

UNIVERSITY OF LONDON
M PHIL EXAMINATIONS 2003
for internal students

HEIDEGGER

Candidates should answer THREE of the following questions. Please avoid overlap in your answers.

1. What does Heidegger mean by 'the destruction of the history of ontology', and how persuasive is his claim that this is required?
2. In what sense is Heidegger a phenomenologist?
3. Does Heidegger provide any good reason(s) for his claim that ontological investigation should begin with Dasein?
4. 'The Self of everyday Dasein is the *they-self*, which we distinguish from the *authentic Self* – that is, from the Self which has been taken hold of in its own way' (Heidegger). Outline and critically discuss Heidegger's distinction between these two 'selves'.
5. '[Readiness-to-hand] is not to be understood as merely a way of taking [entities], as if we were talking such "aspects" into the "entities" which we proximally encounter, or as if some world-stuff which is proximally present-at-hand in itself were "given subjective colouring" in this way' (Heidegger). Why not?
6. Why does Heidegger prefer to understand truth in terms of revelation rather than judgement?
7. 'The mind-body problem can never be solved, because it arises from a misunderstanding of Dasein's Being as the Being-present-together of two present-at-hand entities.' Discuss.
8. Can Heidegger's ontological perspective adequately recognise the contribution made by the sciences to our understanding of human beings?
9. How does the analysis carried out in Division Two of *Being and Time* extend that of Division One?
10. 'Reflection on the essence of language ... can no longer be a mere philosophy of language' (Heidegger). Discuss.
11. Critically discuss Heidegger's account of the essence of technology.

TURN OVER

12. How should we understand Heidegger's claim that Dasein is 'held out into the nothing'?
13. 'In the art work, the truth of beings has set itself to work.' Discuss.
14. Discuss Heidegger's interpretation of EITHER Kant OR Nietzsche.

END OF PAPER