

CUET PG 2024 Philosophy Question Paper with Solutions

Time Allowed : 1 Hour 45 Mins	Maximum Marks : 300	Total Questions : 75
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General Instructions

Read the following instructions very carefully and strictly follow them:

1. The examination duration is 105 minutes. Manage your time effectively to attempt all questions within this period.
2. The total marks for this examination are 300. Aim to maximize your score by strategically answering each question.
3. There are 75 mandatory questions to be attempted in the Philosophy paper. Ensure that all questions are answered.
4. Questions may appear in a shuffled order. Do not assume a fixed sequence and focus on each question as you proceed.
5. The marking of answers will be displayed as you answer. Use this feature to monitor your performance and adjust your strategy as needed.
6. You may mark questions for review and edit your answers later. Make sure to allocate time for reviewing marked questions before final submission.
7. Be aware of the detailed section and sub-section guidelines provided in the exam. Understanding these will aid in effectively navigating the exam.

1. How many elements have been accepted by the Cārvākas as the basic constituents of the Universe?

- (A) One
- (B) Two
- (C) Four
- (D) Five

Correct Answer: (C) Four

Solution:

The Cārvāka school of philosophy, also known as the Lokāyata, believes in the materialistic view of the universe. They accept four basic elements as the constituents of the universe:

- Earth (Pṛthvī)
- Water (Āpas)
- Fire (Tejas)
- Air (Vāyu)

They reject the existence of a fifth element, ether (Ākāśa), which is often included in other philosophical systems.

Quick Tip

Remember that the Cārvāka school emphasizes materialistic explanations and denies metaphysical entities or elements like ether.

2. "The soul is nothing but the conscious body." Which school of Indian philosophy propounds this idea?

- (A) Cārvāka
- (B) Yoga
- (C) Vedānta
- (D) Jaina

Correct Answer: (A) Cārvāka

Solution:

The Cārvāka school, known for its materialistic and atheistic philosophy, rejects the idea of an eternal soul separate from the body. According to them, the soul is simply a by-product of the physical body and its functions. They do not believe in an afterlife or any form of spiritual existence beyond the physical.

Quick Tip

The Cārvāka philosophy emphasizes that consciousness arises from the body itself and denies the existence of a separate, eternal soul.

3. According to which school of Indian Philosophy consciousness is NOT an essential property of *Ātman*?

- (A) Jaina
- (B) Nyāya
- (C) Advaita Vedānta
- (D) Viśiṣṭādvaita Vedānta

The correct answer is: **(B) Nyāya.**

Solution:

In the Nyāya school of Indian philosophy, *Ātman* (soul) is considered as a non-material entity, but consciousness is not an inherent property. Consciousness arises only in association with the mind, body, and sense organs.

Quick Tip

Nyāya philosophy emphasizes the connection between consciousness and the body, making consciousness a derived rather than an intrinsic property of the *Ātman*.

4. Match List I with List II

List I	List II
(A) Hotā/Hotṛ	(I) g
(B) Udgatā/Udgātri	(II) Yajur
(C) Adhvaryu	(III) Sāma
(D) Brahma/Brahman	(IV) Atharva

Choose the correct answer from the options given below:

- (A) - (IV), (B) - (II), (C) - (III), (D) - (I)
- (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
- (A) - (II), (B) - (IV), (C) - (III), (D) - (I)
- (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

The correct answer is: **(B) (A) - (I), (B) - (III), (C) - (II), (D) - (IV).**

Solution:

The mapping of the roles in Vedic rituals to the associated Vedas is as follows:

- (A) Hotā/Hotṛ belongs to **g Veda**
- (B) Udgatā/Udgātri belongs to **Sāma Veda.**
- (C) Adhvaryu belongs to **Yajur Veda.**
- (D) Brahma/Brahman belongs to **Atharva Veda.**

Quick Tip

In Vedic rituals, each officiating priest is associated with a specific Veda based on their role in the sacrificial process.

5. Which of the following are NOT 'anāstikāya dravyas'?

- (A) *Pudgala* (Matter)
- (B) *Ākāśa* (Space)
- (C) *Kāla* (Time)
- (D) *Dharma and Adharma* (Motion and Rest)

Choose the correct answer from the options given below:

1. (A), (B) and (D) only.
2. (A), (B) and (C) only.
3. (A), (B), (C) and (D).

4. (B), (C) and (D) only.

Correct Answer: (D) (B), (C) and (D) only.

Solution:

In Jain philosophy, *anāstikāya dravyas* refer to substances that do not occupy space. These are:

- *Kāla* (Time)
- *Dharma* (Medium of Motion)
- *Adharma* (Medium of Rest)

Pudgala (Matter) and *Ākāśa* (Space) are *āstikāya dravyas* as they occupy space.

Quick Tip

Anāstikāya dravyas are immaterial and non-spatial, unlike *āstikāya dravyas* that occupy space.

6. How many *tanmātras* have been accepted by the *Sāṃkhya* School of Classical Indian Philosophy?

- (A) One
- (B) Three
- (C) Five
- (D) Seven

Correct Answer: (C) Five.

Solution:

The *Sāṃkhya* school recognizes five subtle elements (*tanmātras*): sound, touch, form (sight), taste, and smell. These are the building blocks of the gross elements.

Quick Tip

Key Idea: Each *tanmātra* corresponds to a sense organ and its perception.

7. How many *Dravyas* have been accepted by the Jainas?

- (A) One
- (B) Five
- (C) Seven
- (D) Nine

Correct Answer: (C) Seven.

Solution:

The seven *Dravyas* in Jain philosophy are:

- *Jīva* (Soul)
- *Ajīva* (Non-Soul)
- *Pudgala* (Matter)
- *Ākāśa* (Space)
- *Dharma* (Medium of Motion)
- *Adharma* (Medium of Rest)
- *Kāla* (Time)

Quick Tip

Jain philosophy divides reality into seven fundamental *Dravyas*.

8. Match List I with List II:

List I	List II
(A) Mīmāṃsā Sūtra	(I) Jaimini
(B) Brahma Sūtra	(II) Bādarāyaṇa
(C) Sāṃkhya Kārikā	(III) Īśvara Kṛṣṇa
(D) Nyāya Sūtra	(IV) Gautama

Choose the correct answer from the options given below:

1. (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
2. (A) - (I), (B) - (II), (C) - (IV), (D) - (III)
3. (A) - (I), (B) - (II), (C) - (III), (D) - (IV)
4. (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (3) (A) - (I), (B) - (II), (C) - (III), (D) - (IV).

Solution:

Each item in List I is correctly matched with its corresponding author/philosopher in List II:

- (A) *Mīmāṃsā Sūtra* is attributed to **Jaimini**.
- (B) *Brahma Sūtra* is authored by **Bādarāyaṇa**.
- (C) *Sāṃkhya Kārikā* is composed by **Īśvara Kṛṣṇa**.
- (D) *Nyāya Sūtra* is written by **Gautama**.

Quick Tip

Understanding the philosophical texts and their authors is essential for studying Indian philosophy. Focus on the associations between the texts and their respective traditions.

9. According to the Vedāntasāra, the sub-sects of Cārvākas identify the Self with:

- (A) The Gross Body (*Sthula śarīra*)
- (B) The Sense-Organs (*Indriya*)
- (C) The Vital-Breath (*Prāṇa*)
- (D) The Mental Organ (*Manas*)

Choose the correct answer from the options given below:

1. (A), (B) and (D) only.
2. (A), (B) and (C) only.

3. (A), (B), (C) and (D).

