

UNIVERSITY COLLEGE LONDON

University of London

EXAMINATION FOR INTERNAL STUDENTS

For The Following Qualification:–

B.A.

MES 205: Introduction to European History, Politics and Philosophy

COURSE CODE : **MEST0205**

UNIT VALUE : **1.00**

DATE : **04-MAY-04**

TIME : **14.30**

TIME ALLOWED : **3 Hours**

**MEST0205 INTRODUCTION TO EUROPEAN HISTORY, LAW, POLITICS
AND PHILOSOPHY**

- Answer **THREE** questions.
- Questions must be attempted from **THREE** sections.
- Do **NOT** answer a question on the topic of your assessed course essay.
- Do **NOT** draw substantially on the same material for more than one answer.
- Please use different examination books for each question.

SECTION A

1. 'The Marxist notion of a capitalist state offers a clear alternative to the pluralist image of the state as a neutral arbiter or umpire.' Discuss.
2. 'Conservatives have traditionally claimed to embrace a pragmatic rather than ideological style of politics.' Discuss.
3. How does the party system shape the broader political process?
4. Is political representation merely a substitute for democracy?

SECTION B

5. What, if anything, is the source of the authority of the state?
6. How is the political ideal of equality best understood?
7. Would people in an Original Position of fairness, behind a Veil of Ignorance, adopt Rawls' two principles? What is the further significance of answering this positively or negatively?

TURN OVER

SECTION C

8. Comment on the following passage:
'Any [Roman] citizen could propose to the [Roman] people a law, in regard to which every citizen was entitled to speak either in favour of it or against, prior to a decision being reached. This institution was good so long as the citizens were good, because it is always a good thing that anyone anxious to serve the public should be able to propose his plan. It is also a good thing that everyone should be at liberty to express his opinion on it, so that when the people have heard what each has to say they may choose the best plan. But when the citizens had become perverse, this institution became a nuisance; because only the powerful proposed laws, and this for the sake, not of their common liberties, but to augment their own power.'
(N. Machiavelli, *Discourses* I-18, p. 161f.)
9. Comment on the following passage:
'The end of secular government, however, while we remain in this world, is to foster and protect the external worship of God, defend pure doctrine and the good condition of the Church, accommodate the way we live to the requirement of human society, and mould our conduct to civil justice, reconcile us one to another, and uphold and defend the common peace and tranquility.'
(J. Calvin, *On Civil Government* [*Institutio Christianae Religionis*, 1559], book IV-20)
10. Comment on the following passage:
'Though nothing can be immortal, which mortals make; yet, if men had the use of reason they pretend to, their Common-waelths might be secured, at least, from perishing by internal diseases.'
(T. Hobbes, *Leviathan*, chap. 29, p. 221)
11. Comment on the following passage:
'The concept of international right becomes meaningless if interpreted as a right to go to war.'
(I. Kant, *Perpetual Peace*, 1795)

SECTION D

12. What is Descartes' method of doubt, and does he apply it consistently?
13. What, if anything, distinguishes persons from animals?
14. If I do not care about other people, is there any reason why I should nonetheless respect their interests?
15. 'Different cultures inhabit different worlds.' Discuss.

CONTINUED

SECTION E

16. Must we only obey a just law; should we obey a law because it is just to do so; or else can we not obey it at all?
17. 'Legal classifications based on historical heritage might be unravelled by a more function-based approach to Law.' Explain and discuss.
18. To what extent are Common law and Civil law different solutions to the same problems?

END OF PAPER