

DAY 2: TWO QUESTIONS CONTEMPORARY/ ONE CONTINENTAL

INSTRUCTIONS: Answer one question from each of the following three groups. Please identify clearly each question answered, and avoid repetition between answers. Answers are expected to respond directly to the specific questions asked. Write out and sign (by number) the pledge on the face of your exam. This is a closed-book exam. You are not to refer to any written material or discuss this examination with anyone.

If you do not type, please attempt to write legibly. Use blue or black ink, and please skip lines.

I

1. Foucault counseled that we need "a political philosophy that isn't erected around the problem of sovereignty, nor around the problem of law and prohibition." Explain and assess his argument.
2. Much of radical contemporary political thought defines itself as in some degree in opposition to the legacy of the Enlightenment. This includes currents of thought such as post-structuralism, critical theory, feminism, communitarianism, radical environmentalism, etc. Pick at least two such currents, elucidate the respective critique, and assess the persuasiveness of that critique.

II

3. Does liberal theory provide adequate resources for addressing issues of global justice? What are those resources, and what are their limitations? Answer with reference to at least two liberal theorists.
4. Feminists and other critics of liberal political theory call into question the private - public distinction. Discuss their criticisms and possible liberal responses. To what extent and in what respects do you believe the criticisms should cause us to rethink the distinction?

III

5. Adorno's account of critical theory increasingly took on such a radical character that it seems unable to articulate any coherent, positive perspective on politics. Accordingly it can be argued that he ends up closer to contemporary French post-structuralists, such as Foucault and Derrida, than to present adherents to the Frankfurt School, such as Habermas. Discuss
6. In Hegel's critique of Kant, one sees the beginning of a tradition of thinking about freedom of the individual in which more attention is given to its embeddedness in intersubjective and/or ontological contexts than is typically the case in the English-speaking tradition of political thought. Discuss this in regard to Hegel and two other continental thinkers.

DAY 2: TWO QUESTIONS CONTINENTAL/ ONE MODERN

INSTRUCTIONS: Answer one question from each of the following three groups. Please identify clearly each question answered, and avoid repetition between answers. Answers are expected to respond directly to the specific questions asked. Write out and sign (by number) the pledge on the face of your exam. This is a closed-book exam. You are not to refer to any written material or discuss this examination with anyone.

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I

1. Nietzsche and Foucault advance the idea of “genealogy” as a critical, theoretical practice. Explain this method, how these thinkers deploy it, and take a position on what role, if any, it should play in the normal repertoire of contemporary political theory.
2. Should “continental political thought” be separated out as a distinct field of political theory? If so, why? Discuss this issue and take a position, drawing on at least three thinkers within the “continental” stream.

II

3. Adorno’s account of critical theory increasingly took on such a radical character that it seems unable to articulate any coherent, positive perspective on politics. Accordingly it can be argued that he ends up closer to contemporary French post-structuralists, such as Foucault and Derrida, than to present adherents to the Frankfurt School, such as Habermas. Discuss.
4. In Hegel’s critique of Kant, one sees the beginning of a tradition of thinking about freedom of the individual in which more attention is given to its embeddedness in intersubjective and/or ontological contexts than is typically the case in the English-speaking tradition of political thought. Discuss this in regard to Hegel and two other continental thinkers.

III

5. Compare and contrast Rousseau's vision of a well-ordered republic with that implied in the *Federalist Papers*.
6. "The makers of modern liberalism did not reject virtue as a critical category of moral political philosophy, and never dreamed that a politics based on natural freedom and equality could achieve its goals independently of the qualities of mind and character of citizens and officeholders." Discuss the accuracy of this statement with respect to at least three of the following theorists: Hobbes, Locke, Rousseau, Kant, and Mill.