

**FINAL EXAM**  
Contemporary Civilizations | Marris  
Friday, December 13<sup>th</sup> | 1-4pm

SECTION 1 – PASSAGE IDs (2 points each, 20 points total)

Identify ALL of the following excerpts by title and author. Please number your answers in your exam booklet.

1. “Hereby it is manifest, that during the time men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war, as is of every man, against every man. For WAR, consisteth not in battle only, or the act of fighting; but in a tract of time, wherein the will to contend by battle is sufficiently known: and therefore the notion of *time*, is to be considered in the nature of war; as it is in the nature of weather. For as the nature of foul weather, lieth not in a shower or two of rain; but in an inclination thereto of many days together: so the nature of war, consisteth not in actual fighting; but in the known disposition thereto, during all the time there is no assurance to the contrary. All other time is PEACE.”
2. “Judging that I was just as prone to err as any other, I rejected as false all the reasoning that I had previously taken for demonstrations...but immediately afterward I noticed that, while I wanted thus to think that everything was false, it necessarily had to be the case that I, who was thinking this, was something.”
3. “If you [consent], you will do well, and that which you are obliged to do to their Highnesses, and we in their name shall receive you in all love and charity, and shall leave you, your wives, and your children, and your lands, free without servitude, that you may do with them and with yourselves freely that which you like and think best, and they shall not compel you to turn Christians, unless you yourselves, when informed of the truth, should wish to be converted to our Holy Catholic Faith, as almost all the inhabitants of the rest of the islands have done.”
4. “Since a ruler, then, needs to know how to make good use of beastly qualities, he should take as his models among the animals both the fox and the lion, for the lion does not know how to avoid traps, and the fox is easily overpowered by the wolves. So you must be a fox when it comes to suspecting a trap, and a lion when it comes to making the wolves turn tail. Those who simply act like a lion all the time do not understand their business.”
5. “Here you inquire further, whether constables, hangmen, jurists, lawyers, and others of similar function can also be Christians and in a state of salvation. Answer: If the governing authority and its word are in a divine service, as was proved above, then everything that is essential for the authority’s having the sword must also be service to God. There must be those who arrest, prosecute, execute, and destroy the wicked, and who protect, acquit, defend, and save those who are law-abiding.”

6. "Though the earth and all inferior creatures be common to all men, yet every man has a property in his own person. This nobody has any right to but himself. The labour of his body, and the work of his hands, we may say, are properly his. Whatsoever, then, he removes out of the state that nature hath provided and left it in, he hath mixed his labour with, and joined to it something that is his own, and thereby makes it his property. It being by him removed from the common state nature placed it in, it hath by this labour something annexed to it that excludes the common right of other men."
7. "Moreover, there is a another principle that X failed to notice... I do not believe I have any contradiction to fear in granting to man the only natural virtue that the most excessive detractor of human virtues was forced to recognize. I am referring to pity, a disposition that is fitting for beings that are as weak and as subject to ills as we are; a virtue all the more universal and all the more useful to man in that it precedes in him any kind of reflection, and so natural that even animals sometimes show noticeable signs of it."
8. "Not only have [they] shown themselves to be very wise peoples and possessed of lively and marked understanding, prudently governing and providing for their nations (as much as they can be nations, without faith in or knowledge of the true God) and making them prosper in justice; but they have equaled many diverse nations of the world, past and present, that have been praised for their governance, politics and customs, and exceed by no small measure the wisest of all these, such as the Greeks and Romans, in adherence to the rules of natural reason. This advantage and superiority, along with everything said above, will appear quite clearly when, if it please God, the peoples are compared one with another."
9. "Faith is a living and unshakeable confidence, a belief in the grace of God so assured that a man would die a thousand deaths for its sake. This kind of confidence in God's grace, this sort of knowledge of it, makes us joyful, high-spirited, and eager in our relations with God and with all mankind. That is what the Holy Spirit effects through faith. Hence, the man of faith, without being driven, willingly and gladly seeks to do good to everyone, serve everyone, suffer all kinds of hardships, for the sake of the love and glory of the God who has shown him such grace. It is impossible, indeed, to separate works from faith, just as it is impossible to separate heat and light from fire."
10. "If, therefore, one eliminates from the social compact whatever is not essential to it, one will find that it is reducible to the following terms. *Each of us places his person and all his power in common under the supreme direction of the general will; and as one, we receive each member as an indivisible part of the whole.* At once, in place of the individual person of each contracting party, this act of association produces a moral and collective body composed of as many members as there are voices in the assembly, which receives from this same act its unity, its common *self*, its life, and its will."

## SECTION 2 – SHORT ANSWERS (10 points each, 50 points total)

Answer FIVE of the following questions in a substantial paragraph. Your answer should not take up more than a page in the blue books. Please number your answers.

1. Define *virtù*. How is it related to the proper exercise of power?
2. What were the major demands of the Swabian peasants, and what authority/authorities did they rely on for the reasonableness of those demands?
3. How do we acquire faith, according to Martin Luther? How is this connected to his view of human nature?
4. Describe Descartes' *method*. Is it an airtight system of inquiry? Do we understand what he means by 'clear and distinct' ideas?
5. How does a Hobbesian *covenant* function, and how is it related to the Sovereign?
6. How does Hobbes define 'justice' and 'injustice?' How and when do these concepts emerge, according to Hobbes (i.e. do they always exist)?
7. What assumption(s) underlie Locke's and Rousseau's repudiation of slavery? What differences emerge in their understanding of whether slavery can or cannot exist?
8. How does Rousseau define *amour de soi-même* (love of oneself) and *amour propre* (egocentrism)? Is one of these attributes healthier or more positive than the other, and why?
9. Describe the moment(s) in which inequality is first perpetuated in Rousseau's account. How does it happen, and why?
10. Briefly, what are the differences between Hobbes', Locke's, and Rousseau's descriptions of the State of Nature?

## SECTION 3 – ESSAY (30 points)

Is political society necessary to civilize (or save) humankind?

Your answer should explicate the viewpoints of at least 3 of the authors we have read so far. At least two of them should be from the second half of the semester.