

# IAS Mains Philosophy 2003

## Paper II

### Section A

1. Write critical notes on any three of the following in not more than 200 words each:  $20 \times 3 = 60$ 
  - a. Freedom from and freedom to are mutually exclusive.
  - b. Retributive and deterrent theories of punishment are mutually complementary.
  - c. Freedom as liberation from Samsara.
  - d. In democratic State strike by government employees is unjustified.
2. What in your view is the source (s) of gender inequality? Is it Primarily rooted in human biology? In what way it at all, can this inequality be bridged? Explain and defend your position on these issues 60
3. What does eco-philosophy mean? Discuss in this context the central thesis of ecological humanism and also explain the distinction between ecological under-standing and ecological awareness.
4. What do you understand by Sarvodaya? Consider in this connection the following statement of Mahatma Gandhi: Every individual must have fullest liberty to use his talents consistently with equal use by neighbours, but no one is entitled to the arbitrary use of the gain from the talents. He is part of the nation or, say, the social structure surrounding him. Therefore, he can use his talents not for self but for the social structure of which he is but a part and on whose sufferance he lives. Would you agree with the above point of view? Defend your position against possible objections. 60

### Section B

5. Write critical notes on any three of the following in not more than 200 words each:  $20 \times 3 = 60$ 
  - a. Is the ontological argument for the existence of God really invalid?
  - b. is God dead (Nietzsche) or living (faithful people)?
  - c. What do immanence and transcendence mean in talking about God? Is God really immanent or transcendent?
  - d. Can the results of a finite action of an individual (karma) determine the nature of the immortal soul (atman)?
6. Does any of the received proofs for the existence of God succeed in proving Gods existence? Discuss. In this context critically consider especially the cosmological argument.
7. Are God and religion necessary presuppositions of morality? Elucidate your answer following Kant. Also consider critically in this context the possible ground (s) of morality for an atheist.
8. When religion is defined as religare, is Buddhism or Jainism a religion? What are the criteria for an organization to be called a religion? Should there be a transcendent reality in a religion? Discuss.