

UNIVERSITY OF MALTA  
FACULTY OF ARTS



JANUARY 2010 SESSION EXAMINATIONS

**PHI 1001 History of Philosophy: Ancient and Medieval**

Monday 25<sup>th</sup> January 2010

9.15 – 11.15

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**NO DICTIONARIES ALLOWED**

**Answer one question from each section.**  
**Please use a separate script for each question.**  
(Each question carries 50 marks)

**Section A: Ancient Philosophy**

1. Were the Presocratics scientists, philosophers or both? Answer giving examples.
2. Why did Socrates think that suffering an injustice is better than committing it against another person?
3. What role does the Theory of Forms play in Plato's philosophy?
4. How does Aristotle analyse change?
5. Compare and contrast the philosophical views of the Epicureans and the Stoics.

**Section B: Medieval Philosophy**

6. Either (a) Do you agree with Augustine's theory of 'divine illumination'? Why, or why not? If you do not agree, what would you propose instead?  
  
Or (b) Augustine once described human beings as 'cracked pots'. What did he mean by that and why did he hold such a view?
7. Trace the development of the notion of 'universals' in medieval philosophy. What would your position be? Give reasons for your answer.
8. What does Anselm aim to achieve through his 'ontological' argument? Do you think that he succeeds in his endeavour? Give reasons for your answer.
9. Outline one or more of the ways in which Aquinas seeks to show that God exists.



UNIVERSITY OF MALTA  
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JUNE 2010 SESSION EXAMINATIONS

PHI 1003 Philosophical Anthropology:  
Language, Perception, Action

Monday 14<sup>th</sup> June 2010

9.15 – 12.15

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**NO DICTIONARIES ALLOWED**

Answer one question from each section.  
Each question carries 33 marks.

**Section A: Philosophy of Language**

1. Can an analysis of jokes help us understand the nature of language and how it works? Answer giving examples.
2. “Language, it would seem, is the most complex and sophisticated of our possessions” (David Cooper). Comment on this statement.
3. ‘Language is not just a matter of convention, but it must also reflect reality.’ Discuss.

**Section B: Philosophy of Perception**

4. “The lowest form of soul is the nutritive or vegetative soul, which exercises the activities of assimilation and reproduction. It is found not only in plants, but also in animals. Animals possess the higher form of soul, the sensitive soul, which exercises the three powers of sense-perception, desire and local motion. Higher in the scale than the merely animal soul is the human soul. This soul unites in itself the powers of the lower souls.” (Frederick Copleston on Aristotle in *A History of Philosophy*: Vol I). Discuss.
5. “The most natural view to take of perception is that it is a process by which we acquire knowledge of an objective world.” Discuss with reference to any one of the senses.
6. ‘For Kant both experience and reason are important for knowledge.’ Discuss.

**Section C: Philosophy of Action**

7. “Ms Anscombe, while having breakfast, smoked a cigar and, absentmindedly, flicked her ash over Mr Geach’s coffee. Since Mr Geach was most annoyed, Ms Anscombe made him some fresh coffee in order to assuage his anger.”  
Discuss the different criteria for intentional action with reference to this example.

8. “Tiffany moves her arm, depresses the lever, lifts the weight, operates the weights machine, simultaneously giving the man on the rowing machine a fright.”  
Do these descriptions refer to distinct actions? Or do they designate the same action? Give reasons for your answer.
  
9. In what ways, if any, does *akrasia* shed light on the question of freedom of the will.



UNIVERSITY OF MALTA  
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JUNE 2010 SESSION EXAMINATIONS

PHI 1006 History of Philosophy

Tuesday 8<sup>th</sup> June 2010

16.45 – 18.45

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**NO DICTIONARIES ALLOWED**

Answer one question from each section.

**Section A: History of Modern Philosophy (50 marks)**

1. Trace the steps by which Descartes moves from a position of doubt to one of certainty in his *Meditations*.
2. Compare and contrast the views of Spinoza and Leibniz on substance.
3. Why did Berkeley say that *esse est percipi* (to be is to be perceived)? Was he right?
4. Give a critical account of Hume's analysis of causality.
5. What did Kant's 'Copernican revolution' in philosophy consist in?

