I. Be familiar enough with the primary source material that you can match quotes characteristic of a philosopher’s thought with their names.

II. Be able to describe and critically evaluate the following positions

A. Hegel’s account of the master-slave dialectic and the dialectic yielding the modern nation state
   1. Be able to explain the three movements of each dialectic and how the synthesis both preserves and overcomes the conflict between the first two.
   2. Be able to present some defense that Hegel’s description of these dialectics is accurate, by citing his own evidence and/or some of your own.
   3. Be able to raise objections to his account, by drawing upon the work of other 19th century philosophers and/or introducing your own objections.

B. Mill’s argument in Chp. III of *On Liberty* that societies should encourage “different experiments with living” (Mill, *On Liberty*)
   1. Be able to state and explain at least three of the reasons Mill cites for this claim.
   2. Be able to state and explain the political and religious influences which he thinks threaten individuals to develop freely.
   3. Be able to introduce your own critique of Mill’s argument by raising objections and responding to them or by developing your own sustained counter-argument.

C. Marx’s dialectical analysis of the master-slave struggle being waged in his day.
   1. Be able to describe and explain Marx’s account of the struggle between bourgeoisie and the proletariat as a particular form of the master-slave relationship described by Hegel. What are the differences and similarities between the two accounts?
   2. Be able state at least three ways in which the proletariat worker is alienated from his labor.
   3. Be able to state at least one of the measures outlined in the Communist Manifesto and how this measure is intended to overcome this class struggle.
   4. Be able to introduce your own critique of Marx’s analysis. Is his account of this class struggle legitimate? If so, can his proposed measures provide a satisfactory resolution to this struggle?

D. Nietzsche’s analysis of the struggle between master-morality and slave-morality.
   1. Be able to describe traits of the good/bad man under master morality and the good/evil man under slave morality
   2. Be able to cite evidence for Nietzsche’s analysis. What evidence does he provide or could someone cite in its defense.
   3. Be able to explain what Nietzsche claims motivates slave-morality and his evidence that this is the motivation
   4. Be able to critique Nietzsche’s identification of Judaism and/or Christianity as espousing a slave-morality
E. Kierkegaard’s (or Silentio’s) account of the teleological suspension of the ethical
   1. Be able to describe Abraham’s willingness to sacrifice Isaac and how
      depicts a suspension of the ethical. Be sure to include a brief account of
      Hegel’s notion of the ethical. You will also want to include a brief
      description contrasting the tragic hero and the knight of faith.
   2. Be able to explain the dreadful, paradoxical, and absurd manner in which
      Abraham achieves his highest good and does not sin.
   3. Be able to critique Kierkegaard’s (or Silentio’s) interpretation of the
      Abraham story. Feel free to employ the Wesleyan Quadrilateral in your
      critique. What are some potential objections to this interpretation,
      especially as an exemplar of the faith-filled life? Can one meet those
      objections?

III. Be able to answer the following short-answer questions

   A. What is *Geist*? Make sure to include a full description, including the notion of a
      dialectical movement and its ultimate aim.

   B. What is Hegel’s Absolute Idealism? Make sure to include at least one significant
      similarity and contrast with Kant’s Transcendental Idealism

   C. According to Mill, what three conditions must be met in order for something to
      qualify as a proper subject of scientific inquiry? Briefly explain why he believes that
      human thought and behavior can meet these conditions.

   D. Does Mill’s account of the science of human nature and the laws governing human
      thought pose a problem for the idea that humans are free moral agents? Why or
      why not?

   E. According to Mill, what two legal constraints can a society impose on its citizens?
      What objection does Mill himself raise against his claim that societies cannot pass
      laws keeping citizens from harming themselves or others, when that harm does not
      amount to a violation of another’s rights? How does he attempt to counter this
      objection?

   F. What two objections does Marx raise against societies that are based on a Millian
      notion of negative political freedom?

   G. What does Marx retain and reject of Feuerbach’s modified Hegelianism? In other
      words, compare and contrast Marx’ dialectical materialism with Hegel’s dialectical
      idealism.

   H. What are two ways in which Marx claims that a worker experiences alienated labor?
      Give a concrete, contemporary example of these forms of alienation.
I. How does Nietzsche’s account of the struggle and resolution of the clash between master-morality and slave-morality compare and contrast with the struggle and resolution of Hegel’s master-slave dialectic?

J. According to Nietzsche, what is the source of bad conscience? Be sure to include in your answer a description of the will to power.

K. Briefly explain Nietzsche’s claim that there is “only ‘knowing from a perspective…” (Nietzsche, Genealogy of Morals, §12 of Essay III.

L. Describe the dialectical movements of the knight of infinite resignation. What additional move is performed by the knight of faith?

M. Compare and contrast Abraham, as described by Kierkegaard’s Silentio, to the Superman (Ubermensch) described by Nietzsche. One similarity and one difference will suffice.

N. Explain what Kierkegaard means by saying that preference is the middle term in both erotic love and friendship. Why does he think that such loves are forms of self-love?

O. Explain what Kierkegaard means by saying the God is the middle term in neighborly love. Why does he think that those who express love of neighbor preserve the equality and individuality of each other?