

Previous Years' Paper
Common University Entrance Test for UG Programmes
CUET-UG - Philosophy
Entrance Exam, 2025

(After the list of questions, the solution will Start.)

Q1. Who among the following wrote the book Being and Time ?

1. Beauvoir
2. Sartre
3. Heidegger
4. Husserl

Q2. Which of the following was believed by Foucault ?

1. Knowledge is power
2. Knowledge is virtue
3. Knowledge is wisdom
4. Knowledge is truth

Q3. Who among the following proposed the theory of Becoming ?

1. Plato
2. Protagoras
3. Heraclitus
4. Parmenides

Q4. Who among the following proposed the idea of "Intellectual Love of God"?

1. Spinoza
2. Descartes
3. Kant
4. Karl Marx

Q5. Which of the following book is NOT related to Aristotle?

1. Politics
2. Metaphysics
3. Organon
4. Apology

Q6. Who considered the self to be merely the potency of knowledge?

1. Kumarila
2. Buddha
3. Patanjali
4. Sankaracharya

Q7. Which Indian Philosophical system claims that God creates the manifold world out of Himself?

1. Carvaka
2. Samkhya
3. Visistadvaita
4. Advaita

Q8. Which Indian school admitted Arthapatti as a new pramana?

1. Vaisesika school
2. Mimamsa school
3. Samkhya school
4. Carvaka school

Q9. In a Valid Syllogism, if both the premises are Universal propositions, then the conclusion must be-

1. Maybe universal or maybe particular
2. Only Particular proposition
3. Neither Universal nor Particular proposition
4. Only universal proposition

Q10. Which among the following is NOT accepted as a source of knowledge in Kant's philosophy?

1. Understanding
2. Sensibility
3. Reason
4. Verbal Testimonies

Q11. Which among the following is NOT associated with Hume's principle of Causality?

1. The two events are in conjunction with each other.
2. The two events are in proximity to each other.
3. The two events have necessary internal connection.
4. The two events are contiguous.

Q12. "To Be is to be Perceived" is the idea given by which philosopher?

1. Locke
2. Kant
3. Berkeley
4. Hume

Q13. "All the materials of our thinking are derived from outward and inward impressions" is a statement given by which philosopher?

1. Hume
2. Descartes
3. Spinoza
4. Berkeley

Q14. Which scripture is also named as Vedanta?

1. Aranyaka
2. Upanishad
3. Samhita
4. Brahmana

Q15. Which of the following Indian Philosophical System is considered as Uttara Mimamsa System?

1. Vedanta System
2. Carvaka System
3. Nyaya System
4. Jaina System

Q16. Who said that “An unexamined life is not worth living?”

1. Plato
2. Buddha
3. Socrates
4. Tagore

Q17. Which Informal fallacy is otherwise called as Argument Ad Populum?

1. The Appeal to Pity
2. The Appeal to Emotion
3. The Argument from Ignorance
4. The Appeal to Force

Q18. "Duty for Duty Sake" is the moral maxim propounded by which philosopher?

1. Aristotle
2. Plato
3. Socrates
4. Kant

Q19. Which of the following concepts Nicomachean Ethics deals with?

1. Happiness
2. Pleasure
3. Duty
4. Good

Q20. Which among the following does NOT belong to the Socratic Method of knowledge?

1. Skeptical
2. Conversational
3. Deductive
4. Phenomenal

Q21. Which among the following forms of surrogacy is legally accepted in India?

1. Commercial Surrogacy
2. Altruistic Surrogacy
3. Corporate Surrogacy
4. Commodified Surrogacy

Q22. Who states that "nature has placed mankind under the governance of two sovereign masters, pain and pleasure"?

1. Mill
2. Bentham
3. Kant
4. Aristotle

Q23. Which Informal fallacy occurs when the 'cited authority' falls short of credibility?

1. The Argument against the Person
2. Begging the Question
3. An Appeal to Inappropriate Authority
4. Fallacy of Converse Accident

Q24. Who says - 'The existence of bodies pre-supposes extension'?

1. Bacon
2. Descartes

3. Leibniz

4. Spinoza

Q25. Which doctrine says that 'Body is a plurality of simple forces. Since many things exist, there is not one single force in nature'.

1. Mind-Body dualism

2. Categorical Imperative

3. Doctrine of Modes

4. Doctrine of Monads

Q26. Which Philosopher accepts 'the doctrine of Occasionalists'?

1. Spinoza

2. Leibniz

3. Hume

4. Kant

Q27. Which among the following is an attribute of deductive argument?

1. They can be valid or invalid.

2. They can be true or false.

3. They can be strong or weak.

4. They can be good or bad.

Q28. Which among following does not belong to the fallacy of relevance?

1. Argument Ad Populum

2. Argument Ad Misericordiam

3. Argument Ad Baculum

4. Argument Ad Petiti Principii

Q29. Which among the following is the attribute of categorical syllogism?

