

**Previous Final Examinations  
Philosophy 157**

**Current Format**

2014: Answer all questions.

1. How did Husserl describe the intentionality of consciousness?
2. What is the investigation that Husserl called "eidetic phenomenology?"
3. What did Heidegger describe as the "fallenness" of Dasein?
4. In what sense did Heidegger claim that Dasein's Being-in-the-world is Care?
5. How did Heidegger describe the *existential* features of Being-towards-death?
6. What was Sartre's distinction between being-in-itself and being-for-itself?
7. What did Sartre take to be the way in which my own Being is altered by the Being of the "Other?"
8. What did Sartre take to be the ontological basis of human freedom?
9. What is a "regime of truth," according to Foucault?
10. What was the "event" that Derrida claimed brought about a "rupture" in the concept of structure?

**Old Format**

**Part One**

2002: Answer any one question.

1. Compare and contrast Heidegger's treatment of "anxiety" with Sartre's treatment of "anguish." Why does mood have a role in their treatment of being?
2. Compare and contrast the views of Husserl and Foucault on science.
3. Compare what Heidegger says about "destructuring" with what Derrida says about "deconstructing."

2005: Answer this question.

1. The classical approach to metaphysics is to attempt to understand such abstract categories as "being," "essence," "existence," "substance." Show how **four** of the philosophers studied in this course have adhered to or deviated from classical metaphysics in their investigations.

## Part Two

2002: Answer any one question.

1. What is the "metaphysics of presence" that Derrida seeks to "deconstruct?" How does he try to effect the "deconstruction?"
2. What is "bad faith," according to Sartre? How is it related to his metaphysics of human reality? Why is "good faith" not superior to "bad faith?"
3. What is the problem of solipsism in Husserl? How does he try to solve this problem?
4. Explain Heidegger's conception of the meaning of truth. (*Not in 2011 readings*)
5. What is "bio-power" for Foucault? Why did he think it is so central to contemporary life? (*Not in 2011 readings*)

2005: Answer any one question.

1. What is it that Derrida calls "logocentrism?" Why was it important to him? How did he go about "deconstructing" it?
2. Sartre claims that human consciousness is what it is not and is not what it is. Using examples, give an account of this paradoxical claim.
3. How did Husserl explain the "mathematization of nature" in the seventeenth century? (*Not in 2011 readings*)
4. What did Heidegger think is the problem with technology? (*Not in 2011 readings*)
5. What problem did Foucault find with explanations that depend on "ideology?" What kind of explanation did he find to be superior to ideological explanation?