

This document was compiled within the frame of The Critical Theory in the Global South project to support the development of new open access curricula reflecting the global reach of critical theory. The project was designed with the support of Northwestern University and received funding from The Andrew W. Mellon Foundation as part of the International Consortium of Critical Theory Programs (ICCTP) initiative.

Introduction to Critical Theory

You should be signed up for discussion sections (discussion section attendance and participation is a course requirement.) Each has its own Canvas sites for activity specific to your sections. But use the combined course site for info about readings, announcements, modules, the class powerpoints and your submissions.

In-class quiz: This is scheduled for the usual lecture time of **Tuesday, 27 Jan (6.30 pm)**. **Taking this course means: you have ensured you will be available for this quiz on this date.**

Required textbooks:

Robert C. Tucker, *The Marx-Engels Reader* (Norton, 1978) ISBN-10: 9780393090406; ISBN-13: 978-0393090406

Sigmund Freud, *Civilization and Its Discontents* (Norton, 2005) ISBN-10: 0393059952; ISBN-13: 978-0393059953

Friedrich Nietzsche, *On the Genealogy of Morality and Other Writings: Revised Student Edition* (Cambridge Texts in the History of Political Thought) [student edition] ISBN-10: 052169163X; ISBN-13: 978-0521691635.

Some supplementary readings are available on the Canvas site in the folder marked “Core readings”. You will also find suggestions for background or further readings on the weekly topics in the Canvas folder: “Further Readings: Independent Research.” During the course, choose one reading of interest (your choice) from this “Further Readings” folder. One is sufficient and there is a wide variety of options, topics, and levels of difficulty.

Important information about submissions and their deadlines:

Extensions for assignments and other assessment components are not available in this course. In case of sickness or other disruptions, you should still submit what you have by the due date and time. If severely sick (or in an emergency), this could mean you are submitting an incomplete paper, or even an outline. Go ahead and do so (and you can send an advisory/explanatory note to your TA, and/or to P. Deutscher.) We will give you the grade that is possible, and, importantly, feedback. If something has gone wrong, you should let us know the circumstances - we may be able to take

Professor:
Penelope
Deutscher

PHIL220/CLS 207
Winter 2022

Lectures:
Tues and Thurs
6.30 – 7.5: 555
Clark B01

**Teaching
Assistants:**

Bernardo
Barzana

Christina
Falceto

Christina
Falcet

Connie
Kang

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these into consideration. But in all cases, still submit what you have when it is due.) In your preparation, devise an outline your main points and the order in which you mean to present them. This is the best approach to paper-writing. It is also a valuable back up in case of emergencies. And, when writing papers, always use an automatically synching cloud format (Dropbox etc) — again, for backup in case of last-minute problems with computers or similar. We look forward to reading your work!

Section attendance: You should already be signed up for a weekly discussion section. Each week, attend the specific section for which you are enrolled — having attended that week’s lecture and completed the assigned core reading(s). Be ready to discuss them (bring some brief reactions/thoughts/ questions to class). If you have more to say than time allows, you can always add an additional short posting after class to the discussion thread for that week/topic (and you can let your TA know by email you have done so). Postings are taken into consideration in your participation grade.

Each week there will be rapid discussion postings to complete in Canvas as pre- or post- class response. These can augment your participation grade. You can draw on your own postings as working resource for your papers. This forum is a good space for impressions, thoughts, and ideas in process, and for peers to respond to each other.

Assessment. The assessment is divided into 5 components as follows:

Attendance and participation (including on-line discussion postings on Canvas): 15%

Marx keyword exercise: 20%

Nietzsche assignment (prepared written paper): 30%

Freud assignment (“take home” questions): 25%

Final response paper (you can substitute with a video submission): 10%

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Due dates:

- 1) **Tues, 25 Jan:** 6.30-7.50. **Marx and Marxism keyword review** (scheduled in regular lecture time, no notes or books: this will require advance preparation (be sure you have studied and reviewed the main concepts discussed/debated in class in the first 3 weeks.) This exercise asks you to explain the meaning or significance (but also gives you scope to respond with your own thoughts) about a selection of keywords from this section in a time-limited format. It is in lieu of a mid-term or a final exam.

- 2) **Tues 22 Feb** (10 am) **4.5-5 pages** (double spaced, in font such as Times New Roman). A critical paper centered on Nietzsche (it can also be based on a dialogue with the thinkers we read in conjunction with Nietzsche (such as Marx, Fanon, or Richard). It is graded as an originally composed paper- you will be asked to briefly express your own ideas, giving reasons, in reference to the set reading. It is based in interpretation of, and your own response to, and arguments about, the material. The techniques of structured argument are also important. Although your argument is short, you should approach it as a series of steps. Devise a good structure for presenting the steps in a coherent and progressive order.

- 3) **Tues 8th March** (10 am): (Freud “take home” assignment) (graded as the equivalent of an in-class test that allows open books, notes, and half page long answers — it will be similar to the Marx quiz, however you will be able to write this outside the classroom and over the space of a several days). It is important to begin this weekend exercise well-prepared. Attend all classes, do all reading and have your notes in order before prompts are released.

- 4) **Mon 14 March** (10 am): Final course reaction piece due (2 .5 pages). (It includes one “independent research” component. This means, you should make reference to one writer/commentator you consulted (during the course or at its end) from the many suggestions provided for further readings. You can find these further reading options in in the supplementary reading folders for each Modules, in the Canvas folder marked “Further Readings- Independent Research” and in the third (right hand) column below. (The final exercise will ask you how your choice of reading changed your understanding of a course topic, concept, or text of interest to you. Each week, be on the lookout for a theme or topic of special interest – I will sometimes briefly mention further reading possibilities in class (Your choice could be a critic challenging one of the main authors, or even good commentator just explaining an interesting concept more fully.)

WEEKLY CLASS SCHEDULE
CORE READINGS (middle column) AND FURTHER OPTIONS (3rd column)

“The philosophers have only *interpreted* the world, in various ways; the point, however, is to *change* it” (Karl Marx, “Theses on Feuerbach,” p. 145

	SECTION ONE: MARX & MARXISM	<i>WITH...</i> NANCY FRASER EVA VON REDECKER SYLVIA FEDERICI VIVEK CHIBBER
		PARTHA CHATERJEE CEDRIC J. ROBINSON
	KARL MARX 1818-1883 FRIEDRICH ENGELS 1820-1895 W.E.B. DU BOIS 1868-1963 VERÓNICA GAGO 1976-	Choose one reading of interest from this column during the quarter. You can usually find these readings under the current Module each week on Canvas. Otherwise they are under “Files” in the folder marked “Further Readings- Independent Research” (along with some further options for each topic)

“It was necessary ..to present the capitalistic method of production in its...inevitableness during a particular historical period, and therefore... its inevitable downfall; and to lay bare its essential character which was still a secret. This was done by the discovery of surplus value. . . the appropriation of unpaid labor is the basis of the capitalist mode of production and of the exploitation of the worker . . . even if the capitalist buys the labor power at its full value as a commodity on the market, [they] yet extrac[t] more value from it than ... paid for” (Engels, “Socialism: Utopian and Scientific,” *Marx-Engels Reader*, p. 701

“Surplus is generated out of the difference between the value of the labor-power and the value produced during the activity of labor. It is because the capitalist appropriates this surplus that Marx describes workers as “exploited.” They do not receive the surplus they produce,” Peter Osbourne, *How to Read Marx*, 95.