1. It has three premisses.

2. It has three terms.

3. It has three figures.

4. It has three moods.

Q30. Which term is distributed in the example - " Some students are not scholarship holders"?

1. Subject term is distributed.
2. Predicate term is distributed.
3. Copula is distributed.
4. Quantifier is distributed.

Q31. Which of the following, in Logic, is not considered as 'Laws of Thought'?

1. Law of Non-Contradiction
2. Law of Excluded Middle
3. Law of Consistency
4. Law of Identity

Q32. Which of the following elements is not a part of Nyaya Inference?

1. Prasna
2. Udaharana
3. Hetu
4. Upanaya

Q33. Which of the following Informal Fallacy is considered as one of the Fallacies of Presumptions?

1. Irrelevant Conclusion
2. Fallacy of Composition
3. Fallacy of Accent
4. Complex Question

Q34. Which Informal Fallacy refers to the ambiguity of a complete statement, not of a word or a phrase?

1. Fallacy of Accent
2. Fallacy of Accident
3. Fallacy of Amphiboly

4. Fallacy of Equivocation

Q35. The notion of Validity/Invalidity is associated with:

1. Deductive Argument
2. Inductive Argument
3. Both Deductive and Inductive
4. Moral Argument

Q36. Who is the author of the book Laws?

1. Plato
2. Aristotle
3. Socrates
4. Protagoras

Q37. Which of the following does NOT belong to Gandhian philosophy?

1. Non-violence
2. Satyagraha
3. Annihilation of Caste
4. Swaraj

Q38. Who wrote the book The Second Sex?

1. Simone de Beauvoir
2. Michel Foucault
3. Judith Butler
4. Shulernith Firestone

Q39. Which among the following is the idea proposed by Rabindra Nath Tagore?

1. The Religion of Man
2. Religion of God
3. Religion of Humanity
4. Religion of Money

Q40. Homo homini lupus i.e., "Man is a ferocious animal" is a statement given by which of the following philosophers?

1. Locke
2. Kant
3. Hobbes
4. Hume

Q41. Which one is not considered as a 'Present Life' link of Buddhist Causal Wheel?

1. Trsna
2. Nama-Rupa
3. Jara-marana
4. Sadayatana

Q42. Who believes that mathematical knowledge is merely probable?

1. Kant
2. Hume
3. Russell
4. Moore

Q43. Who says that "thinking about the relationship among will, authority and reason are not only a process but, a task and an obligation"?

1. Hume
2. Spinoza
3. Kant
4. Wittgenstein

Q44. Which one of the method is not considered as a part of Philosophical debates?

1. Vada
2. Jalpa
3. Vitanda

4. Samsaya

Q45. Arrange in correct sequence?

- A. Thales
- B. Anaximenes
- C. Anaximander
- D. Pythagoras

Choose the correct answer from the options given below:

- 1. A, C, B, D
- 2. A, B, C, D
- 3. B, A, D, C
- 4. C, B, D, A

Q46. The sequence from highest to lowest form of knowledge, with reference to Plato's theory of knowledge, is:

- A. Conjecture
- B. Discursive Intellect
- C. Belief
- D. Rational Insights

Choose the correct answer from the options given below:

- 1. A, B, C, D
- 2. D, B, C, A
- 3. B, A, D, C
- 4. C, B, D, A

Q47. Arrange the sequence of the stages of moral development of an individual?

- A. Level of Custom
- B. Level of Instinct
- C. Level of Reflection
- D. Level of Cultural Relativism

Choose the correct answer from the options given below:

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

Q48. Arrange in chronological order.

- A. Stoicism
- B. Emotivism
- C. Kantian Deontology
- D. Utilitarianism

Choose the correct answer from the options given below:

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

Q49. In order to test the validity of an argument form by shorter truth table method, the correct order of steps to be followed are -

- A. Assuming the antecedent of the statement to be true and consequent to be false.
- B. Assigning consistent truth values to all variables.
- C. Assuming the statement to be false.
- D. Reducing the argument into a conditional statement form.

Choose the correct answer from the options given below:

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

Q50. Which of the following books belong to Kant's moral philosophy?

A. Groundwork of the Metaphysics of Morals.

B. Critique of Practical Reason.

C. Critique of Judgment.

D. Metaphysics of Morals.

Choose the correct answer from the options given below:

1. A, B and C only

2. A, B and D only

3. A, B, C and D

4. B, C and D only

Solution

Q1.

Ans.

The correct answer is **Option 3. Heidegger**

The book **Being and Time** was written by **Martin Heidegger** in 1927. It is one of the most influential works in **existential and phenomenological philosophy**. In this book, Heidegger explores the nature of “**Being**” (**Dasein**) — human existence — and how humans experience and interpret their existence in the world.

Q2.

Ans.

The correct answer is **Option 3. Heraclitus**

Heraclitus proposed the **theory of Becoming**, which states that **change is the fundamental nature of reality**. According to him, everything in the universe is in a constant state of flux — nothing remains the same. He expressed this idea through his famous saying, “You cannot step into the same river twice.”

