

## POWER, IDENTITY AND RESISTANCE I

**Professor:** Joshua Craze ([joshuacraze@joshuacraze.com](mailto:joshuacraze@joshuacraze.com))

**Time:** Monday and Wednesday 3pm-4.20pm for section twenty. Monday and Wednesday, 4.30pm-5.50pm for section twenty-two.

**Room:** Gates-Blake room 321 for both sections.

**Professor's Office:** Gates-Blake Hall Room 305.

**Professor's Office Hours:** By appointment. Office hours will normally be held in Plein Air Café (in the seminary Coop bookstore, 5751 S Woodlawn Ave), where the professor will be found hidden behind a triple espresso.

You can sign up for office hours on [this Google doc](#):

<https://docs.google.com/document/d/1OIzHRivqScZWjebZskdEk0uBtq5428OrEHevs7Ja-aI/edit?usp=sharing>

**Intern section 20:** Pranathi Diwakar ([pranathi@uchicago.edu](mailto:pranathi@uchicago.edu)). **Office hours:** 2-3pm in the Booth atrium.

**Intern for section 22:** Robert Kaminski ([rpkaminski@uchicago.edu](mailto:rpkaminski@uchicago.edu)). **Office Hours:** 10-11am on Mondays and Wednesdays in ex libris (the coffee shop in Regenstein Library).

### Course Description

This course is the first of a three-quarter sequence in the Social Sciences Common Core. The course as a whole will be, to distend the title of the German philosopher Karl Jasper's popular book, an *Einführung in die Politik*. Jasper's book (an *Einführung in die Philosophie*) is commonly—though appallingly—translated as *The Way to Wisdom: An Introduction to Philosophy*. The literal translation of the title would be, *An Introduction into Philosophy*. Note that this is different from an introduction to philosophy. Jasper's did not intend to set out the positions of various schools (the Neo-Platonists, the Neo-Kantians, etc.) or thinkers (Nietzsche, Heidegger, Deleuze), but rather to viscerally convey what it is to *think* philosophically. His book is an invitation to philosophical thought. This course, in an analogous fashion, is an introduction to thinking politically.

Some of the questions this sequence will deal with are: Why and when do we obey political institutions, and what grounds do we have for doing so? When are political institutions legitimate? Why do some activities count as labor, and others as leisure? How do we value objects and people? These questions underlie some of the most fundamental themes in political philosophy. In this sequence we will approach them not to find the definitive answer to any of these questions (as if we could then all go home and watch Games of Thrones), but to learn how to ask them.

In the Fall 2017 class, we will begin by looking at the ‘form of formalism’: How does one make an agreement with others such that a political body is created? On what basis does one do so? What type of anthropology—what vision of the human—is presupposed by such formulations, and what are its political consequences? We will analyze juridical—rights-based—conceptions of politics through reading three of the most important theoreticians of the natural law tradition: Hobbes, Locke, and Rousseau.

The second part of the quarter will look at some critiques of this tradition of thinking. Burke will criticize Rousseau on the basis that it is not through formal agreement that one makes a political community, but in and through tradition: the human, he will say, is not an abstract creature, but a living, experiencing being. De Maître will radicalize this critique: Burke wants us to turn away from the vision of modernity he finds in Rousseau; De Maistre knows there is no way back, but sees a path forwards, full of blood and suffering, towards a new vision of humanity. (De Maistre is a jolly chap). We will conclude with Marx’s *The Eighteenth Brumaire of Louis Bonaparte*, which reopens the question of the relationship between the political and the economic, and asks, once again, what it means to say that one is free.

### **Required Texts**

- Thomas Hobbes, [\*Leviathan\*](#) (Penguin)
- John Locke, [\*Second Treatise on Government\*](#) (Hackett)
- Jean-Jacques Rousseau, [\*The Major Political Writings of Jean-Jacque Rousseau\*](#), (University of Chicago Press)
- Edmund Burke, [\*Reflections on the Revolution in France\*](#) (Oxford World’s Classics)

- Mary Wollstonecraft, [\*A Vindication of the Rights of Women and A Vindication of the Rights of Men\*](#) (Oxford World's Classics)
- John Stuart Mill, [\*On Liberty\*](#) (Hackett)

All these texts will be available in the Seminary Coop bookstore. You must bring the text(s) under discussion to class. You **must** use the editions of the texts that are given above, otherwise it becomes difficult to share references in class, as everyone is referring to page numbers in different editions: (“How can you say that Marx doesn’t have a robust theory of value, read page 336!” “That’s the bibliography, dude”).

All other texts will be available via Chalk, in the Course Documents Folder. If the texts are on Chalk, then you must **print** out the texts, and bring them to class.

### Course Requirements

1. Class participation (40%). Active class participation is essential. This doesn’t mean dominating the conversation, but learning a rare and valuable skill: how to think with others. It takes courage, perseverance, and seriousness.

You should be trying, most fundamentally, to think *with* the author you are reading. Rather than trying to make cheap points disproving her or his argument, you are strongly encouraged to try to appreciate the nuances of the thoughts on the pages in front of you. Try to be Marx or Foucault for a day; attempt to internalize their thought.

In class, please reference the text whenever you speak.

You need to be committed to the class. Attendance is mandatory. If you cannot come to class, you must inform me in advance, or produce a letter from a recognized figure of authority (e.g. a judge, if last night went wrong, or—hopefully more likely—a doctor. Your aunt does not count). Lateness is not permitted.

If you have three unauthorized absences, you will fail the class. If you are late three times, that will count as one unauthorized absence. So if you are late nine times, you will fail the class.