Session 1A: (Tues 4 Jan) Keywords: <i>Industrial Revolution</i>	<i>Core Reading:</i> Friedrich Engels, “Working Class Manchester,” (Excerpt from <i>The Condition of the Working Class in England</i>) [1845], <i>Marx-Engels Reader</i> , pp. 579-585.	Further reading: David Harvey, “The Working Day,” <i>A Companion to Marx’s Capital</i>
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<p>•<i>Working conditions (of proletariat under capitalism)</i> <i>Dehumanization</i></p> <p>•<i>Poverty (of the proletariat)</i></p> <p>*Surplus value (Exploitation) Class Understanding society in terms of class-based antagonism</p> <p>*Bourgeoisie</p> <p>*Proletariat <i>(Capital, capitalist)</i></p> <p>* Communist revolution <i>Emancipation</i> <i>And a further term you'll see in the readings and we'll return to</i></p> <p>Internationalism (Marx and Engels call for the workers of the world to unite</p>	<p>Karl Marx, from chapter 10, excerpt from “The Working Day,” in <i>Capital: volume one</i> [1867], <i>Marx-Engels Reader</i>, pp. 365-376 (from “The Factory Act of 1850...”</p> <p>And, see at: pp 490 of the <i>Marx-Engels Reader</i>, the 10 measures proposed by Marx and Engels in the <i>Communist Manifesto</i> to radically transform society’s class divisions. Then read all of the 2nd essay: pp 483-491.</p> <p><i>For your ongoing reflection: How would you interpret Marx’s comment: “moments are the elements of profit,” (Marx-Engels Reader, p. 366)?</i></p> <p><i>Optional Extras</i></p> <p>Karl Marx, “Inaugural Address and Provisional Rules of the International Working Men’s Association” [1864], <i>Marx-Engels Reader</i>, pp. 512-520. (Includes further discussion of the abysmal working conditions for wage laborers in much of Europe this time and the project to counter this with new forms of (both national and international) organized solidarity of workers)</p> <p>Friedrich Engels, “Speech at the Graveside of Karl Marx” [1883], <i>Marx-Engels Reader</i> pp. 681-682.</p>	<p>London: Verso, 2011: pp. 135-160.</p> <p><i>Are the “machines” the enemy?</i> Marx, “Excerpt on machines,” <i>Grundrisse</i> (in <i>Marx/Engels Reader</i>, see 283-285 (or pp 278-285); and see also p. 293, where he imagines a future of machines as the collective property of the working class.</p> <p>For more on this question, you could see David Harvey in <i>Companion to Marx’s Capital</i>, pp. 201--235 (sections: “Machine Development, Value Transfers, and Effects on Workers” and “Machinery and Large-Scale Industry”</p>
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“Estrangement is manifested not only in the fact that *my* means of life belong to *someone else...*”, Marx, “Economic and Philosophical Manuscripts of 1844”

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“Marx looked behind the sphere of exchange, into the ‘hidden abode’ of production, in order to discover capitalism’s secrets, I shall seek production’s conditions of possibility behind that sphere, in realms that are more hidden still,” Nancy Fraser, "Behind Marx’s Hidden Abode,” p. 57.

Session 1B:
(Thurs 6 Jan)
Keywords:
Labor Power (as a Commodity)

“Primitive” (or, “Originary”)
Accumulation

Expropriation (of the agricultural population from the land [from access to means of production])

“The Secret of Primitive [/Originary] Accumulation,” and “Expropriation of the Agricultural Population from the Land,” (from *Capital*, vol. one, [1867],) *Marx-Engels Reader*, pp. 431-435

Karl Marx, “The Labor Process” (from *Capital: volume one [1867]*, *Marx-Engels Reader*, pp. 344-351

David Harvey, “The Secret of Primitive Accumulation,” *A Companion to Marx’s Capital*, London: Verso, 2010: pp. 289-314

David Harvey, “Labor Process”, *A Companion to Marx’s Capital*, London: Verso, 2010: pp. 111-119.

Peter Osbourne, “So-called Original Accumulation,” *How to Read Marx* (London: Granta, 2005) pp.101-111.

Some robust contemp. argts for rethinking the category of primitive accumulation,

Sandro Mezzadra, “The Topicality of Prehistory: A New Reading of Marx’s Analysis of ‘So-Called Primitive Accumulation’.”

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		<p><i>Rethinking Marxism</i> 23:3: 302-321.</p> <p>Robert Nichols, “Marx, After the Feast,” pp52-84. in <i>Theft is Property: Dispossession and Critical Theory</i> (Durhsm: Duke University Press, 2020)</p>
	<p><i>Optional further reading:</i> Excerpt (pp 57-60) from Nancy Fraser, “Behind Marx’s Hidden Abode: For An Expanded Conception of Capitalism, <i>New Left Review</i> 86 (2014) (A helpful summary of capitalism’s four core features at pp 57-60 in an essay that rethinks Marx’s “hidden abode”)</p>	<p>Other good readings on related topics:</p> <p>Excerpt, (39-43) pp Eva von Redecker, “Section 2. “Dispossession and Propertization” (pp.7-11) in “Ownership’s Shadow,” <i>Critical Times</i>, 3.1 (2020).</p> <p>Silvia Federici, excerpts from “The Accumulation of Labor and the Degradation of Women: Constructing ‘Difference’ in the Transition to Capitalism,” in Silvia Federici, <i>Caliban and the Witch</i> (Brooklyn: Autonomedia, 2004); pp 68-75; 85-98).</p> <p>(or: a case for reclaiming and revising how we think of the commons)</p>

