

## POWER, IDENTITY AND RESISTANCE II

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

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

**Room:** Cobb 116 for section twenty-four | Cobb 116 for section fifteen

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

**Office Hours:** By appointment. Office hours will often 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 the following Google doc (there is also link in the Course Documents section on Chalk):

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

### 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 distill 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 television), but to learn how to ask them.

In the Winter sequence, 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 is presupposed by such formulations, and what are its political consequences? Taking up the juridical—rights-based—conception of politics we encountered in the Fall Quarter in *Rousseau's Discourse on Political Economy*, we will read 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 through in and through tradition: the human, he will say, is not an abstract creature, but a living, experienced being. De Maistre 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. (De Maistre is a jolly chap).

We will then look at a series of other critiques of the idea of ‘political rights’, and examine the way in which universal claims to rights also function as exclusions: we will analyze the debate between Paine and Wollstonecraft, and read David Walker’s *Appeal to the Colored Citizens of the World*.

We will conclude with Marx’s *The Jewish Question*, 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-Jacques Rousseau*, (University of Chicago Press)
- Edmund Burke, *Reflections on the Revolution in France* (Oxford World’s Classics)
- Thomas Paine, *Rights of Man, Common Sense and Other Political Writings* (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)
- David Walker, *Appeal to the Colored Citizens of the World* (Penn State University Press)

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. Which is all to say—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 'The Jewish Question', you should be spending about twenty minutes on each page, slowly reading it, and pausing, to make sure you understand.

By **9am** the morning before each 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>), 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) 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 your name on every page. Please use the Chicago Manual of Style to organize your citations. Late essays will be penalized by a half-grade the first time an essay is late, and by one whole grade for subsequent late essays during the quarter.

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.

### **Other Matters**

No laptops, phones, recorders, 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.

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>

### **THE WORK**

#### *Week One*

Monday January 4: Hannah Arendt, 'The Decline of the Nation-State and the Ends of the Rights of Man.'

Wednesday January 6: Hobbes, *The Leviathan*, Chapters 1-11.

### *Week Two*

Monday January 11: Hobbes, *The Leviathan*, Chapters 12-16.

Wednesday January 13: Hobbes, *The Leviathan*, Chapters 17-24.

### *Week Three*

Monday January 18: Martin Luther King Day. No Class.

Wednesday January 20: Hobbes, *The Leviathan*, Chapters 25-30. **First essay set.**

### *Week Four*

Monday January 25: Locke, *Second Treatise of Government*, Chapters 1-6.

Wednesday January 27: Locke, *Second Treatise of Government*, Chapters 7-14.

Saturday January 30: **First essay due.**

### *Week Five*

Monday February 1: Locke, *Second Treatise of Government*, Chapters 14-19.

Wednesday February 3: Rousseau, *The Social Contract*, Introduction and Book one.

### *Week Six*

Monday February 8: Rousseau, *The Social Contract*, book two.

Wednesday February 10: Rousseau, *The Social Contract*, book three. **Second essay set.**

### *Week Seven*

Monday February 15: Rousseau, *The Social Contract*, book four.

Wednesday February 17: Edmund Burke, *Reflections on the Revolution in France*, 3-96.

Saturday February 20: **Second essay due.**

### *Week Eight*

Monday February 22: Edmund Burke, *Reflections on the Revolution in France*, 97-142, 160-199.

Wednesday February 24: Joseph de Maistre, excerpts from *Considerations on France*.

### *Week Nine*

Monday February 29: Thomas Paine, *The Rights of Man*, pp. 83-143, 190-197; Mary Wollstonecraft, *A Vindication of the Rights of Men*, pp. 3-62. **Third essay set.**

Wednesday March 2: David Walker's *Appeal to the Coloured Citizens of the World*, Preamble, Articles 1-3.

### *Week Ten*

Monday March 7: Karl Marx, "On the Jewish Question" in *Karl Marx. Early Writings*, Rodney Livingstone Translator, pp. 211-234.

Tuesday March 9: Karl Marx, "On the Jewish Question" in *Karl Marx. Early Writings*, Rodney Livingstone Translator, pp. 234-242.

Sunday March 13: **Third essay due.**