

**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. According to Susan Moller Okin, Greek literature is defined from its earliest period by a “strong misogynistic strain.” Discuss critically with reference to the works of Plato and Aristotle.
2. What does Athens have to do with Jerusalem?" asked Tertullian. Assuming "Athens" stands for philosophy and "Jerusalem" for revelation, how would three of the following have answered the question: Augustine, Aquinas, Dante, Marsilius, Luther?

II

3. A standard textbook view is that Hobbes and Rousseau represent starkly opposed approaches to the understanding of the modern state. In recent years, however, several scholars have challenged this view. Do the affinities between Hobbes and Rousseau outweigh their differences?
4. While many critics view Hobbes's authoritarianism as inconsistent with the liberal tradition, others see his political theory as contributing importantly to the development of liberal ideas. What are the main historical and textual considerations that speak for and against these two readings? How is Hobbes's relation to the liberal tradition best characterized?

III

5. Assess Rawls's move from *Theory of Justice* to *Political Liberalism*. What are some of the main differences between the two works, and why did Rawls feel compelled to make these changes in his argument? In what ways do you believe these changes strengthened and weakened his argument?
6. The last half-century has seen the idea of post-foundationalism emerge as a major topic. What does it mean to be a foundationalist in political theory? What are the key arguments have been directed against it from Nietzsche on? And where does post-foundationalism leave us with regard to the most basic commitments we invariably carry with us in thinking philosophically about politics?

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I

1. How do the interpretive assumptions one brings to Plato's dialogues critically affect one's understanding of his political theory? Discuss, with reference to recent scholars who take different views of how to read the dialogues.
2. How do different ways one understands Thucydides' use of speeches in his *History* affect one's understanding of Thucydides' political theory?

II

3. In what ways and to what extent is the value of equality a central concern of ancient Greek political theory?
4. According to the poet, Pindar, *Nomos* (law, convention) is "King of all." Discuss the distinction between *nomos* and *physis* (nature) as it helps us to understand important aspects of Plato's dialogues.

III

5. It is often claimed that Kant achieved an important theoretical breakthrough in viewing the social contract (contract of government) as purely hypothetical, rather than historical. To what extent and in what respects do you agree with this claim?
6. Jean-Paul Sartre called Karl Marx a "true philosopher," unlike the vast majority of political theorists who "are carried along by the marching crowd." Thinkers of the latter type he describes as "ideologists," who are incapable of raising themselves above the contingencies of their social existence. In what ways do you agree with this description of Marx? In what ways do you disagree?