

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 Statement I and Statement II are correct.
- (d) Both Statement I and Statement II are incorrect.

Ans.(a)

- Q2.** Arrange the following elements of Pratītyasamutpāda in correct cause- effect order:

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

Choose the correct answer from the options 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 Mahāvākyas List - II Upaniṣads

- (A) Tat-tvam-asi (I) Chandogya Upaniṣad
- (B) Aham Brahmāsmi (II) Brhdāranyaka Upaniṣad
- (C) Prajñānam Brahma (III) Aitereya Upaniṣad
- (D) Ayam ātmā Brahma (IV) Māndūkya Upaniṣad

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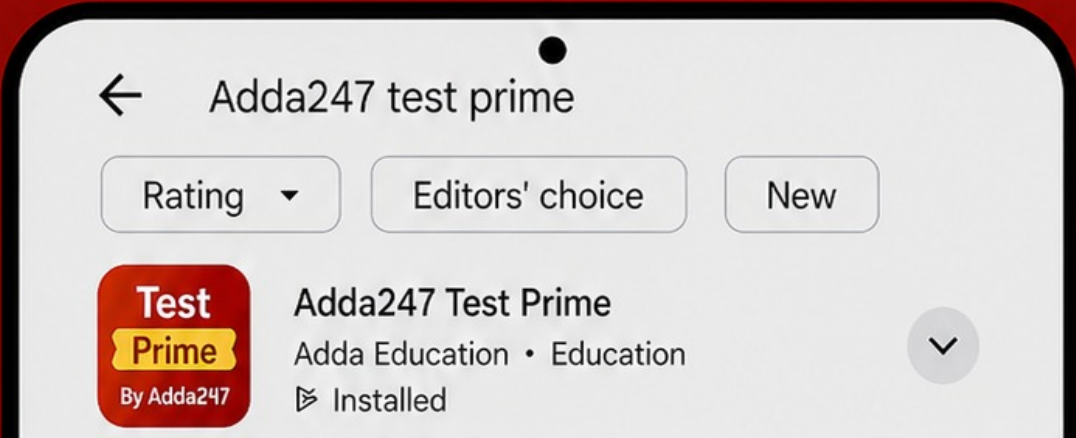
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(b) *Dianoia* (mathematical or discursive reasoning) represents a higher stage than *Noesis* (dialectic/pure insight) because *Dianoia* is completely unconditioned and requires no sensory or hypothetical starting points.

(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 Rational is the Real, and the Real is the Rational," implying that history and reality are the progressive self-unfolding of the Absolute Spirit (*Weltgeist*).

(b) The Hegelian dialectic operates through a static, mechanical formula of Thesis-Antithesis-Synthesis where the elements are rigidly kept isolated from one another.

(c) *Aufhebung* (Sublation) is the core mechanism of the dialectic, which simultaneously means to negate, to preserve, and to elevate a conceptual phase to a higher plane of truth.

(d) Hegel views Art, Religion, and Philosophy as three sequential stages through which the Absolute Spirit achieves its final, absolute self-consciousness.

Ans.(b)

Q6. Which among the following are incorrect claims in the context of Spinoza

A. Eternal modes and temporal modes of God are different

B. Where there is body, there is a mental phenomenon

C. Reason helps in comprehending the universal essences of things.

D. Intuitive knowledge is the adequate knowledge.

E. In so far as soul affirms or denies what is true or false, we call it 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/are CORRECT?

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

Ans.(c)

Q9. Match the ethical thinkers in List-I with their precise meta-ethical or normative theories in List-II:

List-I (Thinker)	List-II (Theory / Framework)
P. A.J. Ayer	1. Ethical Egoism: The normative view that agents ought to execute actions exclusively in their own self-interest.
Q. R.M. Hare	2. Emotivism: The non-cognitivist view that moral judgments merely express emotional approvals or disapprovals.
R. G.E. Moore	3. Prescriptivism: The linguistic view that moral terms act as commands that guide action and must be applied consistently to all similar cases.
S. Ayn Rand	4. Intuitionism: The cognitivist view that the concept of 'Good' is a simple, unanalyzable, non-natural property known via rational intuition.