**Section B: History of Contemporary Philosophy (50 marks)**

6. How would you describe Existentialism to someone who had never heard about it? Answer with reference to two Existentialist philosophers of your choice.
7. Compare and contrast the main philosophical views of Hans-Georg Gadamer and Jurgen Habermas.
8. Trace the influence of Wittgenstein's views on Logical Positivism and the philosophy of Ordinary Language.
9. Give a clear account of J.L. Austin's theory of speech acts.



UNIVERSITY OF MALTA  
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JUNE 2010 SESSION EXAMINATIONS

PHI 1009 Augustine of Hippo's Philosophy

Wednesday 9<sup>th</sup> June 2010

11.45 – 12.45

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**NO DICTIONARIES ALLOWED**

Answer one question only. (100 marks)

1. Discuss Saint Augustine of Hippo's *eudaimonistic* theory from the *Cassiciacum Dialogues* of 386 CE.
2. Saint Augustine of Hippo defines believing as *thinking with assent*... Since Augustine thinks within the tradition going back to Plato, we must consider the relationship between Augustinian "faith" and Platonic "belief", given that, in Augustine's view – but not in Plato's – faith (a variety of belief) *seeks* and understanding *finds* (see *The Trinity* 15.2.2). Discuss. (Stump-Kretzmann, 2001, 26-27).
3. "Language is therefore not just a consequence of the fall, it is definitely a punishment: an unremitting battle against obscurity and ambiguity." Discuss with reference to Augustine of Hippo's *The Teacher*.



**UNIVERSITY OF MALTA  
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JUNE 2010 SESSION EXAMINATIONS**

**PHI 1014 Political Philosophy**

**Tuesday 1<sup>st</sup> June 2010**

**11.45 – 13.45**

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**NO DICTIONARIES ALLOWED**

**Answer two questions, one from each section.**

**Section A (50 marks)**

1. “The concept of human nature has been a source of great difficulty to political theorists. Models of human nature have varied considerably and each model has radically different implications for how social and political life should be organized.” Discuss.
2. “The relationship between individuals and the state is established by the allocation of rights and obligations to each.” Discuss by distinguishing clearly between (a) legal and moral rights and (b) the nature and limits of political obligation.
3. In ‘Two Concepts of Liberty’ Isaiah Berlin claimed to identify a ‘positive’ concept of freedom and a ‘negative’ one. What exactly is the difference between them? Answer giving examples.
4. “The principle of equality has assumed a number of forms, the most significant of which have been formal equality, equality of opportunity and equality of outcome.” Distinguish clearly between these forms and discuss their implications.

**Section B (50 marks)**

5. Compare and contrast the views of Hobbes and Locke on the ‘state of nature’ and the role of government after the formation of civil society.
6. Outline and discuss Rousseau’s theory of the General Will.
7. Analyse and discuss Marx’s claim that in every society, and at each stage of history, politics is the result of conflicting economic forces and accompanying class struggles.
8. Compare and contrast the views of John Rawls and Robert Nozick on justice.

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JANUARY 2010 SESSION EXAMINATIONS

PHI 1050 Plato's Symposium

Tuesday 26<sup>th</sup> January 2010

15.30 – 16.30

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**NO DICTIONARIES ALLOWED**

**Answer the following question.**

(100 marks)

1. In the *Symposium* Plato makes Socrates express Diotima's views on the subject of love (Eros), introducing in this way a woman's contribution during a banquet set up exclusively for males. Then the handsome Alcibiades stands up and delivers an assessment of Socrates' behaviour towards him.

Compare/contrast these two views on the nature of love and critically discuss what you think of them.



**UNIVERSITY OF MALTA  
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JUNE 2010 SESSION EXAMINATIONS**

**PHI 1070 Plotinus**

**Tuesday 1<sup>st</sup> June 2010**

**15.30 – 16.30**

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**NO DICTIONARIES ALLOWED**

**Answer the following question (100 marks)**

“In a living being, life does not penetrate as far as a certain point and then stop, as if it could not spread to the entire being; rather, it is present in every part of it...” (Plotinus IV. 5)

This experience of total presence makes for the most profound point of the Plotinian experience of life. Comment and discuss.



