

National Research University – Higher School of Economics
Department of Practical Philosophy
Syllabus of the course: “Contemporary Philosophy and Political Ethics”
Master’s program “Politics. Economics. Philosophy”

Government of the Russian Federation
National Research University Higher School of Economics

Department of Political Science

Syllabus of the course:

Contemporary Philosophy and Political Ethics

Master’s program 41.04.04 «Politics. Economics. Philosophy»

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Approved by the School of Philosophy
day/month/year «__» _____ 2015

Head of the program:
Oleg Ananyin (signature)

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1 Scope of Use

The current program outlines the requirements for students’ knowledge and skills and the content of the course.

The syllabus is developed for the department, responsible for teaching the course, professors and teaching assistants, students of the master’s program ‘Politics. Economics. Philosophy’.

This syllabus meets the standards required by:

Standards of National Research University Higher School of Economics of Federal Masters’ Degree Program Political Science (41.04.04)

Curriculum of the master’s program ‘Politics. Economics. Philosophy’ as of 2015.

2 Objectives of the course

- The students are getting some basic skills of ethical analysis of conflicts, war, massive violence and global security. The analysis will be based of both descriptive and prescriptive approach.
- They are getting some positive knowledge related to this much disputed sphere.
- They are supposed to work out some firm and everlasting values related to the sphere of war and violence, which they will be capable to justify and develop.

3 Supposed results.

The students are supposed to adopt the following competences:

System competencies

Code (RUS)	Code (ENG)	Competence description
CK-1	SC-1	Ability to analyze and improve familiar research methods and professional skills
CK-2	SC-2	Ability to generate concepts and theoretical models, to test new methods and tools for professional activities
CK-3	SC-3	Ability to learn new research methods and approaches on his/her own, to evolve

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		professionally
CK-8	SC-8	Ability to carry out research and other professional activities in an international environment

Professional competencies

Code (RUS)	Code (ENG)	Competence description
ПК-1	PC-1	Ability to organize research and analytical teamwork
ПК-2	PC-2	Ability to use organizational and managerial skills in her/his research and social projects, consulting activities, analytical work.
ПК-3	PC-3	Ability to freely use foreign languages for professional communication
ПК-4	PC-4	Ability to communicate effectively with different audiences, to deliver her/his message clearly and to tailor it depending on the audience’s age, education, attitude to the speaker, etc.
ПК-5	PC-5	Ability to report the work results and present them according to required standards
ПК-6	PC-6	Ability to prepare analytical materials (reviews, notes, reports, recommendations, etc) and policy proposals for decision-makers.
ПК-8	PC-8	Ability to analyze political, economic and sociological data using different qualitative and quantitative methods.
ПК-9	PC-9	Ability to use deep knowledge of legal and ethical standards in assessing the impact of his/her professional decisions, especially when working on important social issues.
ПК-10	PC-10	Ability to apply knowledge of contemporary research methods, to interpret the results of research and to present them in an ethical manner

Personal and social competencies

Code (RUS)	Code (ENG)	Competence description
ПК-11	PC-11	Ability to define and spread legal and ethical

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		standards in her/his professional and social activities.
ПК-12	PC-12	Ability to leverage social and multicultural differences to solve problems in professional and social activities
ПК-16	PC-16	Ability to address ideological, social and personal challenges and issues
ПК-17	PC-17	Ability to act according to the principles of social responsibility in her/his professional activity

4 **Role of the discipline within the structure of Master program**

Example: *This course is a professional one, taught in the second year of master’s program ‘Political Analysis and Public Policy’. This is an elective course which requires prior knowledge in political science and public policy analysis.*

This course is based on knowledge and competences which were provided by the following disciplines:

- Philosophy.
- Political Science

The following knowledge and competences are needed to study the discipline:

- The basic skills of philosophical analysis
- The basic knowledge of the structure of the political
- The knowledge of the basics of international and domestic legislation
- Some general knowledge of sociology would help

Main competences developed by studying this discipline can be used to study the following discipline:

- Political and applied ethics
- Political analysis
- Public policy

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5 Course Plan

Part I. Contemporary Philosophy

№	Topic	Total hours	Work in the class		Independent work
			Lectures	Seminars	
1.	Three Discourses of Contemporary Philosophy	8	2	2	4
2.	The Problem of Sense: Phenomenology (I)	8	2	2	4
3.	The Problem of Sense: Phenomenology (II)	8	2	2	4
4.	The Problem of Sense: Phenomenology (III)	8	2	2	4
5.	The Problem of Language: Analytic Philosophy (I)	8	2	2	4
6.	The Problem of Language: Analytic Philosophy (II)	8	2	2	4
7.	The Problem of Language: Analytic Philosophy (III)	8	2	2	4
8.	The Problem of the Symbolic: The Philosophy of Poststructuralism (I)	4	1	1	2
9.	The Problem of the Symbolic: The Philosophy of Poststructuralism (II)	8	2	2	4
10.	The Problem of the Symbolic: The Philosophy of Poststructuralism (III)	4	1	1	2
Total:		72	18	18	36

Part II. Political Ethics

№	Topic	Total hours	Work in the class		Independent work
			Lectures	Seminars	
1.	Ethical Reasoning, Political Action	8	2	2	4
2.	Utilitarianism and Political Ethics	8	2	2	4
3.	Deontology as Political Ethics	8	2	2	4
4.	Virtue Ethics	8	2	2	4
5.	Language, Logic and Critique of Political Justice	8	2	2	4
6.	Liberal Justice	8	2	2	4
7.	Libertarian Justice	8	2	2	4
8.	Ethics of Peace	8	2	2	4
9.	Ethics of War	8	2	2	4
Total:		72	18	18	36

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6 Requirements and Grading

Type of grading	Type of work	1 year		Parameters
		3-rd module	4-th module	
Current	Essay	*	*	Three essays 8 thousand characters each
	Homework	*	*	Weekly homework is due
Final	Exam	*	*	Oral exam by the end of the module.

