



045

**THE OPEN UNIVERSITY OF SRI LANKA  
DEPARTMENT OF SOCIAL STUDIES  
MASTER OF ARTS DEGREE IN DEVELOPMENT STUDIES AND PUBLIC POLICY  
CONTEMPORARY POLITICAL THOUGHT AND PUBLIC POLICY (SSP 2130)  
FINAL EXAMINATION - 2009**

**DURATION: THREE (03) HOURS**

**Date: 23<sup>rd</sup> August 2009**

**Time: 1.00 p.m. – 4.00 p.m.**

**Answer three (03) questions only**

1. Examine Dahrendorf's view that the conflict in society is more directly a matter of political than economic forces, focusing on ethnic conflict in modern states.
2. "In A Theory of Justice, Rawls attempts to reconcile liberty and equality in a principled way, offering an account of 'justice as fairness'. Central to this effort is his famous approach to the seemingly intractable problem of distributive justice". Discuss.
3. Butler examines the traditional treatment of the mind/body split posited by Descartes. How has this binary opposition been of service to men and a disservice to women?
4. "In her work, Martha C. Nussbaum confronts the issue of cultural relativism, criticizing the approach which, in its desire to respect different cultural traditions, can result in indifference to injustice. Gender justice and women's equality is then proposed in various areas in which quality of life is measured". Discuss.
5. Discuss Berlin's concepts of liberty and equality. How would you evaluate them in relation to the rights based approach and Amartya Sen's approach to development as "the expansion of the real freedoms that citizens enjoy to pursue the objectives they have reason to value"?
6. "Politically, loss of power tempts men to substitute violence for power .... And violence itself results in impotence". Discuss this statement of Hannah Arendt in relation to her concepts of violence and power and her analysis of the origins of totalitarianism.
7. "In the example of the prisoner's dilemma Schelling deals with the interdependence of adversaries". Discuss by analyzing the two persons prisoner's dilemma.
8. Discuss the diverse methods used by Gandhi in his strategy of non-violence in India's struggle for independence.

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