

PHILOSOPHY TRIPOS Part II

Friday 23 May 2003

9 to 12

Paper 4

HISTORY OF MODERN PHILOSOPHY II

Answer **three** questions only.

Write the number of the question at the beginning of each answer. If you are answering the either/or question, indicate the letter as well.

Questions marked with an asterisk may not be answered by candidates also offering Paper 9.

**You may not start to read the questions
printed on the subsequent pages of this
question paper until instructed that you
may do so by the Invigilator**

- *1 Kant calls metaphysics 'an eternal battlefield'. How does he propose to make peace?
- *2 Kant held that there are synthetic judgements that are known *a priori*, and that the only possible explanation of this fact is the truth of transcendental idealism. Do you agree?
- *3 Discuss **either** Kant's claim that the antinomies are a refutation of transcendental realism, **or** his claim that the three main arguments for the existence of God are interconnected, and all fall together.
- 4 Why does Hegel speak of the philosophy of spirit (*Geist*) as being 'the science of the Idea returned to itself out of its otherness'?
- 5 Discuss Hegel's account of the dialectic of **either** sense-certainty **or** the master/slave relationship.
- 6 Is Hegel right to think that philosophy cannot predict, but can explain only retrospectively?
- 7 **Either** (a) In what sense does Nietzsche think that psychology is prior to metaphysics? Are his arguments for this convincing?
Or (b) Can Nietzsche consistently hold both that metaphysics is an illusion and that everything that is, is will-to-power?
- 8 Is Nietzsche right to hold that 'only what has no history can be defined'?
- 9 Is 'the Dionysian' really as useful a category as Nietzsche thinks?
- 10 In *Being and Time* Heidegger proposes to start from the question 'Who is ..?' rather than from the question 'What is ..?'. What, if any, would be the implications for philosophy of systematically adopting this starting point?
- 11 What is Heidegger's response to scepticism? Is it convincing?
- 12 Is Heidegger right to think that 'asking the question of Being' requires a study of the history of metaphysics?

END OF PAPER