

B7 INTRODUCTION TO CONTINENTAL PHILOSOPHY

Answer THREE questions.

1. In what way or ways did Kant's philosophy represent a break with the Cartesian tradition?
2. Discuss the influence of Kant's philosophy on *either* Brentano *or* Husserl.
3. Explain and critically examine Brentano's claim that all mental phenomena have intentional inexistence.
4. Can there be mental phenomena of which we are not conscious? Discuss this question in the light of Brentano's views.
5. EITHER
(a) In which respect(s) did Husserl view his philosophy as Cartesian? In which respect(s) did he regard it as at odds with Cartesianism?

OR
(b) Explain the difference between the Cartesian ego and what Husserl calls the 'transcendental ego'.
6. EITHER
(a) What did Husserl mean by the phenomenological *epoche* (*bracketing*)? To what difficulties does this notion give rise?

OR
(b) Why does the problem of other egos represent a greater challenge to Husserl's phenomenology than the problem of the external world? Does he successfully meet the challenge?
7. EITHER
(a) What role does the analysis of Dasein's existence play in Heidegger's project of raising anew the question of Being?

OR
(b) 'There is no philosophically significant question about Being. Heidegger's *Being and Time* is therefore doomed to failure'. Discuss
8. EITHER
(a) Does Heidegger's account of everydayness constitute a radical challenge to traditional epistemology?

OR
(b) For what reasons does Heidegger link authenticity with anxiety and death? Is he justified in so doing?

CONTINUED

9. EITHER

(a) In what sense does Nietzsche believe free will to be an illusion? What purpose(s) does he think this illusion serves?

OR

(b) What are Nietzsche's ultimate grounds for rejecting 'morality'?

10. EITHER

(a) Why, according to Nietzsche, does literary style function both to encourage understanding and misunderstanding?

OR

(b) Explain, with reference to an example, why Nietzsche believes active forces to be form-giving.

END OF PAPER