



**SCHOOL OF HISTORY, PHILOSOPHY, POLITICAL SCIENCE AND
INTERNATIONAL RELATIONS**

POLITICAL SCIENCE AND INTERNATIONAL RELATIONS PROGRAMME

INTP 370 Special Topic: After Modernity: Critical Theorists and Emancipatory Politics

TRIMESTER 2 2012

16 July to 18 November 2012

TRIMESTER DATES

Teaching dates: 16 July to 21 October 2012

Mid-trimester break: 27 August to 9 September 2012

Last piece of assessment: 19 October 2012

WITHDRAWAL DATES

Information on withdrawals and refunds may be found at

<http://www.victoria.ac.nz/home/admisenrol/payments/withdrawlsrefunds.aspx>

CONTACT DETAILS

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Office hours: Thursday 11am-12noon; Friday 4pm-5pm; or by appointment.

Seminar time: Friday 2.10-4pm

Seminar venue: MYLT 220

COURSE DELIVERY

The course has one seminar and one tutorial per week. The seminar is scheduled for two hours and will involve a lecture and seminar-style class discussions.

COURSE PRESCRIPTION

This course introduces students to key critical theorists, both within and outside the formal IR discipline, and examines selected texts to explore different emancipatory approaches to world politics. It focuses in particular on thinkers from the Frankfurt School of critical theory and its interlocutors.

COURSE CONTENT

Central themes around which the course is organised include: modernity, progress, critique, suffering, mourning and utopia.

COURSE OBJECTIVES

Students passing the course will learn to:

1. *describe* the key arguments of selected critical theorists in contemporary political theory
2. *examine* the philosophical foundations of these ideas, and *assess* their relative strengths and weaknesses as a response to the ‘disasters of modernity’
3. *write* well-structured, theoretically-informed, and critically aware essays about debates in contemporary political theory
4. *critically reflect* on the impact of these ideas for their life and for society more broadly
5. *respectfully engage* with others within and outside the course on questions of political and social importance, both during the semester and in the future

Who should take this course?

Political Theory encourages students to challenge the status quo. It asks people to stop and reflect on their institutions, their political culture, their hopes for the future, and to critically assess alternative possibilities. Political theory also requires students to:

- read carefully and critically
- accurately summarize and analyze key arguments
- learn the difference between refutable claims and evidence-based arguments
- think critically, and apply this knowledge to real world scenarios
- engage in robust, respectful and reflective debate both within and outside the class

These are all invaluable skills that you have likely been developing throughout your university career, and will continue to develop throughout your life.

Because of the general applicability of political theory knowledge and skills, this is a course that is relevant to anyone with an interest in the social sciences and humanities, the ideas outlined above, or simply an active engagement with the political and social world. It is not necessary for you to have studied political theory before, or to have familiarity with theoretical literature or methods – I have designed the course to allow you to develop the key skills and access the important ideas needed to succeed in this course.

EXPECTED WORKLOAD

In accordance with Faculty Guidelines, this course has been constructed on the assumption that students will devote a total of 200 hours during the trimester for reading, writing, and researching material for this course. This includes 2 hours of seminars per week.

GROUP WORK

There is no assessed group work as a part of this course, although seminars will involve group discussions and you will be required to peer-review other students’ work as detailed in the assessment below.

READINGS

Essential texts:

Jenny Edkins and Nick Vaughan-Williams (eds.), *Critical Theorists and International Relations* (Oxford: Routledge, 2009).

The second essential resource for this course is your Book of Readings, which contains compulsory readings.

All undergraduate textbooks and student notes will be sold from the Memorial Theatre foyer from 9 to 27 July 2012, while postgraduate textbooks and student notes will be available from the top floor of Vicbooks in the Student Union Building, Kelburn Campus. After week two of the trimester all undergraduate textbooks and student notes will be sold from VicBooks on Level 4 of the Student Union Building.

Customers can order textbooks and student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz. Books can be couriered to customers or they can be picked up from nominated collection points at each campus. Customers will be contacted when they are available. Opening hours are 8.00 am – 6.00 pm, Monday – Friday during term time (closing at 5.00 pm in the holidays), 10.00 am – 1.00 pm Saturdays, Phone: 463 5515.