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		Silvia Federici and George Caffentzis, “Commons Beyond and Against Capitalism,” <i>Community Development Journal</i> , 49,1 (Jan 2014): pp. i92-i105, doi:10.1093/cdj/bsu006
“The worker relates to the product of [their] labor as to an alien product,” Marx, “Estranged Labor,” p. 72		
“Estrangement is manifested not only in the fact that <i>my</i> means of life belong to <i>someone else</i> , that which I desire is the inaccessible possession of <i>another</i> , but also in the fact that everything is itself something different from itself – that my activity is <i>something else</i> and that, finally (and this applies also to the capitalist), all is under (the sway) of <i>inhuman</i> power,” Marx, “Economic and Philosophical Manuscripts of 1844”		
The worker is “at home when not working and when . . .working .. is not at home,” (Marx, “Estranged Labor,” p. 72, 74.)		
<p>Session 2A (Tues 11 Jan)</p> <p>Keywords: <i>Alienation/ Estrangement</i></p> <p><i>Self-estrangement</i></p> <p><i>Exploitation Objectification of labor,</i></p> <p><i>Labor power,</i></p> <p><i>Freedom (as bourgeois ideology)</i></p>	<p>Karl Marx, “Estranged Labor” from <i>Economic and Philosophic Manuscripts</i>, (1844). in <i>Marx-Engels Reader</i>, pp70-81.</p> <p>“The Buying and Selling of Labor Power” from Marx’s <i>Capital</i>, chapter VI, in <i>Marx-Engels Reader</i>, pp. 336-343.</p> <p>Excerpt from “Wage Labor and Capital, in <i>Marx-Engels Reader</i>, pp204-206, Also recommended:</p> <p>Choice of <i>Canvas discussion postings</i>: <i>Option a)</i> Explain why Marx doesn’t agree that the “buyer and seller of . . . labor-power are constrained only by their free will,” (p. 343). (Reading for your posting: the 1st and 2nd parts of the <i>Communist Manifesto</i> are useful- Marx criticizes a number of uses of the term “free”- but also preserves a more promising usage. Brief secondary commentary includes Fraser at p. 57 of “Marx’s Hidden Abode” on Canvas (see the last Module); or pp 99-100 in David Harvey’s comments on “The Sale and Purchase of Labor Power,” in <i>A</i></p>	<p><i>Some options for further reading:</i></p> <p>Clarifying commentary on Marx:</p> <p>David Harvey, “The Sale and Purchase of Labor Power,” <i>A Companion to Marx’s Capital</i>, London: Verso, 2010: pp. 98-107.</p> <p>Critical of Marx: <i>(asks: why he overlooks the role of women’s traditional domestic work in</i></p>

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	<p><i>Companion to Marx's Capital Canvas</i> (in the folder “Independent Research: Further Readings”).</p> <p>Option b) What, in your view, is the role of unpaid labor under capitalism?</p> <p><i>(You could answer the question in many ways. Remember that there are a number of senses in which capitalism relies on systems of unpaid labor and a number of forms of the latter.)</i></p>	<p><i>sustaining labor power?)</i> Silvia Federici, “The Reproduction of Labor Power in the Global Economy and the Unfinished Feminist Revolution” in Silvia Federici, <i>Revolution at Point Zero: Housework, Reproduction, and Feminist Struggle</i> (Brooklyn: Autonomedia, 2012) (a 2011 version is on Canvas) pp 91-115)</p> <p>Critical of Marx: (asks: why Marx considers slavery's relation to capitalism only in terms of prior, “primitive” (originary) accumulation” Cedric J. Robinson, <i>Black Marxism</i> (Chapel Hill, 1983), pp 228-240.</p>
<p>Session 2B (Thurs 13 Jan) Keywords: Cooperation Surplus value; Commodities; Fetishism</p>	<p>“Cooperation,” from Marx’s <i>Capital</i>, chapter XIII, section 2, <i>Marx-Engels Reader</i>, pp. 384-388. “The Fetishism of Commodities and the Secret Thereof,” from Marx’s <i>Capital</i>, in <i>Marx-Engels Reader</i>, pp. 319-329.</p> <p>“The Production of Surplus Value” from <i>Marx’s Capital</i>, chapter VII, section 2, pp. 351-361, <i>Marx-Engels Reader</i>.</p>	<p>David Harvey, “The Fetishism of the Commodity and its Secret,” <i>A Companion to Marx’s Capital</i>, pp. 38-47</p>

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	<p>Also recommended as background for weekend project: Cedric J. Robinson, <i>Black Marxism</i> (Chapel Hill, 1983), pp 228-240.</p>	<p>David Harvey, “The Capitalist Form of the Labor Process,” <i>A Companion to Marx’s Capital</i>, pp. 119- 127.</p> <p>David Harvey, “Co-operation” <i>A Companion to Marx’s Capital</i>, (pp. 171-176</p>
<p>WEEKEND SYMPOSIUM (ONLINE): “Does /why doesn’t Marxist analysis have “universal” applicability?”</p>		
<p>WEEKEND CANVAS POSTING (DROP IN TO A DEBATE for 20 mins.) Question: does Marxist analysis have “universal applicability”?</p> <p>PROJECT</p> <p>Keywords Internationalism <i>(Subaltern perspective “petty bourgeoisie</i></p> <p>Globalist v. Universalist</p>	<p>WEEKEND SYMPOSIUM A)READ: 5 page essay: W.E.B. Du Bois, “Marxism and the Negro Question” [1933], pp. 281-285 in <i>African-American Philosophy: Selected Readings</i> (New Jersey: Prentice Hall). (Canvas) Define : Petty bourgeoisie</p> <p>B)WATCH: 15 mins of a YouTube video, looking out for the 2 keywords:”globalist” and “universalist” Debate: Vivek Chibber and Partha Chatterjee “Marxism & the Legacy of Subaltern Studies,” at “Historical Materialism Conference,” NYC, 2013 (at https://www.youtube.com/watch?v=xbM8HJrxSJ4)</p> <p>(Chibber’s talk is the first 20 mins of the panel . The concepts you are looking for are in the first 10-15 mins (you could also see Chatterjee’s final response at 1:31-1:37)</p> <p>Then answer one of the following (on Canvas) Option A: Chibber-Patherjee debate 1)What is the difference between taking a “globalist” or a “universalist” approach in the analysis of capitalism? You might like to add a comment on</p>	<p><i>Options for further W.E.B. DU Bois reading</i> W.E.B Du Bois, “The Black Proletariat in South Caroline, pp 381-430. In <i>Black Reconstruction</i> (New York: Free Press/Simon and Schuster, 1998).</p> <p>Options for further reading: On Chibber v Patterjee (FYI: (Chibber’s universalist putatively Marxist criticism of subaltern studies has been vigorously criticized.)</p> <p>critical of Chibber) Sandro Mezzadra, “Marx in Algiers,” <i>Radical</i></p>

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<p><i>Understanding of Marxism and/or capitalism</i></p>	<p>whether you yourself favor the one, or the other ? (Just FYI- this debate takes place in the context of reflections on a “subaltern” perspective on Marxism)</p> <p><i>Option B: W.E.B. Du Bois reading</i> What is the "petty bourgeoisie"? Why is it important to Du Bois' reflections on the intersection of racial domination and worker exploitation?</p>	<p><i>Philosophy</i> 2.01 (2018): pp. 79-86.</p> <p>Other alternative voices include Dipesh Chakrabarty (2000), “Translating Lifeworlds into Labor and History,” in <i>Provincializing Europe</i> (Princeton University Press) pp. 72-97 - a response to Marx that highlights the different status of peasantry & industrialization under different forms of capitalism in India and in Europe).</p> <p>For anyone wanting to dig further into this debate, Partha Chatterjee’s response to Chibber in “Marxism & the Legacy of Subaltern Studies” gives a precise account of the subaltern studies theorists criticized by Chibber.</p>
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“the sum total of these relations of production constitutes the economic structure of society, the real foundation, on which rises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of

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material life conditions the social, political and intellectual life process in general. It is not the consciousness of [humans] that determines their being, but, on the contrary, their social being that determines their consciousness,” Marx, “Preface,” Contribution to the Critique of Political Economy, in *Marx-Engels Reader*, p. 4.

