

McMaster University
Political Science 4JJ3E Cosmopolitanism

Winter Term 2014

Thursdays, 7:00 PM – 10:00 PM

CNH - 207

Instructor:

Michael Di Gregorio

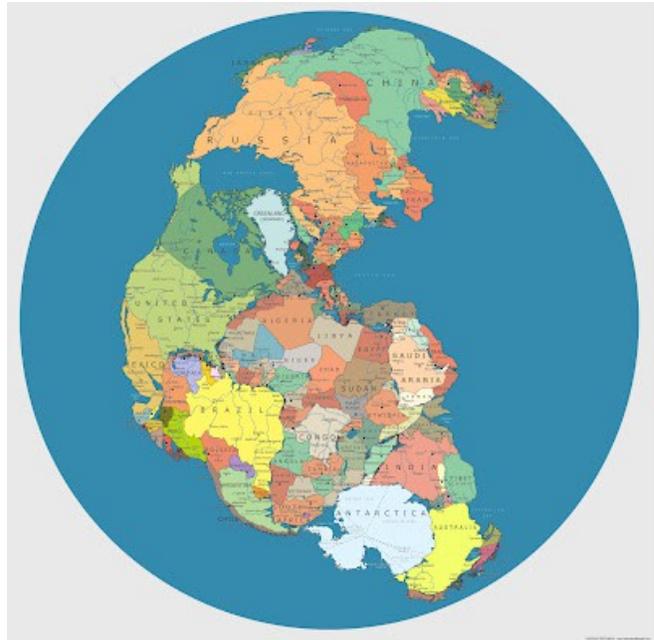
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Thursdays, 5:30 PM – 6:30 PM

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An artistic rendering of Political Pangea with modern borders. Source: <http://capitan-mas-ideas.blogspot.com.br/2012/08/pangea-politica.html>

POL SCI 4JJ3E – Cosmopolitanism

Cosmopolitanism, as an idea according to which we can organize political life, takes its popular origin from Diogenes the Cynic's famous pronouncement that he was a “*kosmopolites*,” or a “citizen of the world.” Diogenes would surely have had Aristotle's contrary definition of citizenship, that one can only be a citizen of a particular political community participating in the art of ruling and also being ruled, in mind. This latter definition of course leads to the questions of the just regime and the good society that have been the traditional focus of attention in the history of political thought. That is, answers to the question, “What is the best political order?” necessarily exclude thinking about the world outside our city's walls or the borders of our commonwealth. Yet, the very word *cosmopolitan* is derived in part from the word *kosmos* which means “order,” putting us in mind of a political order and the possibility of a political life beyond the *polis*. Is it possible to speak of Cosmopolitanism and Cosmopolitics while avoiding on the one hand a “colourless vagueness” and on the other “fierce self-idolatry and nation worship”? This course will be structured around this basic polarity between the *universal* and the *particular*, and how these two poles influence how we understand cosmopolitanism and what it means to *be* cosmopolitan. Our task is navigating the strait between this Scylla and Charybdis throughout the term. We will begin with two very basic pictures of world order in the post-Cold War era, move on to classical and enlightenment conceptions of cosmopolitanism, and turn our attention in the second half of the course to modern theories and practices of cosmopolitanism.

Books to Purchase

1. Immanuel Kant, *Political Writings*, H.S. Reiss, Ed. Cambridge: Cambridge University Press, 1991
2. John Rawls, *The Law of Peoples (w/ “The Idea of Public Reason Revisited”)* Cambridge: Harvard University Press, 1999.

3. James Ingram, *Radical Cosmopolitics: The Ethics and Politics of Democratic Universalism*. New York: Columbia University Press, 2013
4. Carl Schmitt, *The Concept of the Political*, Trans. George Schwab, 2nd. Ed. Chicago: University of Chicago Press, 2005.

n.b. These books have been ordered and are available at the Bookstore, but they are easily acquired by many methods.

The other readings for this course are either accessible from the McMaster Library website, or on the course **Avenue to Learn** page. This course will make frequent use of Avenue To Learn, so be sure to check in often.

Course Format:

Participation:	20%
Reflections:	15% (5 x 3% each)
Presentation:	15%
Paper Proposal:	15% (due Thursday February 13)
Major Paper:	35% (due Tuesday April 1)

Participation (20%): Students are expected to come to class having read, considered, and reflected on the week's required readings. As this is a seminar course, regular attendance, preparation, and participation is required of all students. Energetic and engaging participation both in class and online in the course forums is welcome and expected.

