



Unit Description:

If the top news story of 2020 was the global pandemic, then coming into second place might well be the widespread protests led by Black Lives Matter activists in the wake of George Floyd's killing. These demands for racial justice reached an international audience, inspiring both broad support and calls for attention to the similar problems being faced by disenfranchised minorities the world over. On 6 January, 2021 armed insurrectionists stormed the US capitol building, forcing members of congress to run and hide in fear for their lives. Widely available social media videos of the scenes inside the capitol showed mobs of Trump supporters declaring over and over: "We are not criminals, we are patriots!" "We are real Americans!" "Real Americans, right here, this is our house!" The aim of this unit will be to understand the long historical arc that has preceded and connects these two events. Starting with time spent on Social Contract theories of the state, we will be able to chart a path from early notions of property, inequality, slavery, and race in order to see how so-called 'authentic' national identities and their associated rights and privileges gradually disentangled themselves from requirements of class or wealth until the only criterion that mattered was membership in the white race. This discussion will set the stage for an enriched examination of Australian notions of identity and belonging, and the manner in which these notions function in very different registers depending on whether one is a white Australian, a non-white immigrant, a non-Christian, or a 'traditional custodian of the land.'

Week	<p>Seminars meet every Thursday on Zoom from 10-1</p> <p>Please have digital or hard copies of seminar readings with you to consult during class; all required and recommended readings will be available on vUWS.</p>
1: 4/3	<p>Required: O’Toole, “The Trump Inheritance,” <i>NYRB</i> 25/2/2021; Mensch, ‘Student Toolkit’; Bernasconi, “Critical Philosophy of Race and Philosophical Historiography,” in <i>Routledge Companion to Philosophy of Race</i> (Routledge, 2017), pp. 3-13.</p> <p>Recommended: Goodman, Moses, and Jones, “Creating Race,” “Human Mismeasure,” “Inventing Whiteness,” in <i>Race: Are We so Different?</i> (Wiley-Blackwell, 2012): 15-61; Omi and Winant, “Racial Formation in the United States,” in <i>The Idea of Race</i> (Hackett, 2000): 181-212; Lake and Reynolds, “The American Commonwealth and the ‘Negro Problem’,” <i>Drawing the Global Colour Line: White Men’s Countries and the International Challenge of Racial Equality</i> (Cambridge, 2011), pp. 49-74.</p>
2: 11/3	<p>Required: Locke, <i>Second Treatise of Government</i> [1690], chapters 1-7, (Hackett, 1980), pp. 7-51; Montesquieu, <i>The Laws</i> [1748], Part 3, Book 15 (Cambridge, 1989), pp. 246-63.</p> <p>Recommended: Bernasconi and Mann, “The Contradictions of Racism: Locke, Slavery, and the Two Treatises,” in <i>Race and Racism in Modern Philosophy</i> (Cornell, 2005), pp. 89-107; Farr, “Locke, Natural Law, and New World Slavery,” <i>Political Theory</i> 36:4 (2008): 495-522; Curran, “Montesquieu” in <i>The Anatomy of Blackness: Science and Slavery in the Enlightenment</i> (Johns Hopkins, 2011), pp. 130-137.</p> <p>Background Reading: Smith, <i>Nature, Human Nature, & Human Difference: Race in Early Modern Philosophy</i> (Princeton, 2017).</p>
3: 18/3	<p>Required: Rousseau, <i>Discourse on Inequality</i> [1755], Preface (pp. 39-43), Part 1 (pp. 60-69), Part 2 (pp. 69-92), <i>On the Social Contract</i> [1762], Book 1 (pp. 153-170), in <i>Jean-Jacques Rousseau: The Basic Political Writings</i> (Hackett, 2011).</p>
4: 25/1	<p>Required: Rousseau, cont.; Buffon, “Of the Degeneration of Animals,” in <i>Natural History, General and Particular</i> [1766 entry, Smellie tr., ed., 1783]; Equiano, ‘the Slave ship,’ <i>The Interesting Narrative of the Life of Olaudah Equiano</i> [1789] (Dodo Press, 2007), pp. 24-32.</p> <p>Recommended: Sloan, “The Idea of Racial Degeneracy in Buffon’s <i>Histoire Naturelle</i>” <i>Studies in Eighteenth-Century Culture</i>, 3 (1973): 293-321; Curran, “The Natural History of Slavery, 1770-1802” in <i>The Anatomy of Blackness: Science and Slavery in the Enlightenment</i> (Johns Hopkins, 2011), pp. 167-215.</p>
5: 1/4	<p>Required: Kant, “Of the different races of human beings” [1775], “Idea for a Universal History with a Cosmopolitan Aim [1784],” in <i>Kant: Anthropology, History, Education</i> (Cambridge, 2007), pp. 82-97, 107-120; Herder, Book 7, <i>Outlines of a Philosophy of History of Man</i> [1784] (Bergman, 1800/1966), pp. 163-187.</p> <p>Recommended: Bernasconi, “Will the Real Kant Please Stand Up?” <i>Radical Philosophy</i> 117 (2003): 13-22; Bernasconi, “Who Invented the Concept of Race?” in <i>Race</i> (Blackwell, 2001), pp. 11-36; Sikka, “The Concept of Race,” <i>Herder: On Humanity and Cultural Difference</i> (Cambridge, 2011), pp. 126-159; Bernasconi, “The Philosophy of Race in the</p>

