

UNIVERSITY OF LONDON

BA EXAMINATION 2006

for Internal Students

This paper is also taken by Combined Studies Students

PHILOSOPHY

Optional subject (p): Phenomenology

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

1. 'The distinguishing feature of mental phenomena is intentional inexistence.'
Discuss in relation to Brentano AND/OR Husserl.
2. Husserl compared the phenomenological *epoche* to Descartes' systematic doubt.
How are they similar? How do they differ?
3. Is Husserl right to think that phenomenology can yield a philosophy without presuppositions?
4. In what way is Husserl's philosophy a 'phenomenology of essences'?
5. Can Husserl's form of idealism be defended?
6. Does Heidegger adequately justify his claim that we must 'raise anew the question of being'?
7. 'Readiness-to-hand is the way in which entities as they are "in themselves" are defined ontologico-categorically' (Heidegger). Critically discuss.
8. What, according to Heidegger, is the ontological significance of death?
9. Does anything, apart from historical accident, make Heidegger's hermeneutic ontology a version of phenomenology?
10. Is Sartre's talk of 'nothingness' coherent?
11. 'Sartre nowhere argues for the existence of freedom; he merely asserts it.'
Critically discuss.

TURN OVER

12. Does Sartre solve the problem of other minds?
13. EITHER (a) Does Sartre have a coherent view of the mind-body relation?
OR (b) What is the self, on Sartre's account?
14. What is Merleau-Ponty's view of empirical psychology?
15. What is fundamentally wrong with 'objective thought', according to Merleau-Ponty? Does his conception of the 'pre-objective' present a coherent alternative?
16. How, on Merleau-Ponty's account, is perception related to embodiment?
17. Compare Merleau-Ponty's view of intersubjectivity with the view of one or more of the following: Husserl, Heidegger and Sartre.
18. For Levinas, do ethics and ontology have the same roots?
19. Outline and assess Levinas's argument for the invisibility of the face.
20. 'The Other dwells in the trace of God' (Levinas). Critically discuss.
21. Does Levinas's account of altruistic responsibility underestimate the value of other human satisfactions?
22. How persuasive is the phenomenologists' claim that no genuine philosophical enquiry can dispense with their approach? Answer with respect to any phenomenological philosopher.

END OF PAPER