

UGC NET 23rd June 2026 Shift 2 Philosophy Memory Based Paper-exam

Q1. Consider the following two statements regarding Willard Van Orman Quine's critiques of empiricism:

- Statement I: In *Two Dogmas of Empiricism*, Quine rejects the analytic-synthetic distinction by showing that the concept of analyticity relies on a circular network of terms like "synonymy" and "semantical rule" that cannot be defined without assuming analyticity itself.
- Statement II: Quine's Radical Holism models human knowledge as a "Web of Belief" where individual sentences face the tribunal of empirical experience one by one, allowing peripheral statements to be revised without affecting the logical center of the system.

Evaluate these statements and choose the correct option:

- (a) Statement I is correct, but Statement II is incorrect.
- (b) Statement I is incorrect, but Statement II is correct.
- (c) Both Statements are correct.
- (d) Both Statements are incorrect.

Ans.(a)

Q2. Arrange

- A. Nāma- rūpa
- B. Vedanā
- C. Śadāyatana
- D. Trṣṇā
- E. Sparśa

Choose the correct order of the given below

- (a) A-E-D-B-C
- (b) A-C-E-B-D
- (c) A-B-C-D-E
- (d) A-C-B-E-D

Ans.(b)

Q3. Match List - I with List - II
List - I Mahābhārata
List - II Upanishads

- (A) Tat-tvamasi
- (B) Aham Brahmasmi
- (C) Prajñāna
- (D) Ayam ātma Brahman (I)

Choose the correct answer from the options given below :

- (a) (A)-(I), (B)-(II), (C)-(IV), (D)-(III)
- (b) (A)-(I), (B)-(II), (C)-(III), (D)-(IV)
- (c) (A)-(II), (B)-(I), (C)-(III), (D)-(IV)
- (d) (A)-(II), (B)-(I), (C)-(IV), (D)-(III)

Ans.(b)

Q4. In the context of Plato's *Republic* (specifically the Analogy of the Divided Line) and the *Theaetetus*, which of the following statements is conceptually incorrect?

- (a) *Eikasia* (imagination or conjecture) occupies the lowest segment of the visible world (Horaton), dealing with shadows and reflections, whereas *Pistis* (belief) deals with actual physical objects.

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(b) *Dianoia* (mathematical or discursive reasoning) represents a higher stage than *Noesis* (dialectic/pure insight) because *Dianoia* is completely unconditioned and requires no sensory or hypothetical starting points.

(c) In the *Theaetetus*, Plato systematically examines and ultimately refutes the definition of knowledge as "justified true belief" (*Socrates' Dream*), showing that adding a rational definition (*Logos*) to true belief fails to provide a foolproof account of knowledge.

(d) The transition from the visible world to the intelligible world (Noeton) marks the shift from *Doxa* (opinion/belief) to *Episteme* (genuine scientific knowledge).

Ans.(b)

Q5. Which of the following statements regarding G.W.F. Hegel's dialectical philosophy is conceptually flawed?

- (a) For Hegel, the visible world and reality are the progress of the Absolute Spirit.
- (b) The Hegelian dialectic is a process of Thesis-Synthesis where the elements of the thesis are negated by the antithesis.
- (c) *Aufhebung* is a process of negation, to negate, to preserve, and to transcend.
- (d) Hegel views the Absolute Spirit as three sequential stages: Thesis, Antithesis, and Synthesis.

Ans.(b)

Q6. Which of the following statements regarding Plato's theory of knowledge is conceptually flawed?
 A. Eternal mathematical forms are different from the world of appearances.
 B. Where the world of appearances is in flux, the world of forms is eternal.
 C. Reason helps us to grasp the eternal forms.
 D. Intuitive knowledge is the highest form of knowledge.
 E. In so far as we know the forms, we know what is true or false, we have intelligence.
 Choose the correct answer from the options given below:

- (a) A and B only
- (b) B and C only
- (c) C and D only
- (d) D and E only

Ans.(d)

Q7. Knowledge is defined in *Theaetetus* by Plato by critiquing these inter-connected theses extensively.