In contrast, **Parmenides** believed in the theory of **Being**, which emphasizes permanence and denies real change.

Q3.

Ans.

The correct answer is **Option 1. Spinoza**

Baruch Spinoza proposed the idea of “**Intellectual Love of God**” (**Amor Dei Intellectualis**) in his work **Ethics**. He believed that true happiness and freedom come from understanding the universe through **reason**, which leads to a deep intellectual and emotional love for **God**, who for Spinoza is not a personal deity but the **infinite substance or Nature (Deus sive Natura)** itself.

Thus, by understanding the order of nature, one experiences the **intellectual love of God**, representing unity with the whole of existence.

Q4.

Ans.

The correct answer is **Option 4. Apology**

The “**Apology**” is a work written by **Plato**, not Aristotle. It records the **defense speech of Socrates** during his trial in Athens, where he was accused of corrupting the youth and impiety.

The other works — **Politics**, **Metaphysics**, and **Organon** — are authored by **Aristotle**, covering topics such as political theory, the nature of reality, and logic, respectively.

Q5.

Ans.

The correct answer is **Option 1. Kumarila**

Kumarila Bhatta, a key philosopher of the **Purva Mimamsa** school, considered the **self (Atman)** to be **the potency or capacity for knowledge** rather than knowledge itself. According to him, the self is a **permanent, conscious being** that possesses the ability to know but is not identical with consciousness.

In contrast, **Advaita Vedanta (Sankaracharya)** views the self as **pure consciousness**, while **Buddha** denies a permanent self (*Anatta doctrine*), and **Patanjali** identifies the self with **Purusha**, the pure witness consciousness.

Q6.

Ans.

The correct answer is **Option 3. Visistadvaita**

According to **Ramanuja’s Visistadvaita (Qualified Non-dualism)**, **God (Brahman)** is both the **material cause** and the **efficient cause** of the universe. This means that **God creates the manifold world out of His own being**, while still remaining unchanged in essence.

The universe and individual souls are considered **real parts (modes)** of God — they exist **in and through Him**, like body and soul. In contrast, **Advaita** sees the world as illusory (**Maya**), **Samkhya** is atheistic and dualistic, and **Carvaka** denies God altogether.

Q7.

Ans.

The correct answer is **Option 2. Mimamsa school**

The **Mimamsa school** of Indian philosophy accepted **Arthapatti** (postulation or presumption) as a distinct **pramāṇa** (means of valid knowledge).

Arthapatti refers to knowledge gained by presuming an explanation to reconcile two seemingly inconsistent facts.

For example:

If a person who never eats during the day is observed to be healthy and gaining weight, one can **infer** that he must be eating at night — this is **Arthapatti**.

In contrast:

- **Vaisesika** and **Samkhya** accept only **perception and inference**,
- **Carvaka** accepts only **perception (Pratyaksha)** as valid knowledge.

Q8.

Ans.

The correct answer is **Option 1. Maybe universal or maybe particular**

In a **valid syllogism**, when **both premises are universal propositions**, the **conclusion can be either universal or particular**, depending on the **mood and figure** of the syllogism.

For example:

- **All men are mortal. All Greeks are men. ∴ All Greeks are mortal.** → Universal conclusion
- **All men are mortal. All men are animals. ∴ Some animals are mortal.** → Particular conclusion

Hence, universal premises do not guarantee that the conclusion will always be universal; it **may be universal or particular**.

Q9.

Ans.

The correct answer is **Option 4. Verbal Testimonies**

In Immanuel Kant's philosophy, the main **sources of Knowledge** are:

- **Sensibility (intuition):** through which we receive sense data,
- **Understanding:** which organizes these sensations using concepts, and
- **Reason:** which helps in forming higher principles and ideas.

Verbal Testimonies (or *Śabda pramāṇa*) are accepted in **Indian philosophy**, not in Kant's system. Kant's theory is based on how the **mind structures experience**, not on external testimony or authority.

Q10.

Ans.

The correct answer is **Option 4. Verbal Testimonies**

According to **Immanuel Kant**, knowledge arises from the cooperation of two main faculties — **Sensibility** and **Understanding**, guided by **Reason**.

- **Sensibility** provides raw data through sense experience.
- **Understanding** organizes this data into concepts.
- **Reason** draws conclusions and unifies knowledge into principles.

However, **Verbal Testimonies** are *not* recognized by Kant as a valid **source of knowledge**. This idea belongs to certain **Indian philosophical systems**, not to Kant's critical philosophy.

Q11.

Ans.

The correct answer is **Option 3. The two events have necessary internal connection.**

According to **David Hume**, causality is based on **habit or constant conjunction**, not on any **necessary internal connection** between events. He stated that when one event (the cause) is **constantly followed** by another (the effect), we **expect** the second to follow the first — but this is only due to **mental association**, not an actual necessary link in nature.

Thus, for Hume, causality involves:

- **Conjunction** of events,
- **Proximity (contiguity)** in time and space, and

- Constant succession,

but not a necessary internal connection.

