

**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.

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

I

1. In the nineteenth and twentieth centuries, the question of the character of language and its role in social and political life became extremely important. Continental political theorists took differing positions on these issues. Discuss, drawing upon three of the following four: Nietzsche, Heidegger, Derrida, and Habermas.
2. Given his aristocratic leanings, Nietzsche's popularity among contemporary democratic theorists is difficult to explain. Discuss.

II

3. Is modern political and social life more like that of the factory or the prison (or neither)? Compare Marx's claim to have analyzed modern society through the prism of the factory with Foucault's claim to have done so through the prison. Which theory is better able to come to grips with the fundamental structures of contemporary existence outside of these particular institutions and why? In what ways are they deficient?
4. Sometimes continental political thought is identified with a critical analysis of the Enlightenment or even with a charge that there is some "pathology" embodied in western modernity as a whole. Is this characterization useful? In answering this question, draw on Hegel, Foucault, and one other continental thinker.

III

5. "A defining feature of modern political theory is a rejection of natural sociability as a basis for civic association." Should we agree with this judgment? Are there important exceptions to this generalization? Discuss with reference to any three modern political theorists.
6. Hegel and Mill both think of 'civil society' as a distinctively modern feature of public life, and see it as performing a variety of important political functions. How do the two thinkers conceive these functions, and to what extent are their views about the significance and value of modern civil society compatible with each other?

**DAY 2: TWO QUESTIONS MODERN/ 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. Although Locke wrote the *Second Treatise* to encourage revolution against the English crown, he should actually be viewed as a conservative theorist. Discuss, with reference to at least *two* other modern theorists to whom Locke may be fruitfully compared.
2. The classical utilitarians viewed themselves as democratic reformers, but many of their critics view utilitarianism as a highly undemocratic theory. Who is right?

II

3. "A defining feature of modern political theory is a rejection of natural sociability as a basis for civic association." Should we agree with this judgment? Are there important exceptions to this generalization? Discuss with reference to any three modern political theorists.
4. Hegel and Mill both think of 'civil society' as a distinctively modern feature of public life, and see it as performing a variety of important political functions. How do the two thinkers conceive these functions, and to what extent are their views about the significance and value of modern civil society compatible with each other?

III

5. Is modern political and social life more like that of the factory or the prison (or neither)? Compare Marx's claim to have analyzed modern society through the prism of the factory with Foucault's claim to have done so through the prison. Which theory is better able to come to grips with the fundamental structures of contemporary existence outside of these particular institutions and why? In what ways are they deficient?
6. Sometimes continental political thought is identified with a critical analysis of the Enlightenment or even with a charge that there is some "pathology" embodied in western modernity as a whole. Is this characterization useful? In answering this question, draw on Hegel, Foucault, and one other continental thinker.

**DAY 2: TWO QUESTIONS MODERN/ ONE LIBERALISM**

**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. Although Locke wrote the *Second Treatise* to encourage revolution against the English crown, he should actually be viewed as a conservative theorist. Discuss, with reference to at least *two* other modern theorists to whom Locke may be fruitfully compared.
2. The classical utilitarians viewed themselves as democratic reformers, but many of their critics view utilitarianism as a highly undemocratic theory. Assess who is right, with reference to at least *two* theorists.

II

3. "A defining feature of modern political theory is a rejection of natural sociability as a basis for civic association." Should we agree with this judgment? Are there important exceptions to this generalization? Discuss with reference to any three modern political theorists.
4. Hegel and Mill both think of 'civil society' as a distinctively modern feature of public life, and see it as performing a variety of important political functions. How do the two thinkers conceive these functions, and to what extent are their views about the significance and value of modern civil society compatible with each other?

III

5. To what extent and in what respects can Rawls be viewed as attempting to solve problems similar to those that animated Green and Hobhouse? To what extent do you believe Rawls's endeavor is significantly different?
6. Much inequality between the sexes results from gender roles and distributions of responsibilities within the family that at least arguably are chosen voluntarily. Discuss problems these issues raise for egalitarian liberals, and how you believe they should be addressed.