**UNIVERSITY OF MALTA  
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JUNE 2010 SESSION EXAMINATIONS**

**PHI 1080 Marsilio Ficino**

**Thursday 10<sup>th</sup> June 2010**

**15.30 – 16.30**

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**NO DICTIONARIES ALLOWED**

**Answer the following question (100 marks)**

In one of his letters Ficino states that “there are four aspects of divine frenzy; love, prophecy, the mysteries, and poetry, and love is the most important of all.” His care for the souls of human beings came from profound love. Discuss and comment.

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JANUARY 2010 SESSION EXAMINATIONS

**PHI 1090 Philosophy: Tools and Problems**

Tuesday 2<sup>nd</sup> February 2010

18.00 – 19.00

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**NO DICTIONARIES ALLOWED**

**Total marks for examination 100.**

**Answer all questions in Section A and one only from Section B.**

**Section A (30 marks in all; 6 marks for each question)**

1. Describe the difference between the three most important forms of argumentation.
2. What is a paradox? Can a paradox be solved? If yes, how? If not, why not?
3. Give the (a) contrary (b) subcontrary (c) contradictory (d) superaltern, if any, of the following “All students are philosophers”.
4. Give the simple and accidental converses, if any, of the following:
  - (a) Some student is a philosopher.
  - (b) Some student is not a philosopher.
5. Give two examples of each of the following:
  - (a) Valid forms of argumentation;
  - (b) Fallacies.

**Section B (70 marks)**

1. Are our actions our own doings or are they simply the causal result of our genes and environment?
2. Why do we willingly give up some of our freedom to allow ourselves to be governed?
3. How has the mind’s relation to the body been explained? Is any one of these explanations adequate, in your view? Give reasons.



UNIVERSITY OF MALTA  
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JUNE 2010 SESSION EXAMINATIONS

PHI 1102 Ethics I & II

Thursday 3<sup>rd</sup> June 2010

13.00 – 15.00

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**NO DICTIONARIES ALLOWED**

Answer one question from each section

**Section A: Ethics I (50 marks)**

1. Outline and discuss Aristotle's vision of the 'good life'.
2. Suppose you were engaged in a discussion between subjectivists and objectivists on the meaning of moral goodness. Which position would you defend? What arguments would you put forward to support your claim?
3. 'Human action is the result of both the *intellect* and the *will*'. Discuss.

**Section B: Ethics II (50 marks)**

4. Discuss Alasdair MacIntyre's claim that modern morality is in a state of grave disorder.
5. Kant claims that the morally good person is the one who strives to do what he *ought* to do rather than the one who acts either from *inclination* or *self-interest*. Discuss this claim.
6. 'Utilitarianism is a combination of two principles: (i) the *consequentialist* principle and (ii) the *hedonistic* principle.' Discuss.
7. What exactly is the naturalistic fallacy? Is it possible to derive an *ought* from an *is*? Answer giving examples.



UNIVERSITY OF MALTA  
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JUNE 2010 SESSION EXAMINATIONS

PHI 2003 Metaphysics

Friday 11<sup>th</sup> June 2010

16.45 – 19.45

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**NO DICTIONARIES ALLOWED**

Answer three questions, two from Section A and one from Section B.  
Each questions carries 33 marks.

**Section A**

1. What is Metaphysics? How would you explain the fact that Aristotle's insights in this field seem to be even today of great interest to many thinkers?
2. Explain Aristotle's theory of hylomorphism. Do you think that this theory has been rendered otiose (serving no useful purpose) by the advance of science? Give reasons for your answer.
3. Discuss fully Aristotle's concept of God.

**Section B**

4. How crucial is the Aristotelian theory of causality for the viability of Aquinas's Five Ways?
5. Set out and explain any **one** of the first three arguments for the existence of God given by Aquinas in the "Summa Theologica."

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JANUARY 2010 SESSION EXAMINATIONS

PHI 2004 Philosophy of the Social Sciences

Friday 29<sup>th</sup> January 2010

18.00 – 20.00

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**NO DICTIONARIES ALLOWED**

**Making ample reference to class lectures and discussions answer two questions, one from each section.**

(Each question carries 50 marks)

**Section A**

1. In what sense of the meaning of 'science' might one say that both the natural and social sciences are scientific?
2. Explain the concepts of (a) the *fallibility and ambiguity of perception* and (b) the *theory laden nature of observation* and discuss how they bear upon the search for truth in the social sciences.