Recommended Reading:

Other books that you might find useful are:

Steven C Roach, *Critical Theory and International Relations: A Reader* (Routledge, 2007).

Nicholas Rengger and Ben Thirkell-White (eds.), *Critical International Relations Theory After 25 Years* (Cambridge: Cambridge University Press, 2007).

Richard Wyn Jones (ed.), *Critical Theory and World Politics* (Boulder: Lynne Reiner, 2001).

ASSESSMENT REQUIREMENTS

The assessment for this course comprises one research essay (50%), a modernity portfolio (40%), and class participation (10%).

1. Research Essay (50%)

You will write a 3000 word research essay on a topic of your choice related to the course.

This involves:

a. Creating a grading rubric

Individually you will create a grading rubric for the essay. In tutorials you will share your work and we will aggregate ideas to design a fair rubric by which your essay proposal and essay will be assessed. This will help you explore what constitutes a good essay.

b. Essay proposal (10%)

No more than 4 pages (single-spaced). I will give you a handout explaining the essential components of an essay proposal in Week 3. In essence, the proposal should present a clear research question, explain the importance of this question, and provide a tentative outline of the essay alongside an annotated bibliography. This exercise will ensure you have a feasible, valuable research question and to help you organize and refine your ideas.

c. Essay draft (10%)

This draft should be between 2000-3000 words. It is an opportunity to get external feedback on your essay before you submit your final copy. Please note, the better your first draft, the more helpful feedback you are likely to get from your peers!

d. Feedback on two essays (5%)

You will read and comment on two other students' essay drafts using the rubric we created together in class. This allows you to offer your peers helpful feedback on their essay, to reflect on your own essay, and to learn about two other areas of research.

e. Final essay + self-assessment (25%)

Your final essay should be **no more than** 3000 words (not counting footnotes or bibliography). This is an opportunity for you to clearly communicate your critical engagement with a key question that is important to *you*. In addition to the essay, please include a one page (single-spaced) response to the feedback you received from your peers and a personal assessment of your essay.

2. Modernity Portfolio (40%)

You will create an online portfolio of your work on the course Wordpress site, demonstrating your engagement with the major themes and readings of this course.

This involves:

a. Reading matrices (10%)

For each reading you will complete a short matrix (I will hand this out in class) in which you explain the main thesis, identify the key evidence or logic that was used, and devise at least two questions for class discussion. The point of this assignment is to encourage you to practice *efficient*, *effective*, and *critical* reading. These responses should not be time-intensive—in fact, they are designed to improve the speed and quality of your academic reading—and they will be posted to your individual Wordpress site before class, which should allow for more productive class discussion. Each week I will randomly choose five student matrices to assess, evaluating a total of 20 matrices for each student over the course of the semester. They will be graded as either 'satisfactory' or 'unsatisfactory' (i.e. pass/fail).

b. Blogging modernity (25%)

Over the course of the semester, I would like you to think about how the material we are discussing in class connects with contemporary political and social themes. You will produce **five** one-page blog entries (submission dates will be decided in class) in which you identify material from outside the course that engages with the ideas we are studying. In your blogpost you will attach or link to the document or media (where possible), or include a brief (less than a paragraph) explanation of the book, building, or material you want to assess. Explain your choice of item and why it is relevant and thought-provoking for this course. I encourage you to think creatively about the kinds of material you might like to study, including (but not limited to): print news media, TV news media, a novel, a movie, a TV show/episode, artwork, reflecting on a conversation with a peer or family member. The only restriction is that you should not use the same kind of item more than once. Each week I will ask two students to present their blog entry to the class as a prelude to class discussion. The blog will allow you to identify and evaluate how political theory informs your everyday experience and serves as encouragement to engage in academic conversations outside the classroom.

c. Reflective essay (5%)

This essay should be between 500-600 words. Explain how your thinking about theories of modernity in contemporary politics has changed (or not changed) over the semester. The point of this essay is to allow you to critically reflect on your learning experience in this course.

