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UGC NET June 2025

Demo Class



Educational Studies

Paid Pdf PYQ (2024-2015)



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NTA UGC NET/JRF UNIT WISE PYQ WITH EXPLANATION

UNIT -1 (EDUCATIONAL STUDIES)

This pdf contains 10 year
question paper from
(2015-2025)

UNIT -1 (2024-25) No. of question 29

1. Which of the following statements are TRUE as per Functionalist Perspective on Sociology of Education?

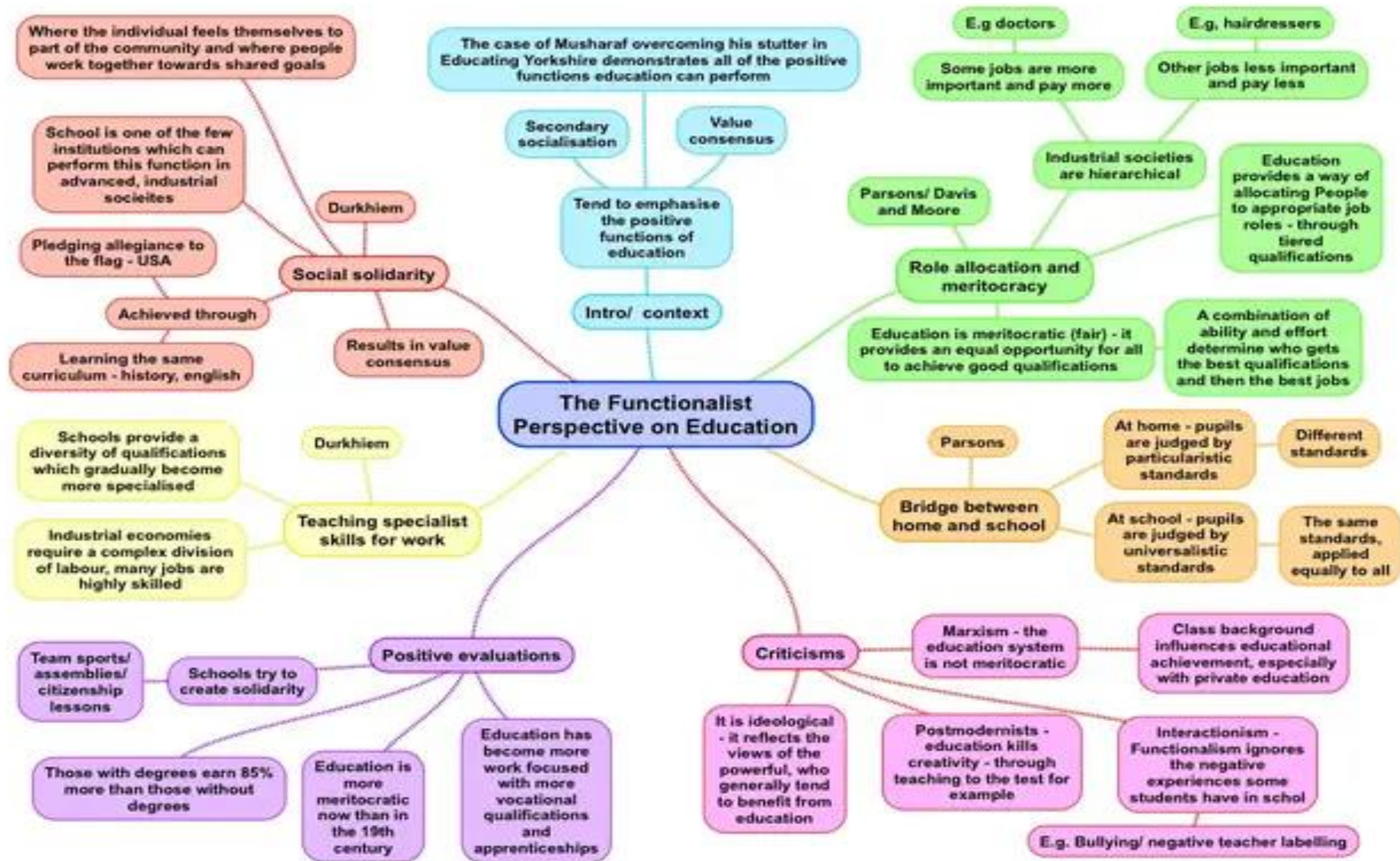
- A. The major function of education is the transmission of society's norm and values
- B. School serves a function that cannot be provided either by family or peers.
- C. School is a focal socializing agency.
- D. Educational system is a part of superstructure and reproduces ruling ideology.
- E. Mass education began in industrial society and is an established requirement of an industrial society

शिक्षा के समाजशास्त्र पर कार्यात्मक दृष्टिकोण के अनुसार निम्नलिखित में से कौन सा कथन सत्य है?

- A. शिक्षा का मुख्य कार्य समाज के मानदंड और मूल्यों का संचरण है
- B. विद्यालय एक ऐसा कार्य करता है जो परिवार या साथियों द्वारा प्रदान नहीं किया जा सकता है।
- C. विद्यालय एक केन्द्रित सामाजिककरण एजेंसी है।
- D. शैक्षिक प्रणाली अधिरचना का एक हिस्सा है और सत्तारूढ़ विचारधारा को पुनः पेश करती है।
- E. सामूहिक शिक्षा औद्योगिक समाज में शुरू हुई और यह एक औद्योगिक समाज की एक स्थापित आवश्यकता है

Choose the correct answer from the options given below:

- 1. C, D and E only
- 2. A, C and D only
- 3. B, C, D and E only
- 4. **A, B, C and E only**



Functionalist Perspective on Education

Functionalists view education as a system that fulfills crucial societal needs. It transmits cultural values and knowledge (socialization), prepares individuals for various roles (social integration), promotes order and stability (social control), and equips individuals with workforce skills (economic development)

- Functionalism contends that all of the roles and institutions in a society are essential to its function. Although functionalist ideas have circulated since antiquity, Durkheim was the first to formalize a functionalist perspective on sociology.
- Durkheim considered education to reflect the needs and customs and beliefs of the society providing it. To him, it served an essential function in instilling societal values and socializing children. He also considered education to teach skills essential for establishing the division of labor in society.
- Schultz, another functionalist, considered education to be an investment that people made in themselves in order to gain access to higher-paying and higher-status jobs

functionalist perspective, education is a vital social institution that contributes to societal stability and order by preparing individuals for roles, transmitting values, and promoting social cohesion, ultimately serving as a mechanism for social integration and solidarity

• **Manifest and Latent Functions:**

- Functionalists view education as having both manifest (intended) and latent (unintended) functions.

- **Manifest functions:** include teaching knowledge, skills, and preparing students for future roles in society.

- **Latent functions:** encompass the unintended consequences, such as creating social networks, providing childcare, and promoting cultural values.

• **Social Solidarity:**

- Functionalists emphasize that education plays a crucial role in fostering social solidarity by transmitting shared values, norms, and beliefs from one generation to the next.

- Schools teach students about their shared culture and history, reinforcing a sense of belonging and unity.

- This shared understanding and sense of purpose contribute to a stable and cohesive society.

• **Role Allocation and Meritocracy:**

- Functionalists believe that education serves as a mechanism for allocating individuals to different roles in society based on their skills and abilities.

- A meritocratic system, where individuals are rewarded based on their achievements, is seen as a way to ensure that the most qualified people fill important positions.

•**Socialization:**

- Education is seen as a key agent of socialization, where individuals learn the norms, values, and behaviors expected of them in society.
- Schools help children learn how to interact with others, follow rules, and develop a sense of responsibility.

