



Practice Set

End Semester Examination – 2025

Program: BA LLB

Course: Philosophy I

Course Code: 24F.202

Semester: III

Course Outcome

CO Description

CO 1 Understand the basic nature, scope, and significance of philosophy with reference to Indian and Western traditions.

CO 2 Analyze the epistemological foundations of different philosophical schools including Nyaya, Sankhya, and Mimansa.

CO 3 Critically evaluate the metaphysical and ethical dimensions of philosophical thought, both Indian and Western.

CO 4 Interpret and compare philosophical doctrines of major thinkers like Plato, Aristotle, Descartes, Locke, and Kant.

UNIT 1

Section A (5 Marks Each)

1. Define philosophy and explain its importance in human life.

[CO1] [Unit 1] [Remember] [LOT]

2. Discuss and explain the essential characteristics of Indian philosophy?

[CO1] [Unit 1] [Understand] [LOT]

3. List and briefly describe the common features of Indian philosophical schools.

[CO1] [Unit 1] [Remember] [LOT]

4. Explain the meaning and concept of liberation (Moksha) in Indian philosophy.

[CO1] [Unit 1] [Understand] [LOT]

Section B (10 Marks Each)

5. How can the principles of Indian philosophy be applied to address practical challenges and enhance human life in contemporary settings?

[CO1] [Unit 1] [Apply] [HOT]

6. Analyze the concept of liberation (Moksha) in Indian philosophy and its significance as the ultimate goal of human life.

[CO1] [Unit 1] [Analyze] [HOT]

7. Evaluate how different schools of Indian philosophy conceptualize and approach the attainment of Moksha, highlighting similarities and differences.

[CO1] [Unit 1] [Evaluate] [HOT]

8. Evaluate the relationship between ethical conduct and the pursuit of liberation (Moksha) in Indian philosophical systems.

[CO1] [Unit 1] [Evaluate] [HOT]

Section C (20 Marks Each)

9. Critically evaluate the common features of Indian philosophical systems and their relevance in modern society.

[CO1] [Unit 1] [Evaluate] [HOT]

10. How can the concept of Moksha be applied to address both metaphysical understanding and practical aspects of life in Indian philosophy? Illustrate with examples.

[CO1] [Unit 1] [Apply] [HOT]

UNIT 2

Section A (5 Marks Each)

11. Define Nyaya philosophy and list its four Pramanas.

[CO2] [Unit 2] [Remember] [LOT]

12. Explain Pratyaksha and Anumana as valid sources of knowledge.

[CO2] [Unit 2] [Understand] [LOT]

13. Discuss the concept of Satkaryavada according to the Sankhya system?

[CO2] [Unit 2] [Remember] [LOT]

14. State and explain the three Gunas as explained in Sankhya philosophy.

[CO2] [Unit 2] [Remember] [LOT]

Section B (10 Marks Each)

15. Describe in detail Nyaya's theory of Pramanas — Pratyaksha, Anumana, Upamana and Sabda.

[CO2] [Unit 2] [Understand] [LOT]

16. How can Sankhya's theory of Satkaryavada and the concept of the three Gunas be applied to understand human behavior and decision-making? Illustrate with examples.

[CO2] [Unit 2] [Apply] [HOT]

17. Analyze the philosophical significance of Purusha and Prakriti in Sankhya philosophy and their roles in explaining the nature of reality and human experience.

[CO2] [Unit 2] [Analyze] [HOT]

18. Evaluate Mimamsa's epistemological approach to knowledge and the concept of valid cognition (Pramana), highlighting its relevance in philosophical inquiry and practical reasoning.

[CO2] [Unit 2] [Evaluate] [HOT]

Section C (20 Marks Each)

19. Evaluate and compare the epistemological approaches of the Nyaya and Mimamsa schools, highlighting their similarities, differences, and contributions to the theory of knowledge.

[CO2] [Unit 2] [Evaluate] [HOT]

20. Critically evaluate the metaphysical implications of the Sankhya concept of Purusa and Prakriti in contemporary philosophy of mind.

[CO2] [Unit 2] [Evaluate] [HOT]

UNIT 3

Section A (5 Marks Each)

21. How can the doctrine of the Four Noble Truths in Buddhism be applied to address human suffering and guide ethical living?

[CO3] [Unit 3] [Remember] [LOT]

22. How can the concept of Pratītyasamutpāda (Dependent Origination) be applied to understand the causes and interdependence of events in human life?