“Marx’s essential ideological objective is to pinpoint the duplicity that lies at the heart of the bourgeois conception of freedom,” David Harvey, *A Companion to Marx’s Capital*, p. 100.

<p>Session 3A (Tues 18 Jan)</p> <p>Keywords: False consciousness, Base, Superstructure Ideology (Some examples of ideology: (Morality, Rights, Freedom...))</p> <p>Historical Materialism (Materialist understanding of history)</p> <p>(Capital’s relation to its ‘outside’)</p> <p><i>Petty bourgeoisie</i></p> <p><i>Contemporary extractivism in terms of:</i></p>	<p><u>PART ONE: Superstructure</u></p> <p><i>Readings: there are a number of readings this week, but most are very short (2-3 pages)</i></p> <p>“Preface,” to the <i>Contribution to Critique of Political Economy</i> (1859) in <i>Marx-Engels Reader</i>, pp. 3-5; (look for “superstructure”)</p> <p>Friedrich Engels, 1 page excerpt “Letter to Franz Mehring,” [1893], <i>Marx-Engels Reader</i>, pp 766. (look for “false consciousness”)</p> <p>W.E.B. Du Bois, “Marxism and the Negro Question” [1933], pp. 281-285 in <i>African-American Philosophy: Selected Readings</i> (New Jersey: Prentice Hall). (Look for “petty bourgeois”)</p> <p>Engels, “Letter of Joseph Bloch” (1890), pp. 760-763 (excerpt: look for the account of <i>ideology</i>)</p> <p><u>In the following 2 readings you will find examples of “bourgeois ideology”</u></p> <p>A) Friedrich Engels, “On Morality”, from <i>Anti-Duhring</i> [1878], <i>Marx-Engels Reader</i>, pp 725-727. (<i>think about morality as example of ideology</i>)</p> <p>B) Karl Marx, from “On the Jewish Question” [1843], in <i>Marx-Engels Reader</i>, pp. 42-43. (<i>freedom and rights as bourgeois ideology</i>)</p>	<p>Robert C. Tucker the editor of the <i>Marx-Engels Reader</i>, notes Marx’s assumption that non-Western nations (for example, India) would also follow the path of European bourgeois development (culminating in a similar inevitability of social revolution), see p. 653.</p> <p>For Marx’ comments in this regard see: Marx “On Imperialism in India” (1853) pp. 653-658. And/or “The Future Results of British Rule in India (1853)” p. 659-64 <i>Marx-Engels Reader</i>,</p> <p><i>NB: Marx anticipates a world market under the common</i></p>
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<p>-i- labor markets ii- raw materials iii- finance</p>	<p>PART TWO : Marxist understanding of history and projected futures</p> <p>Karl Marx and Friedrich Engels, <i>Communist Manifesto</i> [1848], editor's note and chapter 1, <i>Marx-Engels Reader</i>, pp. 473-483.</p> <p>Engels, "On the Division of Labor in Production" from <i>Anti-Duhring</i> [1878], <i>Marx-Engels Reader</i>, pp. 718-723</p> <p><i>Marxist/ "materialist" understanding of history</i> Section III (on materialist understanding of history), Engels, "Socialism: Utopian and Scientific" [1880], in <i>Marx-Engels Reader</i>, pp. 700-717.</p>	<p><i>control of "the most advanced peoples..."</i></p> <p>Also on this question: Cedric J. Robinson, <i>Black Marxism</i> (Chapel Hill, 1983), pp. 228-240.</p> <p>Sandro Mezzadra, "Marx in Algiers," <i>Radical Philosophy</i> 2.01 (2018): pp. 79-86.</p>
<p>"the expansion of the class through the multiplication of labor demonstrated by current feminist movements is due to the fact that it does not accept the premise that workers are only those who receive a wage," Verónica Gago, <i>Feminist International</i>, p 48</p> <p>"We lack conceptions of capitalism and capitalist crisis that are adequate to our time," Nancy Fraser, "Beyond Marx's Hidden Abode."</p>		
<p>Session 3B (Thurs 20 Jan) Keywords:</p> <p><i>Contemporary forms of capitalism ((global perspectives)</i></p> <p><i>Expanded extractivism;</i></p>	<p>Section one CAPSTONE READNG: POST-MARX</p> <p>Verónica Gago, excerpts from "A Feminist Economics of Exploitation and Extraction," in Verónica Gago, <i>Feminist International: How To Change Everything</i> (Verso 2020) (Canvas): "Women Workers of the World, Unite!," pp. 122-124. "Excursus: Conquering Lands of Consumption" pp. 146-153 From "#We Strike" (chap 1): pp. 14-24; 38-41.</p>	<p><i>Further and background reading</i></p> <p>Nancy Fraser, "Behind Marx's Hidden Abode: For An Expanded Conception of Capitalism," <i>New Left Review</i> 86 (2014): 55-72</p> <p>Verónica Gago and Sandro Mezzadra (2017) "A Critique of the</p>

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<p>Capitalism and modern debt : <i>producing the exploited proletariat and the indebted proletariat</i></p> <p><i>Debt consumption</i> <i>Debt and consumptionism</i></p> <p>Strikes <i>(Expanded understanding” of the strike)</i></p> <p><i>“difference”</i> <i>(within the proletariat)</i></p>	<p>Background reading: Compare Gago on the expanded concept of “strike” to Marx on the strike by consulting the one page excerpt from Marx on the value of strikes under the Module.</p> <p>Karl Marx on Strikes in “Chartism”, Published: in the <i>New-York Daily Tribune</i>, No. 3819, July 14, 1853 The excerpt is on the Canvas Module) The full piece is at : https://www.marxists.org/archive/marx/works/1853/07/14.htm#p2</p>	<p>Extractive Operations of Capital: Toward an Expanded Concept of Extractivism,” <i>Rethinking Marxism</i> 29:4: pp. 574–591.</p> <p>(Further interests in Gago? She has widely published on popular economies: Verónica Gago (2018) “What are Popular Economies? Some Reflections from Argentina,” <i>Radical Philosophy</i>, 2.02: pp. 31-38.</p>
<p>Session 4A (Tues, 25 Jan)</p>	<p>MARX AND MARXISM KEYWORD QUIZ</p>	

**TRANSITION TO SECTION TWO: REVOLUTIONS & RADICAL POLITICS
LOOKING TO (AND BEYOND)
MARXISM AND NIETZSCHE**

**FRANTZ FANON, 1925-1961
RICHARD WRIGHT, 1908-1960**

“In the colonies the economic infrastructure is also a superstructure. The cause is effect. You are rich because you are white, you are white because you are rich. This is why Marxist analysis should always be slightly stretched when it comes to addressing the colonial issue,” Frantz Fanon, *The Wretched of the Earth*, p. 5.

