

ICPR  
NEW DELHI

# Model

---

## Multiple Type Objective Type Test Questions

**(Not to be Duplicated or Misused)**

The question sets with the multiple answer sets provided herein may be treated as a sample of similar questions and multiple choice alternative answers to be set for the objective type tests for JRF at ICPR . At least one the alternative answers is the right answer, which the candidate has to find out.

1. The attributes of Mind and Matter are:
  - A. Thought, Dimension
  - B. Thought, Extension
  - C. Infinity, Extension
  - D. None of the above
  
2. 'There is but one substance, God, who is *causa sui*', says -----
  - A. Kant
  - B. Descartes
  - C. Leibniz
  - D. Spinoza
  
3. According to Descartes, the idea of God is -----
  - A. adventitious
  - B. factual
  - C. innate
  - D. none of the above
  
4. The argument that proves God's existence as the First cause of the world is known as
  - A. The Cosmological Argument
  - B. The Ontological Argument
  - C. The Teleological Argument
  - D. The Moral Argument
  
5. The judgment 'every effect has a cause' is, according to Kant,
  - A. Analytic a priori
  - B. Analytic a posteriori
  - C. Synthetic a priori
  - D. Synthetic a posteriori
  
6. Kant discusses whether synthetic a priori judgments are possible in metaphysics in the following section of his First Critique
  - A. Introduction
  - B. Transcendental Aesthetic
  - C. Transcendental Analytic
  - D. Transcendental Dialectic
  
7. Meaning of life is the primary subject-matter of
  - A. Critical philosophy
  - B. Linguistic philosophy
  - C. Phenomenology
  - D. Feminist philosophy
  
8. The thesis that intentionality is the mark of the mental was first proposed by

- A. Brentano
- B. Husserl
- C. Russell
- D. Sartre

9. The programme of deriving mathematical truths from elementary laws of logic is known as

- A. Platonism
- B. Formalism
- C. Intuitionism
- D. Logicism

10. Russell showed by logical analysis that the sentence 'The present king of France is bald' is

- A. True
- B. False
- C. Meaningless
- D. None of the above

11. Sāmkhya system admits ----- *tattva*-s

- A. 2
- B. 4
- C. 23
- D. 25

12. Which of the following is a tautology?

- A.  $p \cdot p$
- B.  $p \vee p$
- C.  $p \rightarrow p$
- D.  $\neg p \cdot \neg p$

13. Which of the following is a self-contradiction?

- A.  $(P \vee \neg P) \cdot Q$
- B.  $(P \cdot \neg P) \vee Q$
- C.  $(P \cdot \neg P) \cdot Q$
- D.  $(P \vee \neg P) \vee Q$

14. Which of the following is contingent?

- A.  $P \rightarrow P$
- B.  $\neg P \rightarrow \neg P$
- C.  $(P \cdot \neg P) \rightarrow P$
- D.  $(P \vee \neg P) \rightarrow P$

15. Which of the following is not logically equivalent with the others?

- A. P
- B.  $(P \vee P)$
- C.  $(P \cdot P)$
- D.  $(P \rightarrow P)$

16. Which of the following pairs is inconsistent?
- $P \vee Q$  -  $P \vee \neg Q$
  - $P \rightarrow Q$  -  $Q \rightarrow P$
  - $\neg A \cdot B$  -  $B \cdot A$
  - $A \vee B$  -  $\neg A \vee \neg B$
17. Which conclusion logically follows from the given premises?  
 $P \vee \neg Q$ ,  $\neg(P \vee S)$
- S
  - $P \rightarrow S$
  - $\neg S$
  - $\neg Q$
18. Indicate in which of the following sentences a necessary condition has been met
- If Arjun is a bachelor then Arjun is an adult male
  - Arjun is a bachelor only if Arjun is an adult male
  - Arjun is an adult male only if Arjun is a bachelor
  - None of the above
19. Which of the following valid moods of traditional logic is not valid under Boolean interpretation?
- BARBARA
  - CESARE
  - DARAPTI
  - CAMENES
20. Which is the logically correct translation of 'A tsunami is dangerous'?
- All tsunamis are dangerous
  - Some tsunamis are dangerous
  - Some tsunamis are not dangerous
  - No tsunamis are dangerous.
21. Identify the correct sequence leading to action according to the Nyāya-Vaiśeṣika school
- Jñāna- kṛti-icchā-cestā-kriyā
  - Jñāna-icchā-cestā-kṛti-kriyā
  - Jñāna-cestā-kṛti-icchā-kriyā
  - Jñāna-icchā-kṛti-cestā-kriyā
22. Identify the correct sequence of *triratna*-s leading to liberation
- Samyak- darśana, samyak-jñāna, samyak-caritra*
  - Samyak-jñāna, samyak- darśana, samyak-caritra*
  - Samyak-caritra, samyak- darśana, samyak-jñāna*
  - Samyak-jñāna, samyak-caritra, samyak- darśana*
23. Indicate the correct sequence in an inference-for-others
- Pratijnā-hetu-upanaya-udāharana-nigamana
  - Pratijnā-udāharana-hetu- upanaya-nigamana
  - Pratijnā-hetu-udāharana-upanaya-nigamana

D. Pratijnā-upanaya-udāharana-hetu-nigamana.

24. Assertion (A): According to Wittgenstein, 'The world is a totality of facts and not of Things'.

Reason (R): Language mirrors Reality.