6.1 Course Evaluation Criteria

Students are expected to regularly do the homework reading and study according to the lists of sources (books, documents, electronic resources) provided by the lecturer. On seminars students are expected to take active part in the discussion and demonstrate good acquaintance with content of lectures, documents and respective literature. If the student misses more than 20% of class meetings, additional assignment will be provided. The deadlines should be met. In case of the missed deadline the instructor will extract one point off the grade for each day missed. The Essay will be evaluated on the basis of the text written and oral presentation of the main thesis of it. Research paper should contain the analyses of literature on the subject as well as personal attitude to the subject matter. The oral exam by the end of the course will be provided in the form of a conversation of the student with the course instructor on one of the topics of the course.

7 Course Description. Course Content.

Part I. Contemporary Philosophy

1. Three Discourses of Contemporary Philosophy

This course will be an overview of the main problems of contemporary philosophy: the problem of *sense*, the problem of *language*, and the problem of the *symbolical order*. The main discourses that we will cover to address these problems are: phenomenology, analytical philosophy, and post-structuralism. While these problem areas are thematically related, there is a fundamental difference in perspective. Consequently, we will also spend considerable time discussing the conceptual conflicts between these discourses

Phenomenological philosophy. Topics include: the method of the phenomenological philosophy (the suspension of the judgment, the reconduction of the phenomenon to its sense-origin). The main problems of French and German phenomenology: consciousness, time, embodiment, the Other. Its central problem – the problem of sense, how sense comes into being, how it is made or produced.

Analytic philosophy. Topics include: the main problems of the Anglo-American analytic philosophy: reference, the impossibility of “private language”, and language games. The method of analytic philosophy (aspect-change, the conceptual analysis of language). Its central problem – the problem of *language*.

Philosophy of post-structuralism. Topics include: the main problems of French structuralism: “*différance*”, discourse, and the symbolical order. The methods of the philosophy of post-structuralism (the analysis of discursive practices, the “archeology” of knowing, the deconstruction of binary oppositions). Its central problem – the problem of a *symbolical order* or of the *symbolic*.

Required reading:

Moran D. *Analytic Philosophy and Phenomenology* in: *The Reach of Reflection: Issues for Phenomenology's Second Century*, 3 vols., Proceedings of Center for Advanced Research in Phenomenology Symposium, Florida Atlantic University, L. Embree, S. J. Julian, and S. Crowell (eds.), vol. 3, West Hartford, CT: Electron Press, 2001, pp. 409-433.

Optional reading:

Carnap R. *Elimination of Metaphysics Through Logical Analysis of Language* in: A. I. Ayer (ed.), *Logical Positivism*, New York: The Free Press, 1959, pp. 60-81.

Deleuze G. *How Do We Recognize Structuralism?* in: Deleuze G. *Desert Islands and Other Texts* (1953-1974), New York: Semiotext(e), 2003, pp. 170–192.

2. The Problem of Sense: Phenomenology (I)

How should we understand the “phenomenon” within phenomenological philosophy? Unlike the common notion of “appearance”, the phenomenon must be understood as sense. Husserl's “phenomenological reduction” is the re-conducting (*Zurückführung*) toward sense and the process of its formation. Crucial in this context is the potentially infinite field of phenomena to be encountered within

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consciousness.

The generic definition of phenomenology: taking a step back from all that goes without saying, that is, everything we take for granted in experience, in order to supply a the genealogy of the predominant opinions and of common sense; the description of the mechanisms of the becoming and functioning of experiences as it initially or naively appears to us in our natural attitude towards things; establishing of a new horizon of questions that was invisible or even inexistent within the latter dogmatic attitude.

Different types of phenomenological philosophy, the phenomenological projects. Edmund Husserl and the search for a sense-origin. Abstention from judgement. Transcendental phenomenology. Martin Heidegger and the analysis of the facticity of being-in-the-world. Fundamental ontology. Jean-Paul Sartre and the analysis of the human freedom in terms of the “Nothing”. Phenomenological ontology, existential philosophy. Maurice Merleau-Ponty and the phenomenology of embodiment. Emanuel Levinas and phenomenological ethics.

Required reading:

Husserl E. *Origin of Geometry* in: Derrida J. *Edmund Husserls Origin of Geometry: An Introduction*, Lincoln: University of Nebraska Press, 1989, pp. 157-180.

_____. *Foundational Investigations of the Phenomenological Origin of the Spatiality of Nature: The Originary Ark, the Earth, Does Not Move* in: Merleau-Ponty M. *Husserl at the limits of phenomenology*, Lawlor L. & Bergo B. (eds.), Evanston: Northwestern University Press, 2002, pp. 117-131.

Optional reading:

Hill C. O., Rosado Haddock G. E. *Husserl or Frege? Meaning, Objectivity, and Mathematics*, Chicago/La Salle, Illinois: Open Court, 2000.

Husserl E. in: Merleau-Ponty M. *Husserl at the limits of phenomenology*, Lawlor L. and Bergo B. (eds.), Evanston: Northwestern University Press, 2002, pp. .

Moran D. *Introduction to Phenomenology*, London and New York: Routledge, 2000.

Wetz F.J. *Edmund Husserl*, Frankfurt: Campus, 1995.

3. The Problem of Sense: Phenomenology (II)

Being-in-the-World. Heidegger’s *Being and Time*. Availableness and Occurentness. Worldliness. Spatiality and space. The “who” of everyday Dasein. The three-fold structure of being-in-the-world. Affectedness. Understanding. Telling and sense. Falling. The structure of care. The hermeneutics of everydayness.

Overcoming of metaphysics: the controversy between Carnap and Heidegger. The main concept of the fundamental ontology. “*Dasein* (literally: being-there)” as the answer to the question “to be whom?” – to be the place from which the question was raised, to be open to the truth of being.

Thinking of the event. The overcoming of the Modern Age subject-object paradigm. The necessity of new language resources. Truth as unconcealment. The event (*Ereignis*) as non-phenomenal ground, the essence of language and of being. A new form of thinking instead of philosophy. The central role of language in the appropriation of humanity by the event.