4. (B), (C) and (D) only.

The correct answer is: **(C) (A), (B), (C) and (D).**

Solution:

The Vedāntasāra outlines that the Cārvākas identify the Self with all the materialistic aspects of existence, namely:

- **Gross Body (*Sthula śarīra*):** The physical form.
- **Sense-Organs (*Indriya*):** Perceptual faculties.
- **Vital-Breath (*Prāṇa*):** Life force.
- **Mental Organ (*Manas*):** The faculty of thought.

Hence, the Self is viewed as a composite of all these elements by the sub-sects.

Quick Tip

Philosophical schools often identify the Self (*Ātman*) with material, vital, or psychological aspects depending on their metaphysical stance. Always consider the context of each philosophy while analyzing.

10. The correct sequence found in the Causal Wheel of Dependent Origination (*Dvādaśa Nidāna*) is:

- (A) Vedanā
- (B) Trṣṇā
- (C) Upādāna
- (D) Bhāva

Choose the correct answer from the options given below:

1. (A), (B), (C), (D).

2. (A), (C), (B), (D).
3. (A), (D), (B), (C).
4. (C), (B), (D), (A).

The correct answer is: **(A) (A), (B), (C), (D).**

Solution:

The *Dvādaśa Nidāna* represents the Buddhist theory of causation. The sequence outlined in the question is:

- **Vedanā (Feeling):** The sensation resulting from contact with the external world.
- **Trṣṇā (Craving):** The desire arising due to sensations.
- **Upādāna (Clinging):** The attachment to desires.
- **Bhāva (Becoming):** The state of existence resulting from clinging.

This sequence reflects the interdependence of phenomena in the cycle of birth and rebirth.

Quick Tip

To understand Buddhist philosophy, focus on the interconnectedness of elements in the *Dvādaśa Nidāna*, which emphasizes causality and the cessation of suffering.

11. Which of the following Vedas are included in the 'Vedatrayi'?

- (A) **g**
- (B) **Sāma**
- (C) **Yajur**
- (D) **Atharva**

Choose the correct answer from the options given below:

[label=(0)](A), (B) and (D) only (A), (C) and (D) only (A), (B) and (C) only (B), (C) and (D) only

The correct answer is: **(3) (A), (B) and (C) only.**

Solution:

The term '**Vedatrayi**' refers to the three primary Vedas:

❶: **g Veda:** Focuses on hymns and praises for deities.

- **Sāma Veda:** Primarily consists of musical chants derived from the g Veda.
- **Yajur Veda:** Contains prose mantras used in rituals and sacrifices.

The **Atharva Veda** is not included in the traditional **Vedatrayi**, as it was considered more of a later addition, focusing on daily life, spells, and charms.

Quick Tip

The term **Vedatrayi** specifically excludes the **Atharva Veda**. Focus on the context when determining traditional versus expanded categorizations of the Vedas.

12. Who among the following philosophers believed that Self is nothing but a bundle of impressions?

- (A) Derek Parfit
- (B) David Hume
- (C) Plotinus
- (D) Cicero

The correct answer is: **(B) David Hume.**

Solution:

David Hume, a Scottish philosopher, proposed the concept that the Self is nothing but a bundle of impressions and perceptions. He denied the existence of a permanent Self and instead suggested that the Self is merely a collection of changing sensory experiences and reflections.

Quick Tip

David Hume is known for his empiricist philosophy and the rejection of metaphysical constructs like a permanent Self.

13. Arrange Aristotle's four types of causes in hierarchy from lower to the highest form.

- (A) Formal cause
- (B) Material cause
- (C) Efficient cause
- (D) Final cause

Choose the correct answer from the options given below:

1. (A), (B), (C), (D).
2. (A), (D), (C), (B).
3. (B), (A), (D), (C).
4. (B), (A), (C), (D).

The correct answer is: **(B), (A), (C), (D).**

Solution:

Aristotle's four types of causes explain the "why" of existence and change. Arranged hierarchically from the lower to the highest form: 1. **Material cause**: The physical substance or matter from which something is made. 2. **Formal cause**: The shape, structure, or blueprint of a thing. 3. **Efficient cause**: The agent or process that brings a thing into being. 4. **Final cause**: The ultimate purpose or end (telos) for which a thing exists.

Thus, the correct order is: **Material cause (B), Formal cause (A), Efficient cause (C), Final cause (D).**

Quick Tip

Understanding Aristotle's causes helps analyze the essence and purpose of objects or actions in both philosophical and practical contexts.

14. Who among the following wrote, *Critique of Dialectical Reason*?

- (A) Hegel
- (B) Sartre
- (C) Karl Marx
- (D) David Hume

The correct answer is: **(B) Sartre.**

Solution:

Critique of Dialectical Reason was written by Jean-Paul Sartre, a prominent French existentialist philosopher. This work addresses issues of existentialism, Marxism, and the dialectical method in understanding history and human freedom.

Quick Tip

Jean-Paul Sartre's *Critique of Dialectical Reason* is a significant work that bridges existentialist thought and Marxist theory.

15. Match List I with List II

List I	List II
(A) Mind-body interactionism	(I) Spinoza
(B) Mind-body parallelism	(II) Parfit
(C) Windowless monads	(III) Descartes
(D) Stream of psycho-physical events	(IV) Leibniz

Choose the **correct answer** from the options given below:

1. (A) - (I), (B) - (II), (C) - (III), (D) - (IV)
2. (A) - (II), (B) - (III), (C) - (I), (D) - (IV)
3. (A) - (III), (B) - (IV), (C) - (II), (D) - (I)
4. (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (4) (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Solution:

1. **Mind-body interactionism:** Proposed by **Descartes**, this theory suggests an interaction between mind and body.
2. **Mind-body parallelism:** Attributed to **Leibniz**, it states that mental and physical events run parallel without interaction.
3. **Windowless monads:** Proposed by **Spinoza**, it suggests non-interactive entities.
4. **Stream of psycho-physical events:** Associated with **Parfit**, emphasizing a continuous event-like stream.

Quick Tip

When matching lists, focus on key philosophical concepts and the thinkers who proposed or are associated with them.

16. Match List I with List II

List I	List II
(A) Knowledge through perception	(I) Descartes
(B) Knowledge through reasoning with sceptic stance	(II) Bradley
(C) Knowledge through critical reasoning	(III) Locke
(D) Knowledge through intuition	(IV) Kant

Choose the **correct answer** from the options given below:

1. (A) - (III), (B) - (I), (C) - (IV), (D) - (II)
2. (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
3. (A) - (III), (B) - (II), (C) - (IV), (D) - (I)
4. (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (1) (A) - (III), (B) - (I), (C) - (IV), (D) - (II)

Solution:

1. **Knowledge through perception:** **Locke** is associated with empiricism, emphasizing sensory knowledge.

2. **Knowledge through reasoning with sceptic stance:** Descartes is known for doubting to find certainty.
3. **Knowledge through critical reasoning:** Kant emphasized critique and rationality.
4. **Knowledge through intuition:** Bradley believed in metaphysical intuition.

Quick Tip

Focus on how philosophers approach epistemology, particularly their distinct methods of knowing.

