

Answer three questions, two from A and one from B. Be succinct and to the point. 15 marks each.

**A. Understanding primary texts.** Explain the meaning, context and significance of two of the following passages. 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. Horrible phantoms! thus you still conspire  
Again against mankind and yet again;  
Even indifferent days you turn into a dire  
Chaotic nexus of entangling pain.  
Demons, I know, are hard to exorcize,  
The spirit-bond is loath to separate:  
But though the creeping power of Care be great,  
This power I will never recognize!
- CARE. Suffer it then; (...)
- FAUST. Night seems to close upon me deeper still,  
But in my inmost soul a bright light shines.  
I hasten to complete my great designs:  
My words alone can work my mastering will.  
Rise from your sleep, my servants, every man!  
Give visible success to my bold plan!  
Set to work now with shovel and with spade:  
I have marked it all out, let it be made!  
With a well-ordered project and with hard  
Toil we shall win supreme reward;  
Until the edifice of this achievement stands,  
One mind shall move a thousand hands.

(Goethe, *Faust-II*, pp.220-1)

2. "To be a capitalist is to have not only a purely personal but a social *status* in production. Capital is a collective product, and only by the united action of many members, nay, in the last resort, only by the united action of all members of society, can it be set in motion.

Capital is, therefore, not a personal, it is a social power.

When, therefore, capital is converted into common property, into the property of all members of society, personal property is not thereby transformed into social property. It is only the social character of the property that is changed. It loses its class character.

Let us now take wage labour.

The average price of wage labour is the minimum wage, i.e., that quantum of the means of subsistence which is absolutely requisite to keep the labourer in bare existence as a labourer. What, therefore, the wage-labourer appropriates by means of his labour, merely suffices to prolong and reproduce a bare existence. We by no means intend to abolish this personal appropriation of the products of labour, an appropriation that is made for the maintenance and reproduction of human life, and that leaves no surplus wherewith to command the labour of others. All that we want to do away with is the miserable character of this appropriation, under which the labourer lives merely to increase capital, and is allowed to live only in so far as the interest of the ruling class requires it.

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." (Marx & Engels, *Communist Manifesto*, p. 19)



3. "As the various social eminences which enabled persons entrenched on them to disregard the opinion of the multitude, gradually become levelled; as the very idea of resisting the will of the public, when it is positively known that they have a will, disappears more and more from the minds of practical politicians; there ceases to be any social support for nonconformity — any substantive power in society, which, itself opposed to the ascendancy of numbers, is interested in taking under its protection opinions and tendencies at variance with those of the public.

The combination of all these causes forms so great a mass of influences hostile to Individuality, that it is not easy to see how it can stand its ground. It will do so with increasing difficulty, unless the intelligent part of the public can be made to feel its value — to see that it is good there should be differences, even though not for the better, even though, as it may appear to them, some should be for the worse. If the claims of Individuality are ever to be asserted, the time is now, while much is still wanting to complete the enforced assimilation. It is only in the earlier stages that any stand can be successfully made against the encroachment. The demand that all other people shall resemble ourselves, grows by what it feeds on. If resistance waits till life is reduced *nearly* to one uniform type, all deviations from that type will come to be considered impious, immoral, even monstrous and contrary to nature. Mankind speedily become unable to conceive diversity, when they have been for some time unaccustomed to see it." (*On Liberty*, p. 82)

**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. "Why scruple then at this late hour?  
Are you not — a colonial power?"  
(Mephistopheles to Faust, *Faust II*)

How is European colonialism reflected in the writings of three or more CS-203 authors?

5. "If the matter be truly considered, natural philosophy [i.e. science] is ... at once the surest medicine against superstition and the most approved nourishment for faith" (Bacon, *The New Organum*, Aphorism-89)

Discuss the role of religious faith implicit or explicit in the work of any three CS-203 authors.

6. Is there a relation, do you think, in Europe's images of itself between the depiction of non-human monsters (Shakespeare, Mary Shelley) and the exclusion from full moral humanity of slaves (Locke), "South Sea Islanders" (Kant), "rural idiocy" (Marx) or 'barbarians' (Mill)?