Select the correct code matching List-I with List-II:

- (a) P-2, Q-3, R-4, S-1
- (b) P-3, Q-2, R-1, S-4
- (c) P-2, Q-4, R-3, S-1
- (d) P-1, Q-3, R-4, S-2

Ans.(a)

Q10. Match the subtle philosophical expressions and concepts in List-I with their definitive intellectual proponents in List-II:

List-I	List-II
I. Choiceless Awareness & Freedom from the Known	A. M. N. Roy
II. Radical Humanism & New Orientation	B. J. Krishnamurti
III. Integral Humanism & Chiti	C. Swami Dayanand Saraswati
IV. Traitavada (God, Self, and Prakriti as three distinct co-eternals)	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 → 3 → 1
- (c) 2 → 1 → 4 → 3
- (d) 4 → 3 → 2 → 1

Ans.(a)

Q12. In the ethical philosophy of Emmanuel Levinas, what occurs during the primal encounter with the Face of the Other (*Le Visage*)?

- (a) The ego assimilates the identity of the Other into its own cognitive framework, achieving a higher speculative synthesis of absolute knowledge.
- (b) The Face breaks through all conceptual packaging and issues an asymmetrical, infinite ethical command ("Thou shalt not kill") that precedes and destabilizes my ontological freedom.
- (c) The ego recognizes the Other as an empirical object whose utility can be calculated to maximize the happiness of the social collective.
- (d) The Face functions as a purely psychological mirror, helping the subject realize its own subconscious aesthetic desires without imposing any moral obligation.

Ans.(b)

Q13. Which of the following is the most appropriate explanation of the concept 'sarvodaya'?

- (a) Social justice for all
- (b) Upliftment of all, addressing to the least privileged
- (c) Food and security for the homeless
- (d) Universal brotherhood and oneness of humankind

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 statements given above are correct?

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

Ans.(a)

Q16. If a valid argument form is converted into a Statement form, then:-

- A. Such a statement form must be a conditional statement
- B. Such a statement form is always a tautology
- C. The truth value of such statement form is indeterminate
- D. In forming such a statement form conjunction 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 theories differ significantly based on their underlying assumptions about human nature and the state of nature. Which of the following options accurately contrasts the moral and epistemological foundations of Thomas Hobbes's contractarianism with that of John Locke's contractualism?

- (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 qualities emphasised and particulars ignored	II. Vayavahāra-naya
C. Conventional point of view based on empirical knowledge	III. Samgraha-naya
D. What is real, is momentary	IV. Naigama-naya

Choose the correct answer from the options given below:

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

Ans.(d)

Q20. Which of the following statements precisely captures the core conceptual difference between Radical Feminism and Ecofeminism regarding the primary source and locus of oppression?

- (a) Radical feminism locates the root of all oppression in the capitalist mode of production, whereas ecofeminism focuses exclusively on the legal-constitutional voting rights of urban women.
- (b) Radical feminism identifies patriarchy as an independent, foundational system of power that directly oppresses women through the political-physical control of their bodies and reproduction, whereas ecofeminism establishes an ideological and structural linkage between the patriarchal domination of women and the destructive, capitalist exploitation of the non-human natural world.
- (c) Radical feminism claims that biological differences between sexes should be legally magnified, while ecofeminism completely rejects the existence of nature.
- (d) Both movements are identical in their uncritical support of industrial technocracy as the ultimate tool for liberating women.

Ans.(b)

Q21. How does Søren Kierkegaard's foundational formulation of existential choice and 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 concept of mind, how does Gilbert Ryle illustrate the category mistake inherent in Cartesian dualism?

- (a) By comparing the mind with a machine
- (b) By comparing mental state with a ghost
- (c) By comparing the mind with a university
- (d) By comparing the mental state with a painting

Ans.(c)

Q24. Which of the following form the main concerns of Logical Positivists?

- (A) The Unity of Science
- (B) Refutation of Naturalism
- (C) Refutation of Reason
- (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), (D)
- (d) (A), (B) and (D) only

Ans.(b)

Q25. Which of the following statements are correct?

