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# Final Exam PHIL 375

. Stefan Lukits

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# Final Exam PHIL 375

Name: Harvir Bains; Student Number: 10397164

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Galen Strawson
- Michel Foucault
- Charles Taylor
- R. Jay Wallace
- Bernard Williams
- Judith Butler
- Mattia Riccardi
- Christopher Janaway
- Sigmund Freud
- Jean-Paul Sartre
- Derek Parfit
- Marya Schechtman
- Karl Marx and Friedrich Engels
- Friedrich Nietzsche
- Brian Leiter

## Quote 1

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Quote 2

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 3

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## Quote 4

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Quote 5

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

## Quote 6

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 7

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this



is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

### **Quote 8**

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

### **Quote 9**

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

### **Quote 10**

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

### **Quote 11**

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

### **Quote 12**

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

### **Quote 13**

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 14

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

## Quote 15

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
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Derek Parfit
Edward Craig
Sigmund Freud
Raymond Geuss
Nancy Love
Karl Marx
Christopher Janaway
Jay Wallace
Alexander Nehamas
Charles Taylor
Galen Strawson
Michel Foucault
Brian Leiter
Bernard Williams
John Richardson
Rebecca Solnit
Jean-Paul Sartre
Marya Schechtman
Brian Leiter

# Final Exam PHIL 375

Name: Michael Ruby; Student Number: 10586162

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Alexander Nehamas
John Richardson
Jean-Paul Sartre
Jay Wallace
Christopher Janaway
Nancy Love
Bernard Williams
Marya Schechtman
Michel Foucault
Judith Butler
Edward Craig
Brian Leiter
Charles Taylor
Derek Parfit
Raymond Geuss
Mattia Riccardi
Galen Strawson
Sigmund Freud
Rebecca Solnit
Karl Marx
Brian Leiter

# Final Exam PHIL 375

Name: Tarah Suleman; Student Number: 11481158

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Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Friedrich Nietzsche
- Galen Strawson
- Mattia Riccardi
- Derek Parfit
- Sigmund Freud
- Karl Marx and Friedrich Engels
- Christopher Janaway
- Jean-Paul Sartre
- R. Jay Wallace
- Judith Butler
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- Charles Taylor
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- Bernard Williams
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## Quote 1

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

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The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

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What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 5

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

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All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an

unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

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Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

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In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## **Part II.**

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### **Topic A.**

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### **Topic B.**

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

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Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

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Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

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Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

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Name: Ikran (Hana) Osman; Student Number: 13142161

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# Final Exam PHIL 375

Name: Natasha Sumetpong; Student Number: 14497168

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## **Part II.**

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### **Topic A.**

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### **Topic B.**

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### **Topic C.**

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### **Topic D.**

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### **Topic E.**

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Alexander Nehamas
Jay Wallace
Edward Craig
Sigmund Freud
John Richardson
Brian Leiter
Marya Schechtman
Judith Butler
Jean-Paul Sartre
Derek Parfit
Christopher Janaway
Nancy Love
Galen Strawson
Mattia Riccardi
Charles Taylor
Raymond Geuss
Brian Leiter
Karl Marx
Michel Foucault
Rebecca Solnit
Bernard Williams

# Final Exam PHIL 375

Name: Yingxi (Celia) Zhu; Student Number: 15778160

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Karl Marx and Friedrich Engels
- R. Jay Wallace
- Jean-Paul Sartre
- Galen Strawson
- Judith Butler
- Brian Leiter
- Marya Schechtman
- Charles Taylor
- Mattia Riccardi
- Sigmund Freud
- Bernard Williams
- Michel Foucault
- Friedrich Nietzsche
- Christopher Janaway
- Derek Parfit

## Quote 1

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

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If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong

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M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

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All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

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The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

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Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

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When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## Quote 14

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 15

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?



## **Part II.**

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

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Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

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Edward Craig
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Galen Strawson
Jay Wallace
Jean-Paul Sartre
Rebecca Solnit
Sigmund Freud
Alexander Nehamas
Christopher Janaway
Bernard Williams
Marya Schechtman

# Final Exam PHIL 375

Name: Tony Sing Chau Ng; Student Number: 16290141

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

## Quote 14

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

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The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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Derek Parfit
Sigmund Freud
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Raymond Geuss
Bernard Williams
Jay Wallace



# Final Exam PHIL 375

Name: Rafay Waqar; Student Number: 17058141

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- Galen Strawson
- Mattia Riccardi
- Michel Foucault
- Christopher Janaway
- Friedrich Nietzsche
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- Judith Butler
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## Quote 1

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

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is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 14

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

## Quote 15

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Charles Taylor
Edward Craig
Rebecca Solnit
Nancy Love
Christopher Janaway
Mattia Riccardi
Jean-Paul Sartre
Marya Schechtman
John Richardson
Sigmund Freud
Michel Foucault
Brian Leiter
Karl Marx
Galen Strawson
Alexander Nehamas
Bernard Williams
Derek Parfit
Judith Butler
Jay Wallace
Brian Leiter
Raymond Geuss

# Final Exam PHIL 375

Name: Yi Cheng (Eason) Shih; Student Number: 17193146

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Sigmund Freud
- Brian Leiter
- Friedrich Nietzsche
- Galen Strawson
- Bernard Williams
- Derek Parfit
- Mattia Riccardi
- Judith Butler
- Christopher Janaway
- R. Jay Wallace
- Karl Marx and Friedrich Engels
- Michel Foucault
- Jean-Paul Sartre
- Marya Schechtman
- Charles Taylor

## Quote 1

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Quote 2

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 3

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Quote 4

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

## Quote 5

Standard phenomenalism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## Quote 6

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 7

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.



## Quote 8

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

## Quote 9

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Quote 10

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## Quote 11

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

## Quote 12

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

## Quote 13

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 14

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

## Quote 15

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

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### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

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### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

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Michel Foucault
Charles Taylor
Mattia Riccardi
Jay Wallace
Nancy Love
Sigmund Freud
Karl Marx
Marya Schechtman
Galen Strawson
Rebecca Solnit
Jean-Paul Sartre
Bernard Williams
Edward Craig
Derek Parfit
Alexander Nehamas
Christopher Janaway
Brian Leiter
Raymond Geuss
Judith Butler
Brian Leiter

# Final Exam PHIL 375

Name: Nigel Tan; Student Number: 17568163

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## Part I.

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- R. Jay Wallace
- Karl Marx and Friedrich Engels
- Charles Taylor
- Sigmund Freud
- Mattia Riccardi
- Michel Foucault
- Jean-Paul Sartre
- Brian Leiter
- Derek Parfit
- Marya Schechtman
- Bernard Williams
- Judith Butler
- Galen Strawson
- Friedrich Nietzsche
- Christopher Janaway

## Quote 1

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society,

and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

### Quote 8

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

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### Quote 10

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

### Quote 11

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

## Quote 12

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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## Quote 15

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.



## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

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### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

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Brian Leiter
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Mattia Riccardi
Marya Schechtman
Karl Marx
Edward Craig
Rebecca Solnit
Jay Wallace
Alexander Nehamas
Sigmund Freud
John Richardson
Bernard Williams
Galen Strawson
Judith Butler

# Final Exam PHIL 375

Name: Karim Rukhsar; Student Number: 17748154

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## Part I.

