Overview. This course explores two broad but related questions in the subfield of political theory: how communities treat outsiders—that is, whether to welcome foreigners or to treat them with suspicion, or to act in some other way—and, perhaps more fundamentally, how political communities conceive of and constitute themselves. These questions of self and other and of hospitality or hostility toward strangers touch upon several paired concepts: friends and enemies, sameness and difference, peace and war, conquest and cosmopolitanism, assimilation and aggression, tolerance and intolerance, virtue and violence, ethics and power politics, among others. Surprisingly, though, the relationships within each pair and between pairs of concepts are never simple or straightforward. In short, hospitality and hostility are vexed and particularly relevant categories by which to investigate politics among nations, cross-cultural encounters, and globalization.

The discourses that constitute these categories and vocabularies are historically variable. They change as political orders—and the cultures, societies, and economies that surround and subtend them—change. Therefore, one of our primary tasks throughout the semester will be to track both the continuities and the contingent transformations in discourses and practices of hospitality and hostility in Western political theory. In particular, we will be testing the outer limits of “hospitality” and “hostility” as concepts, discourses, and practices in order to develop working hypotheses about how hospitality and hostility work with or against the historical development of ideas about civilization, internationalism, cosmopolitanism, cross-cultural politics, and justice (especially in war).

Note on teaching philosophy. One way to learn how to engage in the activity of political theory is inductively, by first observing how someone else engages in it. Thus I will often present my own evaluations and interpretations in the lectures. Often these will take the form of questions and critiques rather than definitive answers. You need not take my claims as authoritative. Indeed, I invite you not to do so, but in advancing your own claims, your task is to learn to discern the techniques of reasoning, criteria of judgment, and conventions of interpretation employed in the texts and lectures and to apply the methods that you observe to your own argumentation.

Lecture format. The lectures for this course will follow a more or less traditional European-style format in combination with a quasi-Socratic method. This means that I will read from a prepared text, but I will pause frequently during each lecture to entertain a brief discussion of a passage from the assigned reading. You are invited to participate in these in-class dialogues—these are voluntary and not required, but in participating you will learn better.

Please be forewarned that if you believe that you will find yourself unsuited to listening to me deliver prepared lectures—without PowerPoint pyrotechnics and without stand-up comedy—then it would be in your interest and mine for you not to take this course. A college-level course in political theory is not a form of entertainment that you can absorb passively. Rather, the lectures demand of you that you apply yourself by listening and taking notes, by evaluating the analyses I advance, and, if you wish, by testing the limits of analytical claims in dialogue with me.

Requirements. This course will require that you read 100-125 pages each week of dense and difficult prose. If you skim the assignments or read them when you are tired or distracted, you will not achieve even a basic grasp of their arguments. You must set aside the time to read the texts closely and carefully.

You will be tested on the material in a final, comprehensive exam. You will also be required to write one essay between eight and nine pages in length. A study guide for the examination and a list of essay topics will be distributed in class at least two weeks prior to the relevant deadlines.

Finally, you will be graded on your participation in discussion section meetings, so attendance of your weekly discussion section is required. I leave it up to the course assistant’s discretion how your participation will be graded.

Your final course grade will be based on the following formula:
• Essay (20 November): 45%  • Section participation: 10%
• Final examination (20 December): 45%

Work submitted past the given deadline will be heavily penalized at the rate of one full letter grade per day. It is your responsibility to present your work at the beginning of class on the date due: manage your time wisely. Academic dishonesty of any kind (e.g., among others, plagiarism) is unacceptable and will result in a failing grade for the course and possible suspension or expulsion from the University of Wisconsin.

Texts. The following texts are required and are available for purchase at the Rainbow Bookstore Cooperative (426 W. Gilman). Please use the editions and translations listed below. They are also available for short term loan at the Reserves desk at College Library. In addition to these required books, some assigned readings will be available online as noted.


Reading schedule.

I. Friends or enemies?

4 September 2013.
Introduction.

9 September 2013.
Carl Schmitt, *Concept of the Political*, 17-58.

11 September 2013.

II. Hospitality & hostility in the Hellenic world.

16 September 2013.
https://mywebspace.wisc.edu/klausen/web/polisci506sec01/

18 September 2013.

23 September 2013.

25 September 2013.

30 September 2013.
III. Charity & persecution in Christian political thought.

2 October 2013.
*Augustine, “‘Just’ War,” Political Writings, ed. Paolucci, 162-83.
   https://mywebspace.wisc.edu/klausen/web/polisci506sec01/
   http://www.ccel.org/ccel/schaff/npnf106.toc.htm#P214_26640

7 October 2013.
*Francisco Vitoria, On the American Indians, Political Writings, eds. Pagden and Lawrance, 231-77.
   https://mywebspace.wisc.edu/klausen/web/polisci506sec01/

9 October 2013.
*Vitoria, On the American Indians, Political Writings, 278-292;
*Vitoria, On the Law of War, Political Writings, 293-327.
   https://mywebspace.wisc.edu/klausen/web/polisci506sec01/

IV. Early modern war & perpetual peace.

14 October 2013.
   Thomas Hobbes, On the Citizen, 89-152.

16 October 2013.
   Hobbes, On the Citizen, 153-204.

21 October 2013.

23 October 2013.

28 October 2013.

30 October 2013.
   Film screening. How Tasty Was My Little Frenchman.

4 November 2013.
   Immanuel Kant, Perpetual Peace: A Philosophical Sketch, Political Writings, 93-130.

6 November 2013.
   Kant, “Idea for a Universal History with a Cosmopolitan Purpose,” Political Writings, 41-53.
   Kant, “On the Common Saying: ‘This May be True in Theory, but it does not Apply in Practice,’” Political Writings, 61-87.

11 November 2013.
   Kant, The Metaphysics of Morals, Political Writings, 131-50.
13 November 2013.
  Kant, *The Metaphysics of Morals, Political Writings*, 150-75.

Interlude. “Mutual aid,” evolutionary thought, & the turn to the past in modernity.
18 November 2013.
  Peter Kropotkin, *Mutual Aid: A Factor of Evolution*, chs. 3-4.

20 November 2013.
  **Essay due.**
  No class meeting.

V. Civilizations, hostilities, & the fate of hospitality in the era of world war.
  Sigmund Freud, *Civilization and Its Discontents*, I-IV.

27 November 2013.
  Class will not meet. Linger over Freud’s *Civilization and Its Discontents*.

2 December 2013.
  Freud, *Civilization and Its Discontents*, V-VIII.

4 December 2013.

9 December 2013.

11 December 2013.

20 December 2013.
  **Final examination.**  7.25-9.25 p.m.  Location to be announced.

The time of the final examination is absolutely firm. We will neither offer nor administer alternate exams. Make your travel, work, or study arrangements accordingly.