Reflections (15% = 5 x 3% each): Use these reflections as an opportunity to engage with some aspect of the week's readings that you find exciting, controversial, problematic, confounding, opaque, or simply grabs your interest. These should be approximately a single-spaced page and should be submitted to the appropriate topic forum on the Avenue page no later than **11:59 PM on Tuesday** before our class meets. Students are expected to post FIVE reflections during the term. The weeks are entirely of your choosing, but do yourself a favour and start early.

Presentation (15%): Each student will be required to prepare **ONE** seminar presentation of approximately 10-15 minutes in length. Presentations will take place at the beginning of class, and while they should be based on the week's material they should not summarize or synthesize the readings. Work from the assumption that everyone is prepared to discuss the material, and you are providing us with our first public critique of it. Familiarizing yourself with some of the recommended (or additional secondary literature) is useful and will be rewarded. Presentations are meant to *encourage questions for group discussion*, highlight important questions and concepts raised by the authors, and generally awaken the curiosity of your colleagues.

Research Proposal (15%): The research proposal should be approximately 3 pages long, and is due on Thursday, February 13. The proposal is intended to let you get an early start on the research for your main paper, and afford you the opportunity to refine or develop your argument while completing the main assignment for the course. At this stage you should have:

- 1) a clearly defined topic and research question
- 2) a plan for how you are going to try an answer this research question, what your general

research plan and approach will be in the paper

- 3) a preliminary bibliography. You should be able, at this point, to discuss your sources, especially with regards to how these sources will help you answer / address your research question, or even how specific authors have contributed to the framework of your paper.

Keep the main theme of the course in mind as you frame your question, but feel free to be creative. *Cosmopolitanism* is anything but a narrow. This essay should engage course material as well as academic and scholarly resources discovered as a result of your independent efforts. This should include scholarly articles, essays, and books. You may also include other writing and media of appropriate quality and relevance for this type of academic research. These latter sources can be a worthwhile supplement to—but not a substitute for—more orthodox material. ***This assignment will be submitted to the Dropbox on the course Avenue page.***

Major Paper (35%): For your main assignment, you are to submit an essay of approximately 15 pages long that develops—in a coherent and comprehensive way—the research project you proposed. It is possible that in the course your research and reflection your topic might change, or require adjustment. If so, be sure to speak with the instructor before embarking on such a re-imagining of your work. (Creativity is always welcome; let caution also be your friend). ***This assignment will be submitted to the Dropbox on the course Avenue page.***

- *Note on Spelling and Grammar:* While your spelling and grammar may be corrected or commented upon for the sake of future learning, minor technical missteps will not be marked directly. However, the clear articulation of sophisticated ideas requires careful and precise language. Thus, careful and deliberate writing is crucial to the composition of an excellent paper. A very good writing resource is William Strunk & E.B. White's famous (and short) *The Elements of Style* (4th Ed.).

Late Marks: In honour of Aristotle—Tutor to Alexander the Great, arguably the world's first cosmopolitan ruler—and his assertion that justice is treating like cases alike, late marks of 4% per day will be deducted from all essay assignments received after the due date, without sufficient justification or documentation accounting for their truancy. Late papers will be read and evaluated but might contain less written feedback and fewer constructive comments. (Your online reflections are the sole exception to this rule, which will **not** be accepted late).

SEMINAR TOPICS

1. ***January 9, 2014 - Introductions***

n.b. Students are not required to have read these before our first meeting, but attending to them before the end of the year will be beneficial.

Francis Fukuyama, "The end of history?" *The National Interest*, Summer 1989

- <http://www.wesjones.com/eoh.htm>

Samuel Huntington, "The Clash of Civilizations"

- <http://www.foreignaffairs.com/articles/48950/samuel-p-huntington/the-clash-of-civilizations>

R.B.J. Walker, "Polis, Cosmopolis, Politics" in *Alternatives: Global, Local, Political*. Vol.28 No.2 (2003), pp.267-286. (20pp)

William Connolly, "Speed, Concentric Cultures, Cosmopolitanism" in *Political Theory*, Vol.28 No.5 (2000), pp.596-618. (23pp)

2. January 16, 2014 - Classical Cosmopolitan Outlooks

Thucydides, *The Peloponnesian War*,

- Speeches of the Corinthians and Athenians in Sparta, Book I, ¶68-¶78
- *The Peloponnesian War*, Speech of Diodotus defending the city of Mytilene, Book III, ¶41-¶49

Aristotle

- *Politics*, Book 3, Chapter 4 [1276b15 – 1277b32]
- *Nicomachean Ethics*, Book 5, Chapters 7 & 10.
- *Rhetoric*, Book 1, Chapter 8, "Topics about Constitutions useful in deliberative Rhetoric"

Cicero, *De Officiis*, Book III §§IV - VI

- Online Library of Liberty: http://oll.libertyfund.org/?option=com_staticxt&staticfile=show.php%3Ftitle=542&chapter=83347&layout=html&Itemid=27

John Winthrop, *A Model of Christian Charity*

- <http://religiousfreedom.lib.virginia.edu/sacred/charity.html>

3. January 23, 2014 - Deontological Cosmopolitanism

Immanuel Kant, *Perpetual Peace: A Philosophical Sketch*, in *Political Writings*, pp.93-130 (38pp.)

