

# REGIONALWETTBEWERB FÜR DIE PHILOSOPHIEOLYMPIADE 2018/19

**Aufgabenstellung:** Verfassen eines philosophischen Essays zu **einem** aus folgenden vier Zitaten

**Sprache:** Englisch, Französisch oder Spanisch

**Datum:** Montag, den 25. Februar 2019 09:30-13:30 Uhr

**Ort:** Liceo Leonardo da Vinci, Trient

**Zeit:** 4 Stunden

**Kommission:** Luisa Bertolini, Bernhard Windischer und Christian Zelger

- ▶ Fokussierung (Konzentration auf das Thema)
- ▶ argumentative Überzeugungskraft
- ▶ philosophisches Verständnis des Themas und
- ▶ Kohärenz und Originalität

## ZITATE ZUR AUSWAHL

1. "The intense view of these manifold contradictions and imperfections in human reason has so wrought upon me, and heated my brain, that I am ready to reject all belief and reasoning, and can look upon no opinion even as more probable or likely than another. Where am I, or what? From what causes do I derive my existence, and to what condition shall I return? [...] What beings surround me? and on whom have I any influence, or who have any influence on me? I am confounded with all these questions, and begin to fancy myself [...] environed with the deepest darkness, and utterly deprived of the use of every member and faculty.

Most fortunately it happens, that since reason is incapable of dispelling these clouds, nature herself suffices to that purpose, and cures me of this philosophical melancholy and delirium, either by relaxing this bent of mind, or by some avocation, and lively impression of my senses, which obliterate all these chimeras. I dine, I play a game of backgammon, I converse, and am merry with my friends; and when after three or four hours' amusement, I would return to these speculations, they appear so cold, and strained, and ridiculous, that I cannot find in my heart to enter into them any farther."

(D. Hume, A Treatise of Human Nature, Book I, reprinted from the Original Edition in three volumes and edited, with an analytical index, by L.A. Selby-Bigge, M.A., Clarendon Press, Oxford, 1896. <https://oll.libertyfund.org/titles/342>)

2. "The opposite of the sting of conscience, the origin and significance of which is explained above, is the good conscience, the satisfaction which we experience after every disinterested deed. It arises from the fact that such a deed, as it proceeds from the direct recognition of our own inner being in the phenomenon of another, affords us also the verification of this knowledge, the knowledge that our true self exists not only in our own person, this particular manifestation, but in every thing that lives. By this the heart feels itself enlarged, as by egoism it is contracted. For as the latter concentrates our interest upon the particular manifestation of our own individuality, upon which knowledge always presents to us the innumerable dangers which constantly threaten this manifestation, and anxiety and care becomes the key-note of our disposition; the knowledge that everything living is just as much our own inner nature, as is our own person, extends our interest to everything living; and in this way the heart is enlarged. Thus through the diminished interest in our own self, the anxious care for the self is attacked at its very root and limited; hence the peace, the unbroken serenity, which a virtuous disposition and a good conscience affords, and the more distinct appearance of this with every good deed, for it proves to ourselves the depth of that disposition. The egoist feels himself surrounded by strange and hostile individuals, and all his hope is centred in his own good. The good man lives in

a world of friendly individuals, the welt-being of any of whom he regards as his own. Therefore, although the knowledge of the lot of mankind generally does not make his disposition a joyful one, yet the permanent knowledge of his own nature in all living beings, gives him a certain evenness, and even serenity of disposition. For the interest which is extended to innumerable manifestations cannot cause such anxiety as that which is concentrated upon one. The accidents which concern individuals collectively, equalize themselves, while those which happen to the particular individual constitute good or bad fortune.”

(Arthur Schopenhauer, The World as Will and Representation, Book IV, §66, translated by R.B. Haldane and J. Kemp, [https://en.wikisource.org/wiki/The\\_World\\_as\\_Will\\_and\\_Representation/Fourth\\_Book](https://en.wikisource.org/wiki/The_World_as_Will_and_Representation/Fourth_Book))

3. “We are incomplete or unfinished animals who complete or finish ourselves through culture - and not through culture in general but through highly particular forms of it: Dobuan or Javanese, Hopi and Italian, upper-class and lower class, academic and commercial. Man's great capacity for learning, his plasticity, has often been remarked, but what is even more critical is his extreme dependence upon cultural learning. [...] We live in an “information gap”. Between what our body tells us and what we have to know in order to function, there is a vacuum we must fill ourselves, and we fill it with information (or misinformation) provided by our culture.”

(Clifford Geertz, The Interpretations of Cultures, Chapter 2: "The Impact of the Concept of Culture on the Concept of Man", New York 1973)

4. “Political problems come from the fact that we are all subjects and yet we look upon other people and treat them as objects.”

(Maurice Merleau-Ponty, Humanism and Terror. P. 158. [https://monoskop.org/images/2/25/Merleau\\_Ponty\\_Maurice\\_Humanism\\_and\\_Terror\\_An\\_Essay\\_on\\_the\\_Communist\\_Problem\\_1969.pdf](https://monoskop.org/images/2/25/Merleau_Ponty_Maurice_Humanism_and_Terror_An_Essay_on_the_Communist_Problem_1969.pdf).)

## Ergebnisse

Rang	Name	Schule	Punkte (/100)
1	Varesio Valentina Maria	Sprachen- und Realgymnasium N. Cusanus Bruneck	80
2	Ellemunt Katharina	Oberschulen J. Ph. Fallmerayer Brixen	75
3	Niederwolfsgruber Matthias	Oberschulen J. Ph. Fallmerayer Brixen	70