	<p>19th Century,” in <i>The Routledge Companion to 19th-c Philosophy</i> (Routledge, 2010), pp. 498-521.</p> <p>Background Reading: Eigen and Larrimore, <i>The German Invention of Race</i> (SUNY, 2006); Mikkelsen, <i>Kant and the Concept of Race: Late Eighteenth-Century Writings</i> (SUNY, 2013); Park, <i>Africa, Asia, and the History of Philosophy: Racism in the Formation of the Philosophical Canon, 1780-1830</i> (SUNY, 2013);</p>
6: 8/4	<p>Required: Parkinson, “Now we are a people! The Context for Independence and the Declaration,” <i>The Common Cause: Creating Race and Nation in the American Revolution</i> (UNC Press, 2016), pp. 229-263; U.S. Declaration of Independence [1776]; Jefferson, “Query 14” (laws), “Query 18” (manners), in <i>Notes on the State of Virginia</i> [1781/82], (Randolph, 1853), pp. 140-160, 173-175; US Constitution [1787], Preamble, §1, §2, §9, §10, Article 4, Amendments 1-10 (aka “Bill of Rights”); Jefferson-Banneker exchange [1791]; Guyatt, “How Proslavery was the Constitution?” <i>NYRB</i> 6/6/2019.</p> <p>Recommended: Egerton, “Race and Slavery in the Era of Jefferson,” and Stanton, “Jefferson’s People: Slavery at Monticello,” <i>The Cambridge Companion to Thomas Jefferson</i> (Cambridge, 2009), pp. 73-82, 83-100; Gordon-Reed, “The Captive Aliens Who Remain our Shame,” <i>NYRB</i> 19/1/2017; Wilentz, “American Slavery and ‘the Relentless Unforeseen’ <i>NYRB</i> 19/9/19.</p> <p>Background Reading: Jones, <i>Birthright Citizens: A History of Race and Rights in Antebellum America</i> (Cambridge, 2018); Bilder, <i>Madison’s Hand: Revising the Constitutional Convention</i> (Harvard, 2015); Gordon-Reed, <i>Thomas Jefferson and Sally Hemmings: An American Controversy</i> (UVA Press, 1988); Gordon-Reed, <i>The Hemingses of Monticello</i> (Norton, 2008); Waldstreicher, <i>Slavery’s Constitution: From Revolution to Ratification</i> (Hill and Wang, 2010); Wilentz, <i>No Property in Man: Slavery and Antislavery at the Nation’s Founding</i> (Harvard, 2018).</p>
7: 15/4	<p>Required: Dabhoiwala, “Speech and Slavery in the West Indies,” <i>NYRB</i> 20/8/2020; Equiano, ‘the Caribbean,’ <i>The Interesting Narrative of the Life of Olaudah Equiano</i> [1789] (Dodo Press, 2007), pp. 62-78; James, “The Property,” “The Owners,” in <i>The Black Jacobins</i> [1938] (Vintage, 1962); Bernasconi, “Ottobah Cugoano’s Place in the History of Political Philosophy: Slavery and the Philosophical Canon,” section 3, <i>Debating African Philosophy: Perspectives on Identity, Decolonial Ethics and Comparative Philosophy</i> (Routledge, 2018), pp. 25-42.</p> <p>Recommended: Ramsay, <i>An Inquiry into Putting a Stop to the Slave Trade</i> [1784]; Tobin, <i>Cursory Remarks upon the Reverend Mr. Ramsay’s Essay</i> [1785]; Ramsay, <i>Objections to the Abolition of the Slave Trade, With Answers</i> [1788]; Immanuel Kant, “On the Use of Teleological Principles in Philosophy” [selection], in <i>Anthropology, History, and Education</i> (Cambridge, 2007), 199-215, see esp. note on Ramsay, p. 209; Cugoano, <i>Thoughts and Sentiments on the Evil and Wicked Traffic of the Human Species</i> [1787] (Penguin, 1999).</p> <p>Background Reading: Zoellner, <i>Island on Fire: The Revolt that Ended Slavery in the British Empire</i> (Harvard, 2020); Brown, <i>Tacky’s Revolt: The Story of an Atlantic Slave War</i> (Belknap, 2020).</p>