Required reading:

Heidegger M. *What is Metaphysics?* in: Heidegger M. *Pathmarks*, Cambridge University Press, 1998, pp. 82-96.

Optional reading:

- Friedman M. *Heidegger and Carnap on the Overcoming of Metaphysics* in: *Origins of Logical Empiricism*, R.N. Giere, A. W. Richardson (eds.), University of Minnesota Press, 1996, pp. 45-79.
- Dreyfus H. *Being-in-the-World. Commentary on Heidegger's Being and Time, Division I*, Cambridge, Massachusetts: The MIT Press, 1991.
- Dreyfus H. L. & Wrathall M. A. (eds.), *A Companion to Heidegger*, Blackwell Publishing, 2005.

4. The Problem of Sense: Phenomenology (III)

Merleau-Ponty's *Phenomenology of Perception*. Perception and sense. How does the unity of sense permit us to structure the sensuous manifold? What is perception? We see the things themselves; the world it is that which we see, a formulation gives voice to a “perceptual faith”. While this belief is, as it were, a royal prerogative of perception it is not clear who “we” are, what it means to “see”, or what a “thing” or “world” is.

Perception as an immediate grasping of sense, as an original operation that puts a seal of sense on the sensual world and precedes logical mediation. It is neither the operation of a logical reasoning, nor a judgement. The organization of the world according to a perceptive syntax. Perception is at the foundation of language: all the possibilities of the language are already given in the structure of “mute” experience.

The critic of the conception of language as a mere shell of thought, as its external accompaniment. The realization of thought in speech. The *speaking word* (where signifying intention reveals itself in the “nascent state”) versus *spoken speech* (which uses the given significations as inherited). The phenomenology of embodiment and the “flesh of the world”. The capacity of the living body to engender the sense, to project it into the sensual world and to communicate it to the Other, lies at the basis of language. Sense as an event and not as a result of the process of constitution by consciousness.

Required reading:

Merleau-Ponty M. *The World of Perception*, Oxford, New York: Routledge, 2004.

Optional reading:

- Carman T., Hansen M. B. N. *The Cambridge Companion to Merleau-Ponty*, Cambridge, New York: Cambridge University Press, 2005.
- Lawlor L. Toadvine T. (eds.), *The Merleau-Ponty Reader*, Evanston: Northwestern University Press, 2007.
- Merleau-Ponty M. *The Primacy of Perception*, Evanston: Northwestern University Press, 1964.
- Merleau-Ponty M. *Husserl at the limits of phenomenology*, Lawlor L. & Bergo B. (eds.), Evanston: Northwestern University Press, 2002.

5. The Problem of Language: Analytic Philosophy (I)

Logical atomism. Ludwig Wittgenstein's *Tractatus logico-philosophicus* (whose initial title was *The Proposition*). Logical analysis gives us access to the “carcass of the world” (it “pictures” it, does more than describe it). The project – to demarcate the boundary of thinking or, more precisely, of the expression of thought. The world as a totality of facts (in a logical space), not of things. A state of affairs (a state of things): atomic facts and combinations, configurations of things. The limits of the language are the limits of the world. Minimalistic ontology. The Vienna Circle: from atomic facts to “protocol sentences”. Verification. Non-verifiable sentences produce pseudo-problems.

The nonsensical character of philosophical problems. Philosophy as an effort to overcome an

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intellectual puzzlement, a vague intellectual disquiet. Philosophical puzzles are the puzzles of language. The task consists to provide the “critique of language”. Philosophy is an activity of clarification or logical analysis of the concepts. Logic must “take care of itself”. Striving for an ideal language we find ourselves on a “slippery surface”, in ideal conditions. We need to come back to the “rough soil” of ordinary language.

The unsayable in the Lecture on Ethics. We experience surprise when faced with the fact of the existence of the world, of language, but any verbal expression of this surprise is nonsensical, a misuse of language. The same extends to ethical experience, which demands the transgression of the world and of meaningful language. Nothing that we could think or say would be ethics. All attempts to break the “bars of the cage” of the language are hopeless, but we can still uncover the “bumps that the understanding has got by running its head up against the limits of language”. The disorienting influence of language on human thinking. Philosophical problems have the form “I am in an impasse”, so the task of the philosophy is to find a way out, to “show the fly the way out of the fly-bottle”.

Required reading:

Wittgenstein L. *Lecture on Ethics*, Oxford: Wiley-Blackwell, 2014, pp. 43-53.

Optional reading:

Sluga H., Stern D. G. (eds.) *The Cambridge Companion to Wittgenstein*, Cambridge University Press, 1996.

Soames S. *Philosophical analysis in the Twentieth Century*, Vol. 2, Princeton University Press, 2005.

Wittgenstein L. *On the Character of Disquiet* in: L. Wittgenstein, Waismann F. *The Voices of Wittgenstein: The Vienna Circle*, G. Baker. (ed.), London: Routledge, 2003, pp. 69-77.

6. The Problem of Language: Analytic Philosophy (II)

The philosophy of the ordinary language. The late Wittgenstein’s *Philosophical investigations*. Critique of referential theories of language. Language as a multitude of language-games. A language-game is a unity of word-usage and activity, meaning life-forms, the mobile functional language systems of practices, which include social and historical contexts. The refusal of the referential interpretation of meaning (as referring to something non-linguistic: to the external world or to pre-predicative experience). The definition of meaning as use permits us to consider the language as a completely autonomous phenomenon.

The analysis of the classical hierarchy of the theory of knowledge (sensation, perception, knowing) as propositions starting from “I feel”, “I see”, “I know”, shows that no mental states could be thought separately and that they are determined by linguistic context, by a language-game. The change of perceptual aspect as change of linguistic context. The understanding as a linguistic phenomenon. *The problem of a “private language”*: do the immediate impressions or sensations (beyond language) exist? Could they be described by an artificial language forged by the subject himself and not related to ordinary language?

The Moore-Wittgenstein *debate on certainty*. The philosophical status of common sense. The statement “I know this is my hand” as a point of departure. Certainty as a language game. The polemic with phenomenological philosophy. The impossibility of building a “phenomenological” or “primal” language that would give us the access to the non-/pre-linguistic content of philosophical problems: all what we have is ordinary language and all the so-called philosophical problems are the problems of the misuse of everyday language.

