

**UNIVERSITY OF LONDON**

**BA EXAMINATION 2007**

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. What is the relationship between phenomenology and metaphysics? (Answer with reference to Husserl AND/OR Heidegger).
2. Why, and with what justification, does Husserl insist that genuine philosophical enquiry must begin with the phenomenological *epoche*?
3. 'Thus the being of the pure ego and his *cogitationes*, as a being that is prior in itself, is antecedent to the natural being of the world' (Husserl). Critically discuss.
4. In what sense, if any, is Husserl a realist?
5. Does Husserl's Fifth Cartesian Meditation overcome sceptical doubt about our knowledge of other minds?
6. 'Heidegger's question of being is only possible because Nietzsche had proclaimed the death of God.' Is there any evidence for this understanding in *Being and Time*?
7. What has Nothing, according to Heidegger, to do with being?
8. 'As modes of Being, authenticity and inauthenticity... are both grounded in the fact that any Dasein whatsoever is characterized by mineness [*Jemeinigkeit*]. [Heidegger]. Critically discuss.
9. Why must Dasein be 'in-the-world'?
10. How should Sartre's claim that consciousness 'is nothingness' be understood?

**TURN OVER**

11. 'It is through human reality that multiplicity comes into the world' (Sartre). Does this claim commit Sartre to a form of idealism?
12. Does Sartre's own account of consciousness of others succeed in overcoming the 'reef of solipsism'?
13. For Sartre, what norms, if any, govern my conduct? Is his account coherent?
14. Does Merleau-Ponty give good reasons for rejecting the conception of the human mind as a causal system?
15. EITHER Explain and evaluate Merleau-Ponty's account of spatial awareness.  
OR Does Merleau-Ponty succeed in making it plausible that there is any alternative to 'objective thought'?
16. What, for Merleau-Ponty, makes intersubjectivity possible? Is his account adequate?
17. Does Merleau-Ponty affirm or deny the reality of human freedom?
18. 'Ethics is not a branch of philosophy, but first philosophy' [Levinas]. Critically discuss.
19. What, for Levinas, is revealed by the face?
20. Outline and assess Levinas's argument that there can be a 'trace' of an Other who is entirely absent.
21. Why, and with what justification, does Levinas claim that people are responsible even for their persecutors?

**END OF PAPER**