- A. Knowledge is perception
- B. Man is a measure of all things
- C. Everything is in a state of flux
- D Parmenidean alternative to Heraclitus

Choose the correct answer from the options given below:

- (a) A, B and C only
- (b) B, C and D only
- (c) A, B and D only
- (d) A and D only

Ans.(a)

Q8. Consider the following statements regarding the structural relationship between the cosmic-moral order (*Rta*), the doctrine of triple debts (*Rna*), and sacrificial action (*Yajna*) in early Indian thought:

1. *Rna* is an intrinsic existential liability born out of an individual's insertion into the cosmic, cosmic-social, and spiritual orders, which can only be liquidated through the performance of dedicated *Yajna* and moral obligations.

2. The *Taittiriya Samhita* systematizes the triple debts as: *Deva-rna* (debts to gods paid via sacrifices), *Rishi-rna* (debts to seers paid via celibacy/study), and *Pitr-rna* (debts to ancestors paid via procreation).

3. The performance of *Yajna* in the Purva-Mimamsa system remains purely a socio-political mechanism to collect taxes, holding absolutely no connection to the cosmic maintenance of *Rta* or individual purification.

Which of the statement(s) given above is/is/are CORRECT?

(a) 1 only

(b) 3 only

(c) 1 and 2 only

(d) 1, 2, and 3

Ans.(c)

Q9. Match the

List-I (Thinkers)

P. A.J. Ayer

Q. R.M. Hare

R. G.E. Moore

S. Ayn Rand

List-II:

exclusively

ly express

that guide

a simple,

Select the correct

(a) P-2, Q-3,

(b) P-3, Q-2,

(c) P-2, Q-4,

(d) P-1, Q-3,

Ans.(a)

Q10. Match

proponents in List-I.

List-I

I. Choiceless Awareness & Freedom from the Known

II. Radical Humanism & New Orientation

III. Integral Humanism & Chiti

IV. Traitavada (God, Self, and Prakriti as three distinct co-eternals)

List-II

A. M. N. Roy

B. J. Krishnamurti

C. Swami Dayanand Saraswati

D. Deendayal Upadhyaya

Choose the correct option:

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

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

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

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

Ans.(a)

Q11. Arrange the following milestones concerning modern Indian philosophical formulations and publications in their correct chronological order (from earliest to latest):

1. The presentation of Radical Humanism and Scientific Materialism by M.N. Roy following his break from orthodox Marxism.
2. The delivery of the address on Practical Vedanta and Religious Rituals by Swami Vivekananda at the Parliament of Religions in Chicago and subsequent lectures.
3. The formal articulation of Integral Humanism as an alternative political-philosophical paradigm by Pandit Deendayal Upadhyaya.
4. The publication of *The Hindu View of Life* by Dr. S. Radhakrishnan, defining the spirit of Hindu pluralism.

Select the correct code:

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

Ans.(a)

Q12. In the *Transcendental Aesthetic*, Kant identifies Space and Time as the two fundamental Forms of Sensibility (*Anschauungsformen*). According to Kant, Space and Time are:

- (a) The ego's subjective representations of the empirical world, serving as the necessary subjective conditions under which alone raw sensory data can be organized and experienced by us.
- (b) The Face of Reality, which is the ultimate ground of all being, and is the source of all moral command ("Thou shalt not kill").
- (c) The ego's subjective representations of the empirical object whose purpose is to maximize the happiness of the greatest number.
- (d) The Face of Reality, which is the ultimate ground of all being, and is the source of all moral command ("Thou shalt not kill").

Ans.(b)

Q13. Which of the following is the most appropriate explanation of the concept of *Sankhya*?

- (a) Social justice
- (b) Upliftment
- (c) Food and shelter
- (d) Universal well-being

Ans.(b)

Q14. In the *Transcendental Aesthetic*, Kant identifies Space and Time as the two fundamental Forms of Sensibility (*Anschauungsformen*). According to Kant, Space and Time are:

- (a) Objective, empirical attributes of things-in-themselves (*noumena*) discovered by observing the outer world over long periods.
- (b) General concepts derived by abstracting common features from individual, independent physical objects.
- (c) Pure, *a priori* intuitions inherent to the structure of the human cognitive faculty, serving as the necessary subjective conditions under which alone raw sensory data can be organized and experienced by us.
- (d) Psychological illusions that vanish completely when an agent achieves intellectual maturity.

