**STATION ONE**

# Excerpt from Manifesto of the Communist Party by Karl Marx

Finally, in times when the class struggle nears the decisive hour, the progress of dissolution going on within the ruling class, in fact within the whole range of old society, assumes such a violent, glaring character, that a small section of the ruling class cuts itself adrift, and joins the revolutionary class, the class that holds the future in its hands. Just as, therefore, at an earlier period, a section of the nobility went over to the bourgeoisie, so now a portion of the bourgeoisie goes over to the proletariat, and in particular, a portion of the bourgeois ideologists, who have raised themselves to the level of comprehending theoretically the historical movement as a whole.

Of all the classes that stand face to face with the bourgeoisie today, the proletariat alone is a really revolutionary class. The other classes decay and finally disappear in the face of Modern Industry; the proletariat is its special and essential product.

The lower middle class, the small manufacturer, the shopkeeper, the artisan, the peasant, all these fight against the bourgeoisie, to save from extinction their existence as fractions of the middle class. They are therefore not revolutionary, but conservative. Nay more, they are reactionary, for they try to roll back the wheel of history. If by chance, they are revolutionary, they are only so in view of their impending transfer into the proletariat; they thus defend not their present, but their future interests, they desert their own standpoint to place themselves at that of the proletariat.

Word Bank:

Bourgeoisie : Upper class, property owners.

[Proletariat](https://www.marxists.org/glossary/terms/p/r.htm#proletariat), the middle working class

**STATION TWO**

Excerpt Machiavelli On Power

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*Niccolò Machiavelli (1469-1527) was a Florentine writer and public official who is perhaps best known as the world’s most foremost philosopher of power. In the following passage from* The Prince*he argues that a ruler who wishes to maintain power should not always be good.*

It now remains to show in what manner a prince should behave to his subjects and friends. This matter having been already discussed by others, it may seem arrogant in me to pursue it farther, especially if I should differ in opinion from them; but as I write only for those who possess sound judgment, I thought to better to treat this subject as it really is, in fact, than to amuse the imagination with visionary models of republics and governments which have never existed. For the manner in which men now live is so different from the manner in which they ought to live, that he who deviates from the common course of practice, and endeavors to act as duty dictates, necessarily ensures his own destruction.

Thus, a good man, and one who wishes to prove himself so in all respects, must be undone in a contest with so many who are evily disposed. A prince who wishes to maintain his power ought therefore to learn that he should not be always good, and must use that knowledge as circumstances and the exigencies of his own affairs may seem to require.

**Word Bank:**

Sound: good

Deviates: turns away from

Dictates: orders

Disposed: prepared.

**Station Three**

**Excerpt from** John Locke’s Second Treatise of Government

**John Locke** FRS (/ˈlɒk/; 29 August 1632 – 28 October 1704) was an English philosopher and physician, widely regarded as one of the most influential of Enlightenment thinkers and commonly known as the "Father of Liberalism")

The constitution of the legislative [authority] is the first and fundamental act of society, whereby provision is made for the continuation of their union under the direction of persons and bonds of laws, made by persons authorized thereunto, by the consent and appointment of the people, without which no one man, or number of men, amongst them can have authority of making laws that shall be binding to the rest. When any one, or more, shall take upon them to make laws whom the people have not appointed so to do, they make laws without authority, which the people are not therefore bound to obey; by which means they come again to be out of subjection, and may constitute to themselves a new legislative, as they think best, being in full liberty to resist the force of those who, without authority, would impose anything upon them…. Whosoever uses force without right—as every one does in society who does it without law—puts himself into a state of war with those against whom he so uses it, and in that state all former ties are cancelled, all other rights cease, and every one has a right to defend himself, and to resist the aggressor.

**Word Bank:**

1-**Constitution:** The book of Laws

2-**Legislative:** having the power to make laws.

3-**provisions**: the action of providing or supplying something for use

4: **aggressor:** attacker