You must come to class with your text, having read the text that we will discuss in class that day, and with a sense of some of the things you found interesting in it. These are great texts. Reading them takes

skill. Please do your reading for class slowly, carefully, and thoughtfully. You must read these texts slowly: skimming them is not an option; you simply cannot understand these difficult texts if you skim.

As a rule of thumb, for difficult readings, such as Marx's *Capital* or Nietzsche's *Genealogy*, you should be spending about thirty minutes on each page, slowly reading it, and pausing, to make sure you understand it.

By **9am** on the day of class, please post three paragraphs from the assigned reading for the class that you would like to talk about in class in the [Google document](https://docs.google.com/document/d/1qJT8hOeZ3lkGZW20zxCPuNQ-HOpFaJimNgS2e4DM9m0/edit?usp=sharing) (<https://docs.google.com/document/d/1qJT8hOeZ3lkGZW20zxCPuNQ-HOpFaJimNgS2e4DM9m0/edit?usp=sharing>), following the formatting information given there.

2. Papers (60%). Over the course of the quarter, you will write three analytical essays. They should be precise exercises in formulating an argument, and weighing its worth, written in relation to the material at hand.

I will distribute paper topics about ten days before the due date. Your essays should be emailed to me at [joshuacraze@joshuacraze.com](mailto:joshuacraze@joshuacraze.com)<sup>1</sup> by 11.59pm on the due date. Please write the question you are answering at the top of your essay.

The document should be double-spaced, in 12 point Times New Roman font, with numbered pages, and with your name on every page. Your essays should be saved in any of the three formats: docx, doc, or rtf. No '.pages' files or PDFs, as these don't work with the anti-plagiarism software. Please save your essay using the following format: "Last name, first name, essay number."

If you are going to submit your essay late, **please let me know in advance**. Making me chase you and send you emails about a missing essay is inconsiderate of my time, and demonstrates a lack of courtesy.

Please use the Chicago Manual of Style to organize your citations.

Late essays will be penalized by a grade the first time an essay is late, and two grades for subsequent late essays during the quarter. (A single grade penalty is from A to B, from A- to B-, etc. A two grade penalty is from A to C, A- to C-, etc.)

If you hand in your essays on time, they will come back to you a week later, with substantial commentary. If your essays are late, they will not receive comments, just a grade.

I will only give extensions for medical emergencies or bereavement, not because you have two midterms and three other essays, which is true of every other student in class.

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<sup>1</sup> **NOT** [joshuacraze@uchicago.edu](mailto:joshuacraze@uchicago.edu)

Plagiarism of any sort will not be tolerated and may result in a failing grade for the course and other actions as the university deems appropriate. If you have any questions about what constitutes plagiarism or academic honesty please speak with me and I will be happy to help you. Further details on the university's academic integrity policy can be found at <http://college.uchicago.edu/policies>

### **Other Matters**

No laptops, phones, etc. in class.

I will try to answer all email within 48 hours, but I normally only check my email at night, so please don't write to me at 10am asking for an extension for a paper due that evening. I cannot provide assistance with your essay by email—please come to office hours for that.

If, at the end of the quarter, you need to take an incomplete, you **must** get the incomplete form to me by the end of the class schedule. Preferably, bring it to me in office hours, but failing that, come to me at the end of class, so I can sign the form. I will not be in Chicago after the end of classes, and so I will not be able to sign incomplete forms after that. Thus, if you think there is even the slightest chance you will not complete the course work by the end of the quarter, get an incomplete form signed early, as insurance.

### **THE WORK**

#### *Week One*

Monday September 25: Hobbes, *The Leviathan*, Front-piece; Chapters 1-11.

Wednesday September 27: Hobbes, *The Leviathan*, Chapters 12-16.

#### *Week Two*

Monday October 2: Hobbes, *The Leviathan*, Chapters 17-24.

Wednesday October 4: Hobbes, *The Leviathan*, Chapters 25-30. **First essay set.**

#### *Week Three*

Monday October 9: Locke, *Second Treatise of Government*, Chapters 1-6.

Wednesday October 11: Locke, *Second Treatise of Government*, Chapters 7-14.

#### *Week Four*

Monday October 16: Jean-Jacques Rousseau, *Discourse on Inequality*, Letter to Geneva, Preface, Part One. **First essay due.**

Wednesday October 18: Jean-Jacques Rousseau, *Discourse on Inequality*, Part Two.

#### *Week Five*

Monday October 23: Jean-Jacques Rousseau, *The Social Contract*, Book One.

Wednesday October 25: Jean-Jacques Rousseau, *The Social Contract*, Book Two.

#### *Week Six*

Monday October 30: Jean-Jacques Rousseau, *The Social Contract*, Books Three and Four. **Second essay set.**

Wednesday November 1: Edmund Burke, *Reflections on the Revolution in France*, 3-96.

#### *Week Seven*

Monday November 6: Edmund Burke, *Reflections on the Revolution in France*, 97-142, 160-199.

Wednesday November 8: Joseph de Maistre, excerpts from *Considerations on France*.

#### *Week Eight*

Monday November 13: Mary Wollstonecraft, *A Vindication of the Rights of Women*, Introduction and chapters one through five. **Second essay due.**

Wednesday November 15: Mary Wollstonecraft, *A Vindication of the Rights of Women*, chapters six through thirteen.

#### *Week Nine*

Monday November 20: John Stuart Mill, *On Liberty* (the whole book)

Wednesday November 22: Karl Marx, *The Eighteenth Brumaire of Louis Bonaparte*, pp. 19-61 (sections I-V). **Third essay set.**

#### *Week Ten*

Monday November 27 Karl Marx, *The Eighteenth Brumaire of Louis Bonaparte* (pp.61-113; the rest of the book.

Wednesday November 29 No class.

Sunday December 3. **Third essay due.**