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- Marya Schechtman
- Galen Strawson
- Karl Marx and Friedrich Engels
- Friedrich Nietzsche
- R. Jay Wallace
- Charles Taylor
- Judith Butler
- Brian Leiter
- Michel Foucault
- Jean-Paul Sartre
- Mattia Riccardi
- Christopher Janaway
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## Quote 1

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

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All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

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The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## Quote 10

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

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If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

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What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 13

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Karl Marx
Raymond Geuss
Alexander Nehamas
Jean-Paul Sartre
Jay Wallace
Bernard Williams
Rebecca Solnit
John Richardson
Judith Butler
Brian Leiter
Christopher Janaway
Derek Parfit
Galen Strawson
Brian Leiter
Charles Taylor
Sigmund Freud
Mattia Riccardi
Nancy Love
Marya Schechtman
Michel Foucault
Edward Craig



# Final Exam PHIL 375

Name: Matt Hangad; Student Number: 17934143

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Christopher Janaway
- Karl Marx and Friedrich Engels
- R. Jay Wallace
- Bernard Williams
- Jean-Paul Sartre
- Derek Parfit
- Judith Butler
- Brian Leiter
- Friedrich Nietzsche
- Sigmund Freud
- Charles Taylor
- Galen Strawson
- Michel Foucault
- Mattia Riccardi
- Marya Schechtman

## Quote 1

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

## Quote 2

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

## Quote 3

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

## Quote 4

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## Quote 5

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

## Quote 6

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## Quote 8

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 9

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 10

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Quote 11

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong

evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

### **Quote 13**

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## **Part II.**

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### **Topic A.**

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

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Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### **Topic E.**

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Marya Schechtman
Jean-Paul Sartre
Judith Butler
Brian Leiter
Bernard Williams
Michel Foucault
Christopher Janaway
Edward Craig
Raymond Geuss
Nancy Love
Charles Taylor
Karl Marx
Jay Wallace
Sigmund Freud
John Richardson
Mattia Riccardi
Rebecca Solnit
Brian Leiter
Derek Parfit
Galen Strawson
Alexander Nehamas

# Final Exam PHIL 375

Name: Natasha Vlajnic; Student Number: 19362152

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- Charles Taylor
- Michel Foucault
- Galen Strawson
- R. Jay Wallace
- Derek Parfit
- Sigmund Freud
- Brian Leiter
- Mattia Riccardi
- Bernard Williams
- Friedrich Nietzsche
- Marya Schechtman
- Judith Butler
- Christopher Janaway

## Quote 1

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

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The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

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When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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## Quote 11

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

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Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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### Topic C.

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### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

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Sigmund Freud
Rebecca Solnit
Michel Foucault
Edward Craig
Nancy Love
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Jean-Paul Sartre
Derek Parfit
Jay Wallace
John Richardson
Galen Strawson
Raymond Geuss
Karl Marx
Alexander Nehamas
Brian Leiter
Christopher Janaway
Brian Leiter
Charles Taylor
Bernard Williams
Marya Schechtman

# Final Exam PHIL 375

Name: Jemima Leahana (Jemima) Ycasas; Student Number: 19673152

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- Charles Taylor
- Jean-Paul Sartre
- Friedrich Nietzsche
- R. Jay Wallace
- Galen Strawson
- Brian Leiter
- Marya Schechtman
- Bernard Williams
- Derek Parfit
- Karl Marx and Friedrich Engels
- Michel Foucault
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- Judith Butler
- Sigmund Freud
- Christopher Janaway

## Quote 1

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

## Quote 8

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

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All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

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The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Quote 14

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 15

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.



## **Part II.**

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

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### **Topic B.**

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### **Topic C.**

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### **Topic D.**

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### **Topic E.**

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Marya Schechtman
Sigmund Freud
Jay Wallace
Charles Taylor
Brian Leiter
Brian Leiter
Derek Parfit
Karl Marx
Jean-Paul Sartre
Galen Strawson
Rebecca Solnit
Nancy Love
Alexander Nehamas
Michel Foucault
Raymond Geuss
John Richardson
Judith Butler
Bernard Williams
Edward Craig
Christopher Janaway
Mattia Riccardi

# Final Exam PHIL 375

Name: Aida Retta; Student Number: 20324133

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Derek Parfit
- Karl Marx and Friedrich Engels
- Bernard Williams
- Brian Leiter
- Sigmund Freud
- Christopher Janaway
- Mattia Riccardi
- Charles Taylor
- R. Jay Wallace
- Judith Butler
- Marya Schechtman
- Michel Foucault
- Jean-Paul Sartre
- Friedrich Nietzsche
- Galen Strawson

## Quote 1

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

## Quote 2

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## Quote 3

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

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All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

## Quote 5

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as

they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

### **Quote 6**

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

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When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

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The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

### **Quote 11**

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And

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### **Quote 13**

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

### **Quote 14**

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

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If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

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Bernard Williams
Jay Wallace
Derek Parfit
Karl Marx
Michel Foucault
Rebecca Solnit
Mattia Riccardi
Charles Taylor
Sigmund Freud
John Richardson



# Final Exam PHIL 375

Name: Manvir (Monie) Tutt; Student Number: 21241161

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- R. Jay Wallace
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- Charles Taylor
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## Quote 1

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Jay Wallace
Rebecca Solnit
Bernard Williams
Christopher Janaway
Judith Butler
Brian Leiter
Galen Strawson
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Brian Leiter

# Final Exam PHIL 375

Name: Jia Wen (Annie) Zheng; Student Number: 22491161

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- Mattia Riccardi
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- Marya Schechtman
- Bernard Williams
- Brian Leiter
- Christopher Janaway
- Friedrich Nietzsche
- Sigmund Freud
- Galen Strawson
- R. Jay Wallace
- Derek Parfit
- Judith Butler
- Charles Taylor
- Karl Marx and Friedrich Engels

## Quote 1

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

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In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the



general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

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When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

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The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

## Quote 15

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

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### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

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Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

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Christopher Janaway
Edward Craig
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Raymond Geuss
Jay Wallace
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Charles Taylor
Brian Leiter
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Karl Marx
Mattia Riccardi
Alexander Nehamas
Marya Schechtman
Derek Parfit
Galen Strawson
Judith Butler
Nancy Love
Sigmund Freud

# Final Exam PHIL 375

Name: Gianina Cojuangco; Student Number: 22768139

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## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Sigmund Freud
- Judith Butler
- Jean-Paul Sartre
- Mattia Riccardi
- Marya Schechtman
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- R. Jay Wallace
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The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

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# Final Exam PHIL 375

Name: Rafael Mikayelyan; Student Number: 24253130

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Edward Craig
Brian Leiter
Bernard Williams
Raymond Geuss
Galen Strawson
Alexander Nehamas
Brian Leiter
Sigmund Freud



# Final Exam PHIL 375

Name: Valerie Hei Yu (Valerie) Cheng; Student Number: 26335159

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Friedrich Nietzsche
- Judith Butler
- Michel Foucault
- Bernard Williams
- Mattia Riccardi
- Galen Strawson
- Christopher Janaway
- Derek Parfit
- R. Jay Wallace
- Marya Schechtman
- Brian Leiter
- Charles Taylor
- Karl Marx and Friedrich Engels
- Jean-Paul Sartre
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## Quote 1

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

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In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

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All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

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He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

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What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

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When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

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Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been

necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Quote 12

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

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The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

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Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

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Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

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Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

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Raymond Geuss
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Name: Sara Trnovska; Student Number: 27142413

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# Final Exam PHIL 375

Name: Sofia Tsairi; Student Number: 27704162

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Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
John Richardson
Michel Foucault
Christopher Janaway
Brian Leiter
Marya Schechtman
Judith Butler
Rebecca Solnit
Karl Marx
Brian Leiter
Nancy Love
Charles Taylor
Bernard Williams
Sigmund Freud
Galen Strawson
Edward Craig
Alexander Nehamas
Jay Wallace
Mattia Riccardi
Derek Parfit
Raymond Geuss
Jean-Paul Sartre

# Final Exam PHIL 375

Name: Ashna Misra; Student Number: 28048149

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Sigmund Freud
- Michel Foucault
- Derek Parfit
- Brian Leiter
- Galen Strawson
- Charles Taylor
- Karl Marx and Friedrich Engels
- Judith Butler
- Friedrich Nietzsche
- Jean-Paul Sartre
- R. Jay Wallace
- Bernard Williams
- Marya Schechtman
- Mattia Riccardi
- Christopher Janaway

## Quote 1

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

## Quote 2

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Quote 3

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## Quote 4

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

## Quote 5

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Quote 6

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 7

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

## Quote 8

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 9

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 10

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

## Quote 12

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the

inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

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If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

### **Quote 14**

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

### **Quote 15**

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

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### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

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Author
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Nancy Love
Judith Butler
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Jean-Paul Sartre
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Mattia Riccardi
Michel Foucault
Charles Taylor
Derek Parfit
Brian Leiter
Raymond Geuss
Brian Leiter
Karl Marx
Rebecca Solnit
Edward Craig
Sigmund Freud



# Final Exam PHIL 375

Name: Kennedy Dyck; Student Number: 28270163

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- Michel Foucault
- Marya Schechtman
- Jean-Paul Sartre
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- Karl Marx and Friedrich Engels
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- R. Jay Wallace
- Friedrich Nietzsche
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- Charles Taylor
- Judith Butler
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## Quote 1

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

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The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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## Part II.