3. Class Participation (10%)

In the first class I will give you the rubric by which I will be assessing your participation over the semester. My main objective in assessing your participation is to incentivize you to engage with your classmates and with me over the course material, to consider different perspectives on equality, and to develop your verbal communication skills through practicing how to analyse, critique, and respond to critique respectfully in discussion.

Please note that extensions to course work will only be given in exceptional circumstances, such as illness verified by a medical certificate. I will not give extensions for time management related problems.

HOW TO SUCCEED IN THIS COURSE

Read carefully and completely

Engaging thoughtfully with the course materials is essential for your success, and I have designed assignments to help you learn how to become a more efficient and effective reader. If you are uncertain about your understanding of any particular text or material, please ask me or your peers for clarification as soon as possible. It is also important that you read assignments and the course schedule carefully—don't undermine your good understanding of the material by not following the particular instructions for an assignment or by not submitting an assignment on time.

Participate in class discussion actively and constructively

Engaging in political discourse (whether in the public or private sphere) is important for good citizenship. As a consequence, modeling engaged, reflective debate is one of the key objectives of this course. Participating in class requires you to not only attend all classes, but to actively contribute to discussion. Considering diverse perspectives is also essential to good conversation and decision-making, and as such it is also important that you encourage your classmates to make contributions and to listen thoughtfully and respectfully to what they say.

Think ahead

Please tell me in advance if there are impediments to your learning and participation so that we can work together preemptively to address potential problems. I aim to respond to emails promptly (within one business day of receipt), turn back assignments in a timely fashion (within a week of the due date), and treat students fairly by applying standardized grading templates (which you will be given in advance of assignments). I also relish the opportunity to talk with you about the course and your work in office hours or by appointment, and welcome any feedback you might have on the course or my teaching. However, please don't email me at midnight before an assignment is due to ask for help. Think ahead about your schedule and come see me in advance so that we can discuss strategies for successfully completing the different activities.

CLASS REPRESENTATIVE

A class representative will be elected in the first class, and that person's name and contact details will be available to VUWSA, the Course Coordinator and the class. The class

representative provides a communication channel to liaise with the Course Coordinator on behalf of students.

ACADEMIC INTEGRITY

Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University's learning, teaching and research activities are based. Victoria University's reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else's work as if it were your own, whether you mean to or not. 'Someone else's work' means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or any other printed source
- The work of other students or staff
- Information from the internet
- Software programs and other electronic material
- Designs and ideas
- The organisation or structuring of any such material

Find out more about plagiarism, how to avoid it and penalties, on the University's website: <http://www.victoria.ac.nz/home/study/plagiarism.aspx>

Statement on the use of Turnitin

Student work provided for assessment in this course may be checked for academic integrity by the electronic search engine <http://www.turnitin.com>. Turnitin is an online plagiarism prevention tool which compares submitted work with a very large database of existing material. At the discretion of the Head of School, handwritten work may be copy-typed by the School and subject to checking by Turnitin. Turnitin will retain a copy of submitted material on behalf of the University for detection of future plagiarism, but access to the full text of submissions is not made available to any other party

Where to find more detailed information

Find key dates, explanations of grades and other useful information at www.victoria.ac.nz/home/study. Find out how academic progress is monitored and how enrolment can be restricted at www.victoria.ac.nz/home/study/academic-progress. Most statutes and policies are available at www.victoria.ac.nz/home/about/policy, except qualification statutes, which are available via the *Calendar* webpage at www.victoria.ac.nz/home/study/calendar.aspx (See Section C).

Other useful information for students may be found at the website of the Assistant Vice-Chancellor (Academic), at www.victoria.ac.nz/home/about_victoria/avcacademic.

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Lecture plan

20 July	Introduction: Key themes
27 July	Kant
3 August	Hegel
10 August	Freud
17 August	Benjamin
24 August	Adorno

MID-TRIMESTER BREAK

14 September	Habermas
21 September	Nietzsche
28 September	Butler
5 October	Žižek
12 October	Conclusion and revision
19 October	Final test

20 July: Introduction – Key themes

What is modernity?

What is emancipation?

What is critical theory?

How and why is theory relevant to thinking about global politics? What is 'normative' about critical international political theory?