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“It is not just the concept of a pre-capitalist society, so effectively studied by Marx, which needs to be reexamined here. The serf is essentially different from the knight, but a reference to divine right is needed to justify this difference in status. In the colonies the foreigner imposed himself using his cannons and machines. Despite the success of his pacification, in spite of his appropriation, the colonist almost ways a foreigner. It is not the factories, the estates, or the bank account which primarily characterize the “ruling class.” The ruling species is first and foremost the outsider from elsewhere, different from the indigenous population, ‘the others,’” (Fanon, *Wretched of the Earth*, p. 5)

“I maintain that the ultimate effect of white Europe upon Asia and Africa was to cast millions into a kind of spiritual void; I maintain that it suffused their lives with a sense of meaninglessness. I argue that it was not merely physical suffering or economic deprivation that has set over a billion and a half colored people in violent political motion. . . The dynamic concept of the void that must be filled, a void created by a thoughtless and brutal impact of the West upon a billion and a half people , is more powerful than the concept of class conflict, and more universal,” (Richard Wright, “White Man Listen!”, p. 68, in Richard Wright, *Black Power Three Books From Exile*. Edited by Cornell West (New York: Harper Collins, 2008)

<p>Session 4B (Thurs 27 Jan) Marxist Analysis and Decoloniality</p> <p>Towards the Invention of New Values</p> <p><i>Alienation</i> <i>Self-estrangement</i></p> <p><i>Colonialism, coloniality</i> <i>decoloniality</i></p>	<p>Core: Frantz Fanon, two excerpts from <i>The Wretched of the Earth</i>. Translated by Richard Philcox, with commentary by Jean-Paul-Sartre and Homi K. Bhabha. New York: Grove Press, 2004), pp 3 -11 and pp 235-239 (Conclusion).</p> <p>Comparison with Marx, p. 608 <i>Marx-Engels Reader</i> (One page reading as a reminder of Marx’s contrasting view of groups who lack revolutionary potential and — in his opinion— why).</p> <p><u>Background/supplement reading</u></p> <p>Frantz Fanon, excerpt (pp. 198-206) “By Way of Conclusion”. In <i>Black Skins, White Masks [1952]</i>, Trans. R. Philcox (New York: Grove Press, 2008)</p> <p><u>Optional extra:</u> (Useful reading (for a definition of colonialism, coloniality, decoloniality) Nelson Maldonado-Torres, “Thesis Two” from “Outline of Ten Theses on Coloniality and Decoloniality,” Frantz Fanon Foundation, 2016</p>	<p><i>Background and further readings</i></p> <p>Cedric Robinson “Richard Wright and the Critique of Class Theory,” pp 287-306 in Cedric Robinson, <i>Black Marxism: The Making of the Black Radical Tradition</i> (North Carolina Press, 1983)</p> <p><i>(In the same work, you might also like to consult Robinson’s chapter on the emergence of racialized capitalism: pp9-28 Or his Conclusion: “An Ending”, pp307-318).</i></p>
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“Let us decide not to emulate Europe. ...So comrades, let us not pay tribute to Europe by creating states, institutions, and societies, that draw their inspiration from it. Humanity expects other things from us than this grotesque and generally obscene emulation. (Fanon, *Wretched of the Earth*, 236-9

“We are unknown to ourselves, we knowers. And with good reason. We have never looked for ourselves,- so how are we ever supposed to *find* ourselves?” Nietzsche, *Genealogy of Morals*, Preface, #1, p. 3.

WEEKEND FILM SCREENING:

WEEKEND FILM SCREENING: (Optional) A famous film on French colonialism and the Algerian revolution, providing the context for Fanon’s *Wretched of the Earth* *The Battle of Algiers*, Dir Gillo Pontecorvo, 1966) . To stream, click on “course reserves “ under Canvas.

**SECTION TWO: GENEALOGY AND HISTORY: NEW VALUES,
NEW DIALOGUES**

FRIEDRICH NIETZSCHE

1844-1990

FRANTZ FANON

1925-1961

RICHARD WRIGHT

1908-1960

NELLY RICHARD

1948-

“The colonist turns the colonized into a kind of quintessence of evil,” Fanon, *Wretched of the Earth*, p 6.

“This 'envy' of which Fanon speaks once again must not be taken as a mere psychological fact, that is to say as value-free and ahistorical. It is the interiorized violence which the subject has endured,” Jean Améry, “The Birth of Man From the Spirit of Violence: Frantz Fanon the Revolutionary.”