**Section B**

3. Discuss the claim that the discipline of anthropology (as an effort to understand alien societies) presupposes the falsity of cultural relativism.
4. Discuss the relationship between the individual and society in the context of the Structuralism/Agency debate.



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JUNE 2010 SESSION EXAMINATIONS

PHI 2005 Philosophy of Religion

Monday 14<sup>th</sup> June 2010

8.00 – 10.00

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**NO DICTIONARIES ALLOWED**

Answer one question from each section.

**Section A: Philosophy of Religion (50 marks)**

1. Must cosmological arguments always use the principle of sufficient reason? Give reasons for your answer.
2. Discuss, critically, the conception of ‘God’ offered by **either** Baruch Spinoza **or** Immanuel Kant.
3. What kind of ‘statement’, if any, do religious assertions make? Illustrate giving examples.
4. Explain the difference between the *univocal*, *equivocal* and *analogical* use of language in ‘God-talk’. Illustrate your answer with reference to different philosophers.

**Section B: Islamic Philosophy (50 marks)**

5. Describe intellectual life and activity in medieval Baghdad during the ‘Abbâsid period.
6. Discuss the political thought of Ibn Rushd as found in his Commentary on Plato’s *Republic*.
7. Discuss the following statement from Ibn Rushd’s *Fasl al-Maqâl*:

“Thus people in relation to Scripture fall into three classes. One class is of those who are not people of interpretation at all: these are the rhetorical class. They are the overwhelming mass, for no man of sound intellect is exempted from this kind of assent. Another class is of the people of dialectical interpretation: these are the dialecticians, either by nature alone or by nature and habit. The third class is of the people of certain interpretation: these are the demonstrative class, by nature and training, i.e., in the art of philosophy (*hikma*). This interpretation ought not to be expressed to the dialectical class, let alone the masses.”

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JANUARY 2010 SESSION EXAMINATIONS

PHI 2009 Contemporary Continental Philosophy

Wednesday 27<sup>th</sup> January 2010

15.30 – 17.30

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**NO DICTIONARIES ALLOWED**

**Answer two questions, one from each section.**

(Each question carries 50 marks)

**Section A: Critical Theory**

1. Explain what Critical Theory is and discuss how First Generation Critical Theorists (such as Marcuse, Adorno or Horkheimer) compare and contrast with the prevailing Marxist orthodoxy to which they were opposed.
2. According to Habermas, the Public Sphere represents a critical space for the free and uncoerced expression of citizen participation. Discuss this claim with reference to Habermas' position that language contains within itself the very principles that underpin the demands for such participation.
3. "It is often claimed that the advantage of critical theory over poststructuralist thought is that it provides the conceptual underpinnings for questioning society in its aberrant forms. For this reason, Critical Theory, unlike Post-structuralism, is considered to be able to provide a critique (i.e., to be revolutionary) of social life". Discuss this remark with reference to any two authors of your choice representing the contrasting positions in the debate.

**Section B: Structuralism/Poststructuralism**

4. Making reference to concepts such as 'emancipation', 'reification' and 'alienation', discuss the nature of the Self from a Critical Theorist's perspective and contrast it to a Structuralist / Poststructuralist account.
5. "We live in an age of kitch, kiosks, neon lights, automobiles. We live in an age of surfaces." Making reference to any poststructuralist of your choice, discuss this statement in the context of a discussion of 'meaning' and 'structure'.
6. Discuss the critiques of the concepts of 'meaning' and 'the human subject' which Structuralists and Post-structuralists, in very similar terms, bring to bear against essentialism.



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JUNE 2010 SESSION EXAMINATIONS

PHI 2011 Philosophy of Communication

Thursday 24<sup>th</sup> June 2010

11.45 – 12.45

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**NO DICTIONARIES ALLOWED**

Answer one question (100 marks)

1. Compare and contrast the views of any *two* philosophers of communication.
2. ‘The concept of communication can be discussed from a number of perspectives.’ Illustrate this statement, giving examples.