•**Criticisms of Functionalism:**

- While functionalism offers a valuable perspective on the role of education, it has also faced criticism:**Focus on Consensus:** Critics argue that functionalism overemphasizes consensus and stability, neglecting the role of conflict and inequality in society.
- **Ignoring Inequality:** Functionalism is criticized for downplaying the role of social inequalities, such as those based on class, race, or gender, in shaping educational outcomes.
- **Oversimplification:** Some argue that functionalism oversimplifies the complexities of education and society, failing to account for the agency and individual experiences of students.

2. Pick the **INCORRECT** match

- A. Education and Schooling are ideological state- Apparatus Althusser
- B. Education is for Cultural and Social Reproduction -Bourdieu
- C. School is a miniature society-Parsons (**john Dewey**)
- D. Education helps the individual to grow and achieve her potentials-Marx
- E. Education for democracy is thus education freed from the authoritarian relationships-Dewey

गलत मिलान चुनें

- A. शिक्षा और स्कूली शिक्षा वैचारिक राज्य तंत्र है-अल्युसर
- B. शिक्षा सांस्कृतिक और सामाजिक प्रजनन के लिए है-बॉर्डियू
- C. स्कूल एक लघु समाज है-पार्सन्स
- D. शिक्षा व्यक्ति को विकसित होने और अपनी क्षमताओं को प्राप्त करने में मदद करती है-माक्स
- E. लोकतंत्र के लिए शिक्षा इस प्रकार सत्तावादी संबंधों से मुक्त शिक्षा है- डेवी

Choose the correct answer from the options given below:

- 1. A only
- 2. D only
- 3. B and C only
- 4. C and E only

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3. Arrange the following theorists chronologically.

- A. Functionalist – Durkheim
- B. Open System Theory Bertalanffy
- C. Symbolic Interactionist-Mead
- D. Conflict Theorist – Weber
- E. Conflict Theorist – Marx

निम्नलिखित सिद्धांतकारों को कालानुक्रमिक रूप से व्यवस्थित करें।

- A. प्रकार्यवादी दुखेर्जीम
- B. ओपन सिस्टम थ्योरी -बर्टनलाफी
- C. प्रतीकात्मक अंतः क्रियावादी -मीड
- D. संघर्ष सिद्धांतकार -वैबर
- E. संघर्ष सिद्धांतकार -माक्स

Choose the correct answer from the options given below:

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

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1. E: **Karl Marx (1818-1883)**, conflict theorist who focused on class struggles.
2. A: **Emile Durkheim (1858-1917)**, a functionalist sociologist who explored social order and cohesion.
3. D: **Max Weber (1864-1920)**, also a conflict theorist, who emphasized authority and bureaucracy.
4. C: **George Herbert Mead (1863-1931)**, symbolic interactionist focusing on social interaction and the self.
5. B: **Ludwig von Bertalanffy (1901-1972)**, who developed Open System Theory applied to biology and social sciences.

Information booster:

1. **Marx and Weber** both contributed to conflict theory but approached it differently, with Marx focusing on economics and class, and Weber on authority.
 2. **Durkheim's work** focused on how societies maintain social order.
 3. **Mead emphasized** the development of the self through social interaction.
- Open System Theory by Bertalanffy** highlighted the interdependence of parts within a system, such as in biology or sociology, where the interaction of individuals forms a complex social system.
- Conflict theorists** like Marx and Weber focused on power structures and inequality.
- Durkheim** emphasized the need for social cohesion through shared values and institutions.
- Bertalanffy's Open System Theory** is applicable in both biological and social sciences.

4. Schooling reproduces norms and values. Norms and values are simply epiphenomenal expressions of the ruling class. This idea can be associated with:

1. Realism
2. Pragmatism
3. **Marxism**
4. Post modernism

स्कूली शिक्षा मानदंडों और मूल्यों को पुनरुत्पादित करती है। मानदंड और मूल्य केवल शासक वर्ग की अभिव्यक्तियाँ हैं। इस विचार को निम्न से जोड़ा जा सकता है:

1. यथार्थवाद
2. व्यावहारिकता
3. मार्क्सवाद
4. उत्तर आधुनिकतावाद

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The idea that schooling reproduces norms and values, which are epiphenomenal expressions of the ruling class, is strongly associated with Marxist and critical perspectives on education.

•Marxist Perspective:

- Marxist theory views society as structured around class conflict, with the ruling class (bourgeoisie) owning the means of production and exploiting the working class (proletariat).
- Education, according to this view, is not a neutral tool for social mobility but rather a mechanism for reproducing the existing social order and reinforcing the dominance of the ruling class.
- The curriculum, teaching methods, and even the structure of schools are seen as reflecting and promoting the values and interests of the ruling class.

•Critical Perspectives:

- Critical theorists, influenced by Marxism, expand on this idea, arguing that education perpetuates inequalities and reinforces existing power structures.
- They examine how schooling can marginalize certain groups and maintain social hierarchies.
- This perspective emphasizes the role of education in shaping individuals' identities, beliefs, and behaviors in ways that serve the interests of the ruling class.

•Epiphenomenal:

- The term "epiphenomenal" means that norms and values are seen as a secondary or derivative effect of the underlying economic and political structures, rather than as independent forces.
- In this view, the ruling class's economic power and political dominance shape the norms and values that are then reproduced and legitimized through institutions like education.

5. In his work during nineteenth century, Charles Darwin,

1. used the inductive method of Bacon.
2. used the deductive method of Aristotle
3. **integrated the deductive method of Aristotle and the inductive method of Bacon.**
4. discarded the deductive method and the inductive method completely.

उन्नीसवीं सदी के दौरान अपने काम में, चार्ल्स डार्विन ने,

1. बेकन की आगमनात्मक विधि का इस्तेमाल किया।
2. अरस्तू की निगमनात्मक विधि का इस्तेमाल किया।
3. अरस्तू की निगमनात्मक विधि और बेकन की आगमनात्मक विधि को एकीकृत किया।
4. निगमनात्मक विधि और आगमनात्मक विधि को पूरी तरह से त्याग दिया।

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Charles Darwin, in his 19th-century work, integrated the deductive method of Aristotle and the inductive method of Bacon to develop his theory of evolution.

•**Inductive Method (Bacon):**

•Darwin used observations of species and their adaptations to formulate generalizations about natural selection.

•**Deductive Method (Aristotle):**

•He then used these generalizations to derive specific predictions and hypotheses, which he tested against empirical data.

•**Hypothetico-deductive method:**

•Darwin's approach, which combines inductive reasoning with deductive reasoning, is often referred to as the hypothetico-deductive method