Codes:

- A. Both A and R are true and R is a correct explanation of A.
- B. Both A and R are true but R is not an explanation of A.
- C. A is true, R is false.
- D. A is false, R is true.

25. Assertion (A): "The Morning Star is the Evening Star" is a genuine identity sentence.

Reason (R): The senses of 'the Morning Star' and 'the evening star' are different.

Codes:

- A. Both A and R are true and R is a correct explanation of A.
- B. Both A and R are true but R is not an explanation of A.
- C. A is true, R is false.
- D. A is false, R is true.

26. Assertion (A): Carnap refuted Metaphysics

Reason (R): Metaphysical propositions are all meaningless

Codes:

- A. Both A and R are true and R is a correct explanation of A.
- B. Both A and R are true but R is not an explanation of A.
- C. A is true, R is false.
- D. A is false, R is true.

27. Assertion (A): P. F. Strawson was a descriptive metaphysician.

Reason (R): He proposed an alternative description of our actual conceptual structure.

Codes:

- A. Both A and R are true and R is a correct explanation of A.
- B. Both A and R are true but R is not an explanation of A.
- C. A is true, R is false.
- D. A is false, R is true.

28. Assertion (A): The definition of knowledge in terms of justified true belief is adequate.

Reason (R): Gettier offered a counter-example to this definition.

Codes:

- A. Both A and R are true and R is a correct explanation of A.
- B. Both A and R are true but R is not an explanation of A.
- C. A is true, R is false.
- D. A is false, R is true.

29. Assertion (A): Plato is considered a realist.

Reason (R): He admitted a separate realm of Ideas.

Codes:

- A. Both A and R are true and R is a correct explanation of A.
- B. Both A and R are true but R is not an explanation of A.

- C. A is true, R is false.
- D. A is false, R is true.

30. Assertion (A): Philosophy is an act, said Wittgenstein in his *Tractatus*  
Reason (R ): Philosophy unlike sciences does not have any subject-matter of its own.

Codes:

- A. Both A and R are true and R is a correct explanation of A.
- B. Both A and R are true but R is not an explanation of A.
- C. A is true, R is false.
- D. A is false, R is true.

31. Assertion (A): Thing in itself is a myth.

Reason ( R ): The dichotomy between scheme and content cannot be admitted, says the Internal Realist.

Codes:

- A. Both A and R are true and R is a correct explanation of A.
- B. Both A and R are true but R is not an explanation of A.
- C. A is true, R is false.
- D. A is false, R is true.

32. Assertion (A): Self and Not-self are different from each other, thinks the Advaitin

Reason ( R ): But they are not as different as light and darkness.

Codes:

- A. Both A and R are true and R is a correct explanation of A.
- B. Both A and R are true but R is not an explanation of A.
- C. A is true, R is false.
- D. A is false, R is true.

33. Assertion (A): Freud proved the existence of unconscious mind

Reason ( R ): By proving it Freud could vindicate descartes's thesis

Codes:

- A. Both A and R are true and R is a correct explanation of A.
- B. Both A and R are true but R is not an explanation of A.
- C. A is true, R is false.
- D. A is false, R is true.

34. Assertion (A): According to Plato, Justice is the interest of the stronger.

Reason ( R ): Justice is good in itself.

Codes:

- A. Both A and R are true and R is a correct explanation of A.
- B. Both A and R are true but R is not an explanation of A.
- C. A is true, R is false.
- D. A is false, R is true.

35. Assertion (A): An act is moral only if an agent is free to perform that act.

Reason (R): One cannot be said to act freely, if there is a causal explanation of his act.

Codes:

- A. Both A and R are true and R is a correct explanation of A.

- B. Both A and R are true but R is not an explanation of A.
- C. A is true, R is false.
- D. A is false, R is true.

36. Assertion (A): Christian Theology says that man should rule over nature.

Reason (R) : God created man in his own image.

Codes:

- A. Both A and R are true and R is a correct explanation of A.
- B. Both A and R are true but R is not an explanation of A.
- C. A is true, R is false.
- D. A is false, R is true.

37. Assertion (A): One should not tell lies.

Reason (R) : Telling lies cannot be universalized.

Codes:

- A. Both A and R are true and R is a correct explanation of A.
- B. Both A and R are true but R is not an explanation of A.
- C. A is true, R is false.
- D. A is false, R is true.

38. Assertion (A): According to Spinoza, virtue which springs from knowledge is genuine.

Reason (R) : morality necessarily follows from human nature.

Codes:

- A. Both A and R are true and R is a correct explanation of A.
- B. Both A and R are true but R is not an explanation of A.
- C. A is true, R is false.
- D. A is false, R is true.

39. Assertion (A): Every monad, says Leibniz, is windowless.

Reason (R) : Leibniz is a solipsist.

Codes:

- A. Both A and R are true and R is a correct explanation of A.
- B. Both A and R are true but R is not an explanation of A.
- C. A is true, R is false.
- D. A is false, R is true.