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Wittgenstein L. *On Certainty*, Oxford: Wiley-Blackwell, 1991.

Optional reading:

Coliva A. *Moore and Wittgenstein: Scepticism, Certainty and Common Sense*, History of Analytic Philosophy, Basingstoke: Palgrave Macmillan, 2010.

Moore G. E. *A Defense of Common Sense* in: Moore G. E. *Philosophical Papers*, New York: Collier Books, 1962, pp. 32-59.

_____. *Proof of an External World* in: Moore G. E. *Philosophical Papers*, New York: Collier Books, 1962, pp. 126-148.

7. The Problem of Language: Analytic Philosophy (III)

The theory of rigid designators by Saul Aaron Kripke describes the origin of names and their function: nomination and reference. According to this hypothesis things have “names” because they were once named or “baptized” by the subject of knowledge. Correct reference is possible because of a rigid connection between the name and the object, and not with its changing set of properties. This “rigidity” is only a regulative idea stabilizing what is denoted, helping us to not lose sight of the referent, to see identical objects instead of factual errors.

Speech acts. John Langshaw Austin in his philosophy of ordinary language, based on the late works of Wittgenstein, distinguishes the mention and the use of language terms: not every act of predication is an reference-act. He also distinguishes acts of signifying and different types of performative acts. According to John Searl, the problems of the philosophy of language are derivatives from the problems of the philosophy of mind. Signifying is possible only on the basis of the fulfilment of the linguistic sign by the intentional content, but access to the content of consciousness is possible only through the analysis of speech acts. Searl distinguishes acts of predication, mental states and illocutive acts. Jacques Derrida shows that in their typology of speech acts Austin and Searl lose sight of the contextual limitations of what can be said.

The theory of *performative subjectivity* by Judith Butler. Speech acts and language practice form subjectivity. Butler denies the existence of a “pre-predicative I” as well as all pre-predicative experience. The performative, in spite of the lack of an original ground, retroactively produces the illusion of an unchanging essence underlying subjectivity. The performative forms a statement that, once pronounced, is equal to committing an action (as expressed in the statement); but for all that it is not an act of choice, but rather is more a reproduction of social-cultural norms.

Required reading:

Kripke S. A. *Naming and Necessity*, Cambridge, Mass.: Harvard University Press, 1972.

Austin J. L. *How to do Things with Words: The William James Lectures delivered at Harvard University in 1955*, 1962, Oxford: Oxford University Press, 1979.

Optional reading:

Butler J. *Excitable Speech: A Politics of the Performative*, New York & London: Routledge, 2013.

Derrida J. *Declarations of Independence* in: E. Rottenberg (ed. & trans.) *Negotiations: Interventions and Interviews 1971–2001*, Stanford: Stanford University Press, 2002, pp. 46–54.

Searle J.R. *Reiterating the Differences: A Reply to Derrida* in: *Glyph*, Vol. I, Baltimore: JHU Press, 1977, pp. 198-208.

8. The Problem of the Symbolic: The Philosophy of Poststructuralism (I)

The structural approach in linguistics. Structure – a system of interconnected linguistic elements. Ferdinand de Saussure made a distinction between: 1. speech activity (*langage*), language as system (*langue*), and speech as realization of this system (*parole*); 2. The synchronic and diachronic description of language – that is, an interest in language as a system (in the statics) and an interest in linguistic changes (in the dynamics); 3. syntagmatic (the succession of sounds, syllables and words) and paradigmatic (grammar, phonology, semantics) axes of the language-structure. Semiotics and phonology.

The structural approach in anthropology. Claude Lévi-Strauss and his research on the cultural systems of “primitive” tribes: marriage-rules, kinship structures, myths, all of which are “languages”, symbolic systems that function unconsciously, and we can apply to them the methods of structural linguistics in order to find the binary oppositions underlying them (nature-culture, vegetal-animal, raw-cooked, etc.). Complex cultural phenomena are “bundles” of differential attributes. Phonemes, morphemes and “mythemes”. The goal: to investigate the unconscious function of human reason in different cultural systems, to build interdisciplinary models.

The history of structuralism. De Saussure, Trubetzkoy, Jakobson in linguistics; Mauss in ethnology and sociology; Lévi-Strauss in anthropology; Dumézil, Vernant in study of mythology, religious studies; Althusser in political economy; Lacan in psychoanalysis; Barthes, Eco in literary criticism and art studies; Foucault in epistemology. Culture could be treated as an aggregate of symbolic systems: matrimonial rules, economic relations, art, science, religion, some aspects of physical and of social reality, the relation between them and between symbolical systems themselves. Structure: a system of relations between elements that unifies the object. The relational theory of sense: the sense is secondary with respect to the system by which it is produced.

Required reading:

Levi-Strauss C. *Structural Anthropology*, New York: Basic Books, 1963.

Optional reading:

Merleau-Ponty M. From Mauss to Claude Lévi-Strauss, in: Merleau-Ponty M. *Signs*, Evanston: Northwestern University Press, 1964, pp. 114-125.

Saussure de F. *Course in General Linguistics*, Glasgow: Fontana/Collins, 1977.

Unger S. *Saussure, Barthes and structuralism* in: *The Cambridge Companion to Saussure*, Sanders C. (ed.), Cambridge University Press, 2004 pp. 157-173.

9. The Problem of the Symbolic: Philosophy of Poststructuralism (II)

Roland Barthes sums up the following features of structuralism: dealing with oppositions of signifier and the signified, of synchrony and the diachrony, dealing with with structures in general. The goal of the structuralist method is to dismantle, through analysis, symbolical systems and then re-create it, thereby disclosing the rules of how it functions. The dissection of reality and its recreation produces something new: the model and person who creates the model. To discover the moveable fragments that *engender sense*. They are senseless in themselves, but the smallest change in their configuration changes the whole.