Q12.

Ans.

The correct answer is **Option 3. Berkeley**

The phrase “**To be is to be perceived**” (*Esse est percipi*) was proposed by **George Berkeley**, an **idealist philosopher**. He argued that **material objects do not exist independently of the mind**; they exist only as long as they are **perceived by someone**.

According to Berkeley, all that exists are **minds and their ideas** — the external world is a collection of perceptions sustained by **God's eternal perception**, ensuring that things continue to exist even when no human observes them.

Q13.

Ans.

The correct answer is **Option 1. Hume**

This statement was given by **David Hume**, an **empiricist philosopher**, who believed that **all knowledge originates from experience**. According to him, the **mind is like a blank slate** at birth, and all ideas come from two sources:

- **Outward impressions:** sensations we get from the external world (through sight, touch, hearing, etc.).
- **Inward impressions:** internal experiences such as emotions, desires, and thoughts.

Thus, for Hume, **thinking materials (ideas)** are derived entirely from **impressions**, making experience the foundation of human knowledge.

Q14.

Ans.

The correct answer is **Option 2. Upanishad**

The **Upanishads** are also known as the **Vedanta**, meaning the “**end of the Vedas**.” This term signifies both their **position** at the end of the Vedic texts and their **philosophical essence**, which represents the culmination of Vedic

thought. The Upanishads focus on **spiritual knowledge (Jnana)** and explore concepts such as **Brahman** (ultimate reality), **Atman** (self), and their unity. While the **Samhitas, Brahmanas, and Aranyakas** deal mainly with rituals and hymns, the **Upanishads** emphasize **philosophical inquiry and self-realization**.

Q15.

Ans.

The correct answer is **Option 1. Vedanta System**

The **Vedanta system** is also known as **Uttara Mimamsa**, which means the “**later inquiry**” into the **Vedas**. It focuses on the **philosophical and spiritual teachings** found mainly in the **Upanishads, Brahma Sutras, and the Bhagavad Gita**.

While the **Purva Mimamsa** (earlier inquiry) emphasizes **rituals and actions (karma-kanda)** from the **Vedas**, the **Uttara Mimamsa (Vedanta)** deals with **knowledge and realization (jnana-kanda)** — the understanding of **Brahman** (ultimate reality) and **Atman** (self).

Hence, **Vedanta** is rightly called the **Uttara Mimamsa system**.

Q16.

Ans.

The correct answer is **Option 3. Socrates**

The statement “**An unexamined life is not worth living**” was made by **Socrates** during his trial in Athens, as recorded in **Plato’s “Apology.”**

By this, Socrates meant that true human fulfillment comes from **self-reflection, critical thinking, and the pursuit of wisdom and virtue**. Living without questioning one’s beliefs, values, and actions, he argued, would be meaningless. His philosophy emphasized that **self-knowledge is the foundation of a moral and meaningful life**.

Q17.

Ans.

The correct answer is **Option 2. The Appeal to Emotion**

The **Argument Ad Populum**, also known as the **Appeal to Emotion** or **Appeal to the People**, is an **informal fallacy** that tries to persuade people by

appealing to their emotions, popular opinions, or prejudices, rather than by using logical reasoning.

For example:

“Everyone believes this product is the best, so it must be true!”

Here, instead of presenting evidence, the argument relies on **emotional appeal** and the **popularity of belief**, making it a **fallacy of relevance**.

Q18.

Ans.

The correct answer is **Option 4. Kant**

The moral maxim “**Duty for duty’s sake**” was propounded by **Immanuel Kant**, the German philosopher. According to Kant’s **deontological ethics**, the **moral worth** of an action lies not in its consequences but in the **intention** behind it.

He argued that a truly moral action is one performed **out of a sense of duty**, guided by the **categorical imperative** — a universal moral law that applies to all rational beings. Thus, one should act morally **because it is the right thing to do**, not for personal gain or emotional satisfaction.

Q19.

Ans.

The correct answer is **Option 1. Happiness**

In Aristotle’s “**Nicomachean Ethics**,” the central concept is **Happiness (Eudaimonia)**, which he defines as the **highest good** and the **ultimate purpose (telos)** of human life.

Aristotle explains that happiness is achieved through the **practice of virtue (arete)** — living a life of moral and intellectual excellence in accordance with reason. Unlike mere pleasure, happiness for Aristotle is a **state of flourishing and fulfillment** that comes from living a virtuous and rational life.

Q20.

Ans.

The correct answer is **Option 4. Phenomenal**

The **Socratic Method**, developed by **Socrates**, is a way of seeking knowledge through **questioning and dialogue**. It involves:

- A **skeptical attitude**, questioning assumptions,
- A **conversational approach**, using discussion to explore ideas, and
- A **deductive reasoning process**, moving from general principles to specific conclusions.

However, the “**Phenomenal**” approach is **not part of the Socratic method**. It belongs to **phenomenology**, a later philosophical tradition associated with thinkers like **Husserl** and **Heidegger**.