**UNIVERSITY OF MALTA  
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JUNE 2010 SESSION EXAMINATIONS**

**PHI 2012 Existentialism**

**Thursday 10<sup>th</sup> June 2010**

**16.45 – 17.45**

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**NO DICTIONARIES ALLOWED**

**Answer one question. (100 marks)**

1. ‘The concept of the self plays an important role in Existentialist thought.’ Discuss.
2. What is the relationship between Phenomenology and Existentialism?
3. Discuss either (a) Angst and death or (b) Bad Faith and the predominance of the Other.



**UNIVERSITY OF MALTA  
FACULTY OF ARTS  
JUNE 2010 SESSION EXAMINATIONS**

**PHI 2013 Postmodernism and Literature**

**Friday 4<sup>th</sup> June 2010**

**16.45 – 17.45**

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**NO DICTIONARIES ALLOWED**

**Answer the following question. (100 marks)**

1. Outline *any two* strategies used by postmodern writers to foreground their ontological concerns.

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JANUARY 2010 SESSION EXAMINATIONS

PHI 2015 Political Theory III

Thursday 28<sup>th</sup> January 2010

10.30 – 11.30

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**NO DICTIONARIES ALLOWED**

Answer **one** question. (100 marks)

1. Discuss Thrasymachus' contention that politics is not about justice but about power.
2. Discuss the relationship between justice and democracy.



**UNIVERSITY OF MALTA  
FACULTY OF ARTS  
JUNE 2010 SESSION EXAMINATIONS**

**PHI 2102 Ethics III**

**Thursday 3<sup>rd</sup> June 2010**

**10.30 – 11.30**

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**NO DICTIONARIES ALLOWED**

**Answer one question only. (100 marks)**

1. 'I have suggested that, in destroying life or mere consciousness, we are not destroying anything intrinsically valuable. These states only matter because they are necessary for other things that matter in themselves.' (Jonathan Glover). Discuss.
2. Discuss whether the number of people affected by our actions should influence our moral decisions. Illustrate your answer with examples and specific cases.
3. 'He who pretends to look on death without fear lies. All men are afraid of dying, this is the great law of sentient beings, without which the entire human species would be destroyed.' (J.J.Rousseau, *The New Heloise*). But is it always bad to die? Give reasons for your answer.



**UNIVERSITY OF MALTA  
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JUNE 2010 SESSION EXAMINATIONS**

**PHI 2107 Aesthetics**

**Tuesday 15<sup>th</sup> June 2010**

**9.15 – 10.15**

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**NO DICTIONARIES ALLOWED**

**Answer one question only. (100 marks)**

1. 'Though many have tried, without success, to give functionalist definitions of art in terms of necessary and sufficient conditions, such attempts may still throw light on different aspects of artistic activity and its products.' Discuss.
2. Take any two theories of art and bring out the contrasts between them.
3. Analyse the role played by the concept of the art-world in the philosophical aesthetics of Arthur Danto and George Dickie.
4. Write a philosophical essay on the notion of style in aesthetics.
5. Can one give valid interpretations of a work of art without taking into account the artist's intentions? Give reasons for your answer.



**UNIVERSITY OF MALTA  
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JUNE 2010 SESSION EXAMINATIONS**

**PHI 2207 Principles and Perspectives of Science**

**Tuesday 1<sup>st</sup> June 2010**

**10.30 – 11.30**

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**NO DICTIONARIES ALLOWED**

**Answer one question. (100 marks)**

1. How, according to Karl Popper, can scientific theories be falsified?
2. Thomas Kuhn claimed that the purpose and methods of 'normal science' are different from those of 'revolutionary science'. Explain and comment on this claim.
3. Discuss Imre Lakatos' ideas about the growth of scientific knowledge and comment on how his views are related to Popper's ideas on falsification and Kuhn's ideas on paradigms and paradigm change.
4. Aristotle, Ptolemy and the ancient Greeks worked with a different model of the structure of the universe than the one suggested by Copernicus, Kepler, Galileo and Newton in the 16<sup>th</sup> and 17<sup>th</sup> centuries. What are the implications of this change for the philosophy of science?

