

UNIVERSITY OF LONDON

088 0210

**BA EXAMINATION 2009**

for Internal Students

This paper is also taken by Combined Studies Students

**PHILOSOPHY**

Optional subject (o): 19th-Century German Philosophy

**Wednesday, 29 April 2009: 10am – 1pm**

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

1. What is the problem to which Fichte's theory of the self-positing 'I' is intended as the solution? Is the theory coherent?
2. EITHER (a) Does Fichte refute 'dogmatism'?  
OR (b) What, on Fichte's account, does morality have to do with idealism? Is his view convincing?
3. Assess Schelling's complaint that Fichte neglects the reality of nature, and Schelling's attempt to rectify this alleged neglect.
4. 'By putting art at the pinnacle of his philosophical system, Schelling confesses his failure to satisfy the demands of philosophical reason.' Discuss.
5. EITHER (a) Explain and evaluate Hegel's claim that examination of 'forms of consciousness' allows us to grasp the Absolute.  
OR (b) In what sense, or senses, was Hegel an idealist?
6. What is Hegel's view of contradiction, and is it coherent?
7. How significant is the role of religion in Hegel's thought?

**TURN OVER**

8. EITHER (a) 'Self-consciousness exists *in-and-for-itself* because and in so far as it exists *in-and-for-itself for an other*; that is, it exists only as something *recognised*' (*Phenomenology of Spirit*, §178). Discuss.
- OR (b) To what extent is Hegel's conception of ethical life (*Sittlichkeit*) consistent with individual freedom?
9. Does Schopenhauer believe that objects exist only when he is actually perceiving them?
10. What is Schopenhauer's conception of 'will'? What reason(s) does he give to believe in its existence?
11. EITHER (a) Critically discuss Schopenhauer's thesis of the necessary ubiquity of suffering.
- OR (b) What, according to Schopenhauer, is the proper response to the recognition of the horrors of existence? Is his view justified?
12. Does Schopenhauer underestimate the part that reason plays in morality?
13. EITHER (a) What does Nietzsche mean by 'ressentiment'? Does he see it as having only bad effects?
- OR (b) What for Nietzsche is the basis of the guilty conscience?
14. EITHER (a) What is the import of Nietzsche's distinction between master morality and slave morality? Does he advocate a return to the former?
- OR (b) What, according to Nietzsche, is the ascetic ideal? In what sense is the will to truth a manifestation of that ideal?
15. What is the point of Nietzsche's perspectivism?
16. In what sense, if any, is Nietzsche an anti-philosopher?

**END OF PAPER**