Ans.(c)

Q15. Consider the following statements regarding Gottlob Frege's seminal distinction between Sense (*Sinn*) and Reference (*Bedeutung*):

1. The Sense of a proper name is the mode of presentation (*Art des Gegebenseins*) containing the objective conceptual content of the sign, whereas the Reference is the actual object the sign designates.
2. Two expressions can share the exact same Reference while possessing entirely distinct Senses, which explains why identity statements like $a = b$ can be informative (*informative identity statements*), whereas $a = a$ is a mere tautology.
3. Frege argues that the Sense of a complete declarative sentence is its Truth-value (*the True or the False*), while the Reference of that sentence is the thought (*Gedanke*) it expresses.
4. According to Frege, sentences containing empty names that lack a reference (*Bedeutung*) also completely lose their objective, communicable sense (*Sinn*).

Which of the

- (a) 1 and 2 only
- (b) 2, 3, and 4 only
- (c) 1, 3, and 4 only
- (d) 1, 2, and 3 only

Ans.(a)

Q16. If a valid statement is a statement that is true in all possible worlds, then which of the following is a valid statement?

- A. Such a statement is true in all possible worlds.
- B. Such a statement is true in all possible worlds.
- C. The truth of a statement is determined by its content.
- D. In forming a statement, a function must be used.

Choose the correct answer from the options given below.

- (a) A, B, D Only
- (b) A and B Only
- (c) A, C, D Only
- (d) A and C Only

Ans.(b)

Q17. Social contract theory is a theory about human nature and the moral and political obligations that arise from it. Which of the following is a social contract theorist?

- (a) Hobbes bases his contract on a divinely ordained natural law that pre-dates human self-interest, whereas Locke derives his contract entirely from a purely mechanistic, amoral drive for physical self-preservation.
- (b) Hobbes views the state of nature as a pre-moral condition of absolute license where right is coextensive with power, making the sovereign's will the sole source of justice; Locke views the state of nature as already governed by a rational Natural Law that protects moral claims to life, liberty, and property before any state is built.
- (c) Hobbes treats the social contract as a fragile, easily dissolved trade agreement, whereas Locke treats the contract as an irreversible surrender of all individual rights to an infallible, totalitarian collective.
- (d) Hobbes argues that the social contract is valid only if it includes a separation of powers, while Locke maintains that all power must be concentrated in a single monarch.

Ans.(b)

Q18. Which principle of Medical Ethics is primarily concerned with ensuring that healthcare professionals do not cause harm to patients

- (a) Beneficence
- (b) Non-maleficence
- (c) Justice
- (d) Anthropocentrism

Ans.(b)

Q19. Match the LIST-I with LIST-II

LIST-I (Explanation)	LIST-II (Naya)
A. A thing has both universal and particular qualities	I. Rjusūtra-naya
B. Universal is not independent of particular	II. Nyāya-naya
C. Conventional truth is not absolute	III. Vaiśeṣika-naya
D. What is real is not conventional	IV. Advaita-naya

Choose the correct match

- (a) A-III, B-I, C-II, D-IV
- (b) A-II, B-I, C-III, D-IV
- (c) A-I, B-III, C-II, D-IV
- (d) A-IV, B-II, C-III, D-I

Ans.(d)

Q20. Which of the following best describes the difference between Radical Feminism and ecofeminism? Radical feminism is primarily concerned with the oppression of women, whereas ecofeminism is primarily concerned with the oppression of nature.

- (a) Radical feminism is concerned with all oppression in the world, whereas ecofeminism is concerned with the oppression of nature.
- (b) Radical feminism is concerned with the oppression of women, whereas ecofeminism is concerned with the oppression of nature.
- (c) Radical feminism is concerned with the oppression of women, whereas ecofeminism is concerned with the oppression of nature.
- (d) Both movements are concerned with the oppression of women and nature.

Ans.(b)

Q21. How does Kierkegaard's concept of subjectivity structurally diverge from Jean-Paul Sartre's twentieth-century atheistic existentialism?

- (a) Kierkegaard claims that existence precedes essence only for physical objects, while Sartre claims it applies exclusively to God.
- (b) Kierkegaard argues that the radical anxiety of existence is resolved when the individual performs a paradoxical, non-rational "Leap of Faith" to anchor their subjectivity in a transcendent relationship with God, whereas Sartre insists that because God does not exist, man is absolutely "condemned to be free," bearing total, unmediated responsibility for inventing his own values.
- (c) Kierkegaard maintains that truth is entirely objective and scientific, whereas Sartre views truth as a shifting product of biological determinism.
- (d) Kierkegaard views the "Ethical Stage" of life as the ultimate, unalterable peak of human development, while Sartre rejects ethics entirely in favor of artistic solipsism.