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JANUARY 2010 SESSION EXAMINATIONS

PHI 3001 German Philosophy A: Kant & Hegel

Thursday 28<sup>th</sup> January 2010

16.45 – 18.45

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**NO DICTIONARIES ALLOWED**

**Either answer two questions, one from Section A and one from Section B  
or else  
answer the one question of Section C.**

**Section A** (50 marks)

1. Compare and contrast the Empiricists' and Rationalists' epistemological positions and explain how Kant sought to resolve the opposition in terms of *synthetic a priori* truths.
2. Discuss Kant's conception of *synthetic a priori* truths and explain how he argues his claim that the Categorical Imperative is *synthetic a priori*. Investigate whether the Categorical Imperative provides Kant with a rational basis for moral behaviour.

**Section B** (50 marks)

3. Discuss how Hegel's phenomenology seeks to resolve the problems of epistemology and metaphysics in terms of his philosophy of history.
4. According to Hegel, history is the dialectical process whereby Spirit comes to know itself and realize its idea. Discuss this statement making specific reference to the dialectical relation between the individual and society.

**Section C** (100 marks)

5. Compare and contrast Kant's and Hegel's views on the Categorical Imperative.



UNIVERSITY OF MALTA  
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JUNE 2010 SESSION EXAMINATIONS

PHI 3004 Augustine's Cassiciacum Philosophical Dialogues      Saturday 29<sup>th</sup> May 2010

9.15 – 10.15

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**NO DICTIONARIES ALLOWED**

Answer one question only. (100 marks)

1. Write an essay discussing the personal, philosophical and religious background to Saint Augustine of Hippo's *Cassiciacum Dialogues* of 386 CE.
2. Discuss the reasons for which we consider the *Cassiciacum Dialogues* of 386 CE as having brought about the emergence of a Christian Philosophy in the 4<sup>th</sup> century CE.
3. Augustine's *Against the Academics* discusses the problem of *skepticism* and how it may be overcome. For him human happiness is inextricably connected with wisdom, because of the distinction between the wise man and the philosopher as to the possibility of *knowing*. He concludes that *skepticism* actually leads to a kind of *moral relativism* which makes all practical discourse meaningless, so it is imperative for us to *act in a human manner with certainty*. Critically analyse this view.

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JANUARY 2010 SESSION EXAMINATIONS

PHI 3007 Wittgenstein's Philosophical Investigations

Thursday 28<sup>th</sup> January 2010

11.45 – 12.45

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**NO DICTIONARIES ALLOWED**

**Making ample reference to class lectures and discussions write a critical essay on one of the following topics. (100 marks)**

1. Explain Remark No. 43 of Wittgenstein's Philosophical Investigations: *For a large class of cases, though not for all, the meaning of a word is its use in the language.* (Hint: Give special attention to the importance of what Wittgenstein means by "... in the language".)
2. Giving careful attention to Wittgenstein's early remarks about the builder and the apprentice in the Philosophical Investigations, compare and contrast the naming theory of meaning in his Tractatus with his later functionalist views about meaning as use.
3. Explain Wittgenstein's contention that traditional philosophical problems can be dissolved (i.e., shown to be pseudo problems) by attending to the ways (i.e., the examples, context and language-games) through which we learn the use of a word.



**UNIVERSITY OF MALTA  
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JUNE 2010 SESSION EXAMINATIONS**

**PHI 3036 Contemporary Texts in Philosophy**

**Tuesday 1<sup>st</sup> June 2010**

**15.30 – 16.30**

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**NO DICTIONARIES ALLOWED**

**Answer one question only. (100 marks)**

1. Alasdair MacIntyre contends that the language of morality in our world today is in a ‘state of grave disorder’, and lays the fault at the foot of the Enlightenment. Discuss his point of view against that of Habermas who argues that the Enlightenment has simply lost its way.
2. Commenting about his approach, Foucault remarks that ‘Rather than analyzing power from the point of view of its internal rationality, it consists of analyzing power relations through the antagonism of strategies’. Discuss.
3. ‘If we could bring ourselves to accept that no theory about the nature of Man or Society or Rationality, or anything else, is going to synthesize Nietzsche with Marx or Heidegger with Habermas, we could begin to think of the relation between writers on autonomy and writers on justice as being like the relation between two kinds of tools – as little in need of synthesis as are paintbrushes and crowbars.’ (Richard Rorty) Discuss.