Q21.

Ans.

The correct answer is **Option 2. Altruistic Surrogacy**

Under the **Surrogacy (Regulation) Act, 2021** in India, **commercial surrogacy** — where a surrogate mother is paid beyond medical expenses — is **banned**. Only **altruistic surrogacy** is **legally permitted**.

In **altruistic surrogacy**, a woman (usually a close relative) carries the child **without any monetary compensation**, except for medical and insurance costs.

This law aims to **prevent exploitation** of women and ensure that surrogacy remains an **ethical and compassionate act** rather than a commercial transaction.

Q22.

Ans.

The correct answer is **Option 2. Bentham**

The statement “**Nature has placed mankind under the governance of two sovereign masters, pain and pleasure**” was made by **Jeremy Bentham**, the founder of **Utilitarianism**.

Bentham believed that all human actions are motivated by the desire to **seek pleasure and avoid pain**. According to his **hedonistic principle**, an action is **morally right** if it produces the **greatest happiness for the greatest number**. Thus, **pleasure and pain** are the ultimate measures of morality and human behavior.

Q23.

Ans.

The correct answer is **Option 3. An Appeal to Inappropriate Authority**

The **Appeal to Inappropriate Authority (Argumentum ad Verecundiam)** occurs when someone supports a claim by citing an **authority who is not qualified or credible** in that specific field.

For example:

“A famous actor says this medicine works, so it must be effective.”

Here, the actor’s opinion is **not credible** because they are **not an expert** in medicine.

This fallacy relies on **misplaced trust** in authority rather than valid reasoning or evidence.

Q24.

Ans.

The correct answer is **Option 2. Descartes**

René Descartes stated that “**the existence of bodies presupposes extension**,” meaning that the essential property of physical matter (*res extensa*) is **extension** — the ability to occupy space and have length, breadth, and depth.

According to Descartes, all material things can be understood in terms of **extension and motion**, while the **mind (res cogitans)** is characterized by **thinking**. This forms the basis of his **dualism**, where **mind and body** are distinct substances — one **thinking** and the other **extended**.

Q25.

Ans.

The correct answer is **Option 4. Doctrine of Monads**

The **Doctrine of Monads** was proposed by **Gottfried Wilhelm Leibniz**. According to this theory, the **universe is made up of infinite simple substances** called **monads** — indivisible, immaterial, and dynamic units of force.

Each monad reflects the entire universe in itself and operates independently, guided by **pre-established harmony** rather than physical interaction. Hence, the statement that “**body is a plurality of simple forces**” expresses Leibniz’s idea that **there is no single force in nature**, but many individual monads forming the structure of reality.

Q26.

Ans.

The correct answer is **Option 1. Spinoza**

The **Doctrine of Occasionalism** is most closely associated with philosophers like **Malebranche**, but among the given options, **Spinoza**’s view aligns most closely with it.

According to **Occasionalism**, **God is the only true cause**, and what appear to be causal relations between physical and mental events are actually “**occasions**” for God’s action. Similarly, **Spinoza** believed in a **single substance** — **God or Nature (Deus sive Natura)** — which is the cause of everything that exists.

Thus, while Spinoza’s system is **not pure occasionalism**, his **monistic** view that **God is the one true cause of all things** reflects the same underlying principle — that **no finite thing has independent causal power**.

Q27.

Ans.

The correct answer is **Option 1. They can be valid or invalid.**

A **deductive argument** is one in which the **conclusion necessarily follows** from the premises. Its correctness is judged by **validity** and **soundness**, not by strength or weakness.

- A deductive argument is **valid** if the conclusion logically follows from the premises.
- It is **invalid** if the conclusion does not logically follow.

Truth or falsity applies to **statements (propositions)**, not to arguments. In contrast, **inductive arguments** are evaluated as **strong or weak**, depending on the probability of the conclusion.

Q28.

Ans.

The correct answer is **Option 4. Argument Ad Petitio Principii**

Argument Ad Petitio Principii, also known as **Begging the Question**, is not a fallacy of relevance but a fallacy of presumption. It occurs when the conclusion is assumed in the premises, leading to circular reasoning.

Example:

“God exists because the Bible says so, and the Bible is true because it is the word of God.”

On the other hand, **Argument Ad Populum** (appeal to the people), **Ad Misericordiam** (appeal to pity), and **Ad Baculum** (appeal to force) are fallacies of relevance, because they distract from logical reasoning by appealing to emotion, fear, or popularity instead of evidence.

Q29.

Ans.

The correct answer is **Option 2. It has three terms.**

A **categorical syllogism** is a form of deductive reasoning consisting of **two premises and one conclusion**, and it always contains **three terms**:

1. **Major term** – the predicate of the conclusion.
2. **Minor term** – the subject of the conclusion.
3. **Middle term** – the term that appears in both premises but not in the conclusion.

