

Syllabus
Modern Philosophy
(3 ECTS)

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Department of _____

Meeting Minute # ____ dated _____ 2019

1. Course Description

a) Pre-requisites

This course is a professional one, taught in the first year of master's program 'Politics. Economics. Philosophy'. This course requires prior knowledge in Philosophy. The following knowledge and competences are needed to study the discipline:

- The basic skills of philosophical analysis
- Some knowledge of history of European philosophy

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

- Intellectual History (Economic, Social, and Political Thought)
- Philosophy of New Social Movements and Social Changes

b) Abstract

This course presents 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. A major part of the course contains a close reading of texts by Martin Heidegger, Ludwig Wittgenstein and Michel Foucault.

2. Learning Objectives

Learning Goal: Knowledge of the main problems and positions in contemporary philosophy (as instanced in the philosophers selected for course). Students will learn to:

- describe the main problems and positions in contemporary philosophy;
- explain the meaning of the philosophical concepts in different discourses of contemporary philosophy;
- compare and evaluate the different positions in contemporary philosophy.

3. Learning Outcomes

- Advancement of the students' grasp of ethics by means of connecting theoretical philosophy with applied philosophical problems;
- Augmentation of the students' knowledge of contemporary philosophy through their exposure to the contemporary debates;
- Enhancement of the students' ability to pursue a "problem-oriented" rather than a "method-driven" strategy of research;
- Intensification and enrichment of the students' awareness of the contemporary philosophical situation and furtherance of their ability to critically and independently form their theoretical and practical position in relation to it;
- Improvement of the students' analytical and polemical skills in matters of theoretical and practical philosophy.

4. Course Plan

№	Topic	Total hours	Work in the class		Independent work
			Lectures	Seminars	
I.	Three Discourses of Contemporary Philosophy	6	2	2	2
II.	The Problem of Sense: Phenomenology (a)	10	4	2	4
III.	The Problem of Sense: Phenomenology (b)	8	2	2	4
IV.	The Problem of Sense: Phenomenology (c)	8	2	2	4

V.	The Problem of Language: Analytic Philosophy (a)	10	4	2	4
VI.	The Problem of Language: Analytic Philosophy (b)	6	2	2	2
VII.	The Problem of Language: Analytic Philosophy (c)	6	2	2	2
VIII.	The Problem of the Symbolic: The Philosophy of Poststructuralism (a)	7	2	1	4
IX.	The Problem of the Symbolic: The Philosophy of Poststructuralism (b)	6	2	2	2
X.	The Problem of the Symbolic: The Philosophy of Poststructuralism (c)	5	2	1	2
Total:		72	24	18	30

I. 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 “reduction” 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*.

II. The Problem of Sense: Phenomenology (a)

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 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 nonexistent 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.

III. The Problem of Sense: Phenomenology (b)

Being-in-the-World. Heidegger's *Being and Time*. Availableness and Occurrentness. 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.

IV. The Problem of Sense: Phenomenology (c)

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.

V. The Problem of Language: Analytic Philosophy (a)

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 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".

VI. The Problem of Language: Analytic Philosophy (b)

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 3

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.

VII. The Problem of Language: Analytic Philosophy (c)

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 a 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.

VIII. The Problem of the Symbolic: The Philosophy of Poststructuralism (a)

The structural approach in linguistics. Structure – a system of interconnected linguistic elements. Ferdinand de Saussure made a distinction between: 1. speech activity (*langue*), 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.

IX. The Problem of the Symbolic: Philosophy of Poststructuralism (b)

Roland Barthes sums up the following features of structuralism: dealing with oppositions of signifier and the signified, of synchrony and the diachrony, dealing 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 those 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 unconscious, 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. 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.

X. The Problem of the Symbolic: The Philosophy of Post-structuralism (c)

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.

5. Reading List

Topic I:

Required reading:

Moran D. *Analytic Philosophy and Phenomenology* in: *The Reach of Reflection: Issues for Phenomenology's Second Century*, 3 vols., Florida Atlantic University, L. Embree, S. J. Julian, and S. Crowell (eds.), vol. 3, West Hartford, CT: Electron Press, 2001, 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, 60-81.

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

Topic II:

Required reading:

Husserl E. *Origin of Geometry* in: Derrida J. *Edmund Husserl's Origin of Geometry: An Introduction*, Lincoln: University of Nebraska Press, 1989, 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, 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.

Moran D. *Introduction to Phenomenology*, London and New York: Routledge, 2000. Wetz F.J. *Edmund*

Husserl, Frankfurt: Campus, 1995.

Topic III:

Required reading:

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

Topic IV:

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.

Topic V:

Required reading:

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, 69-77.

_____. *Lecture on Ethics*, Oxford: Wiley-Blackwell, 2014, 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.

Topic VI:

Required reading:

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*, NY: Collier, 1962, 32-59.

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

Topic VII:

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, 46–54.

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

Topic VIII:

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, 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, 157-173.

Topic IX:

Required reading:

Barthes R. *The Structuralist Activity*, in: Barthes R. *Critical Essays*, Evanston: Northwestern, 1972, 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, 170-192.

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

Topic X:

Required reading:

Foucault M. *The Order of Discourse* in: *Social Science Information*, April 1971, №10, 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, 3-27.

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

6. Grading System

Type of grading	Type of work	Parameters
Current	Essay (homework)	One essay (24 000 characters)
Current	Reading (homework), Debates (classwork)	Weekly reading and active participation in seminars
Final	Exam	Oral exam by the end of the module

Course Evaluation Criteria. Students are expected to regularly do the homework reading and study according to the lists of sources (books, 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. Research paper should contain the analyses of literature on the subject as well as personal attitude to the subject matter. The quality of the essays will be graded based on the originality of the presented thesis and the cogency of the argumentation.

O stands for “grade”. The final grade O_{final} 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 an essay (24 000 characters) and class work. Current class work will be evaluated based on well-preparedness for the seminar-discussions and active participation in it (class work, homework) – 50%, essay (homework) – 50%.

The formula for the accumulated grade is the following: $O_{\text{acc}} = 0,5 * O_{\text{seminars}} + 0,5 * O_{\text{essay}}$

The formula for the final grade is the following: $O_{\text{final}} = 0,5 O_{\text{acc}} + 0,5 O_{\text{exam}}$

7. Examination Type

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. The exam-questions coincide with lecture topics.

8. Methods of Instruction

The course contains lecture elements and seminar elements (close reading sessions).

One paper (essay) of 24 thousand characters is due. The topic of the essay has to be approved by the lecturer. The general requirements and principles of grading are determined for the course, *Modern Philosophy* in clauses #6 and 10 of the syllabus. The weekly reading loads will average fifteen pages. This relates to the “required literature” only. The students are encouraged to peruse or at least to skim over the section of “suggested literature” attached to each topic of the syllabus, but this is not mandatory.

9. Special Equipment and Software Support (if required)

Classrooms for lectures are equipped to allow for presentations of textual descriptions, figures, and data corresponding to the program for the course and include:

- PC with Internet access (operating system, office software, antivirus software)
- Multimedia projectors with remote control