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6.LISTI

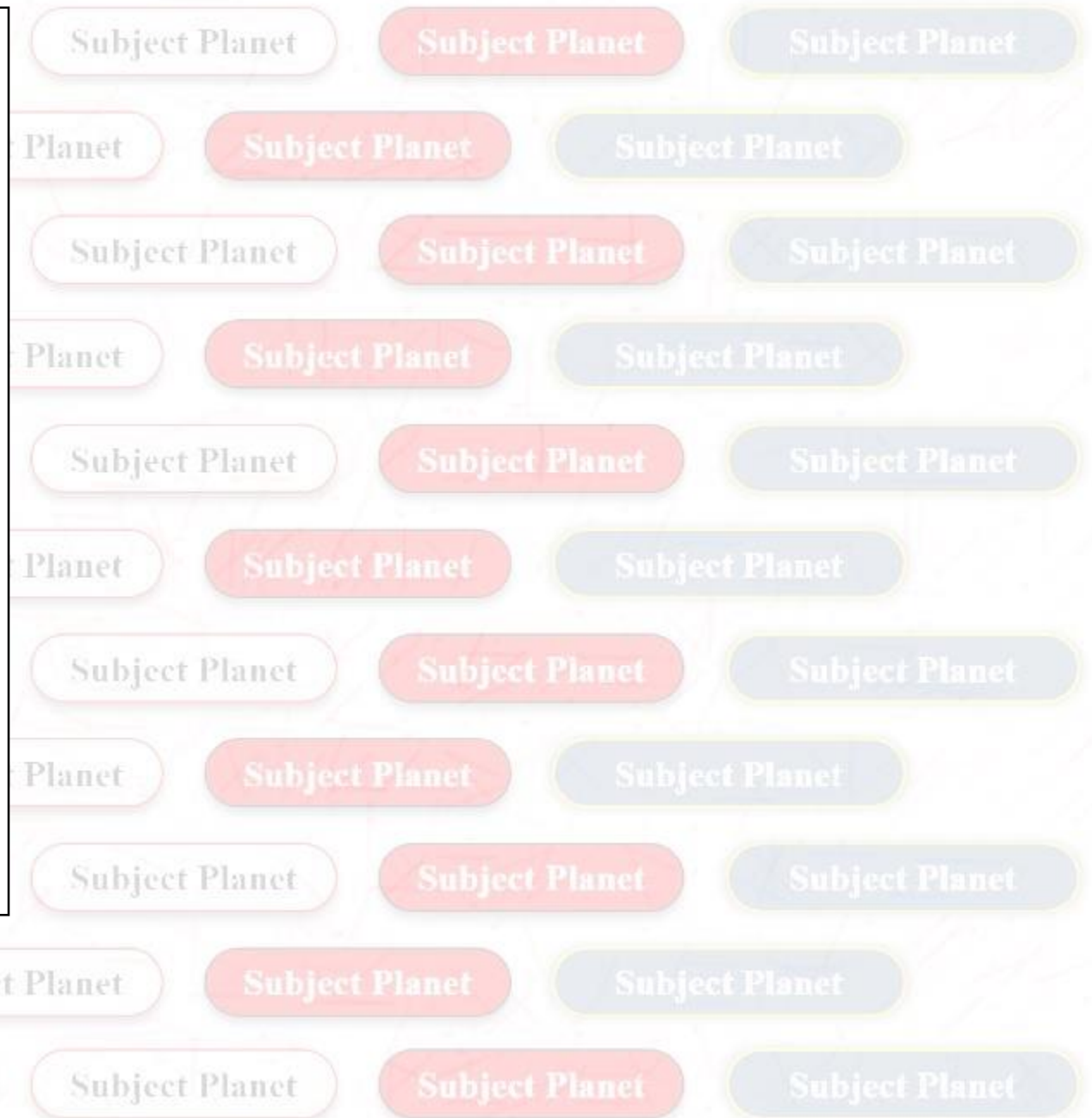
- A. Existentialism
- B. Idealism
- C. Critical Thinking
- D. Marxism

LIST II

- 1. Reality is ultimately mental
- II Education as a means of proletariat emancipation
- III. Essence precedes in the natural world
- IV. All education is concerned with reason and logic सूची।

- A. अस्तित्ववाद
- B. आदर्शवाद
- C. आलोचनात्मक चिंतन
- D. मार्क्सवाद सूची II

- 1. वास्तविकता अंततः मानसिक है
- II सर्वहारा मुक्ति के साधन के रूप में शिक्षा
- III. प्राकृतिक दुनिया में सार पहले आता है
- IV. सभी शिक्षाएँ कारण और तर्क से संबंधित हैं



Philosophy	Keywords
Idealism	Ideas, mind, spirit, consciousness, universal truths, absolute values, Plato, "to be is to be perceived"
Realism	Reality, facts, empirical evidence, observable world, material objects, science, math, vocational training
Pragmatism	Practicality, consequences, experience, evolving knowledge, problem-solving, John Dewey
Existentialism	Existence, freedom, individual responsibility, meaning, subjective experience, Kierkegaard, Sartre, Heidegger
Marxism	Class struggle, capitalism, communism, revolution, historical materialism, economic determinism, Karl Marx

7. Which amongst the following is NOT a Marxist theorist of Sociology of Education?

1. **Emile Durkheim**

2. Althusser

3. Gramsci

4. Bowles and Gintis

निम्नलिखित में से कौन शिक्षा के समाजशास्त्र का मार्क्सवादी सिद्धांतकार नहीं है?

1. एमिल दुर्खीम

2. अल्यूसर

3. ग्राम्शी

4. बाउल्स और गिंटिस

Althusser, Gramsci, and Bowles and Gintis are Marxist theorists who examined education's role in perpetuating class inequality.

Information Booster:

(b) Althusser: Argued that education is an ideological state apparatus that perpetuates class divisions

8. Islamic philosophers divide natural/universal expressions in five types:

- A. Common Accident.
- B. Species
- C. Property
- D. Difference
- E. Genus

इस्लामी दार्शनिक प्राकृतिक/सार्वभौमिक अभिव्यक्तियों को पाँच प्रकारों में विभाजित करते हैं।

- A. सामान्य दुर्घटना
- B. प्रजाति
- C. संपत्ति
- D. अंतर
- E. वंश

Choose the correct answer from the options given below.

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

Islamic Philosophers' Division of Universal Expressions:

- Islamic philosophers, including notable figures such as Al-Farabi, Avicenna, and Averroes, contributed significantly to metaphysical and logical discussions. They classified universal or natural expressions into five distinct types.
- ~~These classifications help in understanding the essence and existence of entities and their various attributes.~~
- **Correct Sequence** - E, B, D, C, A:
- Genus (E): The broadest category, representing a general class under which species fall. For example, 'Animal' can be considered a genus.
- Species (B): A more specific category under a genus. For instance, 'Human' is a species under the genus 'Animal'.
- Difference (D): Attributes that distinguish one species from another within the same genus. For example, 'Rationality' differentiates humans from other animals.
- Property (C): Characteristics that necessarily accompany a species but do not define it. An example is 'Laughter' for humans.
- Common Accident (A): Attributes that can exist in any entity without being essential to its essence. For example, 'Being seated' or 'Having a color'.

9. Mass education, or the idea that anybody and everybody can learn owes its genesis to:

1. Colonialism
2. **Modernism**
3. Postmodernism
4. Reformism

जन शिक्षा, या यह विचार कि कोई भी और हर कोई सीख सकता है, इसकी उत्पत्ति का श्रेय निम्नलिखित को जाता है।

1. उपनिवेशवाद
2. आधुनिकतावाद
3. उत्तर आधुनिकतावाद
4. सधारवाद

The concept of mass education, which promotes the idea that education should be accessible to all, finds its roots in Modernism.

Modernism, emerging in the late 19th and early 20th centuries, emphasized progress, rationality, and the belief in the power of science and education to improve society. During this period, there was a growing belief in universal education as a means of social improvement, which led to the development of public education systems around the world. Information booster:

1. **Modernism** encouraged the development of public education as a tool for enlightenment and societal advancement.
 2. **Mass education** became a central idea in the modernization of societies, focusing on widespread literacy and learning.
 3. **Universal education** systems emerged during the late 19th century, influenced by the Industrial Revolution and democratic ideals.
 4. **Modernist thinkers** advocated for education as a right for all citizens, leading to the creation of state-funded public schools.
- **Postmodernism**, on the other hand, critiques the universality of modernist ideals, advocating for diverse and personalized approaches to education.
 - **Colonialism** did impact educational structures, but the concept of mass education itself wasn't rooted in colonialism, it was more aligned with the Modernist belief in rationality and progress.
 - **Modernism** pushed for universal education as part of societal progress.
 - **The idea of mass education** aligns with modernist principles of equality and access to knowledge.
 - **Modernist education** reforms aimed to democratize learning by establishing public education systems.