17. Match List I with List II

List I	List II
(A) One Pramāṇa	(I) Cārvāka
(B) Two Pramāṇa	(II) Sāṃkhya
(C) Three Pramāṇa	(III) Buddhism
(D) Six Pramāṇa	(IV) Vedānta

Choose the **correct answer** from the options given below:

1. (A) - (I), (B) - (II), (C) - (III), (D) - (IV)
2. (A) - (II), (B) - (III), (C) - (I), (D) - (IV)
3. (A) - (III), (B) - (IV), (C) - (I), (D) - (II)
4. (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (1) (A) - (I), (B) - (II), (C) - (III), (D) - (IV)

Solution:

1. **One Pramāṇa:** Cārvāka accepts only perception (pratyakṣa).
2. **Two Pramāṇa:** Sāṃkhya includes perception and inference.
3. **Three Pramāṇa:** Buddhism acknowledges perception, inference, and scriptural testimony.

4. **Six Pramāṇa: Vedānta** includes perception, inference, scriptural testimony, comparison, postulation, and non-apprehension.

Quick Tip

Understand the number of valid means of knowledge (*Pramāṇa*) accepted by different Indian philosophical systems.

18. "Consciousness is structurally intentional. It is always consciousness of something (object of knowledge)." Whose idea is represented in the above statement?

- (A) Husserl
- (B) Descartes
- (C) A. N. Whitehead
- (D) Aristotle

The correct answer is: **(A) Husserl.**

Solution:

Husserl, the founder of phenomenology, emphasized the concept of intentionality in consciousness. According to him, consciousness is always directed towards an object, making it structurally intentional. This concept underpins his phenomenological framework, differentiating his philosophy from other thinkers like Descartes and Aristotle.

Quick Tip

In philosophy, "intentionality" refers to the capacity of consciousness to be directed towards or about something, which is a hallmark of Husserlian phenomenology.

19. In Buddhist Philosophy, the knowledge gained from the words of Buddha is treated as valid knowledge within the category of:

- (A) Pratyakṣa
- (B) Anumāna
- (C) Śabda
- (D) Upamāna

The correct answer is: **(C) Śabda.**

Solution:

In Indian philosophy, Śabda refers to verbal testimony or the reliable words of an authoritative person. In Buddhist philosophy, the words of Buddha are considered Śabda, as they are seen as authoritative and reliable sources of knowledge.

Quick Tip

Śabda as a source of knowledge relies on the authority and authenticity of the speaker, which holds significance in various Indian philosophical systems.

20. The flow of karmic particles towards the soul in Jaina ethics is called as:

- (A) Nirjara
- (B) Bandha
- (C) Samvara
- (D) Āsrava

The correct answer is: **(D) Āsrava.**

Solution:

In Jain philosophy, Āsrava refers to the influx of karmic particles into the soul due to activities and passions. It is considered one of the essential processes in the bondage of the soul with karma, and its opposite, Samvara, is the stoppage of such influx.

Quick Tip

Understanding Āsrava and its counterpart Samvara is crucial in grasping the Jain doctrine of karma and the path to liberation.

21. Anupalabdhi is treated as an independent *pramāṇa* by:

- (A) Prabhākara
- (B) Gautama
- (C) Kumārila

(D) Nāgārjuna

The correct answer is: **(C) Kumārila.**

Solution:

Anupalabdhi, or the cognition of non-existence, is accepted as an independent pramāṇa (means of knowledge) in the philosophy of Mīmāṃsā, specifically by Kumārila Bhaṭṭa. It is used to perceive the absence of an object, such as recognizing that a table is not in the room. While Prabhākara does not treat it as an independent pramāṇa, Kumārila considers it vital for addressing non-existence.

Quick Tip

Anupalabdhi as a pramāṇa is significant in Indian philosophy for understanding and validating the cognition of absence, a concept uniquely developed by Kumārila in the Mīmāṃsā school.

22. Which of the following *pramāṇas* are accepted by Rāmānuja?

- (A) Comparison
- (B) Perception
- (C) Inference
- (D) Verbal Testimony

Choose the correct answer from the options given below:

1. (A), (B) and (D) only.
2. (A), (B) and (C) only.
3. (A), (B), (C) and (D).
4. (B), (C) and (D) only.

The correct answer is: **(4) (B), (C) and (D) only.**

Solution:

Rāmānuja, a prominent proponent of the Viśiṣṭādvaita Vedānta school of Indian philosophy, accepts three pramāṇas as valid sources of knowledge: *Perception* (Pratyakṣa), *Inference* (Anumāna), and *Verbal Testimony* (Śabda). However, he does not consider *Comparison*

(Upamāna) as a separate and independent means of knowledge, distinguishing his epistemological framework from others like Nyāya.

Quick Tip

Rāmānuja emphasizes *Śabda* (verbal testimony), particularly the authority of scriptures like the Vedas, as the most reliable *pramāṇa* for attaining spiritual knowledge.

23. Which of the following *pramāṇa* is NOT accepted by Madhvācārya?

1. (A) Perception
2. (B) Inference
3. (C) Verbal Testimony
4. (D) Comparison

The correct answer is: **(D) Comparison.**

Solution:

Madhvācārya, a proponent of Dvaita Vedānta, does not accept comparison (*Upamāṇa*) as a valid *pramāṇa*. He relies on three main *pramāṇas*: Perception (*Pratyakṣa*), Inference (*Anumāna*), and Verbal Testimony (*Śabda*).

Quick Tip

Understanding the different *pramāṇas* accepted by various schools of Indian philosophy helps in grasping their epistemological distinctions.

24. The ‘*Puruṣa Sūkta*’, one of the hymns on creation, is contained in which Veda?

1. (A) Sāma Veda
2. (B) Yajur Veda
3. (C) Ṛg Veda

4. (D) Atharva Veda

The correct answer is: **(C) g Veda.**

Solution:

The *Puruṣa Sūkta*, a hymn describing the cosmic being (*Puruṣa*), is found in the g Veda, specifically in the 10th Mandala. It outlines the creation of the universe and the social order.

Quick Tip

Remember the specific Vedas associated with key hymns and their philosophical significance in Indian tradition.

25. Which school of philosophy states that in order to have proper knowledge there are bound to be some basic beliefs that have a positive epistemic status?

1. (A) Foundationalism
2. (B) Universalism
3. (C) Coherentism
4. (D) Rationalism

The correct answer is: **(A) Foundationalism.**

Solution:

Foundationalism posits that certain basic beliefs form the foundation of knowledge and do not require justification from other beliefs. These foundational beliefs are self-evident, infallible, or evident to the senses.

Quick Tip

In epistemology, foundationalism contrasts with coherentism, where beliefs are justified by their coherence with the entire belief system.

26. Which school of philosophy states that for a belief to be justified (to be called knowledge) it must belong to a systematic set of beliefs?

- (A) Foundationalism
- (B) Phenomenalism
- (C) Epiphenomenalism
- (D) Coherentism

The correct answer is: **(D) Coherentism.**

Solution:

Coherentism is a theory in epistemology that holds that beliefs are justified if they cohere with a system of interconnected beliefs, forming a consistent and systematic whole.

Quick Tip

To understand epistemology better, compare coherentism with foundationalism, which argues for the existence of basic beliefs that justify others.

27. What is the name of the philosophical counterpoint which argues that in spite of fulfilling all the three conditions of 'Justified True Belief', we cannot guarantee proper and correct knowledge?

- (A) Category mistake
- (B) Gettier problem
- (C) Heisenberg problem
- (D) Sophie's puzzle

The correct answer is: **(B) Gettier problem.**

Solution:

The Gettier problem challenges the definition of knowledge as "justified true belief" by presenting cases where these three conditions are met but cannot be considered true knowledge.

Quick Tip

Explore Gettier's famous examples, like "Smith and the job," to better understand the limitations of traditional definitions of knowledge.