Gilles Deleuze claims that in reality only language structures exist, that the structure belongs to the language of the unconsciousness, of symptoms, to the non-verbal language, etc.; even objects have been structured by language. The realm of the symbolic along with the real and the imaginary. The symbolic order that interests structuralism lie at the infra-level in comparison to the phenomenological field of sense.

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According to Lévi-Strauss, sense is always produced from the non-signifying elements.

Sense is always a result, a side effect comparable to optical, linguistic and positional effects. The fundamental “senselessness” of the sense. Place is primordial with respect to those who occupy; therefore the real “subject” is structure and not subjectivity. Structure is real without being actual; it is ideal without being abstract. Structures are unconscious; they are necessarily covered up by their results, products, effects. Every structure is serial.

Required reading:

Barthes R. *The Structuralist Activity*, in: Barthes R. *Critical Essays*, Evanston: Northwestern University Press, 1972, pp. 213-220.

Optional reading:

Connor S. *The Cambridge Companion to Postmodernism*, NY: Cambridge University Press 2004.

Deleuze G. *How Do We Recognize Structuralism?* in: Deleuze G. *Desert Islands and Other Texts* (1953-1974), New York: Semiotext(e), 2003, pp. 170-192.

Fink B. *A Clinical Introduction to Lacanian Psychoanalysis: Theory and Technique*, Harvard University Press, 1997.

10. The Problem of the Symbolic: The Philosophy of Post-structuralism (III)

The analysis of discursive practices. According to Michel Foucault, in society the production of the discourse is being controlled. The goal is to restrain the unpredictable event of sense through prohibition, exclusion, and the will to truth. The history of the discursive practices (critique and genealogy) is the history of oppression and compulsion. The analysis of discourse is not an exposure of the universality of sense, but a demonstration of the “thinned out” character of discourse. Discourse is a violence that we exercise on objects, the practice that we impose on them.

The sense-event and its logic. Gilles Deleuze proclaims that sense is incorporeal, that it is a pure surface, an effect of the interplay of bodily causes. The relation between sense and the nonsense: nonsense is senseless but it gives the sense – it is a paradoxical element circulating between the signified and the signifier, allowing communication between them. The sense event as the condition of the possibility of the becoming and of the production of sense.

The deconstruction of systems. Jacques Derrida, taking inspiration from the Husserlian dismantling (*Abbau*) of the layers of consciousness and the Heideggerian destruction (*Destruktion*) of the history of metaphysics, provides a new method for removing binary oppositions, metaphysical schemas, the method of the demonstration of aporias – deconstruction. The “living present” and pre-predicative experience are unaccessible. The proto-writing that precedes speech is primordial with respect to all forms of being; it is the pre-semantic operation of differentiation.

Required reading:

Foucault M. *The Order of Discourse* in: *Social Science Information*, April 1971, №10, pp. 7-30.

Optional reading:

Deleuze G. *The Logic of Sense*, Continuum, 2004.

Derrida J. *Différance* in: Derrida J. *Margins of Philosophy*, Chicago: University of Chicago Press, 1982, pp. 3-27.

Young R. *Untying the Text: A Post-structuralist Reader*, Boston: Routledge & Kegan Paul, 1981.

Part II. Political Ethics

1. Ethical Reasoning, Political Action.

Ethics and morality. The specificity of morals. Ethics and normativity. Traits of moral principles and norms. Religion and Ethics. Ethics and politics. Ethics and science. Ethics and philosophy.

Metaethics. The nature of ethical statements. Prescriptive and Descriptive statements. Intuitionism, Realism, Naturalism and Nonnaturalism, Cognitivism and noncognitivism. The problem of moral truth. Ethical realism. Normative Ethics. Emotivism. Universal prescriptivism. Science and morality.

Subjectivism, relativism and objectivism. Two types of ethical relativism. Subjective and cultural relativism. Problems with ethical relativism.

Ethical egoism. Psychological egoism and normative egoism. Justification of egoism. Bentham, Hobbes, Smith and Ayn Rand on egoism. The problems with ethical egoism.

Required reading: Luis P. Pojman and James Fieser. *Ethics. Discovering Right and Wrong.* Boston: Wadsworth, 2012.

Optional reading:

Peter Baron. *Meta-Ethics. Ethics Study Guide.* Somerset: PushMe Press, 2014.

H. J. McCloskey. *Meta-ethics and Normative Ethics.* The Hague: Martinus Nijhoff, 1969. Alexander Miller. *An Introduction to Contemporary Metaethics.* Cambridge: Polity Press, 2003. *Moral Discourse and Practice. Some Philosophical Approaches.* Stephen Darwall, Allan Gibbard, Peter Railton (eds). Oxford: Oxford University Press, 1997.

Mark Timmons. *Moral Theory.* Lanham, Md.: Rowman & Littlefield, 2002.

2. Utilitarianism as Political Ethics.

The idea of consequentialism. The importance of consequence in politics. Machiavelli on practical virtues of the political leader. Different accounts of consequences.

Hedonistic utilitarianism. The pleasure principle and its critique. Pleasure calculus. Politics of utilitarianism. Utilitarianism and War.

Eudemonic utilitarianism. Utilitarianism of act and Utilitarianism of rule. The attractiveness of eudemonism. The problem of the hierarchy of pleasures.

Utilitarianism of rational preference satisfaction. The ideal of preference and its satisfaction. The problems with the contemporary.

The critique of utilitarian political ethics. The problems with utilitarianism. The integrity objection. The justice objection. The lying objection. The publicity objection.

Required reading: Luis P. Pojman and James Fieser. *Ethics. Discovering Right and Wrong.* Boston: Wadsworth, 2012.

Will Kymlicka. *Contemporary Political Philosophy. An Introduction.* Oxford: Oxford University Press, 2002.