Jeremy Waldron, "What is Cosmopolitan?" in *Journal of Political Philosophy*, Vol.8 No.2, pp. 227-243 (17pp.)

4. January 30, 2014 - Liberal Cosmopolitanism

John Rawls, *The Law of Peoples* Part I & Part II, pp.3-88 (86pp.)

5. February 6, 2014 - Liberalism Reconsidered

John Rawls, *The Law of Peoples*, "The idea of public reason revisited" pp.131-180. (50pp)

Jürgen Habermas, "Religion in the Public Sphere" in *European Journal of Philosophy*, Vol.14 No.1 (2006), pp.1-25 (25pp.)

6. *February 13, 2014 - Radical Cosmopolitanism (Research Proposal Due)*

James Ingram, *Radical Cosmopolitics*, Chapter 3 “Cosmopolitanism in Politics: Realizing the Universal,” pp.117-165 (41pp + notes).

Immanuel Kant, *Idea for a Universal History from a Cosmopolitan Purpose*, in Political Writings, pp.41-53 (13pp).

Immanuel Kant, *The Metaphysics of Morals* (Introduction, §§43-49) pp.132-143. (10pp.)

READING WEEK – FEBRUARY 17 – 22, 2014 – NO CLASSES

7. *February 27, 2014 - “...The Order of Human Things”*

Carl Schmitt, *The Concept of the Political*. 2nd Ed. Chicago: University of Chicago Press, 2007 pp.19-79 (60pp).

- *n.b.* If you're able, reading any of the vast array of secondary literature on Schmitt is beneficial, though at times quite challenging. The most beneficial but most challenging piece is the review from Strauss found in our edition of the text.

Immanuel Kant, “Theory and Practice: Part III, on the relationship of theory to practice in international right” in *Political Writings*, pp.87-92. (6pp)

Giuseppe Mazzini, “Nationality and Cosmopolitanism” pp.57-62. (5pp)

8. *March 6, 2014 - Patriotism, or “Practical Particularism”*

Rabindranath Tagore, *Nationalism*, “Nationalism in the West,” (~16pp)

- Project Gutenberg: <http://www.gutenberg.org/files/40766/40766-h/40766-h.htm>

Martha Nussbaum, *For Love of Country*, “Patriotism and Cosmopolitanism,” pp.3-17 (15pp)

Kwame Anthony Appiah, “Cosmopolitan Patriots” in *For Love of Country*, pp.21-29. (10pp)

9. *March 13, 2014 - Cosmopolitan Norms*

Hanna Arendt, *Origins of Totalitarianism*, “Chapter Nine: The Decline of the Nation-State and the End of the Rights of Man,” pp.267-302. (35pp)

Etienne Balibar, “Man and Citizen: Who's Who?” in *The Journal of Political Philosophy*, Vol.2 N.2 (1994), pp.99-114. (16pp)

James Ingram, *Radical Cosmopolitics*, Chapter 6, “Cosmopolitics in Practice: The Politics of Human Rights,” pp. 264-301. (38pp + notes).

10. *March 20, 2014 - Hospitality / who is 'Everybody'?*

Jacques Derrida, *On Cosmopolitanism and Forgiveness*, New York: Routledge, 2001, pp.3-24. (22pp.)

Ryszard Kapuscinski, *The Other*, “The Viennese Lectures” pp.13-49. (37pp.)

