

SAMPLE FINAL EXAM

I. (Two Hours) Identify as precisely as possible -- give author, identify each speaker and/or situation where relevant-- and state briefly the significance of **ten (10)** of the following:

1. You are really angry with me for not having appeared to you in a red glow, with thunder and lightning, with scorched wings, but have shown myself in such a modest form. You are wounded, in the first place, in your aesthetic feelings, and, secondly, in your pride.
2. I came here to find a wicked soul--I felt drawn to evil because I was base and evil myself, and I've found a true sister, I have found a treasure--a loving heart. She has pity on me now...
3. No person who has learned that to exist as the individual is the most terrifying thing of all will be afraid of saying it is the greatest.
4. And if the sufferings of the children go to swell the sum of the sufferings which was necessary to pay for the truth, then I protest that the truth is not worth such a price.
5. Unconditional and honest atheism is simply the presupposition of the way he poses his problem, being a triumph achieved finally and with great difficulty by the European conscience, being the most fateful act of two thousand years of discipline for truth that in the end forbids itself the lie in faith in God.
6. But the person who gives up the universal to grasp something still higher that is not the universal, what does he do? Can this be anything but temptation?
7. Why is it he still does not understand how much I am ready to bear for his sake? Why, why doesn't he know me? How dare he not know me after all that has happened? I want to save him forever.
8. We know it well, the world in which we live is ungodly, immoral, inhuman; we have interpreted it far too long in a false and mendacious way, in accordance with the wishes of our reverence, which is to say, according to our needs.
9. God has had pity on me and is calling me to Himself. I know I am dying, but I feel joy and peace for the first time after so many years. There was heaven in my heart from the moment I had done what I had to do. Now I dare to love my children and to kiss them.
10. He is continually making the movement of infinity, but he makes it with such accuracy and poise that he is continually getting finitude out of it, and not for a second would one suspect anything else.
11. Philosophy cannot and should not give us an account of faith, but should understand itself and know just what it has indeed to offer, without taking anything away, least of all cheating people out of something by making them think it is nothing.
12. When we criticize something, this is no arbitrary and impersonal event; it is, at least very often, evidence of vital energies in us that are growing and shedding a skin. We negate and must negate because something in us wants to live and affirm -- something that we perhaps do not know or see as yet.

Essay Topics For Final Exam—Nietzsche**II. (One hour.)**

You will be given TWO out of the six topics below and asked to pick ONE to write on during the final exam. You will have approximately one hour to write, and it will be CLOSED BOOK (no notes or texts). You can prepare as much as you want in advance, but you may not bring anything into the exam with you. You should consult with your GSI about the best strategies for preparing. Remember that the essay is designed to let you demonstrate your understanding of Nietzsche, so you should formulate your response accordingly.

1. What does Nietzsche mean by God, and why does he claim that God is dead? Does either Dostoevsky or Kierkegaard (pick one) provide a way to resist Nietzsche's conclusions?
2. Give an account of how Nietzsche might view each of the three brothers in *The Brothers Karamazov*. Which aspects of these characters would Nietzsche find attractive and which aspects would he criticize, and why?
3. Compare and contrast the Grand Inquisitor's account of the role and value of religion in human life with Nietzsche's. (Remember to emphasize Nietzsche's position in your answer.)
4. Kierkegaard's Knight of Faith performs a teleological suspension of the ethical. Could Nietzsche see the Knight of Faith who suspends the ethical as a free spirit?
5. What is the highest form of human existence for Nietzsche? How would Nietzsche criticize Kierkegaard's view on this question?
6. To what extent do Nietzsche and Kierkegaard make the same diagnosis of the most extreme form of human sickness? How do they differ in the remedy they offer?