10. Which of the following statements are TRUE?

- A. Bismillah a ritual was performed at the age of 4 years 4 month and 4 days in Muslim Education
- B. Pabbaja ritual performed at the age of 8 years in Buddhist education
- C. Upasampada a ritual post-education for permanent membership of a Sangh in Buddhist education
- D. Upanayana-a ritual to begin education at 8, 11, 12, and 15 years of age for Brahmins, Kshatriyas, Vaisyas, and Shudras
- E. Ballabhi and Jagdalla Centres of Vedic education

निम्नलिखित में से कौन सा कथन सत्य है?

- A. बिस्मिल्लाह एक अनुष्ठान है जो मुस्लिम शिक्षा में 4 वर्ष 4 महीने और 4 दिन की आयु में किया जाता था
- B. बौद्ध शिक्षा में 8 वर्ष की आयु में किया जाने वाला पब्बाजा अनुष्ठान
- C. बौद्ध शिक्षा में संघ की स्थायी सदस्यता के लिए शिक्षा के बाद की एक रस्म उपसम्पदा
- D. उपनयन- ब्राह्मण, क्षत्रिय, वैश्य और शूद्रों के लिए 8, 11, 12 और 15 वर्ष की आयु में शिक्षा शुरू करने का एक अनुष्ठान
- E. बल्लभी और जगदल्ला वैदिक शिक्षा के केंद्र

Choose the correct answer from the options given below:

- 1. A, B and C only
- 2. A, B, D and E only.
- 3. D and E only
- 4. B, C, D and E only

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•A. Bismillah (Muslim Education):

•True. The Bismillah ceremony, marking the start of education, is traditionally performed around the age of 4 years, 4 months, and 4 days.

•B. Pabbaja (Buddhist Education):

•True. Pabbaja is a Buddhist ritual that marks the initiation of a novice into the Sangha, often performed around the age of 8.

•C. Upasampada (Buddhist Education):

•True. Upasampada is a Buddhist ritual that marks the permanent membership of a monk in the Sangha after completing their education.

•D. Upanayana (Hindu Education):

•False. The Upanayana ceremony, marking the beginning of Vedic education, is typically performed for Brahmins, Kshatriyas, and Vaishyas, not Shudras, and at different ages for each caste.

•E. Ballabhi and Jagdalla (Vedic Education):

•True. Ballabh and Jagdalla were known centers of Vedic education.

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11.Match List-I with List-II.

List-1 (Philosophy)

- A. Samkhya
- B. Vedanta
- C. Jainism
- D. Buddhism

List-II (Philosophers)

- I. Dignaga
- II. Parshvanath
- III. Kapil
- IV. Adi Sankara

Choose the correct answer from the options given below:

सूची-I (दर्शनशास्त्र)

ए. सांख्य

बी वेदांत

सी. जैन धर्म

डी. बौद्ध धर्म

सूची-II(दार्शनिक)

I.दिग्नागा

II. पार्श्वनाथ

III. कपिल

IV. आदि शंकराचार्य

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

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

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

(4) A-II, B-IV, C-II, D-I

Indian Philosophy

Hindu Philosophy

Aasthika

Vedas are primary sources of knowledge

nAasthika

Rejection of Vedas as primary sources of knowledge

Buddhism

Jainism

Charvaka

School of Materialism

aTheistic

Rejection of God

Theistic

Non-rejection of God

Samkhya

School of dualism

Nyaya

School of logic

Vaisheshika

School of empiricism

Yoga

Purva Mimamsa

School of orthopraxy

Vedanta

(aka. Uttara Mimamsa)

Neo-Vedanta

Concepts of karma, jnana, bakthi and raja yoga
Ramakrishna. Vivekananda et al.

Advaita

Visishtadvaita

Dvaita

12. According to "Taittiriya Upanishad", arrange following 'Kosh' going inward :

- A. Anandmaya Kosh
- B. Manomaya Kosh
- C. Annamaya Kosh
- D. Prapamaya Kosh
- E. Vigyanmaya Kosh

Choose the correct answer from the options given below:

तैत्तिरीय उपनिषद् के अनुसार, निम्नलिखित कोश को अंदर की ओर जाने की व्यवस्था करें:

आनंदमय कोश

मनोमय कोष

अन्नमय कोष

प्रापमय कोष

विज्ञानमय कोश

नीचे दिए गए विकल्पों में से सही उत्तर चुनें:

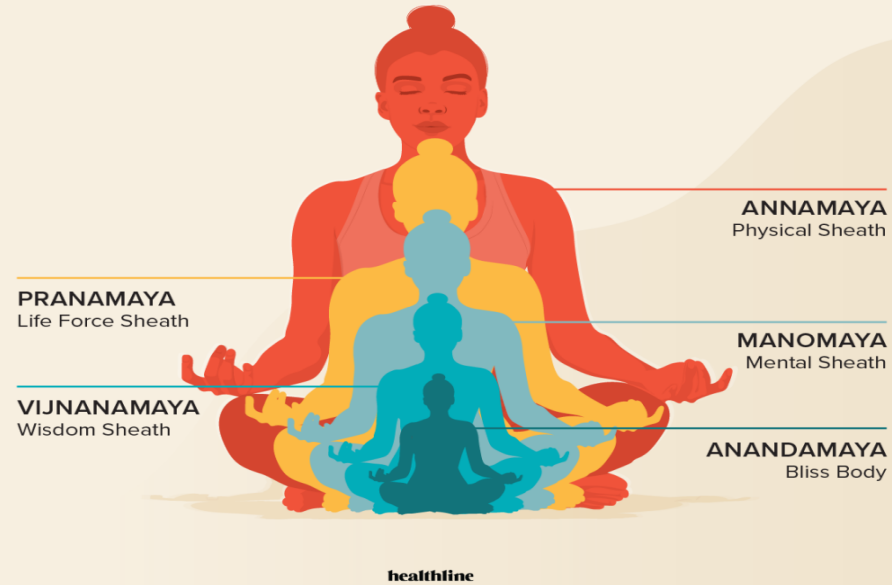
(1) C, D, B, E, A

(2) A, B, C, D, E

(3) B, C, D, A, E

(4) D, A, E, B, C

THE 5 KOSHAS



According to the "Taittiriya Upanishad", the five sheaths (Koshas) arranged from outermost to innermost are:

1. Annamaya Kosha,
2. Pranamaya Kosha,
3. Manomaya Kosha,
4. Vijnanamaya Kosha, and
5. Anandamaya Kosha

13. "The class which is the dominant material force in society is at the same time it's dominant intellectual force. They rule as thinkers, as producers of ideas that get noticed. "The above understanding can be associated with

- (1) Rationalist theory of education
- (2) Pragmatist theory of education
- (3) Empirical theory of education
- (4) **Marxist theory of education**

"जो वर्ग समाज में प्रमुख भौतिक शक्ति है, वह उसी समय प्रमुख बौद्धिक शक्ति भी है। वे विचारकों के रूप में शासन करते हैं, उन विचारों के उत्पादकों के रूप में शासन करते हैं जिन पर ध्यान दिया जाता है।" उपरोक्त समझ को इससे जोड़ा जा सकता है

- (1) शिक्षा का बुद्धिवादी सिद्धांत
- (2) शिक्षा का व्यावहारिक सिद्धांत
- (3) शिक्षा का अनुभवजन्य सिद्धांत
- (4) शिक्षा का मार्क्सवादी सिद्धांत

Marxist theory of education

The understanding that the dominant material force in society is also its dominant intellectual force aligns with Marxist theory of education. This theory posits that the ruling class controls not only the economic base but also the superstructure, including ideas and ideology.

1. Marxist Theory: Focuses on the relationship between economic base and superstructure.
2. Dominant Ideology: The set of beliefs and values upheld by the ruling class.
3. Class Struggle: The conflict between different classes in society.
4. Materialism: The doctrine that economic factors are the primary influence on society.
5. Superstructure: Includes culture, institutions, and politics influenced by the economic base.
6. Critical Pedagogy: An educational approach that critiques social injustices and aims to empower marginalized groups.

