

UNIVERSITY OF LONDON

BA EXAMINATION 2001

for Internal Students

This paper is also taken by Combined Studies Students

PHILOSOPHY

Optional subject (m): **Continental Philosophy from Hegel**

Answer THREE questions.

1. EITHER (a) What conclusions, with what justification, does Hegel draw from his discussion of sense-certainty?

OR (b) Why, according to Hegel, does self-consciousness require the recognition of other persons? Assess his argument.

2. EITHER (a) Is Hegel's concept of Geist better understood as 'mind' rather than as 'spirit'?

OR (b) Give a critical account of Hegel's absolute idealism.

3. EITHER (a) 'Will is the world as we can know it' (Schopenhauer). Discuss.

OR (b) Evaluate Schopenhauer's view that aesthetic contemplation is a means of achieving the most objective kind of knowledge.

4. EITHER (a) Discuss Schopenhauer's account of the role played by compassion in morality.

OR (b) Does Schopenhauer provide good reason to maintain that we can escape suffering only to the extent that we can avoid willing?

5. EITHER (a) Discuss Nietzsche's contention that Greek tragedy

merges the Apollonian and Dionysian perspectives on life.

OR (b) Outline and evaluate Nietzsche's criticisms of Christian morality.

6. EITHER (a) What advantages does Nietzsche see in a person's being able to affirm eternal recurrence? How persuasive is his view?

OR (b) What conception of truth, if any, survives Nietzsche's critique?

TURN OVER

7. EITHER (a) Is Husserl's phenomenology 'presuppositionless'?

OR (b) Evaluate the part played by 'imaginative free variation' in Husserl's theory of perception.

8. EITHER (a) 'The cost of the phenomenological reduction is solipsism.' Discuss

OR (b) Why, and with what justification, does Husserl regard Descartes' treatment of the Ego as a substance as a 'fatal turn'?

9. EITHER (a) Critically discuss Heidegger's claim that Dasein's being is 'an issue for it'.

OR (b) 'The fundamental nature of Dasein is always to be in a world.' Discuss.

10. EITHER (a) Why does Heidegger prefer to understand truth in terms of revelation rather than judgement?

OR (b) What are the ethical implications, if any, of Heidegger's account of authenticity?

11. EITHER (a) How does Sartre's account of bad faith illuminate his notion of freedom?

OR (b) 'By insisting that human freedom is absolute, Sartre renders it worthless.' Discuss.

12. EITHER (a) 'Thus the best way to conceive of the fundamental project of human reality is to say that man is the being whose project is to be God' (Sartre). Discuss.

OR (b) 'Sartre's description of Being and Nothingness as "an essay in phenomenological ontology" is a contradiction in terms.' Discuss.

13. EITHER (a) Does Merleau-Ponty show that there is anything wrong with 'objective thought'?

OR (b) Critically discuss Merleau-Ponty's rejection of the notion of sensation.

14. EITHER (a) Critically discuss Merleau-Ponty's account of the relation between a thinking self and its body.

OR (b) What ontological conclusions, with what justification, does Merleau-Ponty draw from his account of perception?

END OF PAPER