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<p>Session 5A (Tues 1 Feb) Keywords:</p> <p>Origin of morality Origin of the valuation “good” Ressentiment (reactivity)</p>	<p>Frantz Fanon, excerpt (pp. 7-14) “The Black Man and Language” excerpt from <i>Black Skins, White Masks</i> [1952], Trans. R. Philcox (New York: Grove Press, 2008)</p> <p>Nietzsche, <i>Genealogy of Morality</i>, Preface (sections#1, 3, 6 (p. 3; pp. 4-5; pp. 7-8); First Essay: “Good and Evil,” “Good and Bad” (sections #2; 3; 6; 7; 9, 10). (Pp: 11-13; 15-18; 19, 20-22)</p> <p>Richard Wright, “Frog Perspectives,” in <i>White Man Listen!</i>, pp.656-658. In Richard Wright, <i>Black Power Three Books From Exile</i>. Edited by Cornell West (New York: Harper Collins, 2008).</p> <p>Further reading: (prior to, or for post-class followup postings: Glen Sean Coulthard, <i>Red Skin, White Masks: Rejecting the Colonial Politics of Recognition</i> (Minneapolis: University of Minnesota Press, 2014. Pp 109-115 (on Nietzsche, Fanon, and an alternative viewpoint on the potential role of resentment and <i>ressentiment</i> in revolutionary and progressive politics. However,we’ll see soon see the response from Andrés Henao-Castro: ““Coulthard equates the most powerful in a social regime with the ones Nietzsche names as masters. ... <u>I consider that equation mistaken,</u>“ (p. 364) in Andrés Henao-Castro, “Nietzsche and Haiti: The Post-Colonial Rebirth of Tragedy,” <i>Theory and Event</i> 21.2 (2018): 358-381.</p>	<p><i>Helpful discussion of core concepts</i></p> <p>Wendy Brown, “Nietzsche” excerpt from <i>Politics Out of History</i> (Princeton: Princeton University Press, 2001): 95-98 (<i>On the meaning and aim of “genealogy” in Nietzsche’s “genealogy of morality”</i>)</p> <p>Wendy Brown, <i>States of Injury</i>, pp.43-46. (<i>intro to Nietzsche on reactive morality and will to power</i>)</p>
<p>“After everything that has been said, it is easy to understand why the first reaction of the black man is to say <i>no</i> to those who endeavor to define him,” (Frantz Fanon, <i>Black Skins, White Masks</i>, p. 19.)</p> <p>“Decoloniality involves abandoning the search for “recognition and validation in the modern/colonial world . . . The Fanonian real leap is the possibility of invention” (Rocio Zambrana, citing Nelson Maldonado-Torres, <i>Colonial Debts</i>, p. 311.)</p>		
<p>Session 5B (Thurs 3 Feb)</p>	<p>Nietzsche, <i>Genealogy of Morality</i>, First Essay: Essay: “Good and Evil,” “Good and Bad” (sections #10-17). (pp. 22-34.)</p>	<p>Jean Améry, “The Birth of Man From the Spirit of</p>

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Keywords:

Good v. bad
Good v. evil
Frog Perspective
Resentment
Ressentiment
Reactivity
Reactive Morality

For discussion/section preparation: What is the difference between: “good/ bad” and: “good/evil.”

(Critical response to Coulthard (at pp. 364-5 in Andrés Henao-Castro, “Nietzsche and Haiti: The Post-Colonial Rebirth of Tragedy,” *Theory and Event* 21.2 (2018): 358-381.

Violence: Frantz Fanon the Revolutionary,” *Wasafiri* 20:44, 13-18.

Wendy Brown, on *ressentiment*, political identities, excerpt from “Wounded Attachments” in *States of Injury* (66-75.)

Glen Sean Coulthard, “Seeing Read: Reconciliation and Resentment,” chap 4 in *Red Skin, White Masks: (explores Indigenous recognition politics, the discourse of “reconciliation”, and speculates about alternatives to a Nietzschean position on resentment and ressentiment- the background context is Candada’s “Report of Royal Commission on Aboriginal Peoples (RCAP) in 1996.”*

Weekend forum:

In week five, we engaged Nietzsche’s critique of “*ressentiment*” about which Jean Améry has written, there “seems to be general agreement that the final say . . . is that of Friedrich Nietzsche,” *At the Mind’s Limit*, p. 67. In week four and five, we also read extracts from some 20th century Black radical thinkers for whom Nietzsche has been a touchstone reference for the own articulation of new “value creation” (understood as an alternative alternative to “reactivity”) in contexts of domination and revolution. This weekend, you are invited to consider the alternative response from Glen Coulthard and then post your own opinion, giving at least one reason why you are either sympathetic to, or wary of, the critique of “reactivity” we discussed this week in class. (Reading: Glen Sean Coulthard, *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (Minneapolis: University of Minnesota Press, 2014.

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Pp 109-115), and for a critical response, pp 364-365, Andrés Henao-Castro, "Nietzsche and Haiti: The Postcolonial Rebirth of Tragedy," *Theory and Event* 21.2 (2018): 358-381.

Session 6A
(Tues 8 Feb)

Keywords:

Cruelty, self-punishment, guilt, bad conscience; will to power

Core reading: Nietzsche, *Genealogy of Morality*, Second Essay, Pp. 35-67.

For reflection, debate

In the module there are a number of argts that progressive politics can productively engage in a *critique* of reactivity/ressentiment (if interested in this theme, see any of the examples from Wright, Brown, Halley, Fanon, and Henao-Castro).

Further and background reading

Judith Butler (excerpt on Nietzschean account of formation of bad conscience and selfhood), in "Circuits of Conscience: Nietzsche and Freud," *Psychic Life of Power* (Stanford, CA: Stanford University Press, 1997): 63-77.

"Fanon diagnosed the psychic injury of that inward-discharge in *Black Skin White Masks*. But in Nietzschean-style, too, Fanon therapeutically addressed it with anti-colonial revolution, the outwardly-discharge of energy in the *Wretched of the Earth* . . . Nietzsche's analysis of the slave revolt remains a valuable source for decolonial criticism. Yet . . ." Andrés Henao-Castro, "Nietzsche and Haiti,"

For reflection/postings/canvas discussion: Think about this "yet"! How might you complete this sentence? (Alternative you ake a comment on our Coulthard forum, if you have not already done so, or, a comment on a peer's posting).

Session 6B
(Thurs 10 Feb)

- Second Essay (pp. 35-67), continued, and
- Nietzsche, *Genealogy of Morality*, Third Essay (# 11, 14, 15, 16; 20, 24) Pp: 84-86; 89-95; 110-113.

Consider Saidiya Hartman's citation of Nietzsche:

Further reading

Rocio Zambrana, discussion of Fanon in relation to the theme of debt, pp 315-321, in *Colonial Debts: The Case of*

