

General instructions: This exam has three parts. Select one question from each part and write essays of about 3000 to 4000 words in response to each. This exam is intended to assess your familiarity with a wide range of political theory and your ability to assess and synthesize works and issues in political theory. We are more interested in your ability to draw upon key works and deal with these works in some depth than with superficial references to the many writings relevant to any particular exam question.

The three questions answered in this examination should be distinct. For example, if you focus on ancient political philosophers for the “general” section of the prelim, you should not focus on the same thinkers when writing on feminism or justice in the other parts of the exam. Similarly, you should avoid such problems as, for example, providing overlapping answers concerning liberalism as an Anglo-American paradigm, liberal feminism, and liberal justice. A modest amount of reference to similar authors and concepts may occur in your three answers in order fully to address each question, but be sure to pick questions and provide answers that enable you to demonstrate your comprehensive understanding of political theory.

The first paragraph of instructions notwithstanding, it is important that you accurately cite the key works you use. You may do so using the APSA method of imbedded citations (author: year of publication, page of particular focus or quotes). After you have submitted electronic files of your three essays no later than 5:00 PM on Tuesday, September 23, to Sarah Jackson (sejack@ku.edu), you will be given until 5:00 PM on Thursday, September 25, to provide an accurate set of references. Only one set of references is required: all works cited in your three essays should be included in this list. Your list of references should employ consistent citation conventions as found in typical political theory books or the *American Political Science Review*.

Part One: General Political Theory

1. What is Hobbes’ critique of Aristotle? How does this critique help us to understand the differences between classical and contemporary liberalism on the one hand, and classical political thought on the other? Be specific in your references.
2. Democracy has not always meant the same thing to political theorists, nor has it always been held in high regard. What are the most important “models” or conceptions of democracy that past and present political theorists have held? Evaluate these various models.
3. Does liberalism have paradigm status within Anglo-American political theory? If your answer is yes, be sure to clarify its concepts and assumptions that are held in common by theorists who otherwise have important disagreements. If your answer is no, be sure to identify those features of liberalism that scholars working within other traditions reject.

4. What are three major political-theoretical problems of the tradition of Western Christian political thought from late antiquity to the end of the medieval period? How are these problems or issues “resolved” in the Renaissance and Reformation? How do these “resolutions” or treatments of the three problems shape the political thinking of modernity in contrast with antiquity?

Part 2: Feminism

1. Explain and evaluate the (1) arguments, (2) implications, and (3) limitations of the public/private debate in western political thought. For example, how has this dichotomy shaped the foundations of political theory? Since these arguments are presented primarily by liberal feminists, pay particular attention to the major thinkers in this area, but be sure to include some limited discussion of contributions and critiques beyond liberal feminists.
2. What have been the major theoretical contributions of feminist theory to international relations theory? Make reference to the major thinkers in this field in your discussion. Pick one particular area in which feminist theory has changed international theorizing and discuss it in more detail, such as human rights theory, gender and militarization, gender and development, or the invisibility of gender theory in international politics.
3. Discuss the work of Judith Butler as a major figure in contemporary political thought. What are her major contributions to and critiques of the field of feminist theory? How has her work influenced the scope and direction of the field of LGBTI theory? Mention specific works and thinkers that demonstrate her impact on the field.
4. It is often asserted that there is no single feminism but rather a variety of feminisms. What do you regard as the most important forms or types of feminism? Who are the major contributors to each of these perspectives? Which forms of feminism have contributed most to political theory, to political science, and to political practice?

Part 3: Justice

1. Do communitarians have a distinct and compelling account of social justice or do they simply criticize – or possibly augment - various liberal theories of justice?
2. In various discussions of justice, the distribution of income, wealth, and property are sometimes treated as if, in all three cases, we are talking about the same thing. Is this a safe assumption? What are the gains and losses of treating such social goods as related but distinct from one another? Insofar as it does not contravene the instructions at the beginning of this exam sheet, feel free to draw from the entire breadth and depth of the western political tradition in formulating your answer.

3. It is often claimed that John Rawls introduced significant changes to his political theory as he moved from *A Theory of Justice* (1971) to later works, e.g., *Political Liberalism* (1993/96) or *The Law of Peoples* (1999). Identify and discuss three such changes that you regard as interesting or significant. Indicate whether any of these changes marks an improvement in Rawls's theory over what he argued earlier. Give your reasons for your evaluation.

4. Robert Nozick's theory in *Anarchy, State, and Utopia*, (1974) and David Gauthier's theory in *Morals By Agreement*, (1986) have both been regarded as libertarian. Take either one of these theories and sketch out its main lines, indicating in particular why it might be called libertarian. Spell out briefly the important criticisms you would make of this theory. Is the other theory mentioned in this question susceptible to the same criticism(s)? Indicate why you have reached this particular conclusion.