWO questions. 16 × 2 = 32

1. Explain the second definition of *Vyāpti*. 16
2. What is called *upādhi*? How does Cārṣvāka prove that the knowledge of the absence of *upādhi* cannot ascertain *Vyāpti*? Discuss. 6+10
3. Discuss the Bauddha critique of the Cārṣvāka view on inference. 16
4. What is *hetvābhāsa*? Discuss different types of *Asiddhi hetvābhāsa*. 6+10

SECTION—II

5. Write notes on any two of the following: 5 × 2 = 10
 - (a) *Sādhāraṇa anaikāntika hetvābhāsa*.
 - (b) *Bādhita hetvābhāsa*.
 - (c) *Sādhyātavacchedaka sambandha*.
 - (d) Distinction between *karaṇa* and *kāraṇa*.

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COURSE—III

Time—Two hours

Full Marks—42

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SECTION—I

Answer any TWO of the following:

1. Distinguish between meta-ethics and normative ethics. Give a sketch of prescriptivism as a meta-ethical theory. 6+10
2. State and explain Hare's distinction between phrastic and neustic. 16
3. What is a command? Are commands statements about the mind of the speaker? Discuss. 4+12
4. Give an outline of the emotive theory of meaning. 16

SECTION—II

5. Write notes on *any two* of the following: 5×2=10
 - (a) Hare's second rule.
 - (b) Moral judgements *express* emotions.
 - (c) The distinction between statement and command.
 - (d) Dr. Bohnert's reductionist theory.
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COURSE—IV

Time—Two hours

Full Marks—42

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SECTION—I

Answer any TWO of the following:

1. Explain, after Hare, the view that prescriptive judgements are universalizable. 16
2. What is an imperative? Explain the Kantian concept of imperative in general. 4+12
3. In what senses does Sartre establish individual subjectivity? Explain. 16
4. Explain, after Gandhi, the concept of *Satyāgraha*. 16

SECTION—II

5. Answer *any two* of the following: $5 \times 2 = 10$
 - (a) What is the aim of the *Groundwork*?
 - (b) Distinguish between material maxim and formal maxim.
 - (c) Distinguish between categorical and hypothetical imperatives.
 - (d) What is the naturalistic fallacy? Explain briefly after Moore.

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COURSE—V

(Western Epistemology)

Time—Two hours

Full Marks—42

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SECTION—I

Answer any TWO questions.

1. How do you distinguish belief from knowledge?
Is knowledge justified true belief? 8+8=16
2. Do you think that knowledge is possible? Give reasons for your answer. 16
3. Explain the phenomenalist account of perception of physical objects. 16
4. Explain the arguments from illusion. How does Austin refute these arguments? 10+6=16

SECTION—II

5. Answer *any two* questions: 5×2=10
 - (a) Write a short note on the ideational theory of meaning.
 - (b) Explain the general criteria of personal identity.
 - (c) Explain the objections against the correspondence theory of truth.
 - (d) Distinguish between naive-realist theory and causal theory of perception.

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COURSE—VI

Time—Two hours

Full Marks—42

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SECTION—I

Answer any TWO questions.

1. What is *pratyakṣa* according to Vedānta? Distinguish *jñānagata pratyakṣa* from *viśayagata pratyakṣa*. 8+8
2. Explain the Advaita definition of *pramā* (valid cognition). How does it differ from that of Naiyāyika's definition of *pramā*? 12+4
3. What are the specific roles of *Antahkaraṇa* in generating *pratyakṣa-pramiti*? Is the *antahkaraṇa* an *indriya* according to the Vedānta? 12+4
4. How do we comprehend the *śakti* of a word? Explain after Viśvanātha. 16

SECTION—II

5. Answer *any two* questions: 5×2=10
 - (a) Can *jñāna* be *pramā* or *apramā*?
 - (b) Explain the *svatagrāhyatva* of *pramā*tva.
 - (c) Is *saiṃśaya* a case of *apramā*?
 - (d) Write a note on *dhārāvāhika jñāna*.

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COURSE—VII

Time—Two hours

Full Marks—42

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SECTION—I

Answer any two questions.

1. Write a short essay on 'body and soul' following *phaedo*. 16

2. Is metaphysics "an attempt to know reality as against appearance"? Discuss briefly.

What are the criteria for distinguishing appearance from reality according to Bradley? Discuss. 6+10

3. State Berkeley's proof for the existence of God. Is his argument based on his idealism? Briefly discuss. 12+4

4. Is a person according to Strawson, a body or a mind, or a more primitive entity? Discuss fully. 16

SECTION—II

5. Answer any two questions : 5×2

(a) Distinguish between relations of ideas and matters of fact following Hume.

(b) What is Berkeley's view about abstract idea?

(c) What is the no-ownership theory of mind?

(d) Write a note on *cogito ergo sum*.

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COURSE—VIII

Time—Two hours

Full Marks—42

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SECTION—I

Answer any TWO questions.

1. What are the arguments offered by the Sāṅkhya thinkers in support of Satkāryavāda and how does the Naiyāyika refute them? 8+8=16
2. Explain in details the Vaiśeṣika notion of *samavāya*. 16
3. Explain the arguments offered by the Sāṅkhya thinkers to establish the concept of *Prakṛti*. 16
4. Write a note on *Jātivādhaka*. 16

SECTION—II

5. Answer any two questions: 5×2=10
 - (a) How does the Vaiśeṣika prove the eternity of *atyantābhāva*?
 - (b) Repudiate the view that *abhāva* is nothing but its *adhikaraṇa*.
 - (c) How does the Vaiśeṣika repudiate the theory that the *ātman* is identical with *manas*?
 - (d) What would be the problem if we postulate *Sāmānyatva*?

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COURSE-IX

Time—Two hours

Full Marks—42

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SECTION I

Answer any two of the following: 2×16

1. How are synthetic *a priori* judgements possible according to Kant? Discuss. 16
2. Discuss in detail the two criteria of *a priori* judgements following Kant. 8+8
3. Discuss any one moment of aesthetic judgements. 16
4. Discuss the Kantian view that space and time are forms of sensibility. 16

SECTION II

5. Answer any two of the following: 5×2=10

- (a) What is comparative universality?
- (b) All analytic judgements are *a priori*. Discuss.
- (c) What is an aesthetic judgement?
- (d) Distinguish between analytic and synthetic judgements.