

Answer two questions (25 marks each). More than 6 sides per question will lose marks. Use evidence from other texts of CS-203 to support your argument where appropriate.

1. "*Good, and evil, are names that signify our appetites, and aversions; which in different tempers, customs, and doctrines of men, are different.... And therefore so long a man is in the condition of mere nature, (which is a condition of war,) as private appetite is the measure of good, and evil: and consequently all men agree on this, that peace is good, and therefore also the way, or means of peace, which (as I have shewed before) are justice, gratitude, equity, mercy, and the rest of the laws of nature, are good; that is to say, moral virtues; and their contrary vices, evil. (...)*

These dictates of reason, men use to call by the name of laws; but improperly; for they are but conclusions, or theorems concerning what conduceth to the conservation and defence of themselves...."

Explain what Hobbes means in the above passage, say how it relates to his political philosophy, and compare with Locke.

2. "In those countries where there is abundance of fertile land, but where, from the ignorance, indolence, and barbarism of the inhabitants, they are exposed to all the evils of want and famine, and where it has been said that population presses against the means of subsistence, a very different remedy should be applied from that which is necessary in long settled countries, where, from the diminishing rate of the supply of raw produce, all the evils of a crowded population are experienced. In the one case, the evil proceeds from bad government, from the insecurity of property, and from a want of education in all ranks of the people. To be made happier they require only to be better governed and instructed, as the augmentation of capital, beyond the augmentation of people, would be the inevitable result. No increase in the population can be too great, as the powers of production are still greater. In the other case, the population increases faster than the funds required for its support. Every exertion of industry, unless accompanied by a diminished rate of increase in the population, will add to the evil, for production cannot keep pace with it."

Explain what Ricardo means, and compare with Adam Smith, Malthus and Mill.

3. "In bourgeois society, living labour is but a means to increase accumulated labour. In communist society, accumulated labour is but a means to widen, to enrich, to promote the existence of the labourer.

In bourgeois society, therefore, the past dominates the present; in communist society, the present dominates the past. In bourgeois society capital is independent and has individuality, while the living person is dependent and has no individuality.

And the abolition of this state of things is called by the bourgeois, abolition of individuality and freedom! And rightly so. The abolition of bourgeois individuality, bourgeois independence, and bourgeois freedom is undoubtedly aimed at.

By freedom is meant, under the present bourgeois conditions of production, free trade, free selling and buying.

...
From the moment when labour can no longer be converted into capital, money or rent, into a social power capable of being monopolized, i.e., from the moment when individual property can no longer be transformed into bourgeois property, into capital, from that moment, you say, individuality vanishes.

You must, therefore, confess that by 'individual' you mean no other person than the bourgeois, than the middle-class owner of property. This person must, indeed, be swept out of the way, and made impossible."

Explain what Marx means in the above passage. What might Mill or Locke have answered?