[CO3] [Unit 3] [Understand] [LOT]

23. How can the principle of Anekantavada in Jainism be applied to promote tolerance and multiple perspectives in understanding complex issues?

[CO3] [Unit 3] [Understand] [LOT]

24. How can the concepts of Syādvāda and Saptabhaṅginaya be applied to develop a nuanced understanding of truth and avoid dogmatism in reasoning?

[CO3] [Unit 3] [Remember] [LOT]

Section B (10 Marks Each)

25. How can the Buddhist doctrines of the Four Noble Truths and the Eightfold Path be applied to guide ethical living and personal development?

[CO3] [Unit 3] [Understand] [LOT]

26. How can the Buddhist doctrines of Anitya (impermanence) and Anatta (no-soul) be applied to understand human experience and promote mindful living?

[CO3] [Unit 3] [Apply] [HOT]

27. How can the Jain doctrine of Anekantavada be applied to foster tolerance, pluralism, and understanding of multiple perspectives in modern society?

[CO3] [Unit 3] [Evaluate] [HOT]

28. Evaluate how the Jain concepts of Syādvāda and Saptabhaṅginaya serve as tools for promoting logical reasoning and ethical tolerance in understanding complex issues.

[CO3] [Unit 3] [Analyze] [HOT]

Section C (20 Marks Each)

29. Analyze the Buddhist concept of Pratītyasamutpāda (Dependent Origination) in terms of interdependence and causality, and discuss its relevance to modern philosophical and scientific thought.

[CO3] [Unit 3] [Analyze] [HOT]

30. Critically evaluate the philosophical and ethical significance of Anekantavada and Syādvāda in Jain logic, highlighting their contributions to reasoning, tolerance, and pluralistic thinking.

[CO3] [Unit 3] [Evaluate] [HOT]

UNIT 4

Section A (5 Marks Each)

31. How can Plato's Theory of Ideas be applied to understand the distinction between reality and perception in human experience?

[CO4] [Unit 4] [Remember] [LOT]

32. How can Aristotle's concept of the Four Causes be applied to explain the existence and purpose of objects or events in the natural and human world?

[CO4] [Unit 4] [Understand] [LOT]

33. How can Descartes' Method of Doubt and the principle Cogito Ergo Sum be applied to critically evaluate knowledge claims and establish certainty in reasoning?

[CO4] [Unit 4] [Understand] [LOT]

34. How can Locke's theory of knowledge and his criticism of innate ideas be applied to understand the process of learning and the formation of human understanding?

[CO4] [Unit 4] [Understand] [LOT]

Section B (10 Marks Each)

35. How can Plato's Theory of Knowledge and the Doctrine of Ideas be applied to distinguish between appearance and reality in everyday life? Illustrate with examples..

[CO4] [Unit 4] [Apply] [HOT]

36. Evaluate Aristotle's criticism of Plato's Theory of Ideas and discuss how it contributes to the development of philosophical realism.

[CO4] [Unit 4] [Evaluate] [HOT]

37. Evaluate Descartes' view on the mind-body relationship and its influence on subsequent philosophical thought and theories of consciousness.

[CO4] [Unit 4] [Evaluate] [HOT]

38. Evaluate Kant's concept of Synthetic A Priori Judgment and its relevance in modern epistemology.

[CO4] [Unit 4] [Evaluate] [HOT]

Section C (20 Marks Each)

39. Critically compare and evaluate Plato's Doctrine of Ideas and Aristotle's Doctrine of Four Causes with reference to metaphysical realism.

[CO4] [Unit 4] [Evaluate] [HOT]

40. Evaluate and synthesize the theories of Descartes, Locke, and Kant to explain the development and evolution of modern epistemology.

[CO4] [Unit 4] [Create] [HOT]

Summary Sheet

CO Wise

CO Q. No Marks

CO 1 1 – 10 100

CO 2 11 – 20 100

CO 3 21 – 30 100

CO 4 31 – 40 100

Total — 400

Unit Wise

Unit Q. No Marks

Unit 1 1 – 10 100

Unit 2 11 – 20 100

Unit 3 21 – 30 100

Unit 4 31 – 40 100

Total — 400

Bloom's Taxonomy Level (BTL) Wise

BTL Q. No Marks

LOT 1–4, 11–15, 21–25, 31–34 160

HOT 5–10, 16–20, 26–30, 35–40 240

Total — 400

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Disclaimer: -This is a Practice Set. The Question in End term examination will differ from the Practice Set. This Practice Set is meant for practice only.