Optional reading:

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- Kristen Bykvist. *Utilitarianism: A Guide for the Perplexed*. London: Continuum, 2010.
- Roger Crisp. *Routledge Philosophy Guidebook to Mill on Utilitarianism*. London: Routledge, 1997.
- Jonathan Glover. *Utilitarianism and Its Critics*. New York: Macmillan, 1990.
- David Lyons. *Mill’s Utilitarianism: Critical Essays*. Lanham, Md.: Rowman & Littlefield, 1997.
- Samuel Scheffler. *Consequentialism and Its Critics*. Oxford, Engl.: Oxford University Press, 1988.
- Amartya Kumar Sen and Bernard Williams. *Utilitarianism and Beyond*. Cambridge, Engl.: Cambridge University Press, 1982.
- William H. Shaw. *Contemporary Ethics: Taking Account of Utilitarianism*. Malden, Mass.: Blackwell, 1999.
- J. J. C. Smart and Bernard Williams. *Utilitarianism: For and Against*. Cambridge, Engl.: Cambridge University Press, 1987.

3. Deontology and Political Ethics.

- Deontology of natural law ethics*. The general idea of natural law as the guide of the political action. Ethics of Aquinas. The good and the problem of lesser evil. The problem of the collateral damage.
- Deontology of Kantian ethics*. The good will. The categorical imperative in different formulations. The problems with Kantian ethics in political action.
- Deontology of prima facie principles*. Ross and ten prima facie principles. The possibility of the exception and the problem of sliding scale for political morality.

Required reading: Luis P. Pojman and James Fieser. *Ethics. Discovering Right and Wrong*. Boston: Wadsworth, 2012.

Optional reading:

- Christine M. Korsgaard and Onora O’Neill. *The Sources of Normativity*. Cambridge: Cambridge University Press, 1996.
- Paul Guyer. *Kant’s Groundwork for the Metaphysics of Morals: A Reader’s Guide*. London: Continuum, 2007.
- Lawrence Pasternack. *Immanuel Kant: Groundwork of the Metaphysics of Morals in Focus*. London: Routledge, 2002.
- Samuel Pufendorf. *On the Duty of Man and Citizen According to Natural Law*, ed. James Tully. Cambridge, Engl.: Cambridge University Press, 1991.
- Roger J. Sullivan. *Immanuel Kant’s Moral Theory*. Cambridge, Engl.: Cambridge University Press, 1989.
- Jennifer K. Uleman. *An Introduction to Kant’s Moral Philosophy*. London: Cambridge University Press, 2010.
- Keith Ward. *The Development of Kant’s Views of Ethics*. Oxford, Engl.: Blackwell, 1972.
- Robert P. Wolff. *The Autonomy of Reason: A Commentary on Kant’s Groundwork of the Metaphysics of Morals*. New York: Harper & Row, 1973.

4. Virtue ethics.

Plato and Aristotle on virtue and virtuous politics. The classical idea of personal and political virtue in Plato and Aristotle.

Virtue of stoics and epicureans. The ideal of personal as imposed against the political. The virtue of good life and friendship.

Machiavelli and Nietzsche on virtue. The true virtues of the Prince. A combination of a lion and a fox. The contradiction of political virtue and common morality. Morality of the herd and morality of the hero. The virtues of the superhuman and its implications in fascist ideology.

The contemporary virtue ethics. Different accounts of virtue. Virtue theory and feminism. Ethics of care and ethics of principles.

Required reading: Luis P. Pojman and James Fieser. *Ethics. Discovering Right and Wrong.* Boston: Wadsworth, 2012.

Optional reading:

Aristotle. *Nicomachean Ethics.* Any addition.

Robert Merrihew Adams. *A Theory of Virtue.* New York: Oxford University Press, 2009.

Roger Crisp and Michael Slote. (eds.). *Virtue Ethics.* New York: Oxford University Press, 1997.

Stephen Darwall (ed.). *Virtue Ethics.* Malden, Mass.: Blackwell, 2003.

Rosalind Hursthouse. *On Virtue Ethics.* New York: Oxford University Press, 1999.

Alasdair MacIntyre. *After Virtue*, 3rd ed. Notre Dame, Ind.: University of Notre Dame Press, 2007.

Nancy Sherman. *The Fabric of Character: Aristotle’s Theory of Virtue.* New York: Oxford University Press, 1989.

Richard Taylor. *Virtue Ethics: An Introduction.* Amherst, N.Y.: Prometheus Books, 2002.

Daniel C. Russell. *The Cambridge Companion to Virtue Ethics.* Cambridge: Cambridge University Press, 2013.

5. Language, Logic and Critique of Political Justice.

The content and essence of the political justice. The idea of justice in Plato and Aristotle. Justice and the major political virtue. Justice and interest. The general and personal justice. The ring of Gyges. Distributive justice. Retributive justice. Justice of exchange.

The formal and procedural justice. The formality of law and the formality of justice. Pure procedural justice, perfect and imperfect procedural justice.

Theories of justice. Hierarchical theories of justice. Egalitarian theories. Liberal theories of justice.

Critique of justice. Religious distinction of justice and love. Hume on justice as envious virtue.

Communitarian critique. Marxist critique. Feminist critique.

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Required reading: Aristotle. *Nicomachean Ethics*. Book 5. Any addition.

Plato. *Republic*. Any addition.

John Rawls. *A Theory of Justice*. Cambridge, Mass.: The Belknap Press of Harvard University Press, 1971 or other edition Chapter 1. Paragraph 1 and 2.

Optional reading:

Tom Campbell. *Justice*. London: MacMillan Education, 1988. PP. 1 – 36.

Michael Walzer. *Spheres of Justice*. A Defense of Pluralism and Equality. New York: Basic Books, 1983. PP. 3-31.

Frederick Hayek. Social or Distributive Justice // Justice / Ed. A. Ryan. Oxford: Oxford University Press, 1993.

Will Kymlicka. *Contemporary Political Philosophy. An Introduction*. Oxford: Oxford University Press, 2002.

D.D. Raphael. *Concepts of Justice*. Oxford: Oxford University Press, 2001.

Frederick Hayek. Social or Distributive Justice // Justice / Ed. A. Ryan. Oxford: Oxford University Press, 1993.

Michael Walzer. *Spheres of Justice*. A Defense of Pluralism and Equality. New York: Basic Books, 1983.