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	<p>Saidiya Hartman, pp 125-126, from “Fashioning Obligation: Indebted Servitude and the Fetters of Slavery,” in <i>Scenes of Subjection</i>, (Oxford: Oxford University Press, 1997).</p> <p>Also relevant Robert Nichols, excerpt on Nietzsche on debt, property, dispossession, morality (pp 132-134) in <i>Theft Is Property: Dispossession and Critical Theory</i> (Durham: Duke University Press, 2020).</p> <p>For reflection, debate In the module there are a number of argts about how progressive politics can productively engage in a critique of reactivity/ressentiment (if interested in this theme, there are excerpts examples from Wright, Brown, Halley, Fanon, Henao-Castro.)</p> <p><i>We saw Coulthard, in Red Skin, White Masks, make an alternative case that both resentment and ressentiment can be positively transformative. Can you adjudicate?</i></p> <p><i>(Or, for disagreement with Coulthard, see “Nietzsche and Haiti,” by Andrés Henao-Castro (You will find this under the Canvas Module, along with feminist uses of the Nietzschean critique of ressentiment and reactivity [see examples in the Module from Wendy Brown and Janet Halley.])</i></p>	<p><i>Puerto Rico</i> (Durham: Duke University Press, 2021)</p> <p><i>(There is also a discussion of Nietzsche and Marx on debt in Rocio Zambrana, Colonial Debts: pp 193-211),</i></p> <p><i>Zambrana refers to Marx’s comments on credit and debt in Marx, ‘Comments on James Mill’ (these are under Files, further readings, Marx folder)</i></p> <p>Janet Halley, discussion of Nietzsche and the sadism of resentment in <i>Split Decisions</i> (Princeton: Princeton University Press, 2018), pp. 348-363.</p>
<p>Session 7A (Tues 15 Feb) Keywords: Desirability of living historically and unhistorically;</p> <p><i>Three types of history: Antiquarian, monumental; critical</i></p>	<p>Friedrich Nietzsche, excerpt from “On the Utility and Liability of History for Life” [1874], in <i>The Nietzsche Reader</i>, ed. K. Ansell-Pearson and D. Large (Oxford: Blackwell, 2006): 124-141. (= Excerpts from sections: Foreword; 1; 2; 3; 10).</p> <p>Optional extra: for those working on Fanon: you could compare with the stance towards history in:</p> <p>Frantz Fanon, excerpt (pp. 198-206) “By Way of Conclusion” excerpt from <i>Black Skins, White Masks [1952]</i>, Trans.. R. Philcox (New York: Grove Press, 2008)</p>	<p>Keith Ansell-Pearson, chap 6 “On Memory and Forgetting,” pp 52-60. In <i>How to Read Nietzsche</i> (London: Granta, 2005).</p>

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<p>Session 7B (Thurs 17 Feb)</p>	<p>Section Two : CAPSTONE READNG: POST- NIETZSCHE <i>Debating the role of history under and after dictatorship</i> <ul style="list-style-type: none"> • Nelly Richard, “Commemoration of the 40th Anniversary of the Military Coup... and Afterwards,” <i>Eruptions of Memory</i> (Cambridge: Polity, 2019: 137-152) • 2 page excerpt from Graciela Montaldo, “Introduction,” <i>Eruptions of Memory</i>, xix-xxi) <i>For discussion/section preparation:</i> For reflection/Canvas postings: can you provide a further example of events that have led a country, nation, community or public to interrogate its collective forms of memory, and led also to debate/controversy about the “uses” of memory and history? (it could be in recent media, public debate, theory, film etc). Do any of the versions of history in Nietzsche’s “<i>On the Utility and Liability of History for Life</i>” illuminate what is sought (in your view) from history in your example?</p>	<p><i>Debating the role of history in the wake of slavery in the United States:</i></p>
<p>Papers on Section Two (Nietzsche; Nietzsche & Marx; Nietzsche & Fanon; or Nietzsche & Richard): due Tues 22 Feb (10 am)</p>		
<p>SECTION THREE: FROM SIGMUND FREUD ... TO PSYCHOANALYTIC POLITICAL THOUGHT</p>		
<p><i>“The communists believe ... [the human is] wholly good and well-disposed towards [one’s]neighbor; but the institution of private property has corrupted [one’s] nature. The ownership of private wealth gives the individual power, and with it the temptation to ill-treat [one’s] neighbor; while [one] who is excluded from possession is bound to rebel in hostility towards [one’s] oppressor. If private property were abolished, all wealth held in common, and everyone allowed to share in the enjoyment of it, ill-will and hostility would disappear among [humans]. Since everyone’s needs would be satisfied, no one would have any reason to regard another as [one]s enemy; all would willingly undertake the work that was necessary. I have no concern with any economic criticisms of the communist system; I cannot enquire into whether the abolition of private property is expedient or advantageous. But I am able to recognize that the psychological premises on which the system is based are an untenable illusion. ... Aggressiveness was not created by property,” <i>Civilization and its Discontents</i>, p. 70-71.</i></p>		
<p>SIGMUND FREUD (1856-1939)</p>	<p>LEÓN ROZITCHNER (1924-2011)</p>	<p>Psychoanalytic interpretations of the relationship between</p>

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		<p>“psychic life” and collective phenomena such as aggressivity, violence, war, anti-democratic political forms (authoritarianism, dictatorship....)</p>
<p>Session 8A Tues 22 Feb. Keywords: “oceanic feeling” Primary narcissism Object cathexis Tripartite psychic apparatus of humans: (ego+ id+ superego) love as illustrative of the structure of the ego the challenges to human happiness, Civilization imposing a ‘sacrifice’ from libidinal urges Sublimation (Inhibited aims)</p>	<p>Sigmund Freud, <i>Civilization and its Discontents</i> (1930) sections 1-4; 8 (pp. 10-63; 97-112).</p> <p>Tommie Shelby, “Living Without Unhappiness,” (pp. 126-127) in “Freedom in a Godless and Unhappy World,” in <i>The Cambridge Companion to Richard Wright</i></p>	<p>In addition to Thurschwell’s Introduction you may also find helpful the following entries from <i>Language of Psychoanalysis</i>, J. Laplanche and J. B. Pontalis, “Aim Inhibited,” in <i>Language of Psychoanalysis</i>, London: Karnac. 1988, p.24. J. Laplanche and J. B. Pontalis, “Ego-Libido/Object-Libido,” in <i>Language of Psychoanalysis</i>, p.150-151. J. Laplanche and J. B. Pontalis, “Narcissistic Libido,” in <i>Language of Psychoanalysis</i>, p.255-257. J. Laplanche and J. B. Pontalis, “Sublimation,” in <i>Language of Psychoanalysis</i>, p. 431-433</p>

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		J. Laplanche and J. B. Pontalis, "Primary Narcissism, Secondary Narcissism," in <i>Language of Psychoanalysis</i> , p. 336-338.
<p>"the more virtuous [one] is, the more severe and distrustful is the [conscience's] behavior, so that ultimately it is precisely those people who have carried saintliness furthest who reproach themselves with the worst sinfulness. This means that virtue forfeits some part of its promised reward; the docile and continent ego does not enjoy the trust of its mentor, and strives in vain, it would seem, to acquire it," Freud, <i>Civilization and its Discontents</i> p. 87.</p>		
<p>Session 8B: Thurs 24 Feb. Keywords: <i>Inclination to aggression (p 68)v. civilization's requirements and taboos (restrictions on 'instinctual life')</i></p> <p><i>Civilization imposing a 'sacrifice' on aggression in addition to sexuality</i></p> <p><i>The relation between community and intolerance</i></p> <p><i>(Understanding of civilization/community/ social bonds as under perpetual threat from an individual's "psychic life")</i></p>	<p>Sigmund Freud, <i>Civilization and its Discontents</i> (1930) sections 5-8 (pp. 64-112)</p> <p>Pamela Thurschwell, "Society and Religion" (includes summary of <i>Civilization and its Discontents</i>), pp. 92-109, in <i>Sigmund Freud</i> (Routledge Critical Thinkers, New York: Routledge, 2009).</p>	<p>J. Laplanche and J. B. Pontalis, "Sense of Guilt, Guilt Feeling," in <i>Language of Psychoanalysis</i>, London: Karnac. 1988, p.414-415</p> <p>J. Laplanche and J. B. Pontalis, "Repression," in <i>Language of Psychoanalysis</i>, London: Karnac. 1988, pp. 390-394.</p>

