

JUVENILE LAW  
Professor Duncan  
Fall, 2007

FINAL EXAMINATION  
Closed-book, Three Hour Exam

INSTRUCTIONS:

1. This exam is 12 pages long. There are 7 questions. Some of the questions have subparts. Please make sure to answer all of them.
2. Please write on one side of the page only and write legibly in black or blue ink. Remember: I can only grade what I can read!
3. Write only on the lines provided.
4. If you are using a computer, use the default settings on Securexam. You may type only as many lines for each question as there are lines provided in the exam itself.
5. Put your exam number on the top of each page of the exam.
6. For the purposes of allocating your time, you can assume that the weight of each question is reflected in the number of lines provided for the answer.

Please take the following Honor Code Pledge:

I acknowledge that in this, as in all other law school activities,  
I am bound by the Honor Code.

Exam Number \_\_\_\_\_

7. **All exam questions and scratch paper must be turned in before leaving the room.**

1. Our birth is but a sleep and a forgetting:  
The Soul that rises with us, our life's Star,  
    Hath had elsewhere its setting,  
    And cometh from afar:  
    Not in entire forgetfulness,  
    And not in utter nakedness,  
But trailing clouds of glory do we come  
    From God, who is our home:  
Heaven lies about us in our infancy!  
Shades of the prison-house begin to close  
    Upon the growing Boy,  
But He beholds the light, and whence it flows,  
    He sees it in his joy;  
The Youth, who daily farther from the east  
    Must travel, still is Nature's Priest,  
    And by the vision splendid  
    Is on his way attended;  
At length the Man perceives it die away,  
And fade into the light of common day.

1a. Please identify the model or models of the child that this portion of Wordsworth's "Ode" exemplifies. (one line)

---

1b. Define the model or models you have named and explain why the poem illustrates them. (25 lines)

---

---

---

---

---

---

---

---

---

---

2. Like Rosaldo, I too, resisted for a very long time accepting at face value what impoverished northeast Brazilian women told me about their lack of grief, regret, or remorse accompanying the frequent deaths of their young infants – deaths they sometimes aided and abetted by reducing or withdrawing food and liquids to babies seen as ‘doomed’ in any case. ‘Infants are like birds’, women of Alto do Cruzeiro said. ‘Here to day, gone tomorrow. It is all the same to them.’ ‘They die,’ other mothers explained, ‘because *they themselves wanted* to die, because they had no “taste”, no “knack” for life’. ‘We feel no remorse, only pity for the little creatures who die so young, before they have even let us know what kind of person they are.’ In *Death without Weeping* (Scheper-Hughes 1992) I interpret the lack of grief and of maternal remorse for the over-



---

---

---

---

---

---

---

---

---

---

3. *Yoder* and *Prince* are classic cases in which the free exercise claims of a religious sect are pitted against state legislation. How might *Yoder* and *Prince* be distinguished on *legal* grounds? Reminder: In *Yoder* the free exercise claim of the Amish prevailed over Wisconsin's laws, whereas in *Prince* the state prevailed over the claims of Jehovah's Witnesses. (20 lines)

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---