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### Topic D.

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Nancy Love
Edward Craig
Judith Butler
Sigmund Freud
Christopher Janaway
Brian Leiter
Galen Strawson
Alexander Nehamas
Charles Taylor
Karl Marx
Michel Foucault
Raymond Geuss
Derek Parfit
Brian Leiter
Jean-Paul Sartre
Bernard Williams
Jay Wallace
Marya Schechtman
John Richardson

# Final Exam PHIL 375

Name: Emilia Aguilar; Student Number: 29588191

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## Part I.

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- Karl Marx and Friedrich Engels
- Bernard Williams
- Friedrich Nietzsche
- Marya Schechtman
- Galen Strawson
- Charles Taylor
- Judith Butler
- Mattia Riccardi
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- Brian Leiter
- R. Jay Wallace
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## Quote 1

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

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He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

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## Quote 12

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## Quote 13

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

## Quote 14

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

## Quote 15

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## **Part II.**

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### **Topic A.**

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### **Topic B.**

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### **Topic C.**

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### **Topic D.**

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### **Topic E.**

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Michel Foucault
Bernard Williams
Derek Parfit
Mattia Riccardi
Sigmund Freud
Raymond Geuss
Charles Taylor
Brian Leiter
Marya Schechtman
Alexander Nehamas
Jean-Paul Sartre
John Richardson
Brian Leiter
Edward Craig
Galen Strawson
Christopher Janaway
Jay Wallace
Nancy Love
Rebecca Solnit
Karl Marx
Judith Butler

# Final Exam PHIL 375

Name: Mia Gazley; Student Number: 31226137

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Brian Leiter
- R. Jay Wallace
- Jean-Paul Sartre
- Mattia Riccardi
- Charles Taylor
- Bernard Williams
- Sigmund Freud
- Christopher Janaway
- Marya Schechtman
- Judith Butler
- Michel Foucault
- Galen Strawson
- Derek Parfit
- Friedrich Nietzsche
- Karl Marx and Friedrich Engels

## Quote 1

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Quote 2

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Quote 3

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 4

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

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Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## Quote 6

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible

breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

### Quote 7

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

### Quote 8

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

### Quote 9

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

### Quote 10

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind

us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 12

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## Quote 13

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

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M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

## Quote 15

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.



## **Part II.**

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

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Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### **Topic D.**

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### **Topic E.**

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

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Galen Strawson
Nancy Love
Jean-Paul Sartre
Edward Craig
Charles Taylor
John Richardson
Michel Foucault
Derek Parfit
Bernard Williams
Karl Marx
Christopher Janaway
Sigmund Freud
Jay Wallace
Marya Schechtman
Brian Leiter
Judith Butler
Raymond Geuss
Rebecca Solnit
Mattia Riccardi
Brian Leiter

# Final Exam PHIL 375

Name: Nicolas Huige; Student Number: 31279169

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## Part I.

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- Karl Marx and Friedrich Engels
- Mattia Riccardi
- Charles Taylor
- Jean-Paul Sartre
- Sigmund Freud
- Michel Foucault
- Marya Schechtman
- Brian Leiter
- Judith Butler
- Bernard Williams
- Friedrich Nietzsche
- R. Jay Wallace
- Galen Strawson
- Christopher Janaway
- Derek Parfit

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When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

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What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

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He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

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Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

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Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

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Derek Parfit
Brian Leiter
Edward Craig
Jean-Paul Sartre
Karl Marx
Bernard Williams
Judith Butler
Charles Taylor
Jay Wallace
Brian Leiter
Rebecca Solnit
Raymond Geuss



# Final Exam PHIL 375

Name: Divija Madhani; Student Number: 31834203

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- R. Jay Wallace
- Karl Marx and Friedrich Engels
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- Michel Foucault
- Judith Butler
- Sigmund Freud
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- Jean-Paul Sartre
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- Marya Schechtman
- Charles Taylor
- Mattia Riccardi
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- Friedrich Nietzsche

## Quote 1

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

### Quote 12

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with

homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

### **Quote 13**

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

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If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Judith Butler
Alexander Nehamas
Raymond Geuss
Galen Strawson
Jay Wallace
Rebecca Solnit
Edward Craig
Nancy Love
Brian Leiter
Jean-Paul Sartre
Charles Taylor
Derek Parfit
Mattia Riccardi
Bernard Williams
Michel Foucault
Sigmund Freud
John Richardson
Marya Schechtman
Karl Marx
Brian Leiter
Christopher Janaway

# Final Exam PHIL 375

Name: Christopher (Kevin) Jonathan; Student Number: 31942155

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- R. Jay Wallace
- Bernard Williams
- Brian Leiter
- Sigmund Freud
- Marya Schechtman
- Derek Parfit
- Jean-Paul Sartre
- Friedrich Nietzsche
- Judith Butler
- Karl Marx and Friedrich Engels
- Mattia Riccardi
- Christopher Janaway
- Charles Taylor
- Galen Strawson
- Michel Foucault

## Quote 1

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

## Quote 2

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 3

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## Quote 4

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

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All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.



## Quote 6

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## Quote 7

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 8

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Quote 9

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Quote 10

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

## Quote 11

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

## Quote 12

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive

practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

### **Quote 13**

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

### **Quote 14**

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

### **Quote 15**

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

## **Part II.**

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### **Topic A.**

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### **Topic B.**

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### **Topic C.**

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### **Topic D.**

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### **Topic E.**

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

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Charles Taylor
Edward Craig
Alexander Nehamas
Marya Schechtman
Michel Foucault
Judith Butler
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Brian Leiter
Nancy Love
Sigmund Freud
John Richardson
Christopher Janaway
Karl Marx
Bernard Williams
Derek Parfit
Mattia Riccardi
Brian Leiter

# Final Exam PHIL 375

Name: Wan-Chien (Winnie) Hsieh; Student Number: 31971154

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- Galen Strawson
- Friedrich Nietzsche
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- Bernard Williams
- Michel Foucault
- Charles Taylor
- Mattia Riccardi
- Brian Leiter
- Judith Butler
- Christopher Janaway
- Marya Schechtman
- Sigmund Freud
- R. Jay Wallace
- Jean-Paul Sartre

## Quote 1

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

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When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

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What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

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Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

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The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

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If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.



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### **Topic D.**

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### **Topic E.**

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Edward Craig
Christopher Janaway
Judith Butler
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Nancy Love
Michel Foucault
Marya Schechtman
Jean-Paul Sartre
Galen Strawson
Mattia Riccardi
John Richardson
Brian Leiter
Brian Leiter
Charles Taylor
Karl Marx
Alexander Nehamas
Jay Wallace
Rebecca Solnit

# Final Exam PHIL 375

Name: Eddie Amaitum; Student Number: 32462146

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- Mattia Riccardi
- Galen Strawson
- Sigmund Freud
- Bernard Williams
- Michel Foucault
- Friedrich Nietzsche
- Christopher Janaway
- Karl Marx and Friedrich Engels
- Marya Schechtman
- Derek Parfit
- Brian Leiter
- Jean-Paul Sartre
- R. Jay Wallace
- Judith Butler

## Quote 1

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

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All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted

himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

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When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

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Standard phenomenalism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

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The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

### **Quote 10**

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

### **Quote 12**

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society,

and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

### **Quote 13**

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

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If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

### **Quote 15**

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

## **Part II.**

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### **Topic A.**

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### **Topic B.**

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### **Topic C.**

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### **Topic D.**

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### **Topic E.**

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Nancy Love
Sigmund Freud
John Richardson
Karl Marx
Charles Taylor
Jay Wallace
Edward Craig
Galen Strawson
Judith Butler
Marya Schechtman
Brian Leiter
Jean-Paul Sartre
Rebecca Solnit
Derek Parfit
Michel Foucault
Mattia Riccardi
Brian Leiter
Bernard Williams
Alexander Nehamas
Raymond Geuss
Christopher Janaway



# Final Exam PHIL 375

Name: Yong Tong (Zoe) Li; Student Number: 33114166

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Mattia Riccardi
- Jean-Paul Sartre
- Bernard Williams
- Galen Strawson
- Christopher Janaway
- Marya Schechtman
- Derek Parfit
- Sigmund Freud
- Michel Foucault
- Karl Marx and Friedrich Engels
- Judith Butler
- Friedrich Nietzsche
- Brian Leiter
- R. Jay Wallace
- Charles Taylor

## Quote 1

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

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The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 4

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

## Quote 5

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

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He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is

not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

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## Quote 9

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Quote 10

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

## Quote 11

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

## Quote 12

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive

practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

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If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

### **Quote 14**

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

### **Quote 15**

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

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Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

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Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

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Nancy Love
Edward Craig
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Raymond Geuss
Karl Marx
Christopher Janaway
Bernard Williams
Rebecca Solnit
Marya Schechtman
Jean-Paul Sartre
John Richardson
Michel Foucault
Jay Wallace
Charles Taylor

# Final Exam PHIL 375

Name: Jun Li; Student Number: 33412164

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## Part I.