28. Name the philosopher who extensively discussed the difference between 'knowing how' and 'knowing that'.

- (A) Anthony Kenny
- (B) P. F. Strawson
- (C) Jean-Paul Sartre
- (D) Gilbert Ryle

The correct answer is: **(D) Gilbert Ryle.**

Solution:

Gilbert Ryle's distinction between "knowing how" (practical knowledge) and "knowing that" (propositional knowledge) is a cornerstone in philosophy of mind and epistemology.

Quick Tip

Ryle's work, especially in "The Concept of Mind," contrasts practical abilities with theoretical understanding.

29. "Knowledge is not possible." Which school of philosophy propounds this view?

- (A) Scepticism
- (B) Anti-foundationalism
- (C) Contextualism
- (D) Perspectivism

The correct answer is: **(A) Scepticism.**

Solution:

Scepticism is a philosophical viewpoint that questions the possibility of certain or absolute knowledge, often examining the limits and basis of human understanding.

Quick Tip

Dive into Pyrrhonian and Cartesian scepticism to explore different strands of this philosophical tradition.

30. Match List I with List II

List I	List II
(A) Coherence theory of truth	(I) Pierce
(B) Correspondence theory of truth	(II) Dummett
(C) Pragmatic theory of truth	(III) Tarski
(D) Semantic theory of truth	(IV) Aristotle

Choose the **correct answer** from the options given below:

(A) (I), (B) - (II), (C) - (III), (D) - (IV)

(B) (I), (B) - (III), (C) - (II), (D) - (IV)

(C) (I), (B) - (IV), (C) - (III), (D) - (II)

(D) (II), (B) - (IV), (C) - (I), (D) - (III)

Correct Answer: (A)

Solution: The Coherence theory of truth is associated with Pierce, the Correspondence theory of truth is linked with Dummett, Pragmatic theory with Tarski, and Semantic theory with Aristotle.

Quick Tip

When matching theories with philosophers, focus on the key contributions or main proponents of the theories to ensure accurate alignment.

31. Which of the following concepts deals with the problem of cessation of life?

- (A) Surrogacy
- (B) Abortion
- (C) Euthanasia
- (D) Capital Punishment

Choose the **correct answer** from the options given below:

1. (A), (B) and (D) only.
2. (A), (B) and (C) only.
3. (A), (B), (C) and (D).
4. (B), (C) and (D) only.

Correct Answer: (D)

Solution: The concepts of Abortion, Euthanasia, and Capital Punishment are directly linked to the cessation of life. Surrogacy does not address this issue.

Quick Tip

For questions on ethical concepts, identify which terms are directly associated with the issue at hand.

32. Match List I with List II

List I	List II
(A) Deontology	(I) Aristotle
(B) Emotivism	(II) Kant
(C) Consequentialism	(III) Stevenson
(D) Virtue Ethics	(IV) Bentham

Choose the **correct answer** from the options given below:

- (A) (I), (B) - (II), (C) - (III), (D) - (IV)
- (B) (II), (B) - (III), (C) - (IV), (D) - (I)
- (C) (I), (B) - (IV), (C) - (III), (D) - (II)
- (D) (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (B)

Solution: Deontology is associated with Kant, Emotivism with Stevenson, Consequentialism with Bentham, and Virtue Ethics with Aristotle.

Quick Tip

For matching questions, use the elimination method to pair familiar terms with their related concepts or philosophers.

33. According to the Cārvākas, which of the following *puruṣārthas* should be pursued together?

- (A) Dharma
- (B) Artha
- (C) Kāma
- (D) Mokṣa

Choose the **correct answer** from the options given below:

- 1. (A) and (D)
- 2. (A) and (C)
- 3. (B) and (D)
- 4. (B) and (C) only.

Correct Answer: (4) (B) and (C) only.

Solution:

The Cārvāka school of thought is materialistic and rejects spiritual pursuits like *Dharma* and *Mokṣa*, emphasizing only materialistic and sensual aspects of life. Thus, the focus is on *Artha* (wealth) and *Kāma* (pleasure) as the main goals.

Quick Tip

Cārvākas advocate practical, worldly goals and dismiss religious and spiritual ideals. Focus on their materialistic philosophy to answer related questions.

34. According to the Advaita Vedānta School, perception of an illusory snake in a rope involves the theory of:

- (A) Adhyāsa
- (B) Smṛti
- (C) Viparyaya
- (D) Pramā

Choose the **correct answer** from the options given below:

1. (A)
2. (B)
3. (C)
4. (D)

Correct Answer: (A) Adhyāsa.

Solution:

The Advaita Vedānta School explains the phenomenon of mistaking a rope for a snake using the concept of **Adhyāsa** (superimposition). It refers to the erroneous attribution of one thing onto another, which occurs due to ignorance (*avidyā*). In this case, the snake is superimposed on the rope, leading to a false perception.

Quick Tip

Remember that *Adhyāsa* is a central concept in Advaita Vedānta, used to explain the misapprehension of reality due to ignorance.

35. Which of the following are included in the Pañcamahāvratas of Jainism?

- (A) Dharma
- (B) Satya
- (C) Asteya
- (D) Brahmacharya

Choose the **correct answer** from the options given below:

1. (A), (B), and (D) only.
2. (A), (B), and (C) only.
3. (A), (B), (C), and (D).
4. (B), (C), and (D) only.

Correct Answer: (4) (B), (C), and (D) only.

Solution:

The **Pañcamahāvratas** (five great vows) of Jainism are:

1. **Ahimsa** (non-violence),
2. **Satya** (truthfulness),
3. **Asteya** (non-stealing),
4. **Brahmacharya** (celibacy), and
5. **Aparigraha** (non-possession).

While **Satya**, **Asteya**, and **Brahmacharya** are included, **Dharma** is not explicitly part of the Pañcamahāvratas but is a broader concept in Jain philosophy.

Quick Tip

The Pañcamahāvratas are the core ethical principles for Jain ascetics and lay practitioners, emphasizing restraint and moral discipline.

36. In Jainism, the word *nāstika* stands for one who does not believe in the -

- (A) Authority of God
- (B) Existence of Supernatural Beings
- (C) Authority of the King
- (D) Authority of the Vedas

Choose the **correct answer** from the options given below:

1. (A) only.
2. (B) only.
3. (C) only.
4. (D) only.

Correct Answer: (D) only.

Solution:

In Jainism, the term *nāstika* specifically refers to the rejection of the **authority of the Vedas**. Jain philosophy does not accept the Vedas as a source of ultimate knowledge and rejects their

authority, which is central to the orthodox schools of Indian philosophy.

The term *nāstika* is often contrasted with *āstika*, which refers to those who accept the authority of the Vedas.

Quick Tip

The classification of *nāstika* and *āstika* in Indian philosophy depends on the acceptance or rejection of the Vedas, not necessarily belief in God or supernatural beings.

37. Match List I with List II and choose the correct answer:

List I	List II
(A) Duḥkha	(I) There is cessation of Suffering
(B) Duḥkha-samudaya	(II) There is a way leading to cessation of Suffering
(C) Duḥkha-nirodha	(III) There is Suffering
(D) Duḥkha-nirodha-gāmini-pratipat	(IV) There is a cause of suffering

1. (A) - (I), (B) - (II), (C) - (III), (D) - (IV)
2. (A) - (III), (B) - (I), (C) - (IV), (D) - (II)
3. (A) - (I), (B) - (III), (C) - (IV), (D) - (II)
4. (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (D)

Solution:

In the Four Noble Truths of Buddhism, the meanings are:

- **Duḥkha:** There is suffering.
- **Duḥkha-samudaya:** There is a cause of suffering.
- **Duḥkha-nirodha:** There is cessation of suffering.
- **Duḥkha-nirodha-gāmini-pratipat:** There is a way leading to the cessation of suffering.

