

UNIVERSITY COLLEGE LONDON

University of London

EXAMINATION FOR INTERNAL STUDENTS

For The Following Qualification:–

B.A.

French F2502: Enlightenment and the Revolution: the 18th Century

COURSE CODE : FREN2502

UNIT VALUE : 0.50

DATE : 10-MAY-05

TIME : 14.30

TIME ALLOWED : 2 Hours

ENLIGHTENMENT AND REVOLUTION: THE 18TH CENTURY

Answer TWO questions, ONE from EACH section. Use a separate answer book for each question.

You may answer in English or in French, but no special credit will be given for writing in French rather than in English.

DO NOT BASE BOTH ANSWERS IN THIS PAPER, OR AN ANSWER IN THIS PAPER AND ONE IN ANOTHER PAPER, ON THE SAME TEXT OR ON SUBSTANTIALLY THE SAME MATERIAL.

SECTION A

PLEASE USE A SEPARATE ANSWER BOOK FOR EACH QUESTION.

1. Discuss the relevance, for Montesquieu's *Lettres persanes* and Rousseau's *Contrat social*, of Kant's view that enlightenment is our emergence from our self-incurred immaturity. You may refer also, if you wish, to relevant material from the two dossiers entitled *The Clash of the New Order and the Old*.
2. To what extent, in your view, may aspects of Rousseau's idea of contractual justice in the *Contrat social* be already found in Montesquieu's implicit critique of the injustices depicted in the *Lettres persanes*?
3. Compare the ways in which the *Lettres persanes* and the *Contrat social* develop the idea of the law of the strongest and subvert its claim to legitimacy.
4. Discuss the egalitarian stress on limits in the *Contrat social* in the light of the lack of limits in the monarchic and despotic regimes depicted in the *Lettres persanes*.
5. Compare the discussions of the political usefulness of religion in the *Lettres persanes* and the *Contrat social*.
6. To what extent can readers find reasons in the *Lettres persanes* for Rousseau's rejection, in the *Contrat social*, of the theory that a people agrees to be ruled and even enslaved for the sake of tranquillity?
7. Discuss the applicability of the figure of Caligula, as elaborated in the *Contrat social*, to Usbek's domestic despotism in the *Lettres persanes*.
8. 'If voluntary martyrdom is an act of tyrannicide turned around on the self, then Roxane may be understood as an inspiration for Rousseau's death penalty.' Discuss the *Lettres persanes* and the *Contrat social* in the light of this comment.
9. 'A strong current of eighteenth-century writing on the man-woman relationship asserts that humanity cannot be defined in terms of prohibitive rules.' Discuss the applicability of this view to the *Lettres persanes* AND relevant material from the two dossiers entitled *The Clash of the New Order and the Old*.

TURN OVER

SECTION B

PLEASE USE A SEPARATE ANSWER BOOK FOR EACH QUESTION.

10. 'Des Grieux's (and after his, the reader's) attempt to unravel the mystery of "cette étrange fille" serves as the organizing narrative principle of Prévost's *Manon Lescaut*.' Discuss this view of the novel.
11. 'The world Marivaux creates is regulated by ambiguity and deferral.' Discuss this view of *La Vie de Marianne*.
12. 'The chevalier Desroches and Madame de la Carlière promise each other a marriage of equals, but a deep-rooted inequality overwhelms them.' Discuss Diderot's *Madame de la Carlière* in the light of this comment.
13. What clues may we find, in the narrative of Constant's *Cahier rouge*, for understanding why the mature writer depicts his transition to manhood solely through irrational manifestations?
14. 'Paradoxalement, ces femmes qui exploitent à l'extrême leur féminité se créent une situation presque équivalente à celle d'un homme; à partir de ce sexe qui les livre aux mâles comme objets, elles se retrouvent sujets.' Discuss with reference to BOTH *Manon Lescaut* AND *La Vie de Marianne*.
15. 'In the growing pessimism of the late Enlightenment, critical writing focuses on subjective experience and the difficulties of the sexual relationship.' Discuss *Madame de la Carlière* AND the *Cahier rouge* in the light of this statement.

END OF PAPER