40. Assertion (A): The state, according to Hobbes, originated as a result of a social contract.

Reason (R): Men in the natural state were as simple as children

Codes:

- A. Both A and R are true and R is a correct explanation of A.
- B. Both A and R are true but R is not an explanation of A.
- C. A is true, R is false.
- D. A is false, R is true.

41. Match the Following:

- A. Satkāryavāda  
B. Asatkāraṇavāda  
C. Vivartavāda  
D. Asatkāryavāda

1. Advaita Vedānta  
2. Sāṃkhya  
3. Nyāya  
4. Bauddha

Codes: A B C D

- (a) 1 2 3 4  
(b) 2 1 4 3  
(c) 2 4 1 3  
(d) 2 3 1 4

42. Match the following:

- A. *Enquiry concerning Human Understanding*  
B. *An Essay concerning Human understanding*  
C. *Cartesian Meditations*  
D. *Phenomenology of the Mind*

1. Hegel  
2. Hume  
3. Locke  
4. Husserl

Codes: A B C D

- (a) 1 2 3 4  
(b) 2 1 4 3  
(c) 3 4 1 2  
(d) 2 3 4 1

43. Match the following:

- A. *Enquiry concerning the principles of Morals*  
B. *Nicomachean Ethics*  
C. *Principia Ethica*  
D. *Groundwork of the Metaphysics of Morals*

1. G.E. Moore  
2. Immanuel Kant  
3. Aristotle  
4. David Hume

Codes: A B C D

- (a) 1 2 4 3  
(b) 2 3 4 1  
(c) 3 1 2 4  
(d) 4 3 1 2

44. Match the following:

- A. *Anyathakhyativada*  
B. *Anirvacaniyakhyativada*  
C. *Viparitkhyativada*  
D. *Atmakhativada*

1. Advaita Vedanta  
2. Vijnanavada  
3. Nyaya  
4. Bhatta Mimamsaka

Codes: A B C D

- (a) 4 3 2 1  
(b) 3 1 4 2  
(c) 2 4 1 3  
(d) 1 3 2 4



45. Match the following:

- |   |             |
|---|-------------|
| A. Indian philosophical school that admits one <i>pramana</i>     | 1. Carvaka  |
| B. Indian philosophical school that admits two <i>pramana-s</i>   | 2. Jaina    |
| C. Indian philosophical school that admits three <i>pramana-s</i> | 3. Baudhdha |
| D. Indian philosophical school that admits four <i>pramana-s</i>  | 4. Nyaya    |

Codes: A B C D

- (a) 1 2 3 4  
(b) 1 3 2 4  
(c) 1 4 3 2  
(d) 1 2 4 3

46. Match the following:

- |                                   |              |
|-----------------------------------|--------------|
| A. Correspondence Theory of Truth | 1. Hegel     |
| B. Coherence Theory of Truth      | 2. Aristotle |
| C. Semantic Theory of Truth       | 3. Dewey     |
| D. Pragmatic Theory of Truth      | 4. Tarski    |

Codes: A B C D

- (a) 4 3 2 1  
(b) 3 2 1 4  
(c) 2 1 4 3  
(d) 1 4 3 2

47. Match the following:

- |  |                 |
|--|-----------------|
| A. Realism about universals                | 1. Wittgenstein |
| B. Nominalism about universals             | 2. Quine        |
| C. Anti-realism about universals           | 3. Dummett      |
| D. Family Resemblance theory of Universals | 4. Aristotle    |

Codes: A B C D

- (a) 4 3 2 1  
(b) 4 2 3 1  
(c) 4 1 2 3  
(d) 4 3 1 2

48. Match the following:

- |                             |                       |
|-----------------------------|-----------------------|
| A. Direct Realism           | 1. Yogacara School    |
| B. Representational Realism | 2. Vaibhasika School  |
| C. Subjective Idealism      | 3. Madhyamika School  |
| D. Nihilism                 | 4. Sautrantika School |

Codes: A B C D

- (a) 2 4 1 3  
(b) 4 2 3 1  
(c) 3 1 2 4  
(d) 1 3 4 2

49. Match the following:

- |                               |                  |
|-------------------------------|------------------|
| A. Mind-Brain Identity Theory | 1. Hilary Putnam |
| B. Behaviorism                | 2. J.J.C. Smart  |
| C. Eliminativism              | 3. Skinner       |
| D. Functionalism              | 4. Churchlands   |

Codes: A B C D

- (a) 1 3 4 2  
(b) 4 2 3 1  
(c) 3 1 2 4  
(d) 2 3 4 1

50. Match the following:

- |                                       |                      |
|---------------------------------------|----------------------|
| A. Absence of colour in air           | 1. Prior absence     |
| B. Absence of bread in flour          | 2. Temporal absence  |
| C. Absence of pot in its broken parts | 3. Absolute absence  |
| D. Absence of a pot on the floor      | 4. Posterior absence |

Codes: A B C D

- (a) 2 4 1 3  
(b) 4 2 3 1  
(c) 3 1 4 2  
(d) 1 3 4 2

\*