

TOPICS NM filosofi for vgs 2021/22: 2. runde 31.03.2022

The student must choose one of the topics. Copy the number of the topic or the whole citation at the top of your essay. Do not write your name anywhere, the candidate number is your identification.

Regarding the writing

The student is not expected to know the philosophical works of the author on whose citation s/he is writing. Neither is s/he assumed to know the larger context of the citation.

All that is expected of the student, as far as the citation is concerned, is that s/he can provide a coherent and philosophically meaningful interpretation of the citation.

That is;

- (a) to identify a philosophically meaningful question that is in accordance with the whole citation, and
- (b) to identify and discuss an associated claim (or an idea) that is being presented.

The student is also expected to present her/his own philosophical viewpoint on the matter, hopefully backed by strong, coherent arguments along the way.

The papers should be written in English. Students can use dictionaries, but not philosophical encyclopedias, nor internet or any other source of information.

Maximum time: 4 hours

See topics on the next page.

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1.

Worries about ..."objectivity" are characteristic of a secularized culture in which the scientist replaces the priest. The scientist is now seen as the person who keeps humanity in touch with something beyond itself.

Richard Rorty: "Objectivity, Relativism and Truth", Cambridge University Press, 1991: 35.

2.

Nihilism does not imply a denial of the existence of something good, nor a denial that what is good is a matter of debate, it is rather to deny the existence of evil. (...) Nihilism is to deny that human beings can agree on what is evil.

André Glucksmann: *Vesten mot Vesten/ Ouest contre Ouest* Oslo: Forlaget Press, 2006. p.46-49 (*my translation*).

3.

The omnipresent technical images around us are up to restructuring our „reality“ magically around us and reverse it to a global scenario of images. Basically, it is a question of „oblivion“. Man forgets, that it was him who generated the images to use them as an orientation in the world. He cannot decode them anymore and lives henceforth in mode of his own images: imagination has become hallucination.

Vilém Flusser, *Für eine Philosophie der Fotografie*. In: *Edition Flusser*. Ed. Andreas Müller-Pohle, Berlin, 1983, p. 10.

4.

How can a blind multitude, which often doesn't know what it wills because it rarely knows what is good for it, carry out for itself such a great and difficult enterprise as a system of legislation? (.....) The general will is always in the right, but the judgment that guides it isn't always enlightened. It ought to be made to see objects as they are...shown the good road it is in search of, secured from the seductive influences of individual wills.

Jean-Jacques Rousseau, *The Social Contract* (1762), book 2, ch. VI, p.19.

Translated and edited by Jonathan Bennett.

<https://www.earlymoderntexts.com/assets/pdfs/rousseau1762book2.pdf>

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