[Rationalist Theory](#) (a): Emphasizes reason and logical analysis.

[Pragmatist Theory](#) (b): Focuses on practical consequences and real-world applications.

[Empirical Theory](#) (c): Based on observation and experience.

[Marxist Theory](#) (d): Analyzes the influence of economic factors on social structures and ideas.

14. Justified true belief is the knowledge :

S knows that P is true if

(A) P is true

(B) S believes that P is true

(C) S is justified in believing that P is true

This tripartite analysis of knowledge was given by :

(1) Socrates

(2) Aristotle

(3) Plato

(4) Aquinas

न्यायसंगत सच्चा विश्वास ही ज्ञान हैं :

S जानता है कि P सत्य है यदि

(ए) पी सच है

(बी) एस का मानना है कि पी सत्य है

(सी) एस का यह मानना उचित है कि पी सच है

ज्ञान का यह त्रिपक्षीय विश्लेषण किसके द्वारा दिया गया था?

(1) सुकरात

(2) अरस्तू

(3) प्लेटो

(4) एक्विनास

The tripartite analysis of knowledge as "Justified True Belief" was given by Plato.

Plato's theory of knowledge asserts that for someone to know a proposition, three conditions must be met:

the proposition must be true,

the person must believe the proposition, and

there must be adequate justification for the belief.

1. **Plato's Definition:** Known as the "tripartite theory" which means knowledge consists of three parts: truth, belief, and justification.

2. **Historical Importance:** Plato's definition has been foundational in Western philosophy

3. **Epistemology:** This theory is central to the field of epistemology, which studies the nature and scope of knowledge.

4. **Philosophical Debates:** Despite its widespread acceptance, the tripartite theory has faced various challenges and objections over time.

5. **Gettier Problem:** In 1963, Edmund Gettier presented scenarios where the tripartite conditions are met, but intuitively, these do not seem to be cases of knowledge, challenging Plato's definition.

6. **Modern Revisions:** Modern epistemologists have proposed additional conditions to address the Gettier problem.

Socrates (a): Often credited with significant contributions to epistemology, but not the tripartite theory .

Aristotle (b): Also made substantial contributions to philosophy and logic, but not specifically to the tripartite theory of knowledge.

Aquinas (d): Known for integrating Aristotelian philosophy with Christian theology, but not for the tripartite theory.

15. In Arabic language and Islamic tradition, education is known by three terms. Which of the following is NOT a word for education?

- (1) Talim
- (2) Tarbiyah
- (3) **Tijarat**
- (4) Talib

अरबी भाषा और इस्लामी परंपरा में शिक्षा को तीन शब्दों से जाना जाता है। निम्नलिखित में से कौन सा शिक्षा के लिए शब्द नहीं है?

- (1) तालीम
- (2) तरबियाह
- (3) तिजारत
- (4) तालिब

In Arabic language and Islamic tradition, the words for education are **Talim (knowledge)**, **Tarbiyah (development)**, and **Talib (student)**.

Tijarat means trade or commerce and is not a word for education.

1. **Talim**: Refers to the imparting of knowledge.
 2. **Tarbiyah**: Refers to upbringing and moral development.
 3. **Talib**: Refers to a student or seeker of knowledge.
 4. **Tijarat**: Means trade or commerce, unrelated to education.
 5. **Islamic Education**: Emphasizes the comprehensive development of individuals.
 6. **Madrassa**: Traditional Islamic school focusing on religious and secular education.
- Talim (a): Focuses on the dissemination of knowledge.
Tarbiyah (b): Involves holistic development, including moral and spiritual growth.
Tijarat (c): Refers to business or trade, not education.
Talib (d): A student or seeker of knowledge.

16. The Pali tripitaka texts are important texts of Buddhist education. Which amongst the following is NOT a tripitaka?

- (1) Dhamma Pitaka
- (2) **Gyan Pitaka**
- (3) Vinay Pitaka
- (4) Sutta Pitaka

पाली त्रिपिटक ग्रंथ बौद्ध शिक्षा के महत्वपूर्ण ग्रंथ हैं। निम्नलिखित में से कौन सा त्रिपिटक नहीं है?

- (1) धम्म पिटक
- (2) ज्ञान पिटक
- (3) विनय पिटक
- (4) सुत्त पिटक

The Pali Tripitaka, or Tipitaka, comprises three baskets of Buddhist scriptures: the Vinaya Pitaka, the Sutta Pitaka, and the Abhidhamma Pitaka, therefore, "Gyan Pitaka" is not a part of the Tripitaka.

•**Tripitaka (Tipitaka):**

•This term refers to the three "baskets" of Buddhist scriptures, considered the earliest and most authentic records of the teachings of Gautama Buddha.

•**Vinaya Pitaka:**

•This basket contains the rules and regulations for the monastic community (Sangha), including guidelines on conduct, disciplinary rules, and procedures for dealing with violations.

•**Sutta Pitaka:**

•This basket contains the discourses of the Buddha and his close disciples, including sermons, dialogues, and teachings that form the doctrinal foundation of Buddhism.

•**Abhidhamma Pitaka:**

•This basket deals with the philosophical and doctrinal aspects of Buddhism, offering a systematic analysis of the teachings found in the Sutta Pitaka.

17. "Sit idle no more, Go, get education end misery of the oppressed and forsaken You've got a golden chance to learn....." The poem "Go, get education" is written by:

- (1) B.R. Ambedkar
- (2) Jyotiba Phule
- (3) J.L. Nehru
- (4) **Savitribai Phule**

"अब खाली मत बैठो, जाओ, शिक्षा प्राप्त करो उत्पीड़ितों और त्यागे गए लोगों का दुख समाप्त करें आपके पास सीखने का सुनहरा मौका है..." "जाओ, शिक्षा प्राप्त करो" कविता किसके द्वारा लिखी गई है:

- (1) बी.आर. अम्बेडकर
- (2) ज्योतिबा फुले
- (3) जे.एल. नेहरू
- (4) सावित्रीबाई फुले

The poem "Go get education" is written by Savitribai Phule, a pioneering Indian social reformer and poet who focused on women's rights and education.

1. **Savitribai Phule:** First female teacher in India and a key figure in the social reform movement for women's education
2. **Jyotiba Phule:** Social reformer and husband of Savitribai, who worked alongside her to promote education.
3. **B. R. Ambedkar:** Architect of the Indian Constitution and a social reformer focused on the rights of the marginalized.
4. **J. L. Nehru:** First Prime Minister of India, advocate for scientific temper and educational reforms.
5. **Women's Education:** Emphasis on educating women to uplift the entire society.
6. **Social Reform:** Movements aimed at improving society by addressing social injustices.

- Savitribai Phule (d): Known for her contributions to women's education and social reform.
- Jyotiba Phule (b): Worked to eradicate caste discrimination and promote education.
- B. R. Ambedkar (a): Focused on the rights of Dalits and marginalized communities.
- J. L. Nehru (c): Promoted modern education and scientific thinking.

18. Pick the INCORRECT matches

- A. Secularism- George Holyoake
- B. Socialism-Mikhail Bakunin
- C. Natural Rights – Hobbes
- D. Social Contract-John Locke
- E. Veil of Ignorance-Rawls

गलत मिलान चुनें

- ए. धर्मनिरपेक्षता जॉर्ज होलीओके
- बी समाजवाद-मिखाइल बकुनिन
- सी. प्राकृतिक अधिकार – हॉब्स
- डी. सामाजिक अनुबंध-जॉन लॉक
- ई. अज्ञानता का पर्दा-रॉल्स

- (1) A and B only
- (2) B and E only
- (3) **C and D only**
- (4) C and E only

Thomas Hobbes is best known for his social contract theory rather than natural rights. In his work "Leviathan," Hobbes discusses how individuals consent to surrender some of their freedoms and submit to the authority of a ruler or magistrate to maintain social order.

