

**UNIVERSITY OF LONDON**  
**MPHIL EXAMINATIONS**  
**for internal students**

**The Philosophy of Heidegger**

**10:00-13:00, Wednesday 15th May, 2002**

Candidates should answer THREE of the following questions.

Please avoid overlap in your answers

1. 'There is no philosophically significant question about Being. Heidegger's *Being and Time* is therefore doomed to failure.' Discuss.
2. How, if at all, can *Being and Time* be regarded as a work of phenomenology?
3. What does Heidegger mean by 'the destruction of the history of ontology', and why does he claim it is necessary?
4. 'The only sort of "priority" that Heidegger establishes for the ready-to-hand over the present-at-hand is experiential.' Discuss.
5. Does Heidegger's account of Being-in-the-world refute scepticism about the external world?
6. Explain and critically discuss Heidegger's claim that death is 'one's ownmost, non-relational possibility that is not to be outstripped'.
7. Has Heidegger's concept of 'authenticity' any implications for ethics?

8. What, according to Heidegger, is misleading about the traditional philosophical understanding of time?

PLEASE TURN OVER

9. Critically discuss Heidegger's account of the role of a work of art.
10. Critically discuss Heidegger's account of the essence of technology.
11. 'Being-with is an existential characteristic of Dasein even when factually no Other is present-at-hand or perceived.' How does Heidegger defend this claim, and how successful is his defence?
12. Explain and discuss Heidegger's criticisms of the 'traditional conception' of truth as 'the agreement of knowledge with its object'.

END OF PAPER