Answer three questions, one from each part. Be sure to identify clearly and explicitly what is at stake in each question. And think carefully before you begin writing.

Part I. Ancient and Medieval (Answer one question from this part)
1. "Greek political theory was so centered on the unique political form of the polis that in the end it proves surprisingly unhelpful for thinking about politics elsewhere." Discuss.

2. "The obsession with periodization is fundamentally misguided. For any alleged distinction we can point to not merely a major exception that proves the 'rule' in question but central figures in the tradition that explode the alleged categorical distinction." Discuss with reference to one or two "distinguishing features" across two "periods" (defined as you see fit), at least one of which must end no later than 1450. And at least half of your answer must cover theory before 1450.

3. "Ancient political theory is concerned primarily with virtue rather than justice. Even when justice is ostensibly the theme -- most notably in Plato's Republic -- the real focus is on virtue." Discuss.

4. "In Thucydides and Plato we have the two ideal type positions on the relationship between 'national' (internal) and 'international' (external) politics. Thucydides argues that they are intimately, even inseparably related. Plato argues that they must be kept radically separate, and that only the 'national' is an appropriate subject for political philosophy." Discuss, focusing on these two theorists, but also addressing the broader issue raised by this (alleged) contrast.

5. The differing treatments that Thucydides and Hobbes give to the seemingly similar triads of fear, honor, and interest and competition, diffidence, and glory illustrate the gap between ancient and modern understandings of politics." Discuss.

6. Write a question on medieval political theory and answer it.

Part II. Modern (Answer one question from this part)
7. "Machiavelli is much better understood as the last of the ancients rather than the first of the moderns." Discuss.

8. Discuss critically the evolution of the concept of the social contract from Hobbes to Rousseau or Kant.

9. "Kant’s approach to achieving international peace remains of considerable theoretical and practical value even today." Discuss.

10. "Every early modern political theorist who addresses sovereignty, from Bodin right through Hobbes, manages to be misled by the (false and dangerous) belief that sovereignty is and must remain unlimited and indivisible. And this debilitating notion retains its corrupting vitality right through the work of Rousseau and Kant." Discuss.

11. "Social contract theory is bedeviled by fatal confusion over the central claim that political obligation rests on consent. The state is supposedly voluntary but also a matter of material and/or moral necessity. All contractarians actually treat consent as hypothetical or tacit, rather than actual. And, in the end, contractarians are no more, and perhaps even less, sympathetic to revolution than the arch-'conservative' Burke." Discuss.

12. "Liberalism' is an often confused and surprisingly indeterminate mix of two fundamentally incompatible theoretical approaches: utilitarianism and the contractarian natural rights tradition." Discuss.
13. Write a conceptual history of one of the following: democracy, the state, natural/human rights. You need not attempt to cover every theorist or period, but your answer should show appropriate historical breadth. And be sure to go into some detail for at least two theorists or periods.

14. T. H. Marshall presents the modern history of citizenship as progressing through phases stressing civil rights, property rights, and political rights. Critically assess this reading.

15. "The mainstream Western tradition of political thought has largely ignored international relations, seeing it as a domain of violence rather than justice, dominated by the pursuit of order rather than the good life. And the only serious exception to the rule of neglect, the realist tradition, shares this conception of international relations." Discuss, focusing on two of the following periods: ancient Greece, the medieval era (which can be read to include Augustine), the sixteenth and seventeenth centuries, the eighteenth and nineteenth centuries, or the twentieth century.

**Part III. Contemporary** (Answer one question from this part)

16. Is the concept of historical dialectic a useful and relevant methodological tool of political inquiry? Discuss.

17. "'Marxism' seems spent as a political force in the contemporary world, but Marx and Gramsci remain as relevant and vital as they ever have been to the analysis of contemporary society." Discuss.

18. "For all their differences, both neo-Aristotelian virtue theories and post-modernism arise from a common revolt against 'reason'." Discuss.

19. Critically evaluate the theories of the state of two or three nineteenth or twentieth century theorists. (You may not answer this question if you have answered Question 13 and written on the state.)

20. Post-structuralists like Michel Foucault depict the contemporary world as a changing mosaic of multiplying identities. Herbert Marcuse characterized a consumption-based society that has reduced us to one-dimensionality. Are these two worldviews in contradiction? Discuss.

21. "Freud was afraid to read Nietzsche because he surmised that Nietzsche had already discovered his greatest insights -- and Freud was basically right." Discuss.

22. "Nonviolence in the twentieth century was a fringe movement with real practical utility in an extremely narrow range of circumstances. In the early twenty-first century world, where political violence is no less frequent but much more infrequently used by states against other states, there is even less space for effective nonviolent political action." Discuss.

23. When (if ever) is violence a necessary instrument to break the chains of oppression? Discuss, drawing on the writings of at least two of the following thinkers: Hegel, Marx, Kautsky, Trotsky, Fanon, and Gandhi.

24. The concept of civil society and political hegemony are intertwined in the writings of Antonio Gramsci. Discuss their interrelationship while evaluating Gramsci's contribution.