Thus, the correct match is (A) - (III), (B) - (IV), (C) - (I), (D) - (II).

Quick Tip

The Four Noble Truths form the essence of Buddha's teachings and explain the nature, cause, cessation, and path to overcome suffering.

38. Which of the following belong to the kleśas recognized in the Yoga system of Philosophy?

- (A) Asmitā
- (B) Rāga
- (C) Viparyaya
- (D) Abhiniveśa

1. (A), (B) and (D) only.
2. (A), (B) and (C) only.
3. (A), (B), (C) and (D).
4. (B), (C) and (D) only.

Correct Answer: (C)

Solution:

According to the Yoga system of Philosophy, the five kleśas (afflictions) are:

- Avidyā (Ignorance)
- Asmitā (Egoism)
- Rāga (Attachment)
- Dveṣa (Aversion)
- Abhiniveśa (Fear of Death/Clinging to Life)

Thus, all the options (A), (B), (C), and (D) are part of the kleśas.

Quick Tip

In the Yoga Sutras, kleśas are the root causes of human suffering and obstacles to attaining liberation (mokṣa).

39. According to which school of Indian Philosophy the Vedas are authorless, eternal, and infallible?

- (A) Sāṃkhya
- (B) Nyāya
- (C) Buddhism
- (D) Pūrva-Mīmāṃsā

The correct answer is: **(D) Pūrva-Mīmāṃsā.**

Solution:

The Pūrva-Mīmāṃsā school emphasizes the eternal and infallible nature of the Vedas. They consider the Vedas as apauruṣeya (not of human origin) and a source of valid knowledge (pramāṇa).

Quick Tip

The Pūrva-Mīmāṃsā philosophy is known for its interpretation of the Vedas, focusing on rituals and the eternal truths contained in these texts.

40. Name the fallacy present in the following argument:

“Sound is a quality, because it is visible.”

- (A) Anupasaṃhāri
- (B) Satpratipakṣa
- (C) Viruddha
- (D) Svarūpasiddha

The correct answer is: **(C) Viruddha.**

Solution:

The fallacy of Viruddha occurs when the reason provided contradicts the proposition. Here, claiming that sound is visible contradicts its fundamental nature as an auditory phenomenon.

Quick Tip

Viruddha is a type of logical fallacy where the reason given is directly opposed to the proposition.

41. Which of the following dharma states that moral obligation or commitment to perform a right conduct is dependent on how an individual rightfully performs the conduct considering the uniqueness of the given condition, and this act need not necessarily be in adherence to any given principle or value?

- (A) Varṇa dharma
- (B) Jāti dharma
- (C) Svadharma
- (D) Āpaddharma

The correct answer is: **(D) Āpaddharma.**

Solution:

Āpaddharma refers to the rules of conduct that apply during emergencies, where actions may deviate from established norms to accommodate the unique circumstances.

Quick Tip

Āpaddharma is an important concept in Indian philosophy that addresses the need for flexibility in ethical conduct during extraordinary situations.

42. Which philosopher states that “goodness is unconditionally good” and that it has the quality of universalizability?

- (A) Kant
- (B) Bentham
- (C) Sidgwick
- (D) Moore

The correct answer is: **(A) Kant.**

Solution:

Immanuel Kant proposed that moral goodness is unconditional and must be universalizable, forming the basis of his categorical imperative.

Quick Tip

Kantian ethics emphasizes duty, universality, and the intrinsic value of moral actions.

43. Some of the twentieth-century philosophers who work on virtue ethics are also known, according to their focus of study, as:

- (A) Neo-Platonist
- (B) Neo-Aristotelian
- (C) Neo-Pythagorean
- (D) Neo-Kantian

The correct answer is: **(B) Neo-Aristotelian.**

Solution:

Virtue ethics has been strongly influenced by the works of Aristotle. Modern philosophers who revive and develop Aristotle's focus on character and virtue in ethical theory are often referred to as Neo-Aristotelians.

Quick Tip

Neo-Aristotelian ethics emphasizes the cultivation of virtues and moral character, inspired by the teachings of Aristotle.

44. Match List I with List II:

List I	Description	List II	Type
(A)	Punishment equivalent to grievance caused by person	(I)	Deterrent punishment
(B)	To avoid future crime to be likely committed by other people	(II)	Preventive punishment
(C)	For solidarity and defense of society at large	(III)	Reformatory punishment
(D)	Guided by principle of rehabilitation	(IV)	Retributive punishment

Choose the **correct answer** from the options given below:

1. (A) - (I), (B) - (II), (C) - (III), (D) - (IV)
2. (A) - (III), (B) - (I), (C) - (IV), (D) - (II)
3. (A) - (IV), (B) - (I), (C) - (III), (D) - (II)
4. (A) - (IV), (B) - (III), (C) - (I), (D) - (II)

Correct Answer: (4) (A) - (IV), (B) - (III), (C) - (I), (D) - (II)

Solution:

- Punishment equivalent to the grievance caused is related to **Retributive punishment**. - Deterrent punishment aims to avoid future crimes by setting an example. - Reformatory punishment focuses on solidarity and defense of society. - Rehabilitation is guided by the principle of preventive punishment.

Thus, the correct matching is **(A) - (IV), (B) - (III), (C) - (I), (D) - (II)**.

Quick Tip

Understand the philosophical basis and practical applications of each type of punishment for better accuracy in answering such questions.

45. Match List I with List II:

List I	Description	List II	Type
(A)	Virtue and character as primary attributes	(I)	Consequentialism
(B)	Judgment of right or wrong through the result	(II)	Deontology
(C)	Ethical and value judgments as expression of feeling and attitude	(III)	Virtue ethics
(D)	Moral evaluation of conduct based on rules and principles	(IV)	Emotivism

Choose the **correct answer** from the options given below:

1. (A) - (III), (B) - (I), (C) - (IV), (D) - (II)
2. (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
3. (A) - (IV), (B) - (I), (C) - (III), (D) - (II)
4. (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (1) (A) - (III), (B) - (I), (C) - (IV), (D) - (II)

Solution:

- **Virtue ethics** emphasizes virtue and character as primary attributes.
- **Consequentialism** judges morality based on outcomes or results.
- **Emotivism** focuses on the expression of moral feelings and attitudes.
- **Deontology** evaluates conduct based on rules and principles.

Thus, the correct matching is **(A) - (III), (B) - (I), (C) - (IV), (D) - (II)**.

Quick Tip

When solving match-the-following questions, focus on key concepts and their definitions to identify correct pairings.

46. Arrange these valid Moods in proper sequence:

1. FERIO
2. CELARENT
3. BARBARA

4. DERII

Choose the **correct answer** from the options given below:

1. (A), (B), (C), (D)
2. (C), (B), (A), (D)
3. (B), (A), (D), (C)
4. (C), (B), (D), (A)

Correct Answer: (4) (C), (B), (D), (A)

Solution:

The sequence of valid moods follows the order: - **BARBARA** (C) comes first as it represents a universal affirmative syllogism.

- **CELARENT** (B) follows, indicating a universal negative syllogism.

- **DERII** (D) comes next as it involves a particular affirmative.

- **FERIO** (A) concludes as it represents a particular negative syllogism.