For example:

- All men are mortal. (*Major premise*)
- Socrates is a man. (*Minor premise*)
- Therefore, Socrates is mortal. (*Conclusion*)

Here, “mortal,” “Socrates,” and “man” are the **three terms**.

Q30.

Ans.

The correct answer is **Option 2. Predicate term is distributed**.

The statement “**Some students are not scholarship holders**” is an **O-proposition** in traditional logic (a *particular negative* statement).

In an O-proposition:

- The **subject term** (*students*) is **undistributed** because it refers only to *some* members of the class.
- The **predicate term** (*scholarship holders*) is **distributed** because the statement denies the predicate for *all* members of that group.

Hence, in this example, only the **predicate term is distributed**.

Q31.

Ans.

The correct answer is **Option 3. Law of Consistency**

In **classical logic**, there are **three fundamental Laws of Thought**:

1. **Law of Identity** – A thing is what it is. (A is A)
2. **Law of Non-Contradiction** – A statement cannot be both true and false at the same time. (A cannot be both A and not-A)
3. **Law of Excluded Middle** – Every statement is either true or false; there is no middle ground. (Either A or not-A)

The **Law of Consistency** is **not one of the traditional three laws of thought**, though it is related in meaning to the **Law of Non-Contradiction**.

Q32.

Ans.

The correct answer is **Option 1. Prasna**

In the **Nyaya system of Indian philosophy**, **inference (Anumana)** is explained through a **five-step process** known as the **Panchāvayava**. The five components are:

1. **Pratijna** – Proposition (e.g., There is fire on the hill).

2. **Hetu** – Reason (Because there is smoke).
3. **Udaharana** – Example (Wherever there is smoke, there is fire — like in a kitchen).
4. **Upanaya** – Application (There is smoke on the hill).
5. **Nigamana** – Conclusion (Therefore, there is fire on the hill).

Prasna (meaning *question*) is not part of this sequence, hence it is not an element of Nyaya inference.

Q33.

Ans.

The correct answer is **Option 4. Complex Question**

The **Fallacy of Complex Question** (also called a *loaded question*) is one of the **Fallacies of Presumption**, where the question **assumes something that has not been proven or accepted**.

For example:

“Have you stopped cheating on exams?”

This question **presupposes guilt**, regardless of how the person answers.

In contrast:

- **Irrelevant Conclusion** is a fallacy of relevance,
- **Fallacy of Composition** and **Fallacy of Accent** are fallacies of ambiguity, not presumption.

Q34.

Ans.

The correct answer is **Option 3. Fallacy of Amphiboly**

The **Fallacy of Amphiboly** occurs when the **entire statement** is ambiguous because of **faulty grammar, sentence structure, or punctuation**, leading to **misinterpretation**.

For example:

“The teacher said the student is brilliant.”

(It is unclear whether the teacher means that the student is brilliant or that someone said the teacher is brilliant.)

In contrast:

- **Fallacy of Equivocation** involves ambiguity in a **single word or term**.
- **Fallacy of Accent** arises from **emphasis or tone changes**.
- **Fallacy of Accident** deals with **misapplication of a general rule to a specific case**.

Q35.

Ans.

The correct answer is **Option 1. Deductive Argument**

The notion of **validity or invalidity** applies specifically to **deductive arguments**.

A **deductive argument** is **valid** if the **conclusion necessarily follows** from the premises — that is, if the premises are true, the conclusion must also be true. If this logical connection fails, the argument is **invalid**.

In contrast, **inductive arguments** deal with **probability**, not necessity. They are judged as **strong or weak**, depending on how likely the conclusion is given the premises — not valid or invalid.

Q36.

Ans.

The correct answer is **Option 1. Plato**

The book “**Laws**” was written by **Plato**, one of the greatest philosophers of ancient Greece. It is his **last and longest dialogue**, serving as a continuation of his earlier work “**The Republic**.”

While **The Republic** focuses on the **ideal state** governed by philosopher-kings, **Laws** deals with a **practical system of governance** based on laws and institutions suitable for real societies.

Unlike **The Republic**, where Socrates leads the discussion, in **Laws** the conversation is conducted by an **Athenian Stranger**, indicating a more mature and realistic political vision.

Q37.

Ans.

The correct answer is **Option 3. Annihilation of Caste**

The work “**Annihilation of Caste**” was written by **Dr. B. R. Ambedkar**, not Mahatma Gandhi. It is a powerful critique of the **Hindu caste system** and calls for its complete eradication.

On the other hand, **Gandhian philosophy** centers around:

- **Non-violence (Ahimsa):** The principle of avoiding harm in thought, word, and action.
- **Satyagraha:** The method of truth and non-violent resistance against injustice.
- **Swaraj:** The idea of self-rule and moral independence.

Thus, while Gandhi sought reform within Hinduism through non-violence and moral awakening, **Ambedkar’s “Annihilation of Caste”** advocated for a complete social revolution — making it **not a part of Gandhian philosophy**.

Q38.

Ans.