Allen Buchanan. *Marx and Justice. The Radical Critique of Liberalism*. Totowa, New Jersey: Rowman and Littlefield, 1982.

Iris Young. *Justice and the Politics of Difference*. Princeton, N.J.: Princeton University Press, 1990.

Michael Sandel. *Justice. What’s the Right Thing to Do?* New York: Farrar, Straus and Giroux, 2009.

6. Liberal Justice.

Rawls on two principles of distributive justice. Justice and fairness. The principle of equal basic liberties. The principle of fair equality of opportunity and the difference principle. The idea of the factual equality of chances.

The methodology of justice. The idea of the social contract. Reflective equilibrium. State of nature. Rational choice and under the veil of ignorance. Aristotelian principle.

The politics of the liberal justice. Rawls on domestic politics. Rawls on international politics and the law of peoples. The possibility of supreme emergency and the laws of war. Rogue states, liberal societies and hierarchical societies in good standing. The idea of the compensation of the natural inequalities.

Liberal justice of Ackerman and Dworkin. The ideal of the equality of resources. The insurance scheme. Taxes and redistribution. Domestic and foreign politics.

Required reading: Will Kymlicka. *Contemporary Political Philosophy. An Introduction*. Oxford: Oxford University Press, 2002. Chapter 2.

John Rawls. *A Theory of Justice*. Cambridge, Mass.: The Belknap Press of Harvard University Press, 1971

Optional reading:

Percy B. Lehning. *John Rawls. An Introduction*. Cambridge: Cambridge University Press, 2006.

Paul Voice. *Rawls explained. From Fairness to Utopia*. Chicago and La Salle, Illinois: Open Court, 2011.

John Rawls. *A Theory of Justice*. Cambridge, Mass.: The Belknap Press of Harvard University Press, 1971.

John Rawls. *Political Liberalism*. New York: Columbia University Press, 1993.

Michael Sandel. *Liberalism and the Limits of Justice*. Cambridge: Cambridge University Press, 1982.

7. Libertarian Justice.

The libertarian idea. The libertarian manifesto. Contemporary libertarian political movement. Libertarianism in the USA. Hayek on libertarian economy and politics.
Nozick on justice of the minimal state. The paradigm of a protection agency. An evolution of the state and nonviolation of rights. The dominant protection agency. The three principles of justice.
Jan Narveson on libertarian condition. The ideal of self sufficiency and cooperation. Exchange and the role of the political state. Invisibility of the state.
Gauthier on morals by agreement. Morals as constant and ongoing contract. The stages of cooperation. State of Nature, Market and Cooperation. Morality as exploitation. Rationality as cooperation. The solution to the prisoners dilemma. The types of maximization strategies.

Required reading: Will Kymlicka. *Contemporary Political Philosophy. An Introduction.* Oxford: Oxford University Press, 2002. Chapter 3.

Robert Nozick. *Anarchy, State and Utopia.* New York. Basic Books, 1974

Optional reading:

David Gauthier. *Morals by agreement.* Oxford: Clarendon Press, 1986.

Jan Narveson. *The libertarian Idea.* Broadview press, 2001.

8. Ethics of Peace.

Pacifism. Absolute and contingent pacifism. Universal and partial pacifism. Maximal and minimal pacifism. Skeptical democratic pacifism.
The critique of militarism. Traditional militarism. Modern Militarism. Social Darwinism and militarism. Verner Zombart. Fascism and militarism. The Idea of Political, Cultural and Religious Crusade. Radical Islamism and militarism. Liberal militarism. Bacevich on new American militarism.
Political realism. Tragic realism of Thucydides and Clausewitz. Ethical foundation of realism of Niebuhr and Morgenthau. Procedural realism of Waltz.

Required reading:

Immanuel Kant. *Perpetual Peace // Kant's Political Writings* (Cambridge: Cambridge University Press, 1991).

Moral Constraints on War. Principles and Cases. Bruno Coppieters and Nick Fotion (eds.). Boston and Oxford: Lexington Books, 2002.

Optional reading:

Azar Gat. *War in Human Civilization.* Oxford: Oxford University Press, 2006.

Duane L. Cady. *From Warism to Pacifism.* Philadelphia: Temple University Press, 1989.

Peter Brock. *Varieties of Pacifism: A Survey from Antiquity to the Outset of the Twentieth Century.* New York: Syracuse University Press, 1999.

Emmanuel Levinas. *Totality & Infinity: An Essay on Exteriority,* Translated by Alphonso Lingis (Pittsburgh: Duquesne University Press, 1969).

Jeff McMahan. *Killing in War .* Oxford: Oxford University Press, 2008.

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- David Rodin. *War and Self-Defence*. Oxford: Oxford University Press, 2005.
- Gene Sharp. *Waging Nonviolent Struggle*. Boston: Porter Sargent, 2005.
- Leo Tolstoy. *Letter to Ernst Howard Crosby* // Leo Tolstoy. *Government is Violence: Essays on Anarchism and Pacifism*, David Stephens (ed.). London: Phoenix Press, 1990.
- Campbell Craig. *Glimmer of a New Leviathan : Total War in the Realism of Niebuhr, Morgenthau, and Waltz*. New York: Columbia University Press, 2003.
- Richard N. Lebow. *The Tragic Vision of Politics* (Cambridge: Cambridge University Press, 2003).
- Richard N. Lebow. *Why Nations Fight: The Past and Future of War*. Cambridge: Cambridge University Press, 2010.
- Richard N. Lebow. *Coercion, Cooperation and Ethics* (New York: Routledge, 2006).
- Hans Morgenthau. *Politics Among Nations*. New York: Knopf, 1948.
- Bradley Thayer. *Darwin and International Relations: On Evolutionary Origins of War and Ethnic Conflict*. Lexington: University of Kentucky, 2004.