What is the 'crisis of modernity' to which Devetak refers? How does he suggest critical international theory should respond to this crisis?

Required reading:

Richard Devetak, 'The Project of Modernity and International Relations Theory', *Millennium – Journal of International Studies*, Vol. 24, No. 1 (1995), pp. 27-51.

Supplementary readings:

Robert W. Cox, 'Social Forces, States and World Orders: Beyond International Relations Theory', *Millennium: Journal of International Studies*, Vol. 10, No. 2 (1981), pp. 126-155.

Review of International Studies, Vol. 33, Special Issue 'Critical International Relations Theory After 25 Years' (especially the introduction).

27 July: Kant

What is Enlightenment, according to Kant?

What is Kant's theory of knowledge?

What is Kant's moral theory?

What is Kant's political theory?

What is Kant's legacy in liberal political theory?

What is Kant's legacy in critical international political theory?

Required readings:

Kimberley Hutchings, 'Kant', in Jenny Edkins and Nick Vaughan-Williams (eds.), *Critical Theorists and International Relations* (Oxford: Routledge, 2009), pp. 217-220.

Immanuel Kant, 'Idea for a Universal History with a Cosmopolitan Purpose', in Kant, *Political Writings* 2nd edition (Cambridge: CUP, 1991), pp. 41-53.

Immanuel Kant, 'An Answer to the Question: What is Enlightenment?', in Kant, *Political Writings* 2nd edition (Cambridge: CUP, 1991), pp. 54-60.

Supplementary readings:

Charles Beitz, *Political Theory and International Relations* 2nd Edition (Princeton: Princeton University Press, 1999).

Michael W. Doyle, 'Kant, Liberal Legacies and Foreign Affairs' [Parts I & II], *Philosophy & Public Affairs*, 12 (1983) pp.205-235/323-353.

Robert Fine, 'Cosmopolitanism and Human Rights: Radicalism in a Global Age', *Metaphilosophy*, Vol. 40, No. 1 (2009), pp. 8-23.

Kimberly Hutchings, *Kant, Critique and Politics* (London: Routledge, 1996).

Immanuel Kant, 'Perpetual Peace: A Philosophical Sketch', in Hans Reiss (ed.), Immanuel Kant, *Political Writings* (Cambridge: Cambridge University Press, 1991), pp. 93-130.

Andrew Linklater, *The Transformation of Political Community: Ethical Foundations of a Post-Westphalian Era* (Oxford: Polity, 1998).

Martha C. Nussbaum, "Patriotism and Cosmopolitanism," in Joshua Cohen, ed., *For Love of Country: Debating the Limits of Patriotism* (Boston: Beacon Press, 1996), pp. 3-17.

Steven C. Roach (ed.) *Critical Theory and International Relations: A Reader* (London: Routledge, 2007), Chapter 1.

3 August: Hegel

What is Hegel's critique of Kant?

How does he think that individuals progress? How does he think that society progresses?

How might Hegel be considered a 'radical' thinker?

What is Marx's critique of Hegel?

Required readings:

Ritu Vij, 'G.W.F. Hegel' in *Critical Theorists and International Relations*, pp. 199-204.

G.W.F. Hegel, 'Selection from *The Phenomenology of Spirit*' in Steven C Roach, *Critical Theory and International Relations: A Reader* (Routledge, 2007), pp. 34-43.

Robert Fine, 'Kant's theory of cosmopolitanism and Hegel's critique', *Philosophy Social Criticism*, Vol. 29, No. 6 (2003), pp. 609-630.

Supplementary readings:

Kimberly Hutchings, *Hegel and Feminist Philosophy* (Cambridge: Polity Press, 2003).

Robert B. Pippin, *Hegel's Practical Philosophy: Rational Agency as Ethical Life* (Cambridge: CUP, 2008).

Steven Smith, 'Hegel's Views on War, the State, and International Relations', *The American Political Science Review*, Vol. 77, No. 3, pp. 624-632.

Charles Taylor, *Hegel and Modern Society* (Cambridge: CUP, 1979).

10 August: Freud

What is Freud's critique of modernity?

What is the role of the unconscious in Freudian thought?