John Locke, on the other hand, is renowned for his theory of natural rights, which asserts that individuals have certain inalienable rights such as life, liberty, and property. Locke's ideas were foundational to modern democratic thought and influenced documents like the American Declaration of Independence.

1. **George Holyoake**: Coined the term "secularism," advocating for a separation between religion and government.
2. **Mikhail Bakunin**: A prominent Russian revolutionary anarchist and founder of collectivist anarchism, not socialism.
3. **John Locke**: Proposed that government should protect the natural rights of individuals and that authority is derived from the consent of the governed.
4. **Thomas Hobbes**: Advocated for a strong central authority to avoid the chaos of a state of nature, detailed in "Leviathan."
5. **John Rawls**: Introduced the concept of the "veil of ignorance" in his theory of justice, ensuring fairness by making decisions without knowing one's social status.
6. **Natural Rights**: Fundamental rights that individuals have under natural law, often considered inherent and not contingent on human laws or beliefs.
 - **George Holyoake (A)**: Secularism involves promoting a society based on non-religious ethical values.
 - **Mikhail Bakunin (B)**: Although he contributed to socialist thought, his main contribution was to anarchism.
 - **Hobbes (C)**: Known for the social contract, which forms the basis of his views on the legitimacy of political authority.
 - **Locke (D)**: His natural rights theory asserts that certain rights are inherent by virtue of human nature.
 - **John Rawls (E)**: Developed a theory of justice based on fairness and equality, employing the concept of the veil of ignorance.

19. Gandhi established Tolstoy Farm with a school-on-campus for the campaign of satyagraha. This is located at:

(1) South Africa

(2) Sabarmati

(3) Sewagram

(4) Wardha

गांधी जी ने सत्याग्रह के अभियान के लिए परिसर में एक स्कूल के साथ टॉल्स्टॉय फार्म की स्थापना की। यह यहां स्थित है:

(1) दक्षिण अफ्रीका

(2) साबरमती

(3) सेवाग्राम

(4) वर्धा

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20. Pick the CORRECT matches .

- A. Symbolic Interactionism-George Mead
- B. Structural Functionalism-Talcott Parsons
- C. Rationalism-John Locke
- D. Empiricism - Rene Descartes
- E. Socialism-Marx and Engels

Choose the most appropriate answer from the options given below: सही मिलान चुनें.

प्रतीकात्मक अंतः क्रियावाद-जॉर्ज मीड
संरचनात्मक कार्यात्मकता टैल्कोट पार्सन्स
बुद्धिवाद-जॉन लॉक
अनुभववाद - रेने डेसकार्टेस
समाजवाद-मार्क्स और एंगेल्स

नीचे दिए गए विकल्पों में से सबसे उपयुक्त उत्तर चुनें:

- (1) A, B and E only
- (2) B, C and D only
- (3) C and E only
- (4) C, D and E only

1. **George Mead**: Known for Symbolic Interactionism, which focuses on the symbols and details of everyday life and how individuals interact through these symbols.
 2. **Talcott Parsons**: Developed Structural Functionalism, a framework that sees society as a complex system whose parts work together to promote solidarity and stability.
 3. **Marx and Engels**: Founders of Marxism and Socialism, which critique the effects of capitalism and advocate for a classless society.
 4. **Sociological Theories**: These theories provide different perspectives on how societies operate and change.
 5. **Impact on Research**: These theories guide sociological research and help in understanding social phenomena.
 6. **Historical Context**: Each theory emerged in response to specific social and historical conditions.
- John Locke (C): Known for Empiricism and social contract theory, but not Rationalism.
- Rene Descartes (D): Associated with Rationalism, emphasizing reason as the source of knowledge.

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21. According to Jainism, following are required to attain Moksha:

- (A) Samyak Darshan
- (B) Samyak Drishti
- (C) Samyak Jnan
- (D) Samyak Charitra
- (E) Samyak Sankalp

Choose the correct answer from the options given below:

- (1) (A), (C) and (D) Only
- (2) (B) and (E) Only
- (3) (A), (B) and (C) Only
- (4) (C), (D) and (E) Only

जैन धर्म के अनुसार, मोक्ष प्राप्त करने के लिए निम्नलिखित आवश्यक हैं:

सम्यक दर्शन

(बी) सम्यक दृष्टि

(सी) सम्यक ज्ञान

(डी) सम्यक चरित्र

(ई) सम्यक संकल्प

- (1) (A), (C) and (D) Only
- (2) (B) and (E) Only
- (3) (A), (B) and (C) Only
- (4) (C), (D) and (E) Only

In Jainism, the path to Moksha (liberation) involves cultivating the "Three Jewels": Samyak Darshan (Right Faith), Samyak Jnan (Right Knowledge), and Samyak Charitra (Right Conduct)

Teachings of Mahavira

The ultimate objective of Mahavira's teachings is how one can attain total freedom from the cycle of birth, life, pain, misery, and death and achieve the permanent blissful state of one's self. This is also known as liberation, Nirvana, absolute freedom, or Moksha .

Pancha Mahavratas in Jainism

Mahavira accepted most of the religious doctrines laid down by Parsvanatha. However, he made some alterations and additions to them. The five doctrines of Jainism (five vows), known as Panchamahavratas, are for the monks.... /

****22. In 1848, Savitri Bai Phule along with her husband Jyotiba Phule and Fatima Sheikh opened the first girls' school. The School's name was:**

- (1) Zubeida School
- (3) Bal Gandharva Vidyalaya
- (2) Phule Shikshan Mandir
- (4) Pune Vidyapeeth

22. सावित्री बाई फुले ने 1848 में अपने पति ज्योतिबा फुले और फातिमा शेख के साथ मिलकर पहला लड़कियों का स्कूल खोला। स्कूल का नाम था:

- जुबैदा स्कूल
- (3) बाल गंधर्व विद्यालय
- (2) फुले शिक्षण मंदिर
- (4) पुणे विद्यापीठ

Savitri Bai Phule

Savitri Bai Phule was the social reformer of the 19th century who worked in the field of women education.

Personal Life

Savitribai Phule was born on 3 January 1831 at Naigaon in Maharashtra's Satara district.

She was the eldest daughter of Lakshmi and Khandoji Neveshe Patil, both of whom belonged to the Mali community, now an Other Backward Caste (OBC).

At the age of 9, she was married to 13-year-old Jyotirao Phule.

Jyotirao Phule, better known as Jyotiba, was also a social reformer who worked in the field of women education. Jyotirao educated Savitribai at home after their marriage.

Savitribai Phule died on 10 March 1897, while caring for a patient in the clinic she had opened for the treatment of those affected by the bubonic plague

Social Endeavors and Its Impact

In the 19th century, public education was limited and there were only a few missionary schools which were "open to all". In this period, Jyotiba, at the age of 21, and Savitri, 17, **opened a school for women in 1848.**

It was the country's **first school for women started by Indians.**

She also took teacher's training course at an institute run by an American missionary in Ahmednagar and in Pune's Normal School.

She then started teaching girls in Pune's Maharwada.

By the end of 1851, the Phules were running three schools in Pune with around 150 girl students. The teaching methods at their schools were believed to be better than government schools and soon the number of girls enrolled in Phule's schools outnumbered that of the boys in government schools.

In 1849, Jyotiba and Savitri Bai left their family home as their acts were considered against the society by their family.

They stayed with the family of a friend, Usman Sheikh, where Savitribai met Fatima Begum Sheikh.

Fatima Sheikh along with Savitribai went to the Normal School and they both graduated together. She was the first Muslim woman teacher of India.