The correct answer is **Option 1. Simone de Beauvoir**

The book “**The Second Sex**”, written by **Simone de Beauvoir** in **1949**, is a foundational text in **feminist philosophy** and **existentialism**.

In this work, Beauvoir examines how society has historically treated women as the “**Other**” — secondary to men — and argues that one is **not born a woman but becomes one** through social conditioning.

She explores themes of **freedom, oppression, and gender roles**, emphasizing that women must assert their **existential freedom** to achieve equality.

Q39.

Ans.

The correct answer is **Option 1. The Religion of Man**

Rabindranath Tagore proposed the idea of “**The Religion of Man**”, which he elaborated in his famous work and lecture series by the same name, delivered at **Oxford University in 1930**.

Tagore's philosophy emphasizes:

- The **divinity within human beings** rather than an external God.
- A belief in the **unity of humanity** and **harmony with nature**.
- Spiritual realization through **love, creativity, and service to mankind**, not through rigid rituals or dogmas.

Thus, "**The Religion of Man**" represents Tagore's **humanistic and universal spiritual vision**, focusing on the moral and spiritual growth of the individual in connection with all humanity.

Q40.

Ans.

The correct answer is **Option 3. Hobbes**

The Latin phrase "**Homo homini lupus**", meaning "**Man is a wolf to man**" or "**Man is a ferocious animal**," is associated with **Thomas Hobbes**.

Hobbes used this idea to describe the **natural state of human beings** — a condition of chaos, competition, and conflict, where life is "**solitary, poor, nasty, brutish, and short**"

According to Hobbes:

- Humans are driven by **self-interest and fear**, leading to constant struggle.
- To escape this anarchic state, individuals enter into a **social contract**, surrendering some freedom to a **sovereign authority** for the sake of peace and security.

Thus, **Hobbes's view of human nature** as inherently selfish and aggressive underpins his **political philosophy** in his seminal work "**Leviathan**" (1651).

Q41.

Ans.

The correct answer is **Option 2. Nama-Rupa**

In **Buddhist philosophy**, the **Wheel of Causation (Pratītyasamutpāda)** describes the **Twelve Links of Dependent Origination**, explaining how life and suffering arise in a continuous cycle.

These links are divided into **past life**, **present life**, and **future life** causes and effects.

- Present life links include: **Trsna (Craving)**, **Upadana (Clinging)**, **Bhava (Becoming)**, **Jati (Birth)**, and **Jara-marana (Old age and death)**, along with **Sadayatana (Six sense bases)** and **Vedanā (Feeling)**.
- **Nama-Rupa (Mind and Body)**, however, belongs to the **past life links**, as it represents the **formation of the psychophysical being** that arises due to previous karma.

Hence, **Nama-Rupa** is not considered a **present life link** in the **Buddhist Causal Wheel**.

Q42.

Ans.

The correct answer is **Option 2. Hume**

David Hume, an **empiricist philosopher**, believed that **all human knowledge originates from experience** and that **certainty beyond direct observation is impossible**.

According to Hume:

- Mathematical and logical reasoning gives **relations of ideas**, which are certain **only within the system of definitions**.
- However, when applied to the **real world**, even mathematical knowledge becomes **probable**, not absolutely certain, because our experience cannot guarantee unchanging laws of nature.

Thus, Hume argued that **mathematical knowledge**, like all other forms of reasoning about the world, is **based on habit and probability**, not on absolute necessity or intuition.

Q43.

Ans.

The correct answer is **Option 3. Kant**

Immanuel Kant emphasized that understanding the **relationship among will, authority, and reason** is not merely an intellectual exercise but also a **moral duty** — a **task and an obligation** for every rational being.

According to Kant:

- **Reason** provides the foundation for moral law.
- **Will** must act in accordance with reason, not desire.
- **Authority** comes from the **moral law itself**, which commands unconditionally — this is what Kant calls the **Categorical Imperative**.

Hence, for Kant, moral thinking is an **active process of self-discipline**, where one must align the will with rational moral principles.

This makes moral reflection both a **process of reasoning** and an **ethical responsibility**.

Q44.

Ans.

The correct answer is **Option 4. Samsaya**

In **Indian philosophy**, particularly in **Nyaya**, philosophical debates are classified into three main methods of argumentation:

1. **Vada** – The **method of discussion** aimed at discovering truth through rational dialogue between opponents.
2. **Jalpa** – The **method of disputation**, where the goal is to **defeat the opponent**, not necessarily to find truth.
3. **Vitanda** – The **method of destructive criticism**, where one **refutes the opponent's argument** without presenting a thesis of one's own.

On the other hand, **Samsaya** means **doubt** or **uncertainty** — it refers to a **mental state of confusion** about an issue, not a form of debate.

Hence, **Samsaya** is **not considered a method of philosophical debate**.

Q45.

Ans.

The correct answer is **Option 1. A, C, B, D**

The philosophers listed belong to the **Pre-Socratic period of ancient Greek philosophy**, and their correct chronological order is as follows:

1. **Thales** (c. 624–546 BCE) – Considered the **father of Western philosophy**; he proposed that **water** is the fundamental principle (**archê**) of all things.