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- R. Jay Wallace
- Judith Butler
- Charles Taylor
- Jean-Paul Sartre
- Brian Leiter
- Karl Marx and Friedrich Engels
- Sigmund Freud
- Marya Schechtman
- Galen Strawson
- Friedrich Nietzsche
- Mattia Riccardi
- Michel Foucault
- Derek Parfit
- Bernard Williams
- Christopher Janaway

## Quote 1

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

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Bernard Williams
Christopher Janaway
Judith Butler
Michel Foucault
Rebecca Solnit
Marya Schechtman
Jean-Paul Sartre
John Richardson
Galen Strawson

# Final Exam PHIL 375

Name: Xingren (Myke) Chen; Student Number: 33835159

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- Christopher Janaway
- R. Jay Wallace
- Jean-Paul Sartre
- Galen Strawson
- Friedrich Nietzsche
- Brian Leiter
- Michel Foucault
- Karl Marx and Friedrich Engels
- Judith Butler
- Sigmund Freud
- Derek Parfit

## Quote 1

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

## Quote 3

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

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Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences

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The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into

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### **Quote 15**

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.



## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

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Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

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### Topic E.

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Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

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John Richardson
Brian Leiter
Edward Craig
Nancy Love
Christopher Janaway
Brian Leiter
Rebecca Solnit
Raymond Geuss
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Michel Foucault
Sigmund Freud
Karl Marx
Alexander Nehamas
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Jean-Paul Sartre
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# Final Exam PHIL 375

Name: Abdelrahman (Abdo) Megahid; Student Number: 34456153

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Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Charles Taylor
- Derek Parfit
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- Karl Marx and Friedrich Engels
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## Quote 1

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

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# Final Exam PHIL 375

Name: Philippe Issa El-Khoury; Student Number: 36182146

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Charles Taylor
Raymond Geuss
Christopher Janaway
Brian Leiter
Alexander Nehamas
Edward Craig
Jay Wallace
John Richardson
Marya Schechtman
Rebecca Solnit
Judith Butler
Mattia Riccardi
Nancy Love

# Final Exam PHIL 375

Name: Alisa Chirpicinic; Student Number: 36674159

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Mattia Riccardi
- Karl Marx and Friedrich Engels
- Bernard Williams
- Sigmund Freud
- Judith Butler
- Marya Schechtman
- Charles Taylor
- Jean-Paul Sartre
- Michel Foucault
- Christopher Janaway
- Galen Strawson
- Friedrich Nietzsche
- Brian Leiter
- R. Jay Wallace
- Derek Parfit

## Quote 1

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

## Quote 2

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

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In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

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The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

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M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

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The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

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Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## **Part II.**

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

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Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

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Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

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Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

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Name: Grace Ogolo; Student Number: 38804150

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# Final Exam PHIL 375

Name: Xin Yi (Joy) Ma; Student Number: 40370124

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### **Topic A.**

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### **Topic B.**

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### **Topic C.**

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### **Topic D.**

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### **Topic E.**

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Karl Marx
Michel Foucault
Raymond Geuss
Alexander Nehamas
Christopher Janaway
Edward Craig
John Richardson
Jay Wallace
Judith Butler
Derek Parfit
Brian Leiter
Sigmund Freud
Galen Strawson
Mattia Riccardi
Nancy Love
Marya Schechtman
Bernard Williams
Jean-Paul Sartre
Rebecca Solnit
Charles Taylor
Brian Leiter



# Final Exam PHIL 375

Name: Tatiana Rafter; Student Number: 40383101

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Charles Taylor
- Friedrich Nietzsche
- Sigmund Freud
- Brian Leiter
- Christopher Janaway
- Marya Schechtman
- Karl Marx and Friedrich Engels
- Jean-Paul Sartre
- Michel Foucault
- Derek Parfit
- Mattia Riccardi
- R. Jay Wallace
- Judith Butler
- Bernard Williams
- Galen Strawson

## Quote 1

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Quote 2

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 3

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Quote 4

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

## Quote 5

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

## Quote 6

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## Quote 7

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally

stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

### **Quote 8**

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

### **Quote 9**

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

### **Quote 10**

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

### **Quote 11**

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

### **Quote 12**

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this

is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

### **Quote 13**

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

### **Quote 14**

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

### **Quote 15**

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
John Richardson
Raymond Geuss
Jean-Paul Sartre
Judith Butler
Sigmund Freud
Rebecca Solnit
Derek Parfit
Bernard Williams
Edward Craig
Mattia Riccardi
Brian Leiter
Michel Foucault
Charles Taylor
Brian Leiter
Jay Wallace
Nancy Love
Galen Strawson
Alexander Nehamas
Christopher Janaway
Karl Marx
Marya Schechtman

# Final Exam PHIL 375

Name: Zoe Hertz; Student Number: 41319147

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Brian Leiter
- Judith Butler
- Michel Foucault
- Mattia Riccardi
- Jean-Paul Sartre
- Galen Strawson
- Charles Taylor
- Christopher Janaway
- Karl Marx and Friedrich Engels
- Bernard Williams
- Marya Schechtman
- Friedrich Nietzsche
- Derek Parfit
- Sigmund Freud
- R. Jay Wallace

## Quote 1

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

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The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 3

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

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He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 5

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

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All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with



homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

### **Quote 7**

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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### **Quote 9**

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### **Quote 11**

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

### **Quote 12**

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication?

That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

### **Quote 13**

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

### **Quote 14**

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

### **Quote 15**

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## **Part II.**

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### **Topic A.**

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### **Topic B.**

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### **Topic C.**

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### **Topic D.**

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### **Topic E.**

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Christopher Janaway
Marya Schechtman
Judith Butler
John Richardson
Brian Leiter
Derek Parfit
Raymond Geuss
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Alexander Nehamas
Nancy Love
Jean-Paul Sartre
Michel Foucault
Sigmund Freud
Bernard Williams
Galen Strawson
Edward Craig
Rebecca Solnit
Charles Taylor
Mattia Riccardi
Karl Marx
Brian Leiter

# Final Exam PHIL 375

Name: Julia Gao; Student Number: 41599151

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## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Jean-Paul Sartre
- Marya Schechtman
- Christopher Janaway
- Galen Strawson
- Brian Leiter
- Judith Butler
- Sigmund Freud
- R. Jay Wallace
- Friedrich Nietzsche
- Karl Marx and Friedrich Engels
- Charles Taylor
- Derek Parfit
- Mattia Riccardi
- Michel Foucault
- Bernard Williams

## Quote 1

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Quote 2

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

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He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

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## Quote 11

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 12

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

## Quote 13

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Quote 14

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

## Quote 15

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.