8: 22/4	<p>Required: Dickens, <i>American Notes</i> [1842], ch. 17, “Slavery,” pp. 291-306; Douglass, <i>Narrative of the Life of Frederick Douglass, An American Slave, Written by Himself</i> [1845], chs. 9-10; Threadcraft, “What Free Could Possibly Mean,” <i>Intimate Justice: The Black Female Body and the Body Politic</i> (2018), pp. 34-68.</p> <p>Recommended: Williams, “You Want a Confederate Monument? My Body is a Confederate Monument,” <i>NYT</i>, 26/6/2020; Kenneally, “Large DNA Study Traces Violent History of American Slavery,” <i>NYT</i>, 23/7/2020; Arnott, “Australia’s Deep Connection with Enslavement,” <i>Sydney Morning Herald</i>, 16/6/2020; Kwai, “No Slavery in Australia? South Sea Islanders Disagree,” <i>NYT</i>, 12/08/2020; Archibald-Binge, “They Ruled Our Lives: What Impact has Slavery Had in Australia?” <i>The Sydney Morning Herald</i>, 10/1/2021.</p> <p>Background Reading: Blight, <i>Frederick Douglass: Prophet of Freedom</i> (Simon & Schuster, 2018); Reynolds, <i>Mightier than the Sword: Uncle Tom’s Cabin and the Battle for America</i> (Norton, 2011); Jacobs, <i>Incidents in the Life of a Slave Girl, Written by Herself</i> [1861] (Harvard, 2001); Butler, <i>Kindred</i> [1979] (Headline, 2018); https://www.slq.qld.gov.au/discover/exhibitions/australian-south-sea-islanders</p>
9: 29/4	Mid-Semester Break: NO SEMINAR
10: 6/5	<p>Required: “The Fugitive Slave Act” [1850]; Blight, “A Doubtful Freedom,” <i>NYRB</i>, 16/1/2020; “Dred Scott v. Sandford” [1857]; Lincoln, “Speech on the Dred-Scott Decision,” [1857], “Speech on A House Divided,” [1858], in <i>The Portable Abraham Lincoln</i> (Penguin, 1992), pp. 87-109; US Constitution, Amendments 13-15; Du Bois, “Of the Dawn of Freedom,” in <i>The Souls of Black Folks</i> [1903], (Library of America, 1986): 372-404; Gates, “The Lost Cause that Built Jim Crow,” <i>NYT</i>, 8/11/2019.</p> <p>Recommended: Delbanco, “Introduction,” <i>The War Before the War: Fugitive Slaves and the Struggle for America’s Soul from the Revolution to the Civil War</i> (Penguin, 2018), pp. 9-25; Douglass, “What to the Slave is the Fourth of July?” [1852]; Sweet, “Lincoln and the Natural Nation,” <i>Cambridge Companion to Lincoln</i> (Cambridge, 2012), pp. 72-90; Du Bois, “The Propaganda of History,” in <i>Black Reconstruction in America</i> [1935] (Free Press, 1998), pp. 711-729.</p> <p>Background Reading: Blackett, <i>The Captive’s Quest for Freedom: Fugitive Slaves, the 1850 Fugitive Slave Law, and the Politics of Slavery</i> (Cambridge, 2018); Gates, <i>Stony the Road: Reconstruction, White Supremacy, and the Rise of Jim Crow</i> (Penguin, 2019), Foner, <i>The Second Founding: How the Civil War and Reconstruction Remade the Constitution</i> (Norton, 2019).</p>
11: 13/05	<p>Required: Memmi, “Portrait of the Colonizer,” in <i>The Colonizer and the Colonized</i> [1957] (Souvenir Press, 2016): 47-88, 116-120; Onishi, “George Floyd’s Killing Forces Wider Debate on France’s Slave Trading Past,” <i>NYT</i>, 24/6/2020; Onishi, “Will American Ideas Tear France Apart? Some of Its Leaders Think So,” <i>NYT</i>, 9/2/2021.</p> <p>Recommended: Wolfe, “Settler Colonialism and the Elimination of the Native,” <i>Journal of Genocide Research</i> 8:4 (2006): 387-409; Listen to <i>The Daily</i> (<i>NYT</i> podcast, 12/2/2021), “France, Islam and ‘Laïcité’; Listen to <i>Full Story</i> (<i>The Guardian</i> podcast, 22/11/2020), “How Samuel Paty’s Murder Reignited France’s Free Speech Debate”; both links on vUWS.</p>

