

MA PHILOSOPHY NEW REGULATIONS
for Internal Students

Continental Philosophy

Wednesday, 6th June 2001 : 10.00 – 1.00

Answer THREE questions. Candidates are required to answer questions on at least TWO philosophers.

1. Discuss critically Hegel's treatment of either sense-certainty or perception.

2. What does Hegel mean by recognition in his narrative of the master/slave relation?

3. To what extent is Hegel critical of religious forms of life?

4. EITHER (a) In what sense, if any, is the 'I' an illusion for Schopenhauer?

OR (b) Why, for Schopenhauer, is compassion a superior incentive to egoism?

5. Assess Schopenhauer's argument for the claim that the thing in itself is will.

6. Why, according to Nietzsche, is 'faith in truth' an expression of the ascetic ideal?

7. EITHER (a) How do Nietzsche's investigations into the origins of morality contribute to his purported revaluation of it?

OR (b) What is tested, for Nietzsche, by the thought of your life recurring eternally?

8. EITHER (a) What remains after we have performed the phenomenological reduction, according to Husserl?

OR (b) Is Husserl's phenomenology 'presuppositionless'?

9. 'Husserl's phenomenology provides a coherent alternative to representational realism.' Discuss.

TURN OVER

10. EITHER (a) Why, according to Heidegger, has the 'question of Being' been forgotten, and why must it be raised anew?

OR (b) To what extent does Heidegger's account of Being-in-the-world as care provide a genuine alternative to traditional epistemology?

11. 'Death is Dasein's "ownmost possibility"' (Heidegger). Discuss.

12. Why, and with what justification, does Sartre claim that his predecessors have foundered on the 'reef of solipsism'? Does Sartre himself fare any better?

13. EITHER (a) How successfully does Sartre argue for the existence of concrete 'nothingnesses' within the world?

OR (b) 'The freedom Sartre accords us makes no difference to what we are able to do, and is therefore not worth having.' Discuss.

14. Does Merleau-Ponty show that there is anything wrong with 'objective thought'?

15. With what justification does Merleau-Ponty claim that 'the perception of other people and the plurality of consciousnesses no longer present any difficulty'?

END OF PAPER