Ans.(b)

Q22. In *Language, Truth and Logic*, A.J. Ayer systematically details the Elimination of Metaphysics. According to his criterion of verification, why are traditional metaphysical assertions (such as "the Absolute is incapable of evolution") classified as literally meaningless pseudopropositions?

- (a) Because they describe physical entities that are too small to be observed by current scientific instruments.
- (b) Because they are neither analytically true or false (tautologies) nor empirically verifiable, failing to express anything that could be falsified or corroborated by sensory experience.
- (c) Because they violate the moral and political codes established by the scientific community.
- (d) Because they rely on deductive syllogisms that contain explicit formal fallacies.

Ans.(b)

Q23. In the context of the philosophy of mind, the concept of dualism is often associated with René Descartes. Which of the following best describes the dualist view of the mind-body problem?

- (a) By comparing the mind to a computer.
- (b) By comparing the mind to a machine.
- (c) By comparing the mind to a biological system.
- (d) By comparing the mind to a social system.

Ans.(c)

Q24. Which of the following is NOT a principle of the philosophy of language?

- (A) The Unitary View
- (B) Refutation of the Unitary View
- (C) Refutation of the Dualist View
- (D) The Elimination of Metaphysics

Choose the correct answer from the options given below:

- (a) (B) and (C) Only
- (b) (A) and (D) Only
- (c) (A), (B), (C) and (D) Only
- (d) (A), (B) and (D) Only

Ans.(b)

Q25. Which of the following is NOT a principle of the philosophy of language?

- A. Highest good is the greatest happiness for the greatest number.
- B. Henry Sidgwick's utilitarianism is a form of rule utilitarianism.
- C. J.S. Mill does not accept quantitative differences in pleasures.
- D. The number of virtues in Socrates is 'one'.

Choose the correct answer from the options given below:

- (a) A, B, C Only
- (b) A, B, C, D Only
- (c) B, D Only
- (d) A, C Only

Ans.(c)

Q26. Which among the following can be claimed in the context of Nietzsche's moral thought?

- A. The idea of Superman is an attempt to restore the ideals of master morality.
- B. Master morality asks the man to be empathetic.

- C. The values of the master are expressions of the will to power.
D. Master-morality creates its own values.
E. The slave can one day become the master.

Choose the correct answer from the options given below:

- (a) B, C and E Only
(b) C, D and E Only
(c) B, D and E Only
(d) A, C and D Only

Ans.(d)

Q27. In the context of Navya-Nyaya definition of veridical awareness (*Prama*), what constitutes the exact technical definition formulated by Gangesha Upadhyaya in his *Tattvacintamani*?

- (a) *Yatharthatva* (truthfulness) of the object which is known
(b) *Tadvati* (being the object) of the subject which possesses the knowledge
(c) *Anadhigata* (not previously known) of the object which is known
(d) *Smrti-vyakti* (being remembered) of the object which is known

Ans.(b)

Q28. I Taylor's definition of culture, "Culture is that which is learned, meaning they can only be found in the mind and not in the physical world."

II. According to Taylor, "Culture is that which is learned, meaning they can only be found in the mind and not in the physical world."

III. Taylor's definition of culture, "Culture is that which is learned, meaning they can only be found in the mind and not in the physical world."

Which of the following statements are correct?

- (a) I and II only
(b) II and III only
(c) I and III only
(d) I, II, and III

Ans.(a)

Q29. According to Karl Popper's critical rationalism and his criterion of falsifiability, which of the following statements does NOT align with his philosophical position?

- (a) A theory is scientific only if it divides the class of all possible basic statements unambiguously into two non-empty sub-classes: those with which it is inconsistent (falsifiers) and those with which it is consistent.
(b) Marxism and Freudian psychoanalysis fail as scientific theories not because they lack explanatory power, but because they are formulated loosely enough to explain away any potential counter-evidence.
(c) The corroboration of a theory signifies that the theory has been proven to have a high objective probability of being true, shifting the burden of proof to its detractors.
(d) Bold conjectures that possess a higher degree of falsifiable empirical content are scientifically preferable to cautious, highly probable hypotheses.

