

**BA EXAMINATION 2002**

for Internal Students

This paper is also taken by Combined Studies Students

**PHILOSOPHY**

Optional subject (m): Continental Philosophy from Hegel

Friday, 10 May 2002: 10.00 – 1.00

Answer THREE questions. You must answer questions on at least TWO philosophers. Avoid overlap in your answers.

1. Is Fichte's conception of the self coherent?
2. Does Fichte avoid solipsism?
3. Elucidate and evaluate Schelling's claim that 'the absolute identity of subjective and objective' is 'the principle of philosophy'.
4. How are nature and art related in Schelling's *System of Transcendental Idealism*?
5. Does Hegel provide his philosophical method with an adequate justification?
6. To what extent does Hegel demonstrate a necessary progression in the chapters of the *Phenomenology of Spirit* on 'Sense-Certainty', 'Perception', and 'Force and Understanding'?
7. What does Hegel mean by describing Spirit as 'The I that is a We, and the We that is an I'?
8. 'By granting a fundamental role to Ethical Life (*Sittlichkeit*), Hegel undermines the rationality of morality and opens the door to relativism.' Do you agree?
9. To what extent may Fichte, Schelling and Hegel be regarded as forming a single, unified line of philosophical development?
10. 'By making the objective world dependent *on us*, idealism gives the necessary counterpoise to the dependence *on the objective world* in which *we* are placed by the course of nature' (Schopenhauer). Discuss.
11. Assess Schopenhauer's arguments for his doctrine of the primacy of the will over the intellect.

**TURN OVER**

12. How convincing is Schopenhauer's account of the value of aesthetic experience?
13. Schopenhauer states that the will to life 'must be denied if salvation is to be attained from an existence like ours'. What does he think such salvation consists in, and why does he think it is needed?
14. How does Nietzsche's 'pessimism of strength' differ from Schopenhauerian pessimism?
15. Does Nietzsche value Master Morality over Slave Morality?
16. In what sense does the modern scientific spirit embody what Nietzsche calls 'the ascetic ideal'?
17. What is Nietzsche's purpose in doing his kind of genealogy?
18. Give a critical explanation of Nietzsche's notion of the Will to Power.
19. 'Husserl's phenomenological *epoche* underwrites both the transcendental Ego and the objective world.' Critically discuss.
20. Explain and evaluate Husserl's theory of perception.
21. EITHER (a) 'Retreat within yourself. Truth lives inside human beings' (Augustine). Would Husserl agree? Justify your answer.  
OR (b) How successful is Husserl in showing that phenomenology is compatible with experience being shared by others?
22. EITHER (a) 'Although the title of the work might suggest otherwise, Husserl's aim in the *Cartesian Meditations* is not to overcome sceptical doubt.' Critically discuss.  
OR (b) Does Husserl successfully devise a philosophy without presuppositions?
23. 'Heidegger rejects the phenomenology of Husserl.' Critically discuss.
24. Assess Heidegger's view that *Dasein* 'lives in an understanding of Being'.
25. Expound and evaluate the role of anguish (*angst*) in 'being-towards-death'.
26. Critically assess Heidegger's attack on technology.

**TURN OVER**

27. EITHER (a) How does Heidegger establish authentic forms of human existence?
- OR (b) 'If knowing is to be possible as a way of determining the nature of the present-at-hand by observing it, then there must first be a deficiency in our having-to-do with the world concernfully' (Heidegger). Critically discuss.
28. 'It is through human reality that there is a world' (Sartre). Critically discuss.
29. EITHER (a) Assess Sartre's analysis of consciousness and reflection upon the self.
- OR (b) How, in Sartre's view, does the pre-reflective *cogito* relate to deliberate reflection upon the self?
30. Does Sartre avoid foundering on 'the reef of solipsism'?
31. EITHER (a) How does Sartre's account of bad faith illuminate his notion of freedom?
- OR (b) Does Merleau-Ponty's account of freedom improve upon that of Sartre?
32. Expound and evaluate Merleau-Ponty's criticisms of 'objective thought'.
33. EITHER (a) Critically assess Merleau-Ponty's account of the relation between the thinking self and its body.
- OR (b) Does Merleau-Ponty's account of embodiment avoid dualism?
34. For Merleau-Ponty, does the world extend beyond the bounds of perception?
35. Critically assess Merleau-Ponty's notion of a 'purely intentional object'.

**END OF PAPER**