

Address two of the prompts below.

You are expected to make an argument. There is no prescribed essay length, but 1000 words per essay (2000 words total) might be an appropriate target.

Please note that there may not be significant overlap between your two exam essays, or between either exam essay and your critique and research essays.

Please submit your essays via LMS (Turnitin).

1. With reference to Nietzsche's claim that Goethe is Kant's "antipode", critically evaluate the Kantian conception of autonomy.
2. Nietzsche claimed that "facts are exactly what there is not; there are only interpretations". What did he mean by this? Was he right?
3. Nietzsche claimed that "the exhausted are attracted by what is harmful." Discuss this claim in the broader context of his philosophical analysis of decadence.
4. With reference to Bergson's claim that "from intuition one can pass to analysis, but not from analysis to intuition", critically discuss the relationship of his philosophical project to that of Kant.
5. What is the role of time in Heidegger's *Being and Time*? Compare and contrast his conception of time to that of Bergson.
6. In "What is Metaphysics?", Heidegger wrote that "the nothing noths." Critically evaluate this claim with reference to his later views articulated in "Letter on Humanism."
7. Critically evaluate Heidegger's claim that enframing "conceals revealing itself".
8. Compare and contrast Heidegger and Nietzsche's conceptions of truth.
9. Merleau-Ponty said "the most important lesson of the reduction is the impossibility of a complete reduction." What did he mean by this? Was he right?
10. What does Merleau-Ponty mean in claiming that "inside and outside are inseparable"? Is he right? How does this claim relate to his particular approach to phenomenology?
11. With reference to Sartre's claim that "existence precedes essence", compare and contrast Sartre and Beauvoir on essentialism.
12. Critically discuss the claim in *No Exit* that "hell is other people" with reference to Sartre's existentialism.
13. Beauvoir wrote that "to will oneself free is also to will others free." What does this claim mean? Was she right?
14. Critically evaluate Hannah Arendt's view of the banality of evil with reference to her discussion of Eichmann's "authentic inability to think".