How does Freud distinguish between mourning and melancholia?

What causes war, according to Freud?

Required readings:

Vanessa Pupavac, 'Sigmund Freud', in *Critical Theorists and International Relations*, pp. 171-175.

Sigmund Freud, 'Why War?', in Sigmund Freud, *On Murder, Mourning and Melancholia*, trans. Shaun Whiteside (London: Penguin Books, 2005), pp. 219-232.

Sigmund Freud, 'Mourning and Melancholia', in Sigmund Freud, *On Murder, Mourning and Melancholia*, trans. Shaun Whiteside (London: Penguin Books, 2005), pp. 201-218.

Sigmund Freud, 'Selection from *Civilization and its Discontents*', in Steven C. Roach (ed.) *Critical Theory and International Relations: A Reader* (London: Routledge, 2007), pp. 103-107.

Supplementary readings:

Tammy Clewell, 'Mourning beyond melancholia: Freud's psychoanalysis of loss', *Journal of the American Psychoanalytic Association*, Vol. 52, No. 1, pp. 43-67.

David Held, *Introduction to Critical Theory: Horkheimer to Habermas* (Berkeley: UC Press, 1980), Chapter Four: 'The changing structure of the family and the individual: critical theory and psychoanalysis', pp. 110-147.

Martin Jay, *The Dialectical Imagination: A History of the Frankfurt School and the Institute of Social Research 1923-1950* (London: Heinemann, 1973), Chapter Three: 'The Integration of Psychoanalysis', pp. 86-113 (book available electronically in the library).

Seth Moglen, 'On Mourning Social Injury', *Psychoanalysis, Culture and Society*, Vol. 10, No. 2 (2005), pp. 151-167.

Richard Wollheim, *Freud* (London: Fontana, 1971).

Richard Wollheim, *Freud: A Collection of Critical Essays* (New York: Anchor Books, 1974).

17 August: Benjamin

How does Benjamin view traditional notions of progress?

What is emancipatory about Benjamin's notions of time and history?

What is the messianic kernel of Benjamin's thought? Is this merely 'hope in a blank utopia' (LaCapra) or is it more radical than that?

Required readings:

Angharad Closs Stephens, 'Walter Benjamin', in *Critical Theorists and International Relations*, pp. 77-88.

Walter Benjamin, 'Theses on the Philosophy of History', in Walter Benjamin, *Illuminations* (London: Pimlico, 1999), pp. 245-255.

Walter Benjamin, 'Critique of Violence', in Walter Benjamin, *One Way Street* (London: Verso, 1979), pp. 132-154.

Supplementary readings:

Martin Jay, *Refractions of Violence* (New York: Routledge, 2003), Chapter 1: 'Against Consolation: Walter Benjamin and the Refusal to Mourn', pp. 11-24.

Martin Jay, *Songs of Experience: Modern American and European Variations on a Universal Theme* (University of California Press, 2005), Chapter 8: 'Lamenting the Crisis of Experience: Benjamin and Adorno', pp. 312-360.

Gillian Rose, 'Walter Benjamin: Out of the Sources of Modern Judaism', in Gillian Rose, *Judaism and Modernity: Philosophical Essays* (Oxford: Blackwell, 1993), pp. 175-210.

24 August: Adorno

What is Adorno's critique of Enlightenment thought?

What is Adorno's response to human suffering?

How does Adorno's notion of hope compare to Benjamin's messianism?

Required readings:

Columba Peoples, 'Theodor Adorno', in *Critical Theorists and International Relations*, pp. 7-18.

Theodor W. Adorno, 'Cultural Criticism and Society', in Theodor W. Adorno, *Prisms*, trans. Samuel and Shierry Weber (Cambridge, MA: The MIT Press, 1981).

Theodor W. Adorno, 'What Does Coming to Terms with the Past Mean?', trans. Timothy Bahti and Geoffrey Hartman, in Geoffrey Hartman (ed.), *Bitburg: In Moral and Political Perspective* (Bloomington: Indiana University Press, 1986).

