

UNIVERSITY OF LONDON

M.Phil. EXAMINATION

for Internal Students

PHILOSOPHY

Heidegger

Tuesday, 9 May 2006: 10.00 – 13.00

Candidates should answer **THREE** of the following **THIRTEEN** questions, avoiding overlap in their answers, also between papers.

1. What, for Heidegger, is 'the destruction of the history of ontology'?
2. Why, according to Heidegger, should ontological investigation begin with Dasein?
3. 'The question of the "Reality" of the "external world" gets raised without any previous clarification of the *phenomenon of the world as such*' (Heidegger). Critically discuss.
4. 'The less we just stare at the hammer-Thing, and the more we seize hold of it and use it, the more primordial does our relationship to it become' (Heidegger). Critically discuss.
5. 'There is a persistent tension in *Being and Time* between Heidegger's suggestion, on the one hand, that we cannot free ourselves from the One and, on the other hand, his claim that we have to liberate ourselves from it in order to become authentic.' Critically discuss.
6. Why, according to Heidegger, is 'state-of-mind' (*Befindlichkeit*) ontologically important?
7. Evaluate the part played by guilt in Heidegger's account of Being-towards-death.
8. How does the analysis carried out in Division Two of *Being and Time* extend that of Division One?
9. 'Good and evil are to be understood as healing and raging' (Heidegger). Discuss.
10. Assess Heidegger's view that our most authentic relation to language is poetic.
11. What threat to openness to Being does Heidegger detect in technology?
12. Was Heidegger right to assert that philosophy is fundamentally atheistic?
13. EITHER (a) In what sense, if any, is Heidegger a humanist?
OR (b) Was Heidegger bound, in intellectual consistency, to be a National Socialist?

END OF PAPER