



Answer three questions, two from A and one from B. Do not write more than 3 sides per question. 15 marks each.

A. Understanding primary texts. Explain the meaning, context and significance of the passage from Goethe and one passage from either Marx and Engels or Mill. In each case your explication should cover a) the immediate meaning or key ideas, b) the context (where the passage fits in the argument or story), c) its relation to the work as a whole; if relevant you may add a fourth part d) how one or other of the main themes touched upon in the passage are addressed by other CS-203 authors.

1. FAUST [in the palace].

I saw four come, I only saw three go.
What their speech meant I do not know.
They talked of debt, and then another word
That almost rhymed — could it be death I heard?
A dark and hollow sound, a ghostly sigh.
I have not broken through to freedom yet.
I must clear magic from my path, forget
All magic conjurations — for then I
Would be confronting Nature all alone:
Man's life worth while, man standing on his own!

So it was once, before I probed the gloom
And dared to curse myself, with words of doom
That cursed the world. The air is swarming now
With ghosts we would avoid if we knew how.
How logical and clear the daylight seems
Till the night weaves us in its web of dreams!
As we return from dewy fields, dusk falls
And birds of mischief croak their ominous calls.
All round us lurks this superstition's snare;
Some haunting, half-seen thing cries out Beware!
We shrink back in alarm, and are alone.
Doors creak, and no one enters.

[In sudden alarm.]

Is someone

There at the door?

(Goethe, Faust Part II)

2. "All objections urged against the Communistic mode of producing and appropriating material products, have, in the same way, been urged against the Communistic modes of producing and appropriating intellectual products. Just as, to the bourgeois, the disappearance of class property is the disappearance of production itself, so the disappearance of class culture is to him identical with the disappearance of all culture.

That culture, the loss of which he laments, is, for the enormous majority, a mere training to act as a machine.

But don't wrangle [argue] with us so long as you apply, to the abolition of bourgeois property, the standard of your bourgeois notions of freedom, culture, law, &c. Your very ideas are but the outgrowth of the conditions of your bourgeois production and bourgeois property, just as your jurisprudence [system of law] is but the will of your class made into a law for all, a will, whose essential content is determined by the material conditions of existence of your class.

The selfish conception that induces you to transform into eternal laws of nature and of reason, the social forms springing from your present mode of production and form of property — historical relations that rise and disappear in the progress of production — this conception you share with every ruling class that has disappeared. What you see clearly in the case of ancient property, what you admit in the case of feudal property, you are of course forbidden to admit in the case of your own bourgeois form of property." (Marx & Engels, Communist Manifesto, p. 21)



3. "It is proper to state that I forgo any advantage which could be derived to my argument from the idea of abstract right, as a thing independent of utility. I regard utility as the ultimate appeal on all ethical questions; but it must be utility in the largest sense, grounded on the permanent interests of man as a progressive being. Those interests, I contend, authorize the subject of individual spontaneity to external control, only in respect to those actions of each, which concern the interest of other people. If any one does an act hurtful to others, there is a prima facie [apparently strong] case for punishing him, by law, or, where legal penalties are not safely applicable, by general disapprobation [disapproval]. There are also many positive acts for the benefit of others, which he may rightfully be compelled to perform; such as, to give evidence in a court of justice; to bear his fair share in the common defence, or in any other joint work necessary to the interest of the society of which he enjoys the protection; and to perform certain acts of individual beneficence, such as saving a fellow creature's life, or interposing to protect the defenceless against ill-usage, things which whenever it is obviously a man's duty to do, he may rightfully be made responsible to society for not doing. (...)

But there is a sphere of action in which society, as distinguished from the individual, has, if any, only an indirect interest; comprehending all that portion of a person's life and conduct which affects only himself, or if it also affects others, only with their free, voluntary, and undeceived consent and participation...." (Mill, *On Liberty*, pp. 15-16)

B. Write an essay on one of the following topics. Choose at least three CS-203 texts for comparison, constructing an argument using the CS texts as evidence. Essays lacking organization or argument will lose marks.

4. When conversing with Wagner about intellectual endeavour, Faust says:

"Ah yes, we say 'enlightenment', forsooth!
Which of us dares to call things by their names?
Those few who had some knowledge of the truth,
Whose full heart's rashness drove them to disclose
Their passion and their vision to the mob, all those
Died nailed to crosses or consigned to flames."

From your reading of CS-203 texts do you share Faust's doubts about the benefits of so-called enlightenment?

5. "Do not do to others what you don't want done to yourself." To what extent does this maxim underlie, explicitly or implicitly, the writings of CS-203 authors?

6. What part does a contrast with other cultures (idealized or actual, non-European, "barbarian", the poor) play in the thinking of CS-203 authors? Do you notice any pattern between Bacon (1610) or Descartes (1650) and Marx or Mill (1850)?