

I. Thoreau ("On the Duty of Civil Disobedience," published 1849)

A. Background position: (anarchist-libertarian): no govt, no standing army (and no interference in trade)

B. Basically opposing: slavery, Mexican-American War

C. Key (quotable) declarations:

- "Don't lend yourself to the wrong you condemn."
- "The rich man is always sold to the institution which made him rich."
- "Be men first, and subjects afterwards."
- "The bulk of men serve the state... not as men... but as machines."

D. Recommendations:

1. *Critical Opinions* are not enough.

- *Voting* ... is not enough.
- *Petitioning*... is not enough, nor is it something we should bother to do.

2. DON'T

- Don't associate yourself with the American government. It's illegit.
- Don't support evil.
- Don't pay taxes to a government engaged in evil.
- Don't be a soldier for a government engaged in evil.
- And by extension—don't participate in ANY institution/undertaking you can see to be evil.

3. DO

- Only *ACTION FROM PRINCIPLE* is enough
- "Cast your whole vote/influence" by *CLOGGING* the machine.
- Disobey unjust laws

E. Most beat up in this essay: Soldiers.

- "Brutes/Machines" ... not truly men.
- They march and kill against their will, their own common sense, their own consciences
- ... but then all the "white collar" public servants do the same thing, thinking but *not thinking*...

F. In fact, maybe *NOT THINKING FOR YOURSELF* is the primary problem for Thoreau, as for Arendt.

- Is Thoreau right that the supporters of slavery were not only in the American South, but in Massachusetts where they used cotton from the South? Does "participation in evil" extend in that way?