- A. Highest good in Kant is goodwill.
- B. Henry Sidgwick's view of utilitarianism is Rational 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 Neitzche'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) *Yatharthanubhavaah Prama* (Experience that corresponds with its object).
(b) *Tadvati tatprakarako 'nubhavah Prama* (An experience which attributes a character to an object which possesses that exact character).
(c) *Anadhigatha-abadhita-arthavisayajnanam Prama* (Knowledge whose object is neither previously known nor subsequently contradicted).
(d) *Smrti-vyavrttam jnanam Prama* (Cognition that is structurally distinct from memory).

Ans.(b)

Q28. I Taylor argues that individual identity and moral agency are fundamentally dialogical, meaning they can only be formed and sustained in relation to a shared linguistic community or "web of locution."

II. According to Taylor, human beings are "self-interpreting animals" whose self-understandings are partly constitutive of what they are, meaning our emotions and moral frameworks are open to articulation and transformation.

III. Taylor supports the procedural liberal view that the state must remain strictly neutral regarding the definition of a "good life," prioritizing individual negative rights over any communal or cultural preservation.

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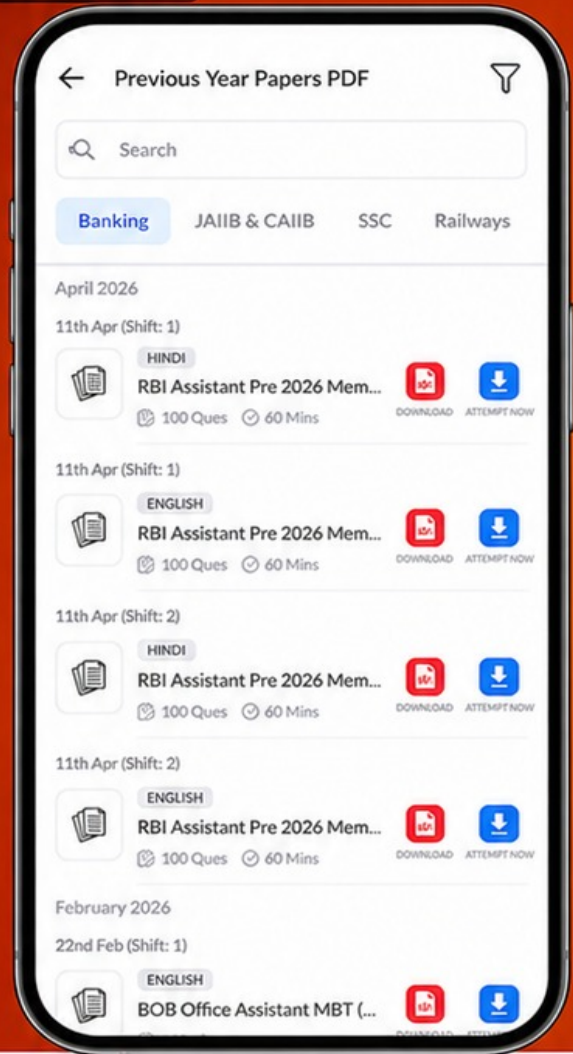
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Q30. Match List-I (Thinker/School) with List-II (Core Epistemological/Metaphysical Doctrine) and select the correct code:

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 concepts of *Alayavijnana* in Yogacara Buddhism and *Geist* (Spirit) in Hegel's Philosophy:

- I. Both *Alayavijnana* and *Geist* function as absolute, unchanging transcendental substances that exist entirely independent of empirical, historical, or phenomenal manifestations.
- II. While *Alayavijnana* serves as a storehouse consciousness accumulating subliminal impressions (*vasanas*) that perpetuate the illusion of subject-object duality, Hegel's *Geist* externalizes itself into the objective historical world to achieve self-realization through dialectical synthesis.
- III. In ultimate reality (*paramartha*), Yogacara seeks the dissolution or transformation (*asrayaparavrtti*) of the *Alayavijnana*, whereas Hegelian phenomenology culminates in the absolute realization and preservation (*Aufhebung*) of *Geist* as Absolute Knowledge.

Which of the statements given above 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 seminal essay *On Sense and Reference (Über Sinn und Bedeutung)*, the identity statement "The Morning Star is the Evening Star" is analyzed to resolve a puzzle about cognitive value. According to Frege's framework, all of the following claims are true EXCEPT:

- (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)