## **Part II.**

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### **Topic A.**

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### **Topic B.**

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### **Topic C.**

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### **Topic D.**

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### **Topic E.**

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Brian Leiter
Mattia Riccardi
Charles Taylor
Jay Wallace
Rebecca Solnit
Jean-Paul Sartre
Karl Marx
Derek Parfit
John Richardson
Galen Strawson
Raymond Geuss
Bernard Williams
Brian Leiter
Sigmund Freud
Edward Craig
Alexander Nehamas
Marya Schechtman
Nancy Love
Christopher Janaway
Judith Butler
Michel Foucault

# Final Exam PHIL 375

Name: Alara Sever; Student Number: 41719162

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Marya Schechtman
- Sigmund Freud
- Galen Strawson
- Bernard Williams
- Friedrich Nietzsche
- Michel Foucault
- Brian Leiter
- Jean-Paul Sartre
- Christopher Janaway
- Charles Taylor
- Judith Butler
- Mattia Riccardi
- Derek Parfit
- R. Jay Wallace
- Karl Marx and Friedrich Engels

## Quote 1

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

## Quote 2

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

## Quote 3

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 4

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Quote 5

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## Quote 6

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

## Quote 7

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

## Quote 8

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 9

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

## Quote 10

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 11

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course

of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

## **Quote 12**

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

## **Quote 13**

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## **Quote 14**

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## **Quote 15**

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

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Charles Taylor
Christopher Janaway
Derek Parfit
Jay Wallace
Jean-Paul Sartre
Michel Foucault
John Richardson
Brian Leiter
Karl Marx
Judith Butler
Galen Strawson
Rebecca Solnit
Marya Schechtman
Edward Craig
Bernard Williams
Mattia Riccardi
Nancy Love
Raymond Geuss
Alexander Nehamas
Sigmund Freud
Brian Leiter



# Final Exam PHIL 375

Name: Yingqiu Zhao; Student Number: 46603163

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- Brian Leiter
- Michel Foucault
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- Mattia Riccardi
- Derek Parfit
- Christopher Janaway
- Galen Strawson
- Bernard Williams
- Jean-Paul Sartre
- R. Jay Wallace
- Judith Butler
- Charles Taylor
- Sigmund Freud

## Quote 1

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The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Quote 10

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

## Quote 14

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

## Quote 15

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

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### Topic C.

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### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Rebecca Solnit
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Michel Foucault
Jay Wallace
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Christopher Janaway
Sigmund Freud
Jean-Paul Sartre
Galen Strawson
Raymond Geuss
Judith Butler
Derek Parfit
John Richardson
Brian Leiter
Mattia Riccardi
Charles Taylor
Karl Marx
Edward Craig
Nancy Love
Alexander Nehamas
Bernard Williams

# Final Exam PHIL 375

Name: Jameson Thomas; Student Number: 46844156

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## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Mattia Riccardi
- Brian Leiter
- Sigmund Freud
- Derek Parfit
- Charles Taylor
- R. Jay Wallace
- Bernard Williams
- Jean-Paul Sartre
- Galen Strawson
- Marya Schechtman
- Judith Butler
- Friedrich Nietzsche
- Michel Foucault
- Karl Marx and Friedrich Engels
- Christopher Janaway

## Quote 1

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

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## Quote 4

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

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## Quote 6

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

## Quote 8

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

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Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## Quote 10

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## Quote 11

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive

practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 12

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Quote 14

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 15

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Judith Butler
Rebecca Solnit
Derek Parfit
Jay Wallace
Christopher Janaway
John Richardson
Raymond Geuss
Sigmund Freud
Mattia Riccardi
Brian Leiter
Bernard Williams
Galen Strawson
Marya Schechtman
Nancy Love
Michel Foucault
Edward Craig
Alexander Nehamas
Jean-Paul Sartre
Brian Leiter
Charles Taylor
Karl Marx

# Final Exam PHIL 375

Name: Etash Shah; Student Number: 47838157

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Friedrich Nietzsche
- Karl Marx and Friedrich Engels
- Bernard Williams
- Marya Schechtman
- Derek Parfit
- Mattia Riccardi
- Michel Foucault
- R. Jay Wallace
- Judith Butler
- Jean-Paul Sartre
- Christopher Janaway
- Charles Taylor
- Brian Leiter
- Galen Strawson
- Sigmund Freud

## Quote 1

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Quote 2

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 3

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

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What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 5

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 6

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication?

That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

## Quote 7

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

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In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

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## Quote 10

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

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## Quote 14

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Quote 15

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.



## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

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### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

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Rebecca Solnit
Alexander Nehamas
Michel Foucault
Sigmund Freud
John Richardson
Charles Taylor
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Jean-Paul Sartre
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Bernard Williams
Edward Craig
Brian Leiter
Karl Marx
Galen Strawson
Nancy Love
Marya Schechtman
Judith Butler
Jay Wallace
Raymond Geuss

# Final Exam PHIL 375

Name: Sherif Ashour; Student Number: 47878153

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- Sigmund Freud
- Charles Taylor
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- Bernard Williams
- Galen Strawson
- Jean-Paul Sartre
- Judith Butler
- Brian Leiter
- Karl Marx and Friedrich Engels
- Mattia Riccardi
- Friedrich Nietzsche
- Christopher Janaway
- Derek Parfit

## Quote 1

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

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## Quote 9

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What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

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The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

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Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

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Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

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Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Karl Marx
Christopher Janaway
Bernard Williams
Marya Schechtman
Brian Leiter
Jean-Paul Sartre
Raymond Geuss
Edward Craig
Nancy Love
Derek Parfit
Judith Butler
John Richardson
Brian Leiter
Sigmund Freud
Charles Taylor
Jay Wallace
Alexander Nehamas
Michel Foucault
Rebecca Solnit
Mattia Riccardi
Galen Strawson



# Final Exam PHIL 375

Name: Iqbal Sultani; Student Number: 48609721

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- Judith Butler
- Charles Taylor
- Friedrich Nietzsche
- Derek Parfit
- Mattia Riccardi
- Michel Foucault
- Bernard Williams
- Sigmund Freud
- Galen Strawson
- Jean-Paul Sartre
- R. Jay Wallace
- Marya Schechtman
- Karl Marx and Friedrich Engels
- Brian Leiter
- Christopher Janaway

## Quote 1

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

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Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## Quote 5

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible

breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

### **Quote 6**

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

### **Quote 7**

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

### **Quote 8**

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

### **Quote 9**

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

### **Quote 10**

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

### **Quote 11**

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

### **Quote 12**

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society,

and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

### **Quote 13**

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

### **Quote 14**

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

### **Quote 15**

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Rebecca Solnit
Marya Schechtman
Charles Taylor
Michel Foucault
Sigmund Freud
Galen Strawson
John Richardson
Jay Wallace
Jean-Paul Sartre
Alexander Nehamas
Brian Leiter
Derek Parfit
Nancy Love
Raymond Geuss
Judith Butler
Karl Marx
Edward Craig
Mattia Riccardi
Christopher Janaway
Brian Leiter
Bernard Williams

# Final Exam PHIL 375

Name: Vincent Quenneville; Student Number: 49833643

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Christopher Janaway
- Charles Taylor
- Brian Leiter
- Judith Butler
- Marya Schechtman
- Friedrich Nietzsche
- Michel Foucault
- Bernard Williams
- Sigmund Freud
- Derek Parfit
- Galen Strawson
- Jean-Paul Sartre
- Mattia Riccardi
- Karl Marx and Friedrich Engels
- R. Jay Wallace

## Quote 1

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

## Quote 2

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

## Quote 3

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Quote 4

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## Quote 5

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## Quote 6

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.



## Quote 7

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 8

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

## Quote 9

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

## Quote 10

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Quote 11

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

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All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty,

the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

### **Quote 13**

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

### **Quote 14**

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

### **Quote 15**

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Judith Butler
Charles Taylor
Marya Schechtman
Raymond Geuss
Galen Strawson
Mattia Riccardi
Karl Marx
Sigmund Freud
Bernard Williams
Edward Craig
Christopher Janaway
Jean-Paul Sartre
Jay Wallace
Michel Foucault
Alexander Nehamas
John Richardson
Brian Leiter
Brian Leiter
Derek Parfit
Rebecca Solnit
Nancy Love

# Final Exam PHIL 375

Name: Suzanne Cobb; Student Number: 51781169

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- R. Jay Wallace
- Mattia Riccardi
- Brian Leiter
- Charles Taylor
- Friedrich Nietzsche
- Galen Strawson
- Jean-Paul Sartre
- Derek Parfit
- Marya Schechtman
- Karl Marx and Friedrich Engels
- Sigmund Freud
- Christopher Janaway
- Michel Foucault
- Judith Butler
- Bernard Williams

## Quote 1

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 2

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## Quote 3

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Quote 4

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Quote 6

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong

evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

## Quote 8

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

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## Quote 10

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

## Quote 11

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain

technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

## **Quote 12**

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

## **Quote 13**

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## **Quote 14**

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

## **Quote 15**

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.



## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Nancy Love
Bernard Williams
Michel Foucault
Jean-Paul Sartre
Edward Craig
Judith Butler
Rebecca Solnit
Charles Taylor
Alexander Nehamas
Jay Wallace
Christopher Janaway
Brian Leiter
Karl Marx
Marya Schechtman
Galen Strawson
Sigmund Freud
Mattia Riccardi
John Richardson
Raymond Geuss
Derek Parfit
Brian Leiter

# Final Exam PHIL 375

Name: Kevin Tin Chun (Kevin) Tse; Student Number: 52497625

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- R. Jay Wallace
- Marya Schechtman
- Bernard Williams
- Christopher Janaway
- Charles Taylor
- Judith Butler
- Galen Strawson
- Brian Leiter
- Derek Parfit
- Karl Marx and Friedrich Engels
- Michel Foucault
- Friedrich Nietzsche
- Mattia Riccardi
- Jean-Paul Sartre
- Sigmund Freud

## Quote 1

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 2

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

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When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

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In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic

structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## Quote 14

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Quote 15

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

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Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

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Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

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Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

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Nancy Love
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Derek Parfit
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John Richardson
Jean-Paul Sartre
Christopher Janaway
Mattia Riccardi
Bernard Williams
Rebecca Solnit
Galen Strawson
Raymond Geuss
Jay Wallace
Charles Taylor
Karl Marx
Edward Craig



# Final Exam PHIL 375

Name: Alex Bowlin; Student Number: 52642148

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## Part I.

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- Christopher Janaway
- Sigmund Freud
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- R. Jay Wallace
- Bernard Williams
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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

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Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

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# Final Exam PHIL 375

Name: Harsh Trivedi; Student Number: 54651154

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Brian Leiter
Michel Foucault
Derek Parfit
Judith Butler
Jay Wallace
Jean-Paul Sartre
John Richardson

# Final Exam PHIL 375

Name: Meshi Maimoni; Student Number: 54917307

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Derek Parfit
- Judith Butler
- R. Jay Wallace
- Bernard Williams
- Charles Taylor
- Karl Marx and Friedrich Engels
- Mattia Riccardi
- Michel Foucault
- Friedrich Nietzsche
- Sigmund Freud
- Christopher Janaway
- Brian Leiter
- Jean-Paul Sartre
- Marya Schechtman
- Galen Strawson

## Quote 1

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

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M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

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What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

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Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

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In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

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The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Quote 13

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

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If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

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When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.



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Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

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### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

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Name: Solomon (Solly) Behar; Student Number: 55300131

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# Final Exam PHIL 375

Name: Shoshana Messinger; Student Number: 55977152

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## Quote 1

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### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
John Richardson
Bernard Williams
Derek Parfit
Raymond Geuss
Galen Strawson
Judith Butler
Alexander Nehamas
Michel Foucault
Sigmund Freud
Karl Marx
Christopher Janaway
Brian Leiter
Jay Wallace
Rebecca Solnit
Nancy Love
Charles Taylor
Marya Schechtman
Edward Craig
Mattia Riccardi
Brian Leiter
Jean-Paul Sartre

# Final Exam PHIL 375

Name: Sudarshan Iyer; Student Number: 57003139

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- R. Jay Wallace
- Christopher Janaway
- Marya Schechtman
- Derek Parfit
- Jean-Paul Sartre
- Galen Strawson
- Sigmund Freud
- Mattia Riccardi
- Brian Leiter
- Bernard Williams
- Friedrich Nietzsche
- Charles Taylor
- Judith Butler
- Karl Marx and Friedrich Engels
- Michel Foucault

## Quote 1

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 2

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## Quote 3

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Quote 4

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Quote 5

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

## Quote 6

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself



raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

## Quote 7

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

## Quote 8

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

## Quote 9

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

## Quote 10

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Quote 11

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of

their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## **Quote 12**

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## **Quote 13**

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

## **Quote 14**

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## **Quote 15**

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

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### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

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Jay Wallace
Brian Leiter
Bernard Williams
John Richardson
Nancy Love
Galen Strawson
Judith Butler
Karl Marx
Sigmund Freud
Edward Craig
Michel Foucault
Charles Taylor
Brian Leiter
Marya Schechtman
Rebecca Solnit
Raymond Geuss
Alexander Nehamas
Christopher Janaway
Mattia Riccardi
Derek Parfit

# Final Exam PHIL 375

Name: Paige White; Student Number: 59840165

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Galen Strawson
- Brian Leiter
- R. Jay Wallace
- Mattia Riccardi
- Bernard Williams
- Karl Marx and Friedrich Engels
- Friedrich Nietzsche
- Sigmund Freud
- Charles Taylor
- Derek Parfit
- Judith Butler
- Michel Foucault
- Marya Schechtman
- Jean-Paul Sartre
- Christopher Janaway

## Quote 1

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

## Quote 3

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 6

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## Quote 7

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

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## Quote 9

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

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## Quote 12

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 13

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been

necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Quote 14

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

## Quote 15

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.



## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

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### Topic C.

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Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

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Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

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John Richardson
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Marya Schechtman
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Alexander Nehamas
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Derek Parfit
Edward Craig
Jay Wallace
Charles Taylor
Jean-Paul Sartre
Karl Marx
Mattia Riccardi
Sigmund Freud
Nancy Love
Raymond Geuss

# Final Exam PHIL 375

Name: Aarondeep (Aaron) Takhar; Student Number: 60119161

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## Part I.

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- Judith Butler
- Mattia Riccardi
- Derek Parfit
- Charles Taylor
- Michel Foucault
- Friedrich Nietzsche
- Brian Leiter
- Bernard Williams
- R. Jay Wallace
- Sigmund Freud
- Jean-Paul Sartre
- Christopher Janaway
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- Marya Schechtman
- Karl Marx and Friedrich Engels

## Quote 1

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have

a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Quote 12

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

## Quote 13

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Quote 14

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 15

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Raymond Geuss
John Richardson
Brian Leiter
Sigmund Freud
Alexander Nehamas
Bernard Williams
Edward Craig
Karl Marx
Michel Foucault
Derek Parfit
Judith Butler
Galen Strawson
Jay Wallace
Nancy Love
Marya Schechtman
Mattia Riccardi
Jean-Paul Sartre
Rebecca Solnit
Charles Taylor
Brian Leiter
Christopher Janaway



# Final Exam PHIL 375

Name: Lingxuan (Michael) Yu; Student Number: 60235165

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Karl Marx and Friedrich Engels
- Marya Schechtman
- Galen Strawson
- R. Jay Wallace
- Brian Leiter
- Sigmund Freud
- Christopher Janaway
- Charles Taylor
- Mattia Riccardi
- Judith Butler
- Derek Parfit
- Bernard Williams
- Michel Foucault
- Jean-Paul Sartre
- Friedrich Nietzsche

## Quote 1

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

## Quote 2

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Quote 3

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

## Quote 4

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 5

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 6

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 7

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

## Quote 8

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## Quote 9

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

## Quote 10

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Quote 11

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## Quote 12

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

## Quote 13

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

## Quote 14

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Quote 15

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

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### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Sigmund Freud
Galen Strawson
Michel Foucault
Edward Craig
John Richardson
Brian Leiter
Christopher Janaway
Bernard Williams
Judith Butler
Karl Marx
Mattia Riccardi
Brian Leiter
Jay Wallace
Alexander Nehamas
Nancy Love
Jean-Paul Sartre
Charles Taylor
Rebecca Solnit
Marya Schechtman
Raymond Geuss
Derek Parfit

# Final Exam PHIL 375

Name: Zong Xi (Jonesy) Li; Student Number: 61752168

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Christopher Janaway
- Marya Schechtman
- Jean-Paul Sartre
- Derek Parfit
- R. Jay Wallace
- Bernard Williams
- Judith Butler
- Brian Leiter
- Mattia Riccardi
- Michel Foucault
- Friedrich Nietzsche
- Karl Marx and Friedrich Engels
- Sigmund Freud
- Galen Strawson
- Charles Taylor

## Quote 1

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 2

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Quote 4

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

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The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 6

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those



instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

### Quote 8

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

### Quote 9

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### Quote 10

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

### Quote 11

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

### Quote 12

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### Quote 13

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

### Quote 14

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

### Quote 15

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Charles Taylor
Marya Schechtman
Bernard Williams
Michel Foucault
John Richardson
Brian Leiter
Judith Butler
Jay Wallace
Raymond Geuss
Edward Craig
Alexander Nehamas
Rebecca Solnit
Sigmund Freud
Karl Marx
Christopher Janaway
Mattia Riccardi
Nancy Love
Galen Strawson
Jean-Paul Sartre
Brian Leiter
Derek Parfit

# Final Exam PHIL 375

Name: Silvana Alexia (Silvana) Martinez Zapata; Student Number: 64694276

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## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Bernard Williams
- Galen Strawson
- Friedrich Nietzsche
- Derek Parfit
- Jean-Paul Sartre
- Brian Leiter
- Charles Taylor
- Michel Foucault
- Christopher Janaway
- Mattia Riccardi
- Judith Butler
- Karl Marx and Friedrich Engels
- R. Jay Wallace
- Sigmund Freud
- Marya Schechtman

## Quote 1

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Quote 2

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

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M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

## Quote 4

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 5

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological

effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

### **Quote 7**

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

### **Quote 8**

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

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In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

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When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

### **Quote 11**

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

### **Quote 12**

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have

a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Quote 14

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 15

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.



## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Michel Foucault
Marya Schechtman
Charles Taylor
Mattia Riccardi
Galen Strawson
Rebecca Solnit
Jean-Paul Sartre
Jay Wallace
John Richardson
Alexander Nehamas
Karl Marx
Brian Leiter
Christopher Janaway
Derek Parfit
Bernard Williams
Edward Craig
Raymond Geuss
Brian Leiter
Judith Butler
Sigmund Freud
Nancy Love

# Final Exam PHIL 375

Name: Jillian Lim; Student Number: 74070954

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Michel Foucault
- Karl Marx and Friedrich Engels
- Jean-Paul Sartre
- Bernard Williams
- Derek Parfit
- Sigmund Freud
- Marya Schechtman
- Judith Butler
- Friedrich Nietzsche
- Brian Leiter
- Charles Taylor
- Christopher Janaway
- R. Jay Wallace
- Mattia Riccardi
- Galen Strawson

## Quote 1

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 2

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## Quote 3

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 4

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

## Quote 5

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## Quote 6

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself

raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

## Quote 7

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Quote 8

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

## Quote 9

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Quote 10

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

## Quote 11

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

## Quote 12

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society,

and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

### Quote 13

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

### Quote 14

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

### Quote 15

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

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Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

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Edward Craig
Marya Schechtman
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Brian Leiter
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Alexander Nehamas
Karl Marx
Raymond Geuss
Charles Taylor
Jean-Paul Sartre
Michel Foucault
Christopher Janaway
John Richardson
Brian Leiter
Rebecca Solnit
Judith Butler



# Final Exam PHIL 375

Name: Ka Chon Kuok; Student Number: 75450833

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- Jean-Paul Sartre
- Michel Foucault
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- R. Jay Wallace
- Karl Marx and Friedrich Engels
- Friedrich Nietzsche
- Galen Strawson
- Marya Schechtman
- Sigmund Freud
- Brian Leiter
- Derek Parfit
- Mattia Riccardi
- Judith Butler
- Christopher Janaway
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## Quote 1

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

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Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

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## **Quote 14**

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## **Quote 15**

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Part II.

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### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

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Nancy Love
Michel Foucault
Edward Craig
Bernard Williams
Charles Taylor
Raymond Geuss
Karl Marx
Judith Butler
Alexander Nehamas
Galen Strawson
Brian Leiter

# Final Exam PHIL 375

Name: Hiu Fung (Ivan) Choi; Student Number: 76673797

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- Jean-Paul Sartre
- Brian Leiter
- Sigmund Freud
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- Christopher Janaway
- Judith Butler
- Mattia Riccardi
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- Friedrich Nietzsche
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## Quote 1

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

## Quote 5

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit nar-



rative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

## Quote 6

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

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Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society, and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Quote 11

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This

aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

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Standard phenomenalism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

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If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

## Quote 15

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## **Part II.**

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### **Topic A.**

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### **Topic B.**

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### **Topic C.**

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### **Topic D.**

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### **Topic E.**

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Alexander Nehamas
Bernard Williams
John Richardson
Raymond Geuss
Karl Marx
Edward Craig
Jay Wallace
Brian Leiter
Marya Schechtman
Charles Taylor
Derek Parfit
Michel Foucault
Sigmund Freud
Nancy Love
Judith Butler
Christopher Janaway
Jean-Paul Sartre
Mattia Riccardi
Galen Strawson
Brian Leiter
Rebecca Solnit

# Final Exam PHIL 375

Name: Saeyan Son; Student Number: 80897010

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Friedrich Nietzsche
- Galen Strawson
- Jean-Paul Sartre
- Christopher Janaway
- Marya Schechtman
- Michel Foucault
- Judith Butler
- Karl Marx and Friedrich Engels
- Bernard Williams
- Charles Taylor
- Mattia Riccardi
- Derek Parfit
- Brian Leiter
- R. Jay Wallace
- Sigmund Freud

## Quote 1

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## Quote 2

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Quote 4

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

## Quote 5

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit nar-

relative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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## Quote 8

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 9

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

## Quote 10

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 11

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this

is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

## Quote 12

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

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Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

## Quote 14

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 15

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.



## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

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Sigmund Freud
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Derek Parfit
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Alexander Nehamas
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Karl Marx
John Richardson
Charles Taylor
Michel Foucault
Brian Leiter
Nancy Love
Raymond Geuss
Mattia Riccardi
Rebecca Solnit
Judith Butler
Christopher Janaway
Galen Strawson

# Final Exam PHIL 375

Name: Sai Di; Student Number: 82217290

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## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Jean-Paul Sartre
- R. Jay Wallace
- Brian Leiter
- Mattia Riccardi
- Derek Parfit
- Charles Taylor
- Michel Foucault
- Sigmund Freud
- Bernard Williams
- Judith Butler
- Marya Schechtman
- Karl Marx and Friedrich Engels
- Friedrich Nietzsche
- Galen Strawson
- Christopher Janaway

## Quote 1

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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### **Topic C.**

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### **Topic D.**

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### **Topic E.**

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

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Charles Taylor
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Nancy Love
Brian Leiter
Bernard Williams
Jean-Paul Sartre
Karl Marx
Jay Wallace
Rebecca Solnit
Derek Parfit
Sigmund Freud
John Richardson
Christopher Janaway



# Final Exam PHIL 375

Name: Lisa Yeung; Student Number: 84625961

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## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Karl Marx and Friedrich Engels
- Jean-Paul Sartre
- Brian Leiter
- Marya Schechtman
- Sigmund Freud
- Bernard Williams
- Mattia Riccardi
- Galen Strawson
- Derek Parfit
- Charles Taylor
- Michel Foucault
- Friedrich Nietzsche
- R. Jay Wallace
- Judith Butler
- Christopher Janaway

## Quote 1

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

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All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulkwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

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He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

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The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

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Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society,

and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

## Quote 12

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 13

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

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What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

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A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

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Sigmund Freud
Rebecca Solnit
Michel Foucault
Charles Taylor
Galen Strawson
Marya Schechtman
Alexander Nehamas
Judith Butler
Derek Parfit
Brian Leiter
Jay Wallace
Christopher Janaway
Edward Craig
Jean-Paul Sartre
Nancy Love
Bernard Williams
John Richardson
Brian Leiter
Mattia Riccardi
Karl Marx

# Final Exam PHIL 375

Name: Puneetjot (Puneet) Sidhu; Student Number: 85649762

There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- Sigmund Freud
- Galen Strawson
- Karl Marx and Friedrich Engels
- Brian Leiter
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- Charles Taylor
- Derek Parfit
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- Judith Butler
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## Quote 1

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only Newtonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

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One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

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The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

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I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.



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What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

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If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

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We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

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Raymond Geuss
Charles Taylor
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Jay Wallace
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# Final Exam PHIL 375

Name: Teddy Wu; Student Number: 96916762

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Brian Leiter
Derek Parfit
Galen Strawson
Michel Foucault
Christopher Janaway
Bernard Williams
Rebecca Solnit
Marya Schechtman

# Final Exam PHIL 375

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There are three parts to this final exam. In part I, you are asked to identify the authors of 15 passages that we have read in class (50 percent). In part II, you are asked to write a short essay on ONE of the topics provided (45 percent). In part III, you are asked to rank the authors of this course. I will use this information to develop the course in the future (5 percent). Make sure to complete parts I and III on the paper on which the questions of the final exam are provided to you, not on separate sheets.