Supplementary readings:

Adorno, Theodor W., 'Education After Auschwitz', in Theodor W. Adorno, *Critical Models: Interventions and Catchwords*, trans. Henry W. Pickford (New York: Colombia University Press, 2005), pp. 191-204.

Theodor W. Adorno, *The Culture Industry: Selected Essays on Mass Culture* (London: Routledge, 1991).

Theodor W. Adorno and Hellmut Becker, 'Education for maturity and responsibility', *History of the Human Sciences*, Vol. 12, No. 3 (1999), pp. 21-34.

Theodor W. Adorno and Max Horkheimer, *Dialectic of Enlightenment*, trans. John Cumming, 2nd edition (London: Verso Publishing, 1986).

Jay M. Bernstein, 'Suffering Injustice: Misrecognition as Moral Injury in Critical Theory', *International Journal of Philosophical Studies*, Vol. 13, No. 3 (2005), pp. 303-324.

Raymond Geuss, 'Suffering and Knowledge in Adorno', *Constellations*, Vol. 12, No. 1 (2005), pp. 3-20.

Martin Jay, *Adorno* (London: Fontana, 1984).

Kate Schick, "'To lend a voice to suffering is a condition for all truth": Adorno and International Political Thought', *Journal of International Political Theory*, Vol. 5, No. 2 (2009), pp. 138-160.

MID-TRIMESTER BREAK

14 September: Habermas

How does Habermas's thought differ from that of the first generation of Frankfurt school of critical theory?

What are Habermas's discourse ethics and how are these emancipatory?

What is the feminist critique of Habermasian thought?

Why is Habermas a key figure in international political theory? How do his discourse ethics ground cosmopolitan thinking?

Required readings:

Neta Crawford, 'Jürgen Habermas' in Jenny Edkins and Nick Vaughan Williams (eds.) *Critical Theorists and International Relations* (London: Routledge, 2009).

Jürgen Habermas, 'The Tasks of a Critical Theory of Society', in Stephen Eric Bronner and Douglas MacKay Kellner (eds), *Critical Theory and Society: A Reader* (New York: Routledge, 1989), pp. 292-312.

Jürgen Habermas, 'Discourse Ethics', in William Outhwaite (ed.), *The Habermas Reader* (Cambridge: Polity Press, 1996).

Supplementary readings:

Alexander Anievas, 'Critical Dialogues: Habermasian Social Theory and International Relations', *Politics*, Vol. 25, No. 3 (2005), pp. 135-43.

Seyla Benhabib, 'Models of Public Space: Hannah Arendt, the Liberal Tradition, and Jürgen Habermas', in Craig Calhoun (ed.), *Habermas and the Public Sphere* (Cambridge, MA: The MIT Press, 1992), pp. 73-98.

Nancy Fraser, 'Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy', in Craig Calhoun (ed.), *Habermas and the Public Sphere* (Cambridge, MA: The MIT Press, 1992), pp. 109-142.

Jürgen Habermas, 'A Political Constitution for the Pluralist World Society', in Jürgen Habermas, *Between Naturalism and Religion: Philosophical Essays* (Cambridge: Polity Press, 2008).

Jürgen Habermas, 'The Public Sphere: An Encyclopedia Article', in Stephen Eric Bronner and Douglas Kellner (eds), *Critical Theory and Society: A Reader* (New York: Routledge, 1989), pp. 136-142.

Jürgen Habermas, 'Kant's Idea of Perpetual Peace: At Two Hundred Years' Historical Remove', in Jürgen Habermas *The Inclusion of the Other: Studies in Political Theory* (Cambridge: MIT Press, 1998).

David Held, *Introduction to Critical Theory* (Cambridge: Polity, 2004), Chapters 9-12.

Andrew Linklater, 'Cosmopolitan Political Communities in International Relations', *International Relations*, Vol. 16, No. 1 (2002), pp. 135-50.

Steven C. Roach (ed.) *Critical Theory and International Relations: A Reader* (London: Routledge, 2007), Chapter 6.

21 September: Nietzsche

What is the distinction Nietzsche makes between ‘good and evil’ and ‘good and bad’?
How does this distinction help us to make sense of suffering?
What is *ressentiment*, according to Nietzsche?
How does Brown employ *ressentiment* to develop a theory of ‘wounded attachments’? Why and how does Brown think that this theory subverts the emancipatory aims of politicised identity?