2. **Anaximander** (c. 610–546 BCE) – A student of Thales; he proposed that the **apeiron** (the infinite or boundless) is the origin of all things.
3. **Anaximenes** (c. 585–528 BCE) – A disciple of Anaximander; he believed that **air (pneuma)** is the basic substance of the universe.
4. **Pythagoras** (c. 570–495 BCE) – Later philosopher who founded the **Pythagorean school**, emphasizing **numbers and mathematical harmony** as the basis of reality.

Hence, the **correct sequence** is: A (Thales), C (Anaximander), B (Anaximenes), D (Pythagoras).

Q46.

Ans.

The correct answer is **Option 2. D, B, C, A**

According to **Plato's theory of knowledge (Epistemology)**, presented in **The Republic (Book VI–VII)**, knowledge can be divided into **four levels** arranged from highest to lowest:

1. **Rational Insight (Noesis)** – The **highest form of knowledge**, achieved through direct intellectual intuition of the **Forms (Ideas)**, especially the **Form of the Good**.
2. **Discursive Intellect (Dianoia)** – The level of **reasoning or understanding**, such as mathematical thinking, which depends on hypotheses but moves towards logical truths.
3. **Belief (Pistis)** – The level of **opinion or faith** based on perception of physical objects; it involves conviction but not true knowledge.
4. **Conjecture (Eikasia)** – The **lowest level**, consisting of mere **imagination, illusion, or guesswork**, such as shadows or reflections.

Thus, the correct order from highest to lowest is: D (Rational Insights), B (Discursive Intellect), C (Belief), A (Conjecture).

Q47.

Ans.

The correct answer is **Option 3. B, A, C, D**

The **stages of moral development** of an individual can be understood as a progression from primitive instincts to reflective ethical reasoning.

The sequence reflects an increasing level of moral awareness and reasoning:

1. **Level of Instinct (B)** – The most **basic stage**, where actions are driven by **biological impulses** and desires without moral reflection.
2. **Level of Custom (A)** – At this stage, behavior conforms to **social norms and traditions**; morality is based on **what society approves**.
3. **Level of Reflection (C)** – Here, the individual begins to **question customs and moral rules**, engaging in **rational reflection** about right and wrong.
4. **Level of Cultural Relativism (D)** – The **highest stage**, where one recognizes that **moral codes differ among cultures** and develops a **broad, tolerant, and critical moral understanding**.

Hence, the correct order of stages is: B (Instinct) → A (Custom) → C (Reflection) → D (Cultural Relativism)

Q48.

Ans.

The correct answer is **Option 1. A, C, D, B**

The ethical theories listed developed in different historical periods. The **chronological order** is as follows:

1. **Stoicism (A)** – Originated in **Ancient Greece** (3rd century BCE), founded by **Zeno of Citium**. It emphasizes **virtue, reason, and self-control** as the path to happiness.
2. **Kantian Deontology (C)** – Proposed by **Immanuel Kant** in the **18th century** (18th century CE). It focuses on **duty (deon)** and the **moral law**, guided by the **Categorical Imperative**.
3. **Utilitarianism (D)** – Developed by **Jeremy Bentham** and later **John Stuart Mill** in the **19th century**. It emphasizes that the **morality of actions** depends on their **utility or consequences** (the greatest happiness principle).
4. **Emotivism (B)** – Emerged in the **20th century**, mainly through **A.J. Ayer** and **C.L. Stevenson**, asserting that **moral judgments express emotions** rather than objective facts.

Hence, the correct chronological order is: A (Stoicism) → C (Kantian Deontology) → D (Utilitarianism) → B (Emotivism).

Q49.

Ans.

The correct answer is **Option 4. D, C, A, B**

In the shorter truth-table test, first **reduce the argument to a single conditional** “If (premises), then (conclusion)” (D).

Then **assume that conditional is false (C)**, which requires **antecedent true and consequent false (A)**.

Finally, **try to assign consistent truth values** to all variables (B). If a consistent assignment exists, the form is **invalid**; if none is possible, it is **valid**.

Q50.

Ans.

The correct answer is **Option 2. A, B and D only**

The books that belong to Immanuel Kant's moral philosophy are:

- **A. Groundwork of the Metaphysics of Morals** – This is Kant's foundational work on ethics where he develops the idea of the **Categorical Imperative**, establishing the basis of moral duty.
- **B. Critique of Practical Reason** – This continues Kant's moral philosophy, exploring **practical reason** and the principles of moral law and freedom.
- **D. Metaphysics of Morals** – A later work where Kant elaborates on **moral duties and rights** in greater detail.

C. Critique of Judgment belongs to **aesthetic and teleological philosophy**, not moral philosophy.

Hence, the correct answer is **A (Groundwork), B (Critique of Practical Reason), and D (Metaphysics of Morals)**.