

UNIVERSITY OF LONDON

MA PHILOSOPHY OLD REGULATIONS  
for Internal Students

PHENOMENOLOGY

Tuesday, 12 September 2000: 10.00 - 1.00

Answer THREE questions.

1. 'Although the title of the work might suggest otherwise, Husserl's aim in the Cartesian Meditations is not to overcome sceptical doubt.' Critically discuss.
2. What, according to Husserl, is an 'intentional object'?
3. 'The Objective world, the world that exists for me... derives its whole sense and its existential status, which it has for me, ... from me as the transcendental Ego, the Ego who comes to the fore only with the transcendental phenomenological epoche...' (Husserl). Critically discuss.
4. 'Heidegger's Being and Time can be read as a sustained critique of Husserl's philosophy.' Discuss.
5. 'To work out the question of Being adequately, we must make an entity—the enquirer—transparent in his own Being' (Heidegger). Does Heidegger justify this move?
6. What does Heidegger mean by 'anxiety', and what, for him, is its philosophical interest?
7. How convincing are Sartre's arguments against the possibility of self-deception?
8. Does Sartre provide a solution to the traditional problem of other minds?
9. What role does the concept of 'nothingness' play in Sartre's account of human freedom? How satisfactory is Sartre's use of this concept?
10. Evaluate Merleau-Ponty's theory of perception.
11. How successfully does Merleau-Ponty explain the body's primordial contact with the world prior to the impact of analysis?

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12. Does Merleau-Ponty's account of embodiment avoid dualism?

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