Required readings:

Friedrich Nietzsche, ‘First Essay: ‘Good and Evil’, Good and Bad’’, in Friedrich Nietzsche *On the Genealogy of Morality*, trans. Carol Diethe (Cambridge: CUP, 2007), pp. 10-34.

Wendy Brown, ‘Wounded Attachments’, *Political Theory*, Vol. 21, No. 3 (1993), pp. 390-410.

Supplementary readings:

Richard Schacht (ed.), *Nietzsche, Genealogy, Morality* (Berkeley, CA: University of California Press, 1994).

Maudemarie Clark, *Nietzsche on Truth and Philosophy* (Cambridge: CUP, 1990).

Bernd Magnus and Kathleen Higgins (eds.), *The Cambridge Companion to Nietzsche* (Cambridge: CUP, 1996).

Steven C Roach, *Critical Theory and International Relations: A Reader* (Routledge, 2007), especially Chapter 3, ‘Psychological Repression and the Perils of Modernity’.

Alexander Nehamas, *Nietzsche: Life as Literature* (Cambridge, MA: Harvard University Press, 1987).

28 September: Butler

How does Butler trouble the distinction between sex and gender?
How does she trouble the notions of progress and modernity?
How did Butler respond to 9/11 and its aftermath?
What are Butler’s politics of mourning?

Required readings:

Cristina Masters, ‘Judith Butler’, in Jenny Edkins and Nick Vaughan Williams (eds.) *Critical Theorists and International Relations* (London: Routledge, 2009), pp. 114-124.

Judith Butler, *Precarious Life: The Powers of Mourning and Violence* (London: Verso, 2004), Chapter 2, 'Violence, Mourning, Politics', pp. 19-49.

Judith Butler, 'Sexual politics, torture, and secular time', *British Journal of Sociology*, Vol. 59, No. 1 (2008), pp. 1-23.

Supplementary readings:

Judith Butler, *Giving an Account of Oneself* (New York: Fordham University Press, 2005).

Judith Butler, *Undoing Gender* (New York: Routledge, 2004), available electronically through the library, especially Chapters 2 and 3.

Samuel A Chambers and Terrell Carver, *Judith Butler and Political Theory: Troubling Politics* (London: Routledge, 2008).

Moya Lloyd, *Judith Butler: From Norms to Politics* (Cambridge: Polity, 2007).

5 October: Žižek

What is the Real, according to Žižek?

How does Žižek use his notion of the Real to analyse the 9/11 attacks?

Is Žižek a radical thinker? What impact has he had on left radical thought?

Is Žižek's thought emancipatory? Why/why not?

Required readings:

Diane Rubenstein, 'Slavoj Žižek', in Jenny Edkins and Nick Vaughan Williams (eds.) *Critical Theorists and International Relations* (London: Routledge, 2009), pp. 341-353.

Slavoj Žižek, *Welcome to the Desert of the Real* (London: Verso, 2002), Chapter 1: 'Passions of the Real, Passions of Semblance', pp. 5-32.

Supplementary readings:

Paul Bowman and Richard Stamp (eds.), *The Truth of Žižek* (London: Continuum, 2007).

Andrew Robinson and Simon Tormey, 'A Ticklish Subject? Žižek and the Future of Left Radicalism', *Thesis Eleven*, Vol. 80 (2005), pp. 94-107.

International Journal of Žižek Studies (available electronically through the library).

Tony Myers, *Slavoj Žižek* (London: Routledge, 2003) (also available electronically through the library).

Robert Sinnerbrink, 'Goodbye Lenin? Žižek on Neo-Liberal Ideology and Post-Marxist Politics', *International Journal of Zizek Studies*, Vol. 4, No. 2 (2010). Available online at: <http://zizekstudies.org/index.php/ijzs/article/view/260/338>.

Elizabeth Wright and Edmond Wright, *The Žižek Reader* (Oxford: Blackwell, 1999).

12 October: Comparative Assessment of Theorists

19 October: Conclusion