Thus, the correct sequence is **(C), (B), (D), (A)**.

Quick Tip

Remember the structure and sequence of valid moods in syllogistic logic.

47. To see whether a hypothesis is true, derive some prediction from it. If the prediction is true, then the hypothesis is confirmed. If the prediction is false, then the hypothesis is disconfirmed. Which method does the above statement represent?

- (A) Hypothetical method
- (B) Hypothetico-inductive method
- (C) Hypothetico-deductive method
- (D) Hypothetico-scientific method

Correct Answer: (C) Hypothetico-deductive method.

Solution:

The method described in the question aligns with the hypothetico-deductive approach, where hypotheses are tested by deducing consequences that can be observed or measured.

Quick Tip

The hypothetico-deductive method involves deducing predictions from hypotheses and testing their validity through experiments or observations.

48. What is the contradiction of proposition 'A' in the Square of Opposition?

- (A) A
- (B) E
- (C) I
- (D) O

Correct Answer: (D) O.

Solution:

In the Square of Opposition, the proposition 'A' (Universal Affirmative) is contradicted by 'O' (Particular Negative), as they cannot be true simultaneously.

Quick Tip

The Square of Opposition demonstrates relationships like contradiction, contrariety, and subalternation between different types of propositions.

49. According to the Nyāya system of Philosophy, in the production of knowledge, kāraṇa is:

- (A) The Extraordinary Cause (*Asādhāraṇa Kāraṇa*)
- (B) Ordinary Cause (*Sādhāraṇa Kāraṇa*)
- (C) A Definition (*Lakṣaṇa*)
- (D) Wrong Knowledge (*Apramā*)

Correct Answer: (A) The Extraordinary Cause (*Asādhāraṇa Kāraṇa*).

Solution:

In Nyāya philosophy, *Asādhāraṇa Kāraṇa* refers to the specific cause that is unique and instrumental in the production of true knowledge.

Quick Tip

Understanding the types of causes in Nyāya philosophy helps in distinguishing valid knowledge (*pramā*) from invalid (*apramā*).

50. Match List I with List II:

List I	List II
(A) Avyāpti	(I) When the definition does not cover any element of the target set.
(B) Ativyāpti	(II) When the definition goes beyond the elements of the target set.
(C) Asambhava	(III) When the definition does not cover all the elements of the target set.
(D) Lakṣaṇa	(IV) When the definition does not suffer from any fallacy.

Choose the correct answer from the options given below:

- (A) (A) - (I), (B) - (II), (C) - (III), (D) - (IV)
(B) (A) - (III), (B) - (II), (C) - (I), (D) - (IV)
(C) (A) - (I), (B) - (II), (C) - (IV), (D) - (III)
(D) (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (A) (A) - (I), (B) - (II), (C) - (III), (D) - (IV).

Solution:

- Avyāpti occurs when the definition does not cover any element of the target set. - Ativyāpti occurs when the definition extends beyond the elements of the target set. - Asambhava arises when the definition fails to cover all the elements of the target set. - Lakṣaṇa is achieved when the definition is precise and free from any logical fallacies.

Quick Tip

Understanding the fallacies in definitions like Avyāpti, Ativyāpti, and Asambhava is essential for accurate philosophical analysis.

51. In Advaita Vedānta, in case of a tree, *svagata bheda* refers to:

- (A) The difference between its branch and fruits
- (B) The difference between the tree and the other trees
- (C) The difference between the whole tree and its parts like fruit, flower, etc.
- (D) The difference between the tree and the land on which it stands

The correct answer is: **(C) The difference between the whole tree and its parts like fruit, flower, etc.**

Solution:

In Advaita Vedānta, *svagata bheda* refers to the internal difference within a single entity, like the parts of a tree (branches, flowers, fruits) being different from the whole tree. This concept is used to explain distinctions within the same substance.

Quick Tip

Svagata bheda represents internal differences within one entity, a key idea in the philosophy of Advaita Vedānta.

52. According to the Nyāya system, in the process of production of valid knowledge, *vyāpāra* stands for:

- (A) That which is a cause but not an effect
- (B) That which is not a cause but an effect
- (C) That which is both a cause and an effect
- (D) That which is neither a cause nor an effect

The correct answer is: **(A) That which is a cause but not an effect.**

Solution:

In the Nyāya philosophy, *vyāpāra* denotes the operative cause that is instrumental in the production of valid knowledge. It emphasizes the cause that contributes to knowledge but is not itself an outcome or effect.

Quick Tip

In Nyāya philosophy, *vyāpāra* highlights the importance of causal relationships in generating valid knowledge.

53. The definition of knowledge as, *anadhigata-abādhita-ārtha-viśayaka-jñānatvam*:

- (A) Includes both Memory and other valid sources of knowledge
- (B) Excludes memory and includes other valid sources of knowledge
- (C) Includes memory and excludes other valid sources of valid knowledge
- (D) Excludes both memory and other valid sources of knowledge

The correct answer is: **(B) Excludes memory and includes other valid sources of knowledge.**

Solution:

The definition *anadhigata-abādhita-ārtha-viśayaka-jñānatvam* in Indian philosophy describes valid knowledge as that which pertains to a previously unknown object, is not sublated, and is derived from valid means of knowledge (*pramāṇas*). It excludes memory because memory does not meet these criteria.

Quick Tip

In classical Indian philosophy, valid knowledge is distinct from memory as it relies on direct or inferred sources rather than recollection.

54. According to Nimbārka, the three kinds of inanimate (matter) include:

- (A) Aprākṛta
- (B) Prākṛta
- (C) Kāla
- (D) Dveṣa

Choose the correct answer from the options given below:

1. (A), (B), and (D) only.
2. (A), (B), and (C) only.

3. (A), (C), and (D) only.

4. (B), (C), and (D) only.

The correct answer is: **(2) (A), (B), and (C) only.**

Solution:

According to Nimbārka's philosophy, the three types of inanimate matter are: - Aprākṛta: The transcendental matter, beyond ordinary perception. - Prākṛta: The material or natural matter. - Kāla: Time, which influences and governs the material world.

These three represent the inanimate categories in Nimbārka's system. *Dveṣa* (hatred) is considered a quality of sentient beings, not inanimate matter.

Quick Tip

In Indian philosophy, the classification of matter often distinguishes between transcendental, material, and temporal aspects to describe inanimate entities.

55. Which model of Logic does Śaṅkara use?

(A) Anvaya-Vyatireka

(B) Anvaya

(C) Vyatireka-Vyatireka

(D) Avyatireka-Samanvaya

Choose the correct answer from the options given below:

1. (A) only.

2. (B) only.

3. (C) only.

4. (D) only.

The correct answer is: **(A) Anvaya-Vyatireka.**

Solution:

Śaṅkara employs the Anvaya-Vyatireka model of logic, which is a method of reasoning using: - Anvaya: The method of agreement, affirming the presence of an effect when a cause is present. - Vyatireka: The method of difference, affirming the absence of an effect when a

cause is absent.

This dual reasoning process helps in establishing causality and is central to Śaṅkara's Advaita Vedānta philosophy.

Quick Tip

The Anvaya-Vyatireka method is a logical framework often used in Indian philosophy to establish the relationship between cause and effect through both inclusion and exclusion.

56. The sequence of the *avayavas* in a typical Nyāya syllogism is:

- (A) *Pratijñā*
- (B) *Upanaya*
- (C) *Hetu*
- (D) *Nigamana*
- (E) *Udāharaṇa*

Choose the correct answer from the options given below:

1. (A), (B), (C), (D), (E).
2. (A), (C), (E), (B), (D).
3. (E), (B), (A), (D), (C).
4. (C), (B), (D), (A), (E).