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<p><i>Pp 69-70- observe some parallels with the viewpoints of Nietzsche And Freud's contrast of his views with a Marxist viewpoint</i></p> <p><i>The fundamental struggle between eros and aggressivity/death</i></p> <p><i>Guilt/conscience as an expression of aggression direction against one's own ego, p. 84</i></p> <p><i>The superego as civilization's internalized "garrison" p. 84</i></p> <p><i>P 85- fear of loss of love</i></p>		
<p>Session 9A: (Tues 2 March)</p> <p>Keywords: <i>Eros, Destructiveness</i></p>	<p>Freud, "Why War" (1932), <i>Standard Edition of the Complete Psychological Works of Sigmund Freud</i>, Volume 22 (London: Hogarth Press), pp. 203-214.</p> <p>Sigmund Freud, "Thoughts on for the Times on War and Death" (1915), <i>Standard Edition of the Complete Psychological Works of Sigmund Freud</i>, Volume 22 (London: Hogarth Press), pp. 275-288 (Part one only).</p>	<p>Background, further reading</p> <p>Jacqueline Rose, "Freud and the People: or, Freud Goes to Abu Graib," , pp 159-167 in <i>The Last Resistance</i> (London: Verso, 2017).</p>
<p>"All political leaders should be psychiatrists as well," Frantz Fanon (comment to Simone de Beauvoir), Cited in Camille Robcis, <i>Disalienation</i>, p. 50</p>		

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<p>Session 9B: (Thurs 4 March)</p> <p>Keywords: <i>Libido; Love; Ego ideal; Sublimation</i> <i>Group identification; “Group” or “Mass” psychology.</i></p>	<p>Excerpts from Sigmund Freud, <i>Group Psychology and the Analysis of the Ego</i> (1921), Penguin Freud Library, Vol. 12 (London: Penguin, 1985)</p> <p>Intro (pp. 95-7); and from chap. IV (“Suggestion and Libido”) pp. 119 -121 (on libido); chap. VI (“Further Problems”) pp. 129-133; chap. VII (“Identification”) pp.134-140; from chap. VIII (“Being in Love”) pp.141-pp. 147 chap. XI (“A Differentiating Grade in the Ego” (pp. 161-166); and “Postscript” (pp.167-178).</p> <p>Optional extras (2 page reading)</p> <p>Karen Benezra, “Freud’s Group Psychology,” pp. 518- 520; (& see p. 521) in “León Rozitchner’s Mass Psychology,” <i>Journal of Latin American Cultural Studies</i> 25.4 (2016): pp. 515-532.</p> <p>Theodor Adorno, “Freudian Theory and the Pattern of Fascist Propoganda,”. In <i>The Culture Industry: Selected Essays on Mass Culture</i>, edited by J. M. Bernstein, 132–57. London: Routledge.</p>	<p>Background: J. Laplanche and J. B. Pontalis, “Identification,” in <i>Language of Psychoanalysis</i>, London: Karnac. 1988, pp. 205-208.</p> <p>J. Laplanche and J. B. Pontalis, “Ego-Ideal,” in <i>Language of Psychoanalysis</i>, London: Karnac. 1988, p.144-145</p> <p>Jacqueline Rose, section (pp. 62-72) from “Mass Psychology,” in <i>The Last Resistance</i> (London: Verso, 2017).</p> <p>Psychoanalytic Political Theory Theodor Adorno, “Freudian Theory and the Pattern of Fascist Propoganda,”. In <i>The Culture Industry: Selected Essays on Mass Culture</i>, edited by J. M. Bernstein, 132–57. London: Routledge.</p> <p>Karen Benezra, "León Rozitchner’s Mass</p>
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		<p>Psychology,” <i>Journal of Latin American Cultural Studies</i>, 25 (4): pp. 515-532</p> <p>Ernesto Laclau (2005) “The Freudian Breakthrough,” in <i>On Populist Reason</i> (London and New York: Verso) pp. 31-61 (<i>Laclau offers his own presentation of Freud’s Group/Mass Psychology</i>)</p>
<p>Freud questions (weekend “take home” paper: Questions released Friday 7th March. Due Tues 8 March (10 am))</p>		
<p>Session 10A (Tues 8 March)</p> <p><i>Critical psychoanalysis, variations on understanding group identification, the possibility of a collective unconscious, the psychic resources for group resistance, and Fanon’s idea of “disalienation”</i></p>	<p>No class : reading week : Suggestions for final reading (can be included as independent “research readings”</p> <p><i>Critical psychoanalysis, variations on understanding group identification, the possibility of a collective unconscious, the psychic resources for group resistance, and Fanon’s idea of “disalienation”</i></p> <p>Option A: (for those following Fanon’s responses to Marx, Nietzsche and Freud) Frantz Fanon, <i>Black Skin, White Masks</i>, excerpts from ch 6, pp 120-128 and pp 161-171</p>	<p>Further reading: Maurice Stevens, excerpt (ppn205-211) from “Public (Re)Memory, Vindicating Narratives, and Troubling Beginnings: Toward a Critical Postcolonial Psychoanalytical Theory,” In <i>Fanon: A Critical Reader</i>.</p> <p>Françoise Verges, excerpt (pp. 91-96) in “To Cure and to Free: The Fanonian Project of ‘Decolonized Psychiatry’ in <i>In Fanon: A Critical Reader</i>.</p>

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Option B (for those interested in an argument for the positive and transformative potential of group psychology)

Excerpts from León Rozitchner, *Freud and the Limits of Bourgeois Individualism*, translation by Bruno Bosteels (Leiden: Brill, 2021)
(passages excerpted from Rozitchner's reinterpretation of Freud's *Mass Psychology and the Analysis of the Ego*).

Subsections

"Genesis of the False Collectivity in the Child" (pp 444-446)
"Social Justice as Having without Being," (p 446-48 [excerpt])
"The Mass: Stage or Battlefield?" p 477- 480
"The Vicissitudes of the Embodied Ideal," pp 480-486
"Carnival or Rrevolution," 494-501
"The Collective Experience Cannot Be a Predicate," p. 506-510

Karen Benezra, "León Rozitchner's Mass Psychology," *Journal of Latin American Cultural Studies*, 25 (4): pp. 515-532.

Mon 14 March (10 am): **Final course reaction piece due (2 .5 pages).**