

American University of Beirut
Civilization Sequence Program

CVSP 206
Spring 2004-2005
Inanna Hamati-Ataya



Final Exam
Tuesday, June 14, 2005
Duration: 2 hrs 15'

Please write down your ID number only!

You are asked to answer 4 different sets of questions: each set counts for 25 points and is meant to evaluate a different skill. To help you manage your time, I have specified an estimated duration for every part of the final; please take some time at the end to review your answers. Good luck!

1. Short-answer questions: evaluation of knowledge and understanding (25 points – 15 minutes)

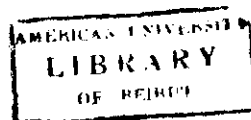
Choose 5 of the following questions (5 points each):

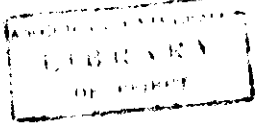
- Give a definition of Bacon's four *Idols*, with an example for each.
- Give an example of a *deductive argument*.
- What are the *political powers* identified by Locke and the function of each?
- What is Kant's full definition of *Enlightenment*?
- Give one formulation of Kant's *Categorical Imperative*.
- How is *profit* created according to Adam Smith?
- What is Marx's *method* to study history?

2. Text analysis: evaluation of your reading skills (25 points – 30 minutes)

Choose 1 of the following passages from Freud's *Civilization and its Discontents*: what are the main ideas and principles presented by the author?

- "Human life in common is only made possible when a majority comes together which is stronger than any separate individual and which remains united against all separate individuals. The power of this community is then set up as 'right' in opposition to the power of the individual, which is condemned as 'brute force'. This replacement of the power of the individual by the power of a community constitutes the decisive step of civilization. The essence of it lies in the fact that the members of the community restrict themselves in their possibilities of satisfaction, whereas the individual knew no such restrictions. The first requisite of civilization, therefore, is that of justice – that is, the assurance that a law once made will not be broken in favour of an individual. This implies nothing as to the ethical value of such a law. (...). The final outcome should be a rule of law to which all – except those who are not capable of entering a community – have contributed by a sacrifice of their instincts, and which leaves no one – again with the same exception – at the mercy of brute force".





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