	<p>Background Listening/Viewing: Listen to the NPR podcast <i>Rough Translation</i>, “We Don’t Say That” (link on vUWS); Watch: Kassovitz (director, 1995), “La Haine”; Ly (director, 2019), “Les Misérables.” Links to trailers + access on vUWS.</p>
12: 20/05	<p>Required: Memmi, “Portrait of the Colonized,” in <i>The Colonizer and the Colonized</i> [1957] (Souvenir Press, 2016): 123-197; Watch, “In My Blood it Runs” (ABC iview link on vUWS).</p> <p>Recommended: Fanon, “Concerning Violence,” in <i>The Wretched of the Earth</i> [1961] (Penguin, 2001): 27-84.</p> <p>Background Reading: Fernando, <i>The Republic Unsettled: Muslim French and the Contradictions of Settlerism</i> (Duke, 2014); Tyrer, <i>The Politics of Islamophobia: Race, Power and Fantasy</i> (Pluto Press, 2013); Fekete, <i>A Suitable Enemy: Racism, Migration, and Islamophobia in Europe</i> (Pluto Books, 2014).</p>
13: 27/5	<p>Required: Harkin, “State Lady Report,” in <i>Archival Poetics</i> (Vagabond Press, 2019); Uluru Statement from the Heart; Davis, “The Promise of an Australian Homecoming,” <i>The Monthly</i>, July (2020): 8-11; Behrendt, “Aboriginal Sovereignty,” in <i>Sovereignty: Frontiers of Possibility</i> (University of Hawaii Press, 2013): 163-177; Scheck & Haggis, “Terrains of migrancy and whiteness: how British Migrants locate themselves in Australia,” in <i>Whitening Race</i> (Aboriginal Studies Press, 2004), pp. 176-191.</p> <p>Recommended: Lake and Reynolds, “White Australia Points the Way,” <i>Drawing the Global Colour Line: White Men’s Countries and the International Challenge of Racial Equality</i> (Cambridge, 2011), pp. 137-165; Haggis, “Thoughts on a politics of whiteness in a (never quite post) colonial country: abolitionism, essentialism and incommensurability,” in <i>Whitening Race</i> (Aboriginal Studies Press, 2004), pp. 48-58; Elder, Ellis, and Pratt, “Whiteness in Constructions of Australian Nationhood: Indigenes, Immigrants, and Governmentality,” in <i>Whitening Race</i> (Aboriginal Studies Press, 2004), pp. 208-221.