

POWER, IDENTITY AND RESISTANCE III

Professor: Joshua Craze (joshuacraze@joshuacraze.com) | <https://www.joshuacraze.com>

Time: Monday and Wednesday: 1.30pm—2.50pm for section fifteen. Monday and Wednesday: 3-4.20pm for section twenty-three.

Room: Harper 104 for both sections.

Professor's Office: Gates-Blake Hall Room 305

Office Hours: By appointment. Office hours will be held either in my office (before 5pm), or 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 [here](#)**, or copy and paste this link:

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

Course Description

This course is the last in a three-quarter sequence in the Social Sciences Common Core called ‘Power, Identity, Resistance.’

The sequence as a whole will be—to distend the title of the German philosopher Karl Jaspers’ popular book—an *Einführung in die Politik*. Jaspers’ 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. Jaspers’ did not intend to set out the positions of various schools (the Neo-Platonists, the Neo-Kantians, etc.) or thinkers (Deleuze, Nietzsche, Heidegger), 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 television), but to learn how to ask them.

As Sloterdijk notes in *Rules for a Human Zoo*, books are thick letters from friends. This sequence offers you all an opportunity to make some close friends with some of the greatest thinkers of the last three centuries: to do so means to spend time sinking into these books, conversing with them, arguing with them, and throwing them against a wall. Engaged with properly, the voices of Arendt and Foucault should accompany you, like cultivated demons, for the rest of your life.

The spring quarter is the culmination of all you have learned thus far in the course. You will repeatedly be confronted with authors who either directly deploy or directly criticize one or many of the arguments and ideas that you have read in the previous two quarters.

The logic of the political continues to be a central preoccupation. Much of this quarter will also be concerned with the scope and boundaries of state politics, both inwardly regarding the self, its inclinations and its passions, and outwardly, regarding who is to be included within it. There will be defenders and critics, as well as critical defenders. There are no answers this quarter: only questions and arguments. You will be able to enjoy these arguments because you already possess a vocabulary and a set of categories from the previous two quarters that allow you to frame what is at stake in these debates.

Required Texts

- [Friedrich Nietzsche, 'On the Genealogy of Morality' and Other Writings: Revised Student Edition \(Cambridge Texts in the History of Political Thought\) 2nd Edition \(Cambridge University Press\)](#)
- [W.E.B. Du Bois, Darkwater. Voices from within the Veil \(Dover edition\)](#)
- [Hannah Arendt, *Origins of Totalitarianism* \(Harcourt Brace Janowitz—Harvest Book\)](#)
- [James Baldwin, The Fire Next Time \(Vintage\)](#)
- [Simone de Beauvoir, The Second Sex \(Vintage\)](#)
- [Michel Foucault, The History of Sexuality, Volume 1 \(Vintage\)](#)

All these texts will be available in the Seminary Coop bookstore.

You must bring the text 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 try to 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 to nine classes: 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 **5pm** on the day before class, please post three paragraphs 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.com¹ 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."

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.

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 time 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

¹ **NOT** joshuacraze@uchicago.edu

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 27 March: Nietzsche, *Genealogy of Morality*, preface and essay one.

Wednesday 29 March: Nietzsche, *Genealogy of Morality*, essay two. **First essay set**

Week Two

Monday 3 April: No class.

Wednesday 5 April: Nietzsche, *Genealogy of Morality*, essay three.

Week Three

Monday 10 April: W.E.B. Du Bois, *Darkwater. Voices from within the Veil* (the whole book)

Wednesday 12 April: Hannah Arendt, *Origins of Totalitarianism*, Preface to the First Edition, Preface to Part One, Part One, Anti-Semitism (chapters one to four)

Sunday 16 April: **First essay due**

Week Four

Monday 17 April: Hannah Arendt, *Origins of Totalitarianism*, Preface to Part Two, Part Two, Imperialism, chapters five through seven.

Wednesday 19 April: Hannah Arendt, *Origins of Totalitarianism*, Part Two, Imperialism, chapters eight through nine.

Week Five

Monday 24 April: Hannah Arendt, *Origins of Totalitarianism*, Preface to Part Three, Part Three, Totalitarianism, chapters ten through eleven.

Wednesday 26 April: Hannah Arendt, *Origins of Totalitarianism*, Part Three, Totalitarianism, chapters twelve through fourteen. **Second essay set**

Week Six

Monday 1 May: James Baldwin, *The Fire Next Time* (the whole book)

Wednesday 3 May: Simone de Beauvoir, *The Second Sex*, pp. 3-68.

Sunday 7 May: Second essay due

Week Seven

Monday 8 May: Simone de Beauvoir, *The Second Sex*, pp. 159-214.

Wednesday 10 May: Simone de Beauvoir, *The Second Sex*, p.279, pp. 341-436.

Week Eight:

Monday 15 May: Simone de Beauvoir, *The Second Sex*, pp.638-708, pp.721-766.

Wednesday 17 May: Michel Foucault, *The History of Sexuality*, pp. 1-74.

Week Nine

Monday 22 May: Michel Foucault, *The History of Sexuality*, pp. 75-160. Third essay set

Wednesday 24 May: Foucault's articles on the Iranian revolution (available as a PDF in the course documents folder).

Week Ten:

Monday 29 May: Memorial Day

Wednesday 31 May: Hannah Arendt, 'Truth and Politics' (available as a PDF in the course documents folder)

Thursday 1 June: Guy Debord, *The Society of the Spectacle*, pp. 12-46, pp. 92-117. (Optional additional class)

Saturday 10 June. Third essay due.