- **In the 1850s**, the Phule couple initiated two educational trusts—the **Native Female School, Pune** and **The Society for Promoting the Education of Mahars, Mangs and Etceteras**—which came to have many schools under them.
 - She published **Kavya Phule in 1854** and **Bavan Kashi Subodh Ratnakar in 1892**. In her poem, *Go, Get Education*, she urges the oppressed communities to get an education and break free from the chains of oppression.
 - In **1852**, Savitribai started the **Mahila Seva Mandal** to raise awareness about women's rights. Savitribai called for a women's gathering where members from all castes were welcome and everybody was expected to sit on the same mattress.
 - She simultaneously **campaigns against child marriage, while supporting widow remarriage**.
 - In **1863**, they started a **home for the prevention of infanticide in their own house, for the safety of pregnant, exploited Brahman widows and to nurture their children**.
 - In **1890**, **Jyotirao passed away**. Defying all social norms, she lit his funeral pyre.
 - After Jyotiba's death in 1890, Savitribai carried forward the work of the organization Satya Shodhak Samaj and also chaired the annual session held at Saswad in 1893.
 - She initiated the first **Satyashodhak marriage—a marriage without a dowry, Brahmin priests or Brahminical rituals in 1873**. Her adopted son, Yashwant, too, had a Satyashodhak inter-caste marriage.
 - Her achievements were diverse and numerous, but they had a singular effect—posing a brave and pioneering challenge to the caste system and patriarchy.
- Satya Shodhak Samaj (Truth Seekers Society)**
- It was founded by **Jyotirao Phule in 1873 in Pune**.
 - Satya shodhak samaj was founded with a purpose to **give education to the lower castes**, scheduled caste, scheduled tribes and made them aware of the exploiting tradition of society.

23. Which amongst the following theory affirms that inequality is socially constructed and can be eradicated?

- (1) Rational Choice Theory
- (2) Theory of Systems Analysis
- (3) **Marxism**
- (4) Conservatism

23. निम्नलिखित में से कौन सा सिद्धांत इस बात की पुष्टि करता है कि असमानता सामाजिक रूप से निर्मित है और इसे मिटाया जा सकता है?

तर्कसंगत विकल्प सिद्धांत

- (2) सिस्टम विश्लेषण का सिद्धांत
- (3) मार्क्सवाद (4) रूढ़िवाद

24. Nalanda University was first established during Gupta regime. It was a known, Centre of learning. नालन्दा विश्वविद्यालय की स्थापना पहली बार गुप्त शासन के दौरान हुई थी। यह शिक्षा का एक प्रसिद्ध केंद्र था।

- (1) Jain
- (2) Vedic
- (3) Buddhist
- (4) Samkhya

•Marxism:

- Marxist theory posits that social inequalities are rooted in the economic system, particularly the capitalist mode of production, where the ruling class exploits the working class.
- Marxists argue that these inequalities are not natural or inevitable but are socially constructed and maintained through power structures and class relations.
- Therefore, Marxist theory suggests that these inequalities can be challenged and overcome through revolutionary social change, such as a socialist revolution.

•Rational Choice Theory:

- Rational choice theory assumes that individuals act rationally to maximize their own self-interest.
- It focuses on individual decision-making and preferences, rather than broader social structures or inequalities.
- While it can be used to analyze inequality, rational choice theory doesn't inherently view it as socially constructed or amenable to change in the same way as Marxism.

•Systems Analysis:

- Systems analysis examines social phenomena as interconnected systems, focusing on how different parts of the system interact.
- It can be used to analyze inequality, but it doesn't necessarily view it as socially constructed or inherently changeable in the same way as Marxism.

•Conservatism:

- Conservatism tends to emphasize tradition, hierarchy, and established social structures.
- It may view inequality as a natural or inevitable part of society, or as a consequence of individual failings rather than structural problems.
- Therefore, conservatism is less likely to see inequality as socially constructed or amenable to radical change.

25.Match List I with List - II.

List – I

- (A) Gramsci ग्राम्स्की
- (B) Charles S. Peirce चार्ल्स एस. पीयर्स
- (C) Jean Francois Lyotard जीन फ्रेंकोइस ल्योटाई
- (D) Nel Noddings

List – II

- (I) Pragmatism
- (II) Feminism
- (III) Marxism
- (IV) Post modernism

Choose the correct answer from the options given below:

- (1) (A)-(IV), (B)-(II), (C)-(III), (D)-(I)
- (2) (A)-(III), (B)-(I), (C)-(IV), (D)-(II)
- (3) (A)-(IV), (B)-(III), (C)-(II), (D)-(I)
- (4) (A)-(III), (B)-(IV), (C)-(I), (D)-(II)

Pragmatism:

•Core Idea:

•Pragmatism, rooted in the work of thinkers like Charles Peirce and William James, prioritizes the practical consequences and real-world effects of ideas and theories, rather than abstract or metaphysical truths.

•Key Tenets:

•**Focus on Experience:** Pragmatists believe that knowledge is derived from experience and action, not simply from abstract reasoning.

•**Utility and Function:** The value of an idea or theory is determined by its usefulness and ability to solve problems or improve human lives.

•**Rejection of Absolutes:** Pragmatism rejects the notion of fixed, universal truths and instead emphasizes the provisional and contextual nature of knowledge.

•**Emphasis on Social Construction:** Pragmatists, like postmodernists, recognize that knowledge is often socially constructed and shaped by power relations.

•Examples:

•A scientific theory is considered true not because it perfectly reflects reality, but because it successfully predicts and explains phenomena.

•Education, from a pragmatic perspective, should focus on preparing students for real-world challenges and equipping them with practical skills.

Postmodernism:

•Core Idea:

•Postmodernism, a broad intellectual and cultural movement, challenges grand narratives, universal truths, and the Enlightenment's emphasis on reason and objectivity.

•Key Tenets:

•**Skepticism of Metanarratives:** Postmodernists question the idea of overarching, universal explanations of history and society.

•**Emphasis on Language and Discourse:** Postmodernists argue that knowledge is constructed through language and discourse, rather than reflecting an objective reality.

•**Subjectivity and Relativism:** Postmodernism emphasizes the importance of individual experiences and perspectives, and rejects the notion of objective truth.

•**Deconstruction:** Postmodern thinkers often engage in deconstruction, analyzing and dismantling established ideas and power structures.

•Examples:

•The idea of "progress" is questioned, as postmodernists argue that history is not necessarily moving towards a better future.

•The concept of "truth" is seen as relative and dependent on social and cultural contexts.

•Postmodern art often challenges traditional notions of beauty and representation

Marxism:

•Core Idea:

•Marxism, developed by Karl Marx and Friedrich Engels, is a socio-economic theory that analyzes history through the lens of class struggle and the dynamics of capitalism.

•Key Tenets:

•**Historical Materialism:** Marxism posits that history is driven by material conditions, particularly the mode of production and the relationship between classes.

•**Class Struggle:** Marxism emphasizes the inherent conflict between the bourgeoisie (owners of capital) and the proletariat (working class).

•**Capitalism and Exploitation:** Marxists argue that capitalism is characterized by exploitation of labor and the accumulation of wealth in the hands of a few.

•**Revolution and Communism:** Marxism envisions a future communist society where class divisions are abolished and resources are distributed equitably.

•Examples:

•The rise of industrial capitalism led to the exploitation of the working class, resulting in social inequality and conflict.

•Marxists analyze political systems and ideologies as tools used by the ruling class to maintain power.

\\.

26. Swami Vivekanand in his famous speech in Chicago, 1898 conceptualized 'Universal Acceptance'. Which of the following statement encapsulates his philosophy about religion and human nature:

- (1) The ultimate goal of all humanity is to see the divinity in oneself and in others.
- (2) All religions are merely path to the same truth, one must transcend religious dogma to realize the awareness of all.
- (3) The true spirituality is renunciation from all worldly affairs
- (4) Every human is an embodiment and manifestation of the divine and thus all forms of worship are equally valid.

