

UNIVERSITY OF LONDON

BA EXAMINATION 2001

for Internal Students

This paper is also taken by Combined Studies Students

PHILOSOPHY

PHENOMENOLOGY

Answer **THREE** questions. You must answer questions on at least **TWO** philosophers.

1. 'Natural being is a realm whose existential status is secondary; it continually presupposes the realm of transcendental being' (Husserl). Discuss.

2. Evaluate the part played by 'imaginative free variation' in Husserl's theory of perception.

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

OR (b) Critically discuss Husserl's account, in the Fifth 'Cartesian Meditation', of how we can encounter other minds.

4. Why, and with what justification, does Husserl regard Descartes' treatment of the Ego as a substance as a 'fatal turn'?

5. Explain and critically discuss Husserl's claim that phenomenology gives access to 'the things themselves'.

6. EITHER (a) 'To work out the question of Being adequately, we must make an entity—the inquirer—transparent in his own Being' (Heidegger). Discuss.

OR (b) What is Heidegger's 'question of being', and why does he insist that it needs to be raised anew?

7. In what ways, and how successfully, does Heidegger challenge traditional epistemology?

8. 'The fundamental nature of Dasein is always to be in a world.' Discuss.

9. Why does Heidegger prefer to understand truth in terms of revelation rather than judgement?

TURN OVER

10. What are the ethical implications, if any, of Heidegger's account of authenticity?

11. 'All consciousness is consciousness of something' (Sartre). Discuss.

12. 'By insisting that human freedom is absolute, Sartre renders it worthless.' Discuss.

13. '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.

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

15. Outline and evaluate Sartre's account of our experience of the Other.

16. 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.

17. How successful is Merleau-Ponty's response to the so-called 'problem of other minds'?

18. What ontological conclusions, with what justification, does Merleau-Ponty draw from his account of perception?

19. 'Consciousness is in the first place not a matter of "I think that" but of "I can"' (Merleau-Ponty). Discuss.

20. Describe and evaluate Merleau-Ponty's criticisms of Sartre's distinction between the in-itself and the for-itself.

END OF PAPER