The correct answer is: **(2) (A), (C), (E), (B), (D).**

Solution:

The five steps (*avayavas*) in a Nyāya syllogism follow this order:

1. *Pratijñā*: Proposition or statement to be established.
2. *Hetu*: Reason or cause.
3. *Udāharaṇa*: Example to support the reasoning.
4. *Upanaya*: Application of the example to the current case.
5. *Nigamana*: Conclusion or inference.

This systematic method ensures logical coherence in arguments.

Quick Tip

The five *avayavas* are foundational to the Nyāya school of philosophy and are used to construct logical arguments systematically.

57. What is a Venn Diagram?

- (A) A chart that represents relationships of subject and object in the four types of propositional statements.
- (B) An audio-visual representation of subject and predicate in the A and E statements.
- (C) An iconic representation of categorical propositions, and of arguments, to display their logical forms using overlapping circles.
- (D) A representation of the relationship of subject, predicate, and copula in the categorical propositions using overlapping circles.

The correct answer is: (C).

Solution:

A Venn Diagram is a visual tool that uses overlapping circles to represent relationships between different categorical propositions and logical arguments. Each circle represents a set, and the overlapping areas signify shared properties or relationships.

Quick Tip

Venn Diagrams are essential in logic for visualizing categorical relationships and understanding logical arguments effectively.

58.. Which of the following statements represent the nature of a probability judgement?

- (A) A probability judgement attributes a degree of probability to an event, to an effect, or to a thing's having some property.
- (B) A probability judgement attributes a way towards certainty to an event, to an effect, and to a thing's having some property.
- (C) A probability judgement highlights probable combinations of truth or falsity of an event, an effect, or a thing.

(D) A probability judgement highlights a degree of probability in a propositional statement.
The correct answer is: **(A)**.

Solution:

Probability judgements are concerned with attributing degrees of likelihood or probability to events, effects, or properties, rather than guaranteeing certainty. They form the basis of probabilistic reasoning in various disciplines.

Quick Tip

Understanding probability judgements helps in evaluating likelihood and making rational decisions under uncertainty.

59. Which of the following statements is true of Causal Reasoning?

- (A) Deductive reasoning in which the first premise acts as a cause for a consequent event as effect.
- (B) Deductive reasoning in which some effect is inferred from what is assumed to be its cause, but not the vice versa.
- (C) Inductive reasoning in which some effect is inferred from what is assumed to be its cause, or some cause is inferred from what is assumed to be its effect.
- (D) Inductive reasoning in which some cause is inferred from what is assumed to be its effect, but not vice versa.

The correct answer is: **(C)**.

Solution:

Causal reasoning is primarily inductive and involves reasoning from observed effects to possible causes, or vice versa. It is widely used in science, philosophy, and everyday reasoning.

Quick Tip

Causal reasoning helps in understanding and establishing cause-effect relationships, crucial in empirical research and practical decision-making.

60. What is the name of the above form of argument?

$$p \Rightarrow q$$

p

q

(A) Modus Ponens

(B) Modus Tollens

(C) Hypothetical Syllogism

(D) Disjunctive Syllogism

The correct answer is: **(A) Modus Ponens.**

Solution:

The argument provided follows the form of Modus Ponens, which is a valid form of deductive reasoning. In this reasoning:

$$p \Rightarrow q \quad (\text{If } p, \text{ then } q)$$

p (p is true)

q (q is true as a result of p)

Modus Ponens affirms the antecedent (p) to conclude the consequent (q).

Quick Tip

Remember that Modus Ponens is often referred to as "affirming the antecedent" and is one of the most fundamental forms of valid reasoning in logic.

61. Prepare chronology of four waves of feminism as represented by these feminists:

(A) Wendy Davis

(B) Mary Wollstonecraft

(C) Simone de Beauvoir

(D) Rebecca Walker

Choose the correct answer from the options given below:

1. (D), (B), (C), (A)

2. (C), (B), (A), (D)

3. (B), (A), (D), (C)

4. (B), (C), (D), (A)

Correct Answer: (D), (B), (C), (A)

Explanation: The four waves of feminism chronologically are Rebecca Walker (Third Wave), Mary Wollstonecraft (First Wave), Simone de Beauvoir (Second Wave), and Wendy Davis (Fourth Wave).

Quick Tip

Learn the sequence of waves of feminism and author names.

62. Who among these belong to the school of political liberalism?

(A) J. S. Mill

(B) John Rawls

(C) Isaiah Berlin

(D) Tom Bottomore

Choose the correct answer from the options given below:

1. (A), (B), and (D) only

2. (A), (B), and (C) only

3. (A), (B), (C), and (D)

4. (B), (C), and (D) only

Correct Answer: (A), (B), and (C) only

Explanation: Political liberalism includes the works of thinkers like J. S. Mill, John Rawls, and Isaiah Berlin, focusing on individual liberty and social justice. Tom Bottomore is more associated with Marxist sociology.

Quick Tip

Political liberalism school have a number of philosophers and liberals.

63. Who among these spoke of justice?

- (A) Moritz Schlick
- (B) Plato
- (C) John Rawls
- (D) Amartya Sen

Choose the correct answer from the options given below:

1. (A), (B), and (D) only
2. (A), (B), and (C) only
3. (A), (B), (C), and (D)
4. (B), (C), and (D) only

Correct Answer: (B), (C), and (D) only

Explanation: Plato, John Rawls, and Amartya Sen are well-known philosophers who have discussed justice in their works. Moritz Schlick is known for his contributions to logical positivism.

Quick Tip

Justice is spoken by many philosophers but the most prominent ones are to be memorised.

64. Who among these worked for the eradication of social discrimination and exploitation?

- (A) Savitribai Phule
- (B) Periyar
- (C) Ambedkar

(D) Tagore

Choose the correct answer from the options given below:

1. (A), (B), and (D) only
2. (A), (B), and (C) only
3. (A), (B), (C), and (D)
4. (B), (C), and (D) only

Correct Answer: (A), (B), and (C) only

Explanation: Savitribai Phule, Periyar, and Ambedkar significantly contributed to fighting against social discrimination and promoting equality. Tagore focused on universal humanism and literature rather than direct activism against social discrimination.

Quick Tip

There are many leaders who dedicated their work in social issues so some of them are important one and that includes these above.

65. According to Ambedkar, which text contains the first reference to the caste-system?

- (A) The Bhagavad Gita
- (B) The Manu Smṛti
- (C) The g Veda
- (D) The Mahābhārata

Correct Answer: (C) The g Veda

Explanation: According to Ambedkar, the earliest references to the caste system are found in the g Veda, where the varṇa system is initially mentioned. This text outlines the social stratification that later evolved into the caste system.

Quick Tip

Ambedkar often referred to ancient texts critically to analyze the roots of social systems in India. Understanding historical references is key to comprehending modern interpretations.

66. Match List I with List II

List I	List II
(A) Who were the Shudras?	(I) B. R. Ambedkar
(B) Religion of Man	(II) M. K. Gandhi
(C) Hind Swaraj	(III) Amartya Sen
(D) The Idea of Justice	(IV) R. N. Tagore

Choose the **correct answer** from the options given below:

1. (A) - (I), (B) - (II), (C) - (III), (D) - (IV)
2. (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
3. (A) - (I), (B) - (IV), (C) - (II), (D) - (III)
4. (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (3) (A) - (I), (B) - (IV), (C) - (II), (D) - (III)

Explanation: - "Who were the Shudras?" was authored by B. R. Ambedkar. - "Religion of Man" was authored by R. N. Tagore. - "Hind Swaraj" was authored by M. K. Gandhi. - "The Idea of Justice" was authored by Amartya Sen.