Ans.(c)

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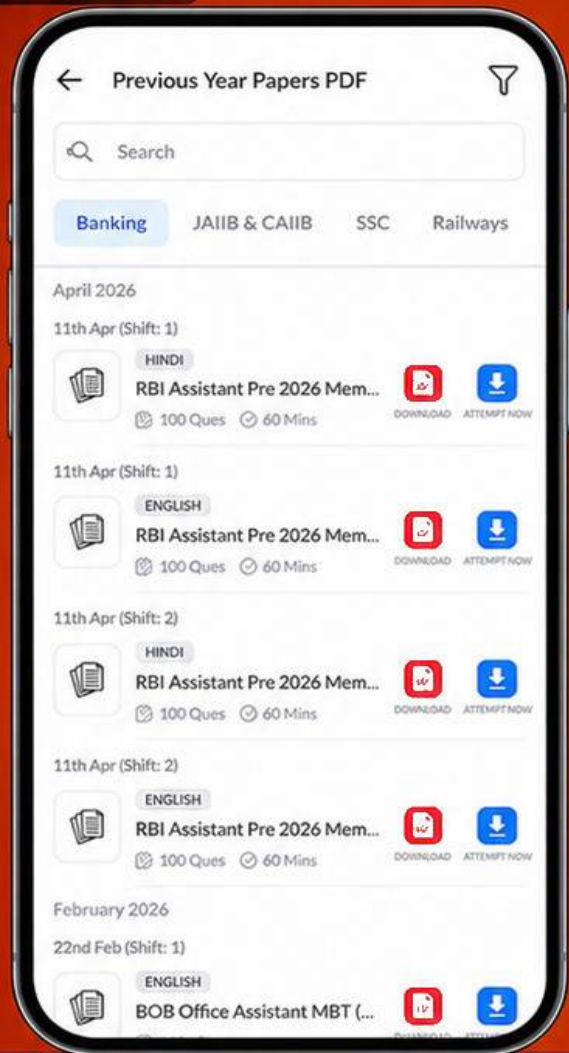
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Q30. Match List-I (Thinker/School) with List-II (Core Epistemological/Metaphysical Doctrine) and select the correct code:

List-I (Thinker/School)	List-II (Core Doctrine)
A. Yogacara Buddhism	(1) Dual-Aspect Monism / Neutral Substance
B. Karl Popper	(2) Vijnana-vada / Objective Illusion of Outer Objects
C. Baruch Spinoza	(3) The Dialogical Self and Hermeneutical Realism
D. Charles Taylor	(4) Fallibilism and Three-Worlds Metaphysics

Codes:

- (a) A-2, B-4, C-1, D -3
- (b) A-2, B-1, C-4, D-3
- (c) A-3, B-4, C-1, D-2
- (d) A-4, B-2, C-3, D-1

Ans.(a)

Q31. Consider the following statements regarding the relationship between *Alaya* and *Vijnana* in Yogacara Buddhism and select the correct code:

I. Both *Alaya* and *Vijnana* exist entirely independent of each other.

II. While *Alaya* is the storehouse of consciousness, *Vijnana* is the active consciousness (vasanas) that perpetuates the cycle of rebirth.

III. In ultimate reality, the dualism between *Alaya* and *Vijnana* is dissolved through the process of *paravrtti* (transformation).

Which of the following is/are correct?

- (a) I and II only
- (b) II and III only
- (c) I and III only
- (d) I, II, and III

Ans.(b)

Q32. In Gottlob Frege's philosophy of language, the identity statement "The Morning Star is the Evening Star" has cognitive value. According to Frege, which of the following is correct?

- (a) "The Morning Star" and "The Evening Star" express different senses (*Sinne*) but designate the same reference (*Bedeutung*), which is the planet Venus.
- (b) The statement "The Morning Star is the Morning Star" is analytic and *a priori*, whereas "The Morning Star is the Evening Star" contains valuable, extensions to our empirical knowledge.
- (c) The sense of a proper name is the mode of presentation (*Art des Gegebenseins*) of the object it refers to, which remains objective and shareable between different speakers.
- (d) If we replace the expression "The Morning Star" with "The Evening Star" in a belief context (e.g., "John believes the Morning Star is a planet"), the truth value of the entire proposition is guaranteed to remain unchanged.

Ans.(d)