**Social contract: We freely contract with others because they are free, equal and rational.**

Hence, there is no reason for there to be many social contracts.

Social scientist started explaining why boundaries are better than cosmopolitanism:

1. Preserve a certain good (social, historical, cultural good etc). Social norms. [But culture is not something stable and fixed and this concept that there is a need for culture, essentialist of culture. Identity can change. Furthermore, you don’t need boundaries to retain culture. We might have an interest to maintain culture, but is it enough to make it a public obligation. ]
2. Fulfilment of the individual (An individual belongs in the culture and it is this culture that gives us something to hold onto. Eg. Refugees lead a poor life) [issues of diaspora – national community that is set outside its native country – undermines the reason to close off the nations][argument is disproved easily]. Nationalism may not even be sufficient for feeling of fulfilment.
3. Democratic theory - state that “power to the people” – laws for the people. (laws are limited to be able to manage all different people and boundaries are there to limit these laws.). [Who are the citizens? Limited demos. Or rather, who decides who are the citizens? People are born into a nation, they might not have a choice to decide. Furthermore, the person that is subjected to the law of the nation may not be part of the person setting the law.]
4. Recognition. (Communities need another outside them to define themselves. Communities does not need boundaries to separate them.) [A state is not a person. Does not need to be spatial differentiation. Temporal differentiation (difference in time) can be used as well.]

Carl Schmitt - the political is reducible to the existential distinction between friend and enemy. (distinction between friend and foe).

We have built our justice system to tally with the injustice systems of life (what they become should depend on themselves and not others). National belonging belongs to the last remnants of the middle ages feudal society. When we say we have a right to close our borders, it is the same as the whites saying that the blacks should be slaves.

Concept of individual clashed with the concept of space (empty space that has to be divided) -> where people can only have small cut out pieces and the concept of space took over. We have difficulty understanding a vast expanse of land.

How can we still come up with methods to decide rules to get people to live cohesively together?

Rawls came up with the “Veil of Ignorance”. In order to decide what is just, one very useful tool is to pretend that you are behind a veil of ignorance. If it cannot be accepted behind the “veil of ignorance”, then it is not just. In fact, the “veil of ignorance” should be a global one.

Cities

Turn away from god before you can live in a city. The city is the only type of place humans can create. Cities are enclosed. A space that is separate from the rest. There is a dichotomy between urbal/natural, urban/rural, city/village. Village is the natural life.

Eg. Tower of Babel. Race to build the tallest tower because it is a sign of humanity. Verticality is something that is urban and human, unlike horizontal.

Sodom/Gomorrha. These 2 cities were burnt by hell fire in bible by God because of incest by Lot and his daughters. Oedipus.

Bosch – a dark and pessimistic painter that is terrified by the idea of Hell.

The city cannot have roots. It is a challenge to god (and the nature).

Rome was the first universal city.

Traditional problems of theodicy (by Leibniz):

1. God is good
2. God is omnipotent
3. Evil exists.

These 3 statements cannot coexist mutually. The most common way to solve this problem is to deny the third sentence. Either that or evil comes from humans, so god cannot be held responsible. Then 1755 Lisbon earthquake happened, which resulted in the people realising that the 3 problems were problematic. They started saying that Lisbon was decadent (due to its liberalness), it was considered like Sodom and a punishment by God.

U topos - empty place. Therefore, the city is a utopia (things not possible in elsewhere is possible in the city).

Cities are revolutionary because the power is in the cities and politics were born in cities. The city is the space of freedom/possibilities. Politics is the art of possibilities.

Serf – a form of rural slave that is attached to a landlord.

“Stadtluft macht frei” The air of the city makes you free. A serf if he manages to stay in the city for one year and one day, he is freed. The city is a mirror of itself because of the debates.

A city is always more than itself (cosmic identity), takes on the dimension of what it could be.

Urbs (material of the city) and cinitas (spirit of the city). A city is a discourse of contingencies. Nationalism is a discourse of necessities. To destroy a city is to destroy a freedom.

Anything that is to deal with nature is hidden in the city (bedroom, slaughterhouses, sewers etc).