

*Explain the meaning, context and significance of one passage from A and one from B. Then answer one question from C. Do not write more than 2 sides per question. 15 marks each.*

A.1 "To the care of the sovereign, belongeth the making of good laws. But what is a good law? By a good law, I mean not a just law: for no law can be unjust. The law made by the sovereign power, and all that is done by such power, is warranted, and owned by every one of the people; and that which every man will have so, no man can say is unjust. (...) A good law is that, which is needful, for the good of the people, and withal perspicuous [clearly expressed].

For the use of laws, (which are but rules authorized) is not to bind the people from all voluntary actions; but to direct and keep them in such a motion, as not to hurt themselves by their own impetuous desires, rashness or indiscretion, as hedges are set, not to stop travellers, but to keep them in their way. And therefore a law that is not needful, having not the true end of a law, is not good. A law may be conceived to be good, when it is for the benefit of the sovereign; though it be not necessary for the people; but it is not so. For the good of the sovereign and people, cannot be separated. It is a weak sovereign, that has weak subjects; and a weak people, whose sovereign wanteth power to rule them at his will. Unnecessary laws are not good laws; but traps for money." (Hobbes)

A.2 "And thus in the state of nature, one man comes by a power over another; but yet no absolute or arbitrary power, to use a criminal when he has got him in his hands, according to the passionate heats, or boundless extravagancy of his own will, but only to retribute to him, so far as calm reason and conscience dictates, what is proportionate to his transgression, which is so much as may serve for reparation and restraint. For these two are the only reasons, why one man may lawfully do harm to another, which is that we call punishment. In transgressing the law of nature, the offender declares himself to live by another rule, than that of reason and common equity, which is that measure God has set to the actions of men, for their mutual security: and so he becomes dangerous to mankind, the tie, which is to secure them from injury and violence, being slighted and broken by him. Which being a trespass against the whole species, and the peace and safety of it, provided for by the law of nature, every man upon this score, by the right he hath to preserve mankind in general, may restrain, or where it is necessary, destroy things noxious [poisonous] to them, and so may bring such evil on any one, who hath transgressed that law, as may make him repent the doing of it, and thereby deter him, and by his example others, from doing the like mischief. And in this case, and upon this ground, every man hath a right to punish the offender, and be executioner of the law of nature." (Locke)

B.1 "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 what 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." (Ricardo)

B.2 "The bourgeoisie has through its exploitation of the world market given a cosmopolitan character to production and consumption in every country. To the great chagrin [dismay] of reactionaries, it has drawn from under the feet of industry the national ground on which it stood. All old-established national industries have been destroyed or are daily being destroyed. They are dislodged by new industries, whose introduction becomes a life and death question for all civilized nations: by industries that no longer work up indigenous raw material, but raw material drawn from the remotest zones; industries whose products are consumed, not only at home, but in every quarter of the globe. In place of the old wants, satisfied by the production of the country, we find new wants, requiring for their satisfaction the products of distant lands and climes. In place of the old local and national seclusion and self-sufficiency, we have intercourse in every direction, universal inter-dependence of nations. And as in material, so also in intellectual production. The intellectual creations of individual nations become common property. National one-sidedness and narrow-mindedness become more and more impossible, and from the numerous national and local literatures there arises a world literature." (Marx and Engels)

C.1 "Having recognized that all those who hold opinions quite opposed to ours are not on that account barbarians or savages, but that many exercise as much reason as we do, or more; and having considered how a given man, with his given mind, being brought up from childhood among the French or Germans, becomes different from what he would be if he had always lived among the Chinese or among cannibals; ...I was convinced that our beliefs are based much more on custom and example than on any certain knowledge." (Descartes, *Second Discourse*, 1637). Discuss the role of custom or habit in the philosophical thought of Descartes, Hume, Kant and Mill.

C.2 What part do other cultures (native, barbarian, the poor) play in the thinking of CS-203 authors? Do you notice any pattern between Descartes or Hobbes (writing around 1650) and Marx or Mill (writing around 1850)?

C.3 "You must, therefore, confess that by 'individual' you mean no other person than the bourgeois, than the middle-class owner of property" (Marx and Engels). Compare the individualism of Hobbes, Adam Smith, Kant and Goethe.