Quick Tip

In matching questions, focus on identifying key works and their authors to ensure accurate answers.

67. Who holds the view that "Eye for an eye will only make the whole world blind"?

- (A) R. N. Tagore
- (B) B. G. Tilak
- (C) M. K. Gandhi
- (D) Vivekananda

Correct Answer: (C) M. K. Gandhi.

Solution: Mahatma Gandhi is famously associated with the philosophy of non-violence and is credited with the statement "An eye for an eye will only make the whole world blind." This highlights his belief in peaceful resistance and moral courage as means of achieving justice.

Quick Tip

Remember Gandhi's core values of non-violence (Ahimsa) and truth (Satyagraha) when addressing philosophical and historical questions about peace and morality.

68. According to B. R. Ambedkar, the Shudras in India were originally:

- (A) Brahmanas
- (B) Kṣatriyas
- (C) Vaishyas
- (D) Shudras

Correct Answer: (B) Kṣatriyas.

Solution: B. R. Ambedkar, in his analysis of the caste system in India, argued that the Shudras were originally Kṣatriyas who were socially degraded due to historical conflicts and loss of power. This perspective challenges conventional caste narratives.

Quick Tip

Familiarize yourself with Ambedkar's writings, such as "Who Were the Shudras?" for insights into his reinterpretation of caste history.

69. Who is the author of the book *Philosophy of Hinduism*?

- (A) Swami Vivekananda
- (B) Dayananda Saraswati
- (C) B. R. Ambedkar
- (D) Sri Aurobindo

Correct Answer: (C) B. R. Ambedkar.

Solution: B. R. Ambedkar authored *Philosophy of Hinduism*, which critically examines Hindu philosophy and social structures, particularly the caste system. It reflects his quest for social justice and equality.

Quick Tip

Focus on Ambedkar's contributions to social reform and his critique of Hindu social order to understand his philosophical and political ideas.

70. Match List I with List II and select the correct answer from the options given below.

List I	Authors/Thinkers	List II	Works/Concepts
(A)	M. K. Gandhi	(I)	Religion of Man
(B)	B. R. Ambedkar	(II)	Argumentative Indian
(C)	R. N. Tagore	(III)	Naiyā-Taleem
(D)	Amartya Sen	(IV)	Annihilation of Caste

1. (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
2. (A) - (II), (B) - (IV), (C) - (I), (D) - (III)
3. (A) - (III), (B) - (IV), (C) - (I), (D) - (II)
4. (A) - (III), (B) - (I), (C) - (IV), (D) - (II)

Correct Answer: (C) (A) - (III), (B) - (IV), (C) - (I), (D) - (II).

Solution:

- M. K. Gandhi is associated with *Naiyā-Taleem*, which emphasizes education for self-reliance.
- B. R. Ambedkar authored *Annihilation of Caste*, a landmark work criticizing caste discrimination.
- R. N. Tagore wrote *Religion of Man*, discussing spirituality and universal human values.
- Amartya Sen authored *Argumentative Indian*, focusing on India's intellectual traditions and democracy.

Quick Tip

To solve matching questions, focus on key associations or works of individuals and match them systematically.

WHO among the following is the author of the book *Freedom from the Known*?**71.**

WHO among the following is the author of the book *Freedom from the Known*?

- (A) J. Krishnamurti**
- (B) M. K. Gandhi**
- (C) Sri Aurobindo**
- (D) Dr. S. Radhakrishnan**

Correct Answer: (A) J. Krishnamurti

Solution: The book *Freedom from the Known* is authored by J. Krishnamurti, an Indian philosopher and spiritual teacher. The book discusses themes related to self-discovery, freedom, and breaking free from conditioned thinking.

Quick Tip

J. Krishnamurti emphasized the importance of individual freedom and self-awareness in his teachings.

Match List I with List II:72.

Match List I with List II:

List I	List II
(A) M. K. Gandhi	(I) Nyāya and Nīti
(B) R. N. Tagore	(II) Caste based discrimination
(C) B. R. Ambedkar	(III) Sarvodaya
(D) Amartya Sen	(IV) Surplus in Man

Choose the correct answer from the options given below:

(1) (A) - (I), (B) - (IV), (C) - (III), (D) - (II)

(2) (A) - (I), (B) - (III), (C) - (II), (D) - (IV)

(3) (A) - (I), (B) - (III), (C) - (IV), (D) - (II)

(4) (A) - (III), (B) - (IV), (C) - (II), (D) - (I)

Correct Answer: (4) (A) - (III), (B) - (IV), (C) - (II), (D) - (I)

Solution:

- (A) M. K. Gandhi is associated with Sarvodaya (III), which means "universal uplift" or "progress for all."
- (B) R. N. Tagore emphasized Surplus in Man (IV), highlighting human potential.
- (C) B. R. Ambedkar is closely connected with efforts against Caste based discrimination (II).
- (D) Amartya Sen is associated with Nyāya and Nīti (I), as he analyzed justice in his works.

Quick Tip

For "Match the List" questions, carefully associate individuals or concepts with their respective fields or contributions using a process of elimination.

Who among the following believed that democracy is the rule of mob and, thus, the worst form of governance?⁷³

Who among the following believed that democracy is the rule of mob and, thus, the worst form of governance?

- (A) Socrates**
- (B) Plato**
- (C) Augustine**
- (D) Mill**

Correct Answer: (B) Plato

Solution: Plato, in his philosophy, criticized democracy as the rule of the masses or the "rule of mob." He believed it often led to chaotic and inefficient governance due to the lack of expertise among the rulers.

Quick Tip

Plato proposed an alternative form of governance led by "Philosopher Kings," who, in his view, would govern based on wisdom and rationality.

Who among the following argues that justice can be achieved only when 'unfreedom' like poverty, illiteracy, exploitation, etc., are overcome?⁷⁴

Who among the following argues that justice can be achieved only when 'unfreedom' like poverty, illiteracy, exploitation, etc., are overcome?

- (A) John Rawls**
- (B) Ronald Dworkin**
- (C) Amartya Sen**
- (D) Jeremy Bentham**

Correct Answer: (C) Amartya Sen

Solution: Amartya Sen, in his works on justice and development, argued that justice entails eliminating 'unfreedoms' such as poverty, exploitation, and illiteracy. His

capability approach highlights individual empowerment and freedoms as key elements of justice.

Quick Tip

Amartya Sen's capability approach emphasizes the importance of both opportunities and freedoms in achieving justice.

Who among the following argued that positive liberty and negative liberty are not merely two distinct concepts, but these can be not only opposed but also be incompatible to a single political ideal?⁷⁵

Who among the following argued that positive liberty and negative liberty are not merely two distinct concepts, but these can be not only opposed but also be incompatible to a single political ideal?

- (A) Bernard Williams
- (B) Jeremy Bentham
- (C) J. S. Mill
- (D) Isaiah Berlin

Correct Answer: (D) Isaiah Berlin

Solution: Isaiah Berlin, in his famous essay "Two Concepts of Liberty," explored the conflict between positive and negative liberty. He argued that these concepts are often incompatible in practice, as they represent fundamentally different approaches to freedom.

Quick Tip

Berlin's distinction between positive and negative liberty is a cornerstone in political philosophy and debates about freedom.