

UNIVERSITY OF LONDON

088 0220

BA EXAMINATION 2008

for Internal Students

This paper is also taken by Combined Studies Students

**PHILOSOPHY**

Optional subject (p): Phenomenology

**Wednesday, 30 April 2008:10.00-13.00**

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

1. What, if anything, do we gain by carrying out the phenomenological *epochē*, and what, if anything, do we lose?
2. 'Husserl succeeds in overcoming the old opposition between realism and idealism.' Discuss.
3. How does Husserl account for our experience of other minds? Is his account convincing?
4. How Cartesian are Husserl's *Cartesian Meditations*?
5. 'Heidegger rejects the phenomenology of Husserl.' Discuss.
6. What does Heidegger mean when he tells us that we have become forgetful of Being? Is he right?
7. 'Dasein is what subsequent proofs (of an external world) deem necessary to demonstrate for it' (Heidegger). Discuss.
8. Why does Heidegger claim in *Being and Time* that the question of Being should be addressed through an analysis of Dasein? Is this claim justified?
9. Explain Heidegger's conception of authentic Being-towards-death.
10. What account does Sartre give of the relation of the in-itself to the for-itself? Is it coherent?
11. Does Sartre affirm or deny the reality of the self?

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12. Why, and with what justification, does Sartre conclude that each is 'responsible for the world'?
13. Explain and assess Sartre's claim that 'the Other can exist for us in two forms', and that no 'synthesis of these two forms is possible'.
14. What grounds does Merleau-Ponty give for denying that objective thought can grasp perception? Are they convincing?
15. Explain and evaluate Merleau-Ponty's claim that the body exhibits 'a unity distinct from that of the scientific object'.
16. Is Merleau-Ponty an idealist?
17. Critically discuss Merleau-Ponty's account of EITHER intersubjectivity OR human freedom.
18. Does Levinas succeed in constructing 'an existential background for human dignity'?
19. Assess Levinas' attempt 'to concretise the infinite in the face'?
20. Evaluate the part played by 'traces' in Levinas' interpersonal alterity.
21. Does Levinas' notion of responsibility bridge a gap between ethics and politics?

**END OF PAPER**