## Part I.

Clearly write the name of one of the following authors next to the quotes following the list of authors. Do this on the final exam (this document) and not on a separate piece of paper.

- R. Jay Wallace
- Marya Schechtman
- Friedrich Nietzsche
- Michel Foucault
- Charles Taylor
- Karl Marx and Friedrich Engels
- Christopher Janaway
- Bernard Williams
- Jean-Paul Sartre
- Galen Strawson
- Sigmund Freud
- Brian Leiter
- Judith Butler
- Mattia Riccardi
- Derek Parfit

## Quote 1

The articulation constraint: having an autobiographical narrative does not involve actually articulating the story of one's life to oneself or to anyone else, but only organizing experience according to an implicit narrative. Nonetheless, the narrative self-constitution view does not allow a person's self-narrative to remain entirely subterranean. A further requirement is that an identity-constituting narrative is capable of local articulation. This means that the narrator should be able to explain why he does what he does, believes what he believes, and feels what he feels.

## Quote 2

The fundamental emotional dynamic of the slave revolt is not the selection of means to an end that is set by one's desires. It is the expression of one's negative emotional orientation toward the powerful, in the embrace of an evaluative framework that makes sense of that basic orientation.

## Quote 3

What is the peculiar alliance presumed to exist between a system of compulsory heterosexuality and the discursive categories that establish the identity concepts of sex? If "identity" is an effect of discursive practices, to what extent is gender identity, construed as a relationship among sex, gender, sexual practice, and desire, the effect of a regulatory practice that can be identified as compulsory heterosexuality?

## Quote 4

He discovers forthwith, that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism---man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.

## Quote 5

We can also venture an opinion about the mechanisms of such sublimation. The sexual feelings of these infantile years on the one hand could not be utilizable, since the procreating functions are postponed---this is the chief character of the latency period; on the other hand, they would in themselves be perverse, as they would emanate from erogenous zones and would be born of impulses which in the individual's course of development could only evoke a feeling of displeasure. They therefore awaken contrary forces (feelings of reaction), which in order to suppress such displeasure, build up the above mentioned psychic dams: loathing, shame, and morality.

## Quote 6

I need to say more about the Episodic life, and since I find myself to be relatively Episodic, I'll use myself as an example. I have a past, like any human being, and I know perfectly well that I have a past. I have a respectable amount of factual knowledge about it, and I also remember some of my past experiences "from the inside," as philosophers say. And yet I have absolutely no sense of my life as a narrative with form, or indeed as a narrative without form. Absolutely none. Nor do I have any great or special interest in my past. Nor do I have a great deal of concern for my future.

## Quote 7

M-Naturalism [methodological naturalism] requires the philosopher seeking to understand human beliefs, attitudes and behaviour to develop a speculative psychology of human beings and human nature. This aligns Nietzsche quite closely with Hume, as many scholars have now noted, though Hume had only New-

tonian science as a paradigm, while Nietzsche had the benefit of extensive familiarity with developments in 19th-century science on which to draw, both substantively and speculatively.

### Quote 8

A subject who only evaluates weakly---that is, makes decisions like that of eating now or later, taking a holiday in the north or in the south---such a subject we might call a simple weigher of alternatives. And the other, who deploys a language of evaluative contrasts ranging over desires, we might call a strong evaluator ... the strong evaluator envisages his alternatives through a richer language. The desirable is not only defined for him by what he desires, or what he desires plus a calculation of consequences; it is also defined by a qualitative characterization of desires as higher and lower, noble and base, and so on. Reflection is not just a matter, where it is not calculation of consequences, of registering the conclusion that alternative A is more attractive to me, or draws me more than B.

### Quote 9

All instincts which are not discharged outwardly turn inwards---this is what I call the internalization of man: with it there now evolves in man what will later be called his soul. The whole inner world, originally stretched thinly as though between two layers of skin, was expanded and extended itself and gained depth, breadth and height in proportion to the degree that the external discharge of man's instincts was obstructed. Those terrible bulwarks with which state organizations protected themselves against the old instincts of freedom---punishments are a primary instance of this kind of bulwark---had the result that all those instincts of the wild, free, roving man were turned backwards, against man himself. Animosity, cruelty, the pleasure of pursuing, raiding, changing and destroying---all this was pitted against the person who had such instincts: that is the origin of bad conscience. Lacking external enemies and obstacles, and forced into the oppressive narrowness and conformity of custom, man impatiently ripped himself apart, persecuted himself, gnawed at himself, gave himself no peace and abused himself, this animal who battered himself raw on the bars of his cage and who is supposed to be tamed; man, full of emptiness and torn apart with homesickness for the desert, has had to create from within himself an adventure, a torture-chamber, an unsafe and hazardous wilderness---this fool, this prisoner consumed with longing and despair, became the inventor of bad conscience. With it, however, the worst and most insidious illness was introduced, one from which mankind has not yet recovered; man's sickness of man, of himself: as the result of a forcible breach with his animal past, a simultaneous leap and fall into new situations and conditions of existence, a declaration of war against all the old instincts on which, up till then, his strength, pleasure and formidableness had been based.

### Quote 10

One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary to everything that we value, or the further fact summarized in the slogan God is dead---that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular to bear its horrors, have terminally broken down.

### Quote 11

Standard phenomenism, however, grants---in fact, presupposes---that we are, in some way or another, directly aware of (at least some of) our mental states. This, however, is the very assumption Nietzsche rejects in the quoted note. To have a handy label, I refer to the view he thereby defends as the Inner Opacity view.

### Quote 12

Because human beings have the instinctive drive of all living things to express power, which leads them to gain pleasure from inflicting suffering, human beings subjected to the restrictions of civilized society,

and so constrained to internalize their instincts, satisfy their instinctive drive by inflicting suffering on themselves.

### **Quote 13**

If the surplus power possessed by the king gives rise to the duplication of his body, has not the surplus power exercised on the subjected body of the condemned man given rise to another type of duplication? That of a "non-corporal," a "soul," as Mably called it. The history of this "micro-physics" of the punitive power would then be a genealogy or an element in a genealogy of the modern "soul." Rather than seeing this soul as the reactivated remnants of an ideology, one would see it as the present correlative of a certain technology of power over the body. It would be wrong to say that the soul is an illusion, or an ideological effect. On the contrary, it exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished---and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives. This is the historical reality of this soul.

### **Quote 14**

When I believed that my existence was a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air.

### **Quote 15**

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

## Part II.

Write a short essay (600-1200 words) about ONE of the following topics. You are allowed, perhaps even encouraged, to be personal and opinionated (in the good way of being opinionated, i.e. where you give reasons for your opinions) in your essay and to incorporate narrative/biographical elements.

### Topic A.

Describe the features of existentialism that are attractive to you and why they are attractive to you. Identify also points at which you disagree with existentialism or where you are critical and/or doubtful.

### Topic B.

Give an account of your personal identity in light of our readings, but also in light of your experience and your beliefs. Make reference to the debate between narrativists and anti-narrativists.

### Topic C.

Compare the hermeneutic and scientific tradition with reference to how you come to conclusions about important questions in life.

### Topic D.

Do you consider yourself to be more of a "hermeneutics of suspicion" type person or a "hermeneutics of trust" type person (this distinction was made by Paul Ricoeur)? What has motivated you to fall into one or the other camp?

### Topic E.

Does Butler's view of sex and gender resonate with you or not? Give a balanced mix of personal and rational arguments for your assessment.

## Part III.

Clearly rank at least the top five of the following authors. You may rank more than the top five if you wish. Do this on the final exam (this document) and not on a separate piece of paper.

Author
Brian Leiter
Marya Schechtman
Judith Butler
Mattia Riccardi
Brian Leiter
Nancy Love
Sigmund Freud
Bernard Williams
Jean-Paul Sartre
Karl Marx
Jay Wallace
Rebecca Solnit
Christopher Janaway
Raymond Geuss
Alexander Nehamas
Edward Craig
Galen Strawson
Michel Foucault
Charles Taylor
John Richardson
Derek Parfit