26. स्वामी विवेकानंद ने 1898 में शिकागो में अपने प्रसिद्ध भाषण में 'सार्वभौमिक स्वीकृति' की अवधारणा प्रस्तुत की। निम्नलिखित में से कौन सा कथन धर्म और मानव प्रकृति के बारे में उनके दर्शन को दर्शाता है:

सभी मानवता का अंतिम लक्ष्य स्वयं में और दूसरों में दिव्यता को देखना है।

- (2) सभी धर्म केवल एक ही सत्य के मार्ग हैं, सभी की जागरूकता का एहसास करने के लिए धार्मिक हठधर्मिता से परे जाना चाहिए।
- (3) सच्ची आध्यात्मिकता सभी सांसारिक मामलों से त्याग है
- (4) प्रत्येक मनुष्य ईश्वर का अवतार और अभिव्यक्ति है और इस प्रकार सभी प्रकार की पूजा समान रूप से मान्य है।

"We who came from the East have sat here on the platform day after day and have been told in a patronizing way that we ought to accept Christianity because Christian nations are the most prosperous. We look about us and we see England, the most prosperous Christian nation in the world, with her foot on the neck of 250,000,000 Asiatics. We look back into history and see that the prosperity of Christian Europe began with Spain. Spain's prosperity began with the invasion of Mexico. Christianity wins its prosperity by cutting the throats of its fellowmen. At such a price, the Hindu will not have prosperity. I have sat here today and I have heard the Hight of intolerance."

- Swami Vivekananda delivered this speech at the Parliament of the World's Religions in Chicago in 1893.
 - In his speech, he introduced Hinduism to the Western world and emphasized the principles of universal brotherhood and tolerance. This speech helped to establish Vivekananda as a spiritual leader and paved the way for the spread of Hindu philosophy in the West. The statement is not recorded in the proceedings but it was published in the Chicago Daily Tribune
 - He spoke about the essence of Hinduism, its tolerance, and the unity of all religions. He emphasized the idea that all religions are different paths leading to the same goal, and that everyone has the right to choose their own path. His speech received a standing ovation and helped to shatter negative stereotypes about India and Hinduism that were prevalent at the time.
- Vivekananda's speech at the Parliament of the World's Religions helped to establish him as a major religious and cultural leader, and paved the way for the spread of Eastern spiritual ideas in the West.
- It was a seminal moment in the encounter between East and West and had a lasting impact on the spiritual landscape of both regions.

27.The four fold valuation of Indian Culture when arranged in hierarchical order can be represented by following chronology:

- (1) **Dharma –Aarth- Kama- Moksha**
- (2) Moksha - Dharma Aarth – Kama
- (3) Kama Aarth-Dharma Moksha
- (4) Aarth Kama Dharma Moksha

27.भारतीय संस्कृति के चार गुना मूल्यांकन को पदानुक्रमिक क्रम में व्यवस्थित करने पर निम्नलिखित कालक्रम द्वारा दर्शाया जा सकता है:

- (1) धर्म अर्थ काम मोक्ष
- (2) मोक्ष - धर्म अर्थ - काम
- (3) काम अर्थ-धर्म मोक्ष
- (4) अर्थ काम धर्म मोक्ष

The hierarchical order of the fourfold valuation of Indian culture, known as the Purusharthas, is typically presented as Dharma (duty/righteousness), Artha (prosperity/wealth), Kama (pleasure/desire), and Moksha (liberation/spiritual freedom).

Here's a more detailed explanation:

•**Dharma (Duty/Righteousness):**

•This is considered the foundation, emphasizing ethical conduct, social order, and fulfilling one's duties.

•**Artha (Prosperity/Wealth):**

•This refers to the pursuit of material well-being and economic success, but within the framework of Dharma.

•**Kama (Pleasure/Desire):**

•This encompasses the pursuit of happiness, sensual gratification, and personal fulfillment, again, within the ethical boundaries of Dharma.

•**Moksha (Liberation/Spiritual Freedom):**

•This is the ultimate goal, the pursuit of spiritual enlightenment and liberation from the cycle of rebirth.

28. Match examples with Indian methods of knowing Pramana .

List-1

- (A) Arthapatti अर्थपट्टी
- (B) Abhava अभव
- (C) Upamana उपमान
- (D) Sabda सबदा

List-II

- (I) Conchshell is not a bone according to Vedas शंख वेदों के अनुसार हड्डी नहीं है
- (II) A chair is not a table कुर्सी मेज नहीं है
- (III) He does not eat in day time; he is fat. He eats in night वह दिन के समय में नहीं खाता है; वह मोटा है। वह रात में खाता है
- (IV) This cow is different from domestic cow must be a nilgai यह गाय घरेलू गाय से अलग है और नीलगाय होनी चाहिए

Choose the correct answer from the options given below

- (1) (A)-(1), (B)-(IV), (C)-(III), (D)-(1)
- (2) (A)-(1), (B)-(III), (C)-(IV), (D)-(II)
- (3) (A)-(1), (B)-(II), (C)-(IV), (D)-(III)
- (4) (A)-(III), (B)-(II), (C)-(IV), (D)-(1)

In the context of Indian philosophy, "Pramanas" refers to the valid means of knowledge, and the most common list includes six: perception (Pratyaksa), inference (anumana), comparison (Upamana), postulation (Arthapatti), non-apprehension (anupalabdhi), and verbal testimony (Sabda).

Here's a more detailed explanation of each:

•Pratyaksa (Perception):

•Knowledge gained through direct sensory experience, such as seeing, hearing, smelling, tasting, or touching.

•Anumana (Inference):

•Knowledge gained through reasoning or drawing conclusions from observed facts or premises.

•Upamana (Comparison):

•Knowledge gained through analogy or comparison, understanding something new by relating it to something familiar.

•Arthapatti (Postulation):

•Knowledge gained by postulating or deriving something from circumstances or facts.

•Anupalabdhi (Non-Apprehension):

•Knowledge gained through the absence of something, or the realization that something is not present.

•Sabda (Verbal Testimony):

•Knowledge gained through the testimony of reliable sources or experts.

29. Arrange the following steps of Inference as propounded by the Nyaya School of Indian Philosophy

- (A) Conclusion
- (B) Reason
- (C) Proposition.
- (D) Example
- (E) Application

29. भारतीय दर्शन के न्याय स्कूल द्वारा प्रतिपादित अनुमान के निम्नलिखित चरणों को व्यवस्थित करें निष्कर्ष

- (बी) कारण
- (सी) प्रस्ताव।
- (डी) उदाहरण
- (ई) अनुप्रयोग

Choose the correct answer from the options given below:

- (1) (E), (D) (B), (C), (A)
- (2) (C), (B), (E), (D), (A)
- (3) (C), (B), (D), (E), (A)
- (4) (E), (C) (D), (B), (A)

The Nyaya school of Indian philosophy outlines a five-step process for inference (anumana), which are: 1) Pratijna (proposition), 2) Hetu (reason), 3) Udaharana (example), 4) Upanaya (application), and 5) Nigamana (conclusion).

Here's a breakdown of each step:

•1. Pratijna (Proposition):

•This is the initial statement or claim that needs to be proved.

•**Example:** "The hill is on fire".

•2. Hetu (Reason):

•This provides the reason or evidence that supports the proposition.

•**Example:** "Because it is smoky".

•3. Udaharana (Example):

•This step offers an example that illustrates the relationship between the reason and the proposition.

•**Example:** "Wherever there is smoke, there is fire, e.g., in a kitchen".

•4. Upanaya (Application):

•This step applies the general principle or reason to the specific case in question.

•**Example:** "So is this hill".

•5. Nigamana (Conclusion):

•This is the final conclusion drawn from the application of the reason.

•**Example:** "Therefore, the hill is on fire"