9. Ethics of War.

- Myths and memes of war*. War as the force which gives us meaning. Individuals and collectives in the contemporary war. The Illusions of War.
- The transformation of war*. The classical definition of war. The transformation of political sovereignty. The means of war. The goals of war. The merging of war and other forms of massive violence.
- The ethics of terrorism*. The definition of terrorism. Terrorism and war. On terrorist struggle. Ethical justification of terror.
- The just war myth*. The impossibility of just contemporary war. The critique of just war theory and just war principles.
- The Corporate Warriors*. The emergence of private military industry in early 1990s. The tremendous rise of the private military industry. Black Water, Executive Outcomes, MPRI as the examples of the most successful companies.

Required reading:

Moral Constraints on War. Principles and Cases. Bruno Coppieters and Nick Fotion (eds.). Boston and Oxford: Lexington Books, 2002.

Fotion, Nicholas; Kashnikov, Boris and Lekea, Joanne. *Terrorism. The New World Disorder* (London: Continuum, 2007).

Optional reading:

Andrew J. Bacevich. *The New American Militarism. How Americans are Seduced by War*. Oxford: University Press, 2005.

Michael Walzer. *Just and Unjust Wars: A Moral Argument with Historical Illustrations*. New York: Basic Books, Inc., 1977.

Alain de Benoist. *Carl Schmitt Today. Terrorism, “Just” War, and the State of Emergency*. London: Arktos, 2013.

Azar Gat. *War in Human Civilization*. Oxford: Oxford University Press, 2006.

Lebow, Richard N. *The Tragic Vision of Politics* (Cambridge: Cambridge University Press, 2003)

Just War Theory. Jean Bethke Elstain (Ed.). Oxford: Blackwell, 1992.

Paul W. Kahn. *Sacred Violence. Torture, Terror and Sovereignty*. Ann Arbor: The University of Michigan Press, 2008.

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- Clausewitz. *On War*. Michael Howard and Peter Paret (trans. and eds.). Princeton University Press, 1976.
- Sun Tzu. *The Art of War*. <http://suntzusaid.com/book/1>
- Wesley Clark. *Waging Modern War*. New York: Public Affairs, 2001.
- Jean Bethke Elstain. *Just War Against Terror: The Burden of American Power in a Violent World*. New York: Basic Books, 2013.
- Brad Evans. *Liberal Terror*. Cambridge: Polity Press, 2013.
- Paul W Kahn. *Sacred Violence. Torture, Terror and Sovereignty*. Ann Arbor: The University of Michigan Press, 2008.
- Paul Ramsey. *Just and Unjust Wars*. New York, Charles Scribner’s Sons, 1968.
- John Rawls. *The Law of Peoples*. Cambridge and London: Harvard University Press, 1999.
- War, Morality and the Military Profession*, 2nd edition, ed. by Malham M. Wakin. Boulder and London: Westview Press, 1986.
- Benoist, Alain de. *Carl Schmitt Today. Terrorism, “Just” War, and the State of Emergency*. London: Arktos, 2013.
- Mia Bloom. *Dying to Kill: The Allure of Suicide Terror*. New York: Columbia University Press, 2005.
- Jean Bethke Elstain. *Just War against Terror: The Burden of American Power in a Violent World*. New York: Basic Books, 2013.
- Johnson, James Turner. *Ideology, Reason and the Limitation of War* (Princeton: Princeton University Press, 1975).
- Paul Christopher. *The Ethics of War and Peace: An Introduction to Legal and Moral Issues*. Upper Saddle River: Prentice Hall, 1999.
- Anthony J Coates. *The Ethics of War*. Manchester: Manchester University Press, 1997.
- Peter Singer. *Corporate Warriors: The Rise of the Privatized Military Industry*. Ithaca, N.Y. - London: Cornell University Press, 2003.

8 Teaching Methods and Recommendations

Part I: Contemporary Philosophy

Three papers (essay) of 8 thousand characters are due. The first paper is supposed to deal with the first four topics. The second paper - with the next three topics and the third - with the last three topics. The topics of the essays have to be approved by the lecturer.

Part II: Political Ethics

Three papers (essay) of 8 thousand characters are due. The first is supposed to deal with the first four topics. The second - with the next three and the third - with the last two. The title of the first essay you will have to pick up in the book by Pojman (at the end of chapters 7, 8 and 9 you will find in the list entitled “For further reflection” after each of these three chapters. The title of the second essay is common for all: “What concept of justice will be preferable for Russia. See Will Kymlicka. *Contemporary Political Philosophy. An Introduction*. Oxford: Oxford University Press, 2002. Chapters 2 and 3. For the third topic of the essay you will have to choose any war or military conflict in recent history and provide an analysis of it based on the 6

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principles of Jus as Bellum and two principles of Jus in Bello. See *Moral Constraints on War. Principles and Cases*. Bruno Coppieters and Nick Fotion (eds.). Boston and Oxford: Lexington Books, 2002. Part 3.

9 Grading

The quality of the essays will be graded too based on both the quality of the text and the ability to present orally.

10 The pattern of forming the final grade

O stands for “grade”. The final grade O_{final} for each module will be formed based on the results of the final oral exam (O_{exam}) and accumulated grade (O_{acc}).

The accumulated grade (O_{acc}) in its turn is formed of three essays presented in the class. Current class work will be evaluated based on participation – 20%, activity in the debates – 30%, homework – 30%. The same pattern of forming the accumulated grade is applied for the module 3 (*Contemporary Philosophy*) and for the module 4 (*Political Ethics*).

The formula for the accumulated grade is the following:

$$O_{\text{accI}} = 0,33 O_{\text{essay1}} + 0,33 O_{\text{essay2}} + 0,33 O_{\text{essay3}} \quad \text{(3-rd module - Contemporary Philosophy)}$$

$$O_{\text{accII}} = 0,33 O_{\text{essay4}} + 0,33 O_{\text{essay5}} + 0,33 O_{\text{essay6}} \quad \text{(4-th module - Political Ethics)}$$

The formula for the final grade is the following:

$$O_{\text{final}} = 0,25O_{\text{accI}} + 0,25O_{\text{accII}} + 0,5 O_{\text{exam}}$$

11 Reading and Materials

See the course description, after each topic

12 Equipment

Over head projector will be needed for each lecture.