Jürgen Habermas, “The Unity of Reason in the Diversity of Voices” in *Postmetaphysical Thinking: Philosophical Essays*, pp.115-146. (32pp)

11. *March 27, 2014 - The Cosmopolitan Origins of International Relations*

John M. Hobson, *The Eurocentric Conception of World Politics: Western International Theory, 1760–2010*, Cambridge: Cambridge University Press, 2010, pp.1-30, pp. 285-310. (56pp)

John M. Hobson, *The Eastern Origins of Western Civilisation*. Cambridge: Cambridge University Press, 2004, pp.1-26. (26pp)

12. *April 3, 2014 - The Public Sphere or the Cosmopolitan Imagination*

Seyla Benhabib, *Another Cosmopolitanism*, pp. 45-74 (30pp)

Geoffrey Brennan & Philip Pettit. *The Economy of Esteem: An Essay on Civil and Political Society*, pp.15-33. (19pp)

Charles Taylor, “Western Secularity” in *Rethinking Secularism*, Calhoun, Juergensmeyer & van Twerpen, Eds. pp. 31-53. (23pp)

Iris Marion Young, *Inclusion and Democracy*, “Civil Society and its Limits”, pp.180-195. (15pp)

Nota Bene: There is a long and ever-evolving list of recommended and supplemental reading posted to the course Avenue page, for your interest. There is also a list of useful books on course reserve at Mills.

ACADEMIC INTEGRITY

You are expected to exhibit honesty and use ethical behaviour in all aspects of the learning process. Academic credentials you earn are rooted in principles of honesty and academic integrity.

Academic dishonesty is to knowingly act or fail to act in a way that results or could result in unearned academic credit or advantage. This behaviour can result in serious consequences, e.g. the grade of zero on an assignment, loss of credit with a notation on the transcript (notation reads: "Grade of F assigned for academic dishonesty"), and/or suspension or expulsion from the university.

It is your responsibility to understand what constitutes academic dishonesty. For information on the various types of academic dishonesty please refer to the Academic Integrity Policy, located at <http://www.mcmaster.ca/academicintegrity>

The following illustrates only three forms of academic dishonesty:

1. Plagiarism, e.g. the submission of work that is not one's own or for which other credit has been obtained.
2. Improper collaboration in group work.
3. Copying or using unauthorized aids in tests and examinations.

Statement on Electronic Resources

In this course we will be using Email and/or AvenueToLearn. Students should be aware that, when they access the electronic components of this course, private information such as first and last names, user names for the McMaster e-mail accounts, and program affiliation may become apparent to all other students in the same course. The available information is dependent on the technology used. Continuation in this course will be deemed consent to this disclosure. If you have any questions or concerns about such disclosure please discuss this with the course instructor.

Statement on Turnitin.com

In this course we will be using a web-based service (Turnitin.com) to reveal plagiarism. Students will be expected to submit their work electronically to Turnitin.com and in hard copy so that it can be checked for academic dishonesty. Students who do not wish to submit their work to Turnitin.com must still submit a copy to the instructor. No penalty will be assigned to a student who does not submit work to Turnitin.com. All submitted work is subject to normal verification that standards of academic integrity have been upheld (e.g., on-line search, etc.). To see the Turnitin.com Policy, please go to www.mcmaster.ca/academicintegrity

Faculty of Social Sciences E-mail Communication Policy

Effective September 1, 2010, it is the policy of the Faculty of Social Sciences that all e-mail communication sent from students to instructors (including TAs), and from students to staff, must originate from the student's own McMaster University e-mail account. This policy protects confidentiality and confirms the identity of the student. It is the student's responsibility to ensure that communication is sent to the university from a McMaster account. If an instructor becomes aware that a communication has come from

an alternate address, the instructor may not reply at his or her discretion.

Email Forwarding in MUGSI: <http://www.mcmaster.ca/uts/support/email/emailforward.html>

*Forwarding will take effect 24-hours after students complete the process at the above link

Course Modification Statement:

The instructor and university reserve the right to modify elements of the course during the term. The university may change the dates and deadlines for any or all courses in extreme circumstances. If either type of modification becomes necessary, reasonable notice and communication with the students will be given with explanation and the opportunity to comment on changes. It is the responsibility of the student to check their McMaster email and course websites weekly during the term and to note any changes.

Students with Disabilities:

Students with disabilities who require special arrangements should contact the Centre for Student Development. More information is available through the CSD webpage <http://csd.mcmaster.ca> or by telephone @ 905 525 9140 Ext. 24711

Evening Classes:

Evening classes bring special challenges to class participation and attendance. Please make sure that you demonstrate the same level of engagement you would in a daytime class. If you feel uncomfortable walking alone after class, you may choose to call the Student Walk Home Attendant Team (SWHAT), a group of volunteers dedicated to ensuring that you are safe as you walk around campus and across the city. SWHAT is open from 7 pm to 1 am, 7 days a week from September to April. You can contact SWHAT by phone at: 905-525-9140 x27500 or email: swhat@msu.mcmaster.ca

If you require this information in an alternate/accessible format, please contact the Department of Political Science Undergraduate Administrator Kathleen Hannan at 905.525.9140, ext.24741