

Please answer one question from **each of the two sections**. You have four hour to complete the exam.

Section One: Approaches to Political Theory

1. Much of the canon of western political theory developed as a response to historically specific ways of organizing politics around states and state-based political systems. Many of the concepts central to western political theory reflect this organization, particularly the ideas of state sovereignty, state-based monopolies over territorial jurisdictions and violence, and the othering of non-state organizations of peoples and politics. In what ways and why should indigenous political theory break with these early modern conceptual origins of the western canon? What are the most important theoretical resources for re-centering political theory in ways that might capture, theorize, and guide politics that are not, as it were, parasitic on the sovereign state form?
2. Since the publication and eventual shelving of the federal government's "White Paper" on Indian Policy in 1969, Indigenous leaders in Canada have worked hard to "reconcile" the relationship between Indigenous nations and the Canadian state by seeking recognition of their rights through negotiations over land, self-government, and economic development. Drawing explicitly off of a breadth of readings on your list, discuss the extent to which these efforts have transformed state sovereignty vis-à-vis Indigenous peoples' lands and communities.
3. In *The Fourth World*, George Manuel claims that the colonization of North America set in motion a struggle between the colonizer and Indigenous peoples propelled by two fundamentally incommensurable "ideas of land": land as a commodity—as something that can be "speculated, bought, sold, mortgaged, claimed by one state, surrendered or counter-claimed by another"; and land as a relationship: "The land as our Mother Earth." To what extent does this characterization challenge fundamental assumptions underwriting dominant conceptions of state sovereignty? What does this imply in terms of self-determination or decolonization for Indigenous peoples? Draw on AT LEAST three authors from your list.

Section Two: Edward Said

1. Why is Edward Said essential reading for critical and post-colonial political theory? Focus your answer by addressing the potentials of Said's work for understanding (a) colonial power relationships, including those that involve identity; and/or (b) experiences of exile and dispossession for creating political theory that is not bounded by organized state, particularly colonial states. In your answer, engage with two or more of Said's commentators.

2. Said's work demonstrates perhaps better than anyone else's the relationship between systems of cultural representation and the reproduction of colonial relations of power. One of the main criticisms of Said's early work, however, is that his account of representational power is too pervasive –it leaves little room for agency and/or resistance of those subject to colonial powers of representation. Drawing on both primary and secondary sources, discuss the extent to which Said's larger body of work can account for or address this concern?

3. As a principle theorist of *postcolonialism* in what ways does Said's body of work speak or not speak to the relations of power and systems of representation that inform settler-*colonial* contexts? What refinements, if any, does this aspect of Said's work demand for this purpose?