</p> <p>Background Reading: Benton, <i>A Search for Sovereignty: Law and Geography in European Empires, 1400-1900</i> (Cambridge, 2010); Fitzsimmons, <i>James Cook</i> (Hachette, 2019); Gascoigne, <i>The Enlightenment and the Origins of European Australia</i> (Cambridge, 2002); Benton, <i>Law and Colonial Cultures: Legal Regimes in World History, 1400-1900</i> (Cambridge, 2002); Ford, <i>Settler Sovereignty: Jurisdiction and Indigenous People in America and Australia, 1788-1836</i> (Harvard, 2010); Anderson, <i>The Cultivation of Whiteness: Science, Health, and Racial Destiny in Australia</i> (Duke, 2006); Gammage, <i>The Biggest Estate on Earth: How Aborigines Made Australia</i> (Allen & Unwin, 2011); Pascoe, <i>Dark Emu</i> (Magabala, 2014); Coleman, <i>Terra Nullius</i> (Hachette, 2017).</p>
14: 3/6	<p>Required: Bennett, “How Do Light-Skinned Aboriginal Australians Experience Racism?” <i>AlterNative: An International Journal of Indigenous Peoples</i> 10:2 (2014): 180-192; Walter and Butler, “Teaching Race to Teach Indigeneity,” <i>Journal of Sociology</i> 49:4 (2013): 397-410; Giannacopoulos, “<i>Nomophilia</i> and <i>Bia</i>: The Love of Law and the Question of Violence,” <i>Borderlands</i> 10.1 (2011): 1-19.</p> <p>Recommended: Sheth, “Racism, State Violence, and the Homeland,” in <i>The Routledge Companion to the Philosophy of Race</i>, Taylor, ed. (Routledge, 2018), pp. 539-548;</p>

Moreton-Robinson, *The White Possessive: Property, Power, and Indigenous Sovereignty* (Minnesota, 2015).

Background Reading: Moreton-Robinson, *Talkin' Up to the White Woman: Indigenous Women and Feminism* (University of Queensland Press, 2002); Moreton-Robinson, *Critical Indigenous Studies* (University of Arizona Press, 2016); Smith, *Decolonizing Methodologies: Research and Indigenous Peoples* (Zed Books, 1999); Simpson, *As We Have Always Done: Indigenous Freedom Through Radical Resistance* (University of Minnesota Press, 2017); Wilson, *Research is Ceremony: Indigenous Research Methods* (Fernwood, 2008).

Housekeeping Notes:

All readings will be available on vUWS, with additional source material added on a regular basis. Students should check the vUWS site regularly for announcements and changes to the schedule.

Attendance in the seminar is compulsory so please send me a brief email if you anticipate an absence due to illness or misadventure: j.mensch@westernsydney.edu.au

Remember to always have a copy of the readings, either printed out or on a digital device, so you can follow along with the discussion and text analyses.

I am happy to meet people by appointment, just send an email and we'll set up a zoom time: j.mensch@westernsydney.edu.au