

NPTEL MOOCs
Multiple choice questions
Assignment - Week IX

Answer the following multiple choice questions (1 marks each) 15x1

1. Which of the following is true about religion in providing central bases to support human beings to cope in a technological society?

- a) It defends the individual's existence against the depersonalizing effects of the techno-industrial process
- b) It forces the individual to recognize human fallibility and to combine realism with idealism.
- c) Religion gives the moral strength to grow in virtue by nurturing restraint, humility, and liberation from self-centeredness
- d) All of the above

2. The book *Wilderness and the American Mind* (1967) concerns the attitude of Americans' toward the idea of wilderness. Who is the author?

- a) Roderick Nash
- b) Murray Bookchin
- c) Stephen Fox
- d) Arne Naess

3. Which of the following trait/s is/are true about the Bishnois

- a) They are a small community in Rajasthan (India), who practice a religion of environmental conservation
- b) They believe that cutting a tree or killing an animal or bird is blasphemous
- c) Their religion is an offshoot of Hinduism founded by Guru Maharaj Jambaji
- d) All of the above

4. Which of the following is not true about deep ecology?

- a) It does not separate humans – or anything else – from the natural environment.

b) It does see the world not as a collection of isolated objects but as a network of phenomena that are fundamentally interconnected and interdependent.

c) It views humans as above or outside of nature, as the source of all value, and ascribes only instrumental, or 'use', value to nature.

d) It recognizes the intrinsic value of all living beings and views human beings as just one particular strand in the web of life.

5. Arne Naess claims that the cultivation of an ecological self involves _____ that maximize the quality and richness of our experience

a) A materially simple lifestyle and values

b) A greedy and materialistic lifestyle and values

c) A utilitarian and hedonic lifestyle and values

d) All of the above

6. Which of the following statement is not true of shallow ecology?

a) It views humans as above or outside of nature, as the source of all value, and ascribes only instrumental, or use value to nature.

b) It views the world as a network of phenomena that are fundamentally interconnected and interdependent.

c) An ecological movement as one that fights pollution and resource depletion in order to preserve human health and affluence.

d) Shallow ecology is anthropocentric, or human centered.

7. Which of the following criticism of deep ecology is/are correct?

a) The Third World expresses a suspicion that deep ecology is a new variant of Western domination and neocolonialism.

b) The Third World people fear that they will be pushed out of their homes to make more room for spectacular animals.

c) The opinion that deep ecology is meant for the rich nations that can afford the luxury of vast wilderness as habitat for wild species.

d) All of the above

8. Which of the following is/are true about the earliest Sanskrit texts, the Veda and Upanishads
- a) The non-dualism of the supreme power that existed before the creation
 - b) God as the efficient cause
 - c) Nature, *Prakriti*, as the material cause of the universe
 - d) All of the above
9. For ancient Hindus, both God and *Prakriti* (nature) was to be one and the same – And the Lord says: again “The whole cosmic order is under me. By my will it is manifested again and again and by my will, it is _____” (*Gita* 9.8).
- a) Annihilated at the end
 - b) Existed before the creation
 - c) The material cause of the universe
 - d) Liberation from self-centeredness
10. The Hindu belief in the cycle of birth and rebirth – where a person may come back as an animal or a bird gives these species not only respect, but also reverence signifies that
- a) This provides a solid foundation for the doctrine of *ahimsa*—nonviolence against animals and human beings alike.
 - b) The Hindu scriptures place strong emphasis on the notion that God’s grace can be received by not killing his creatures or harming his creation.
 - c) Both ‘a’ and ‘b’ is right
 - d) Neither ‘a’ nor ‘b’ is right
11. Which of the following is not correct about the Rigveda
- a) It regarded plants as having divine powers, with one entire hymn devoted with reference to their healing properties.
 - b) Trees were considered as being animate and feeling happiness and sorrow.
 - c) It is believed that every tree has a *Vriksha-devata*, or “tree deity,” who is worshipped with prayers and offerings of water, flowers, sweets, and encircled by sacred threads.
 - d) Trees are considered as the giver of life; therefore, it is vital for the tradition of ‘hugging trees’ should be inculcated.

12. *Kautilya's Arthashastra* prescribed various punishments for destroying trees and plants. Which of the following is not correct?

- a) For cutting off the tender sprouts of fruit trees or shady trees in the parks near a city, a fine of six panas shall be imposed
- b) For cutting off the big branches, twenty-four panas shall be levied.
- c) For cutting off the trunks of the same, shall be punished with the first amercement; and felling shall be punished with the middlemost amercement.
- d) For every tree fell, a hundred tree saplings should be planted as a punishment.

13. Water is considered as a powerful media of purification and also as a source of energy to the Hindus. Which of the following statement is not correct about water in Hinduism?

- a) In Rigveda, prayer is offered to the deity of water: “The waters in the sky, the waters of rivers, and water in the well whose source is the ocean, may all these sacred waters protect me” (*Rigveda* 7.49.2).
- b) The healing property and medicinal value of water has been universally accepted, provided it is pure and free from all pollution.
- c) The bubbly water deposits have naturally stored carbon dioxide for millions of years, hence sprinkling of pure water in religious ceremonies is contagious.
- d) Manu advised: “One should not cause urine, stool, cough in the water. Anything which is mixed with these unpius objects, blood and poison, should not be thrown into water”

14. Who coined the term *Deep Ecology*?

- a) Martin Heidegger
- b) Barnhill and Gottlieb
- c) Devall and Sessions
- d) Arne Naess

15. Development of environmental ethics has been closely linked to growth of the

- a) American wilderness movement
- b) Greenpeace movement
- c) Indigenous peoples movement
- d) Chipko movement