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»

Authors of the syllabus: Boris Kashnikov, Doctor of Philosophy, Professor; Georgy Chernavin, PhD, Assistant Professor.

Approved by the School of Philosophy
day/month/year «___» _____________ 2015

Head of the program:
Oleg Ananyin (signature)

Moscow, 2015

This syllabus cannot be used by other university departments and other higher education institutions without the explicit permission of the department of Political Science.
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)

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

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

<table>
<thead>
<tr>
<th>Code (RUS)</th>
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<tbody>
<tr>
<td>СК-8</td>
<td>SC-8</td>
<td>Ability to carry out research and other professional activities in an international environment</td>
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Professional competencies

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<tr>
<td>ПК-1</td>
<td>PC-1</td>
<td>Ability to organize research and analytical teamwork</td>
</tr>
<tr>
<td>ПК-2</td>
<td>PC-2</td>
<td>Ability to use organizational and managerial skills in her/his research and social projects, consulting activities, analytical work.</td>
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<tr>
<td>ПК-3</td>
<td>PC-3</td>
<td>Ability to freely use foreign languages for professional communication</td>
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<tr>
<td>ПК-4</td>
<td>PC-4</td>
<td>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.</td>
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<tr>
<td>ПК-5</td>
<td>PC-5</td>
<td>Ability to report the work results and present them according to required standards</td>
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<td>ПК-6</td>
<td>PC-6</td>
<td>Ability to prepare analytical materials (reviews, notes, reports, recommendations, etc) and policy proposals for decision-makers.</td>
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<tr>
<td>ПК-8</td>
<td>PC-8</td>
<td>Ability to analyze political, economic and sociological data using different qualitative and quantitative methods.</td>
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<tr>
<td>ПК-9</td>
<td>PC-9</td>
<td>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.</td>
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<tr>
<td>ПК-10</td>
<td>PC-10</td>
<td>Ability to apply knowledge of contemporary research methods, to interpret the results of research and to present them in an ethical manner</td>
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Personal and social competencies

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<th>Competence description</th>
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<tbody>
<tr>
<td>ПК-11</td>
<td>PC-11</td>
<td>Ability to define and spread legal and ethical</td>
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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
# 5 Course Plan

## Part I. Contemporary Philosophy

<table>
<thead>
<tr>
<th>№</th>
<th>Topic</th>
<th>Total hours</th>
<th>Work in the class</th>
<th>Independent work</th>
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<tr>
<td>1.</td>
<td>Three Discourses of Contemporary Philosophy</td>
<td>8</td>
<td>2</td>
<td>2</td>
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<tr>
<td>2.</td>
<td>The Problem of Sense: Phenomenology (I)</td>
<td>8</td>
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<td>The Problem of Sense: Phenomenology (II)</td>
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<td>5.</td>
<td>The Problem of Language: Analytic Philosophy (I)</td>
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<td>6.</td>
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<td>7.</td>
<td>The Problem of Language: Analytic Philosophy (III)</td>
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<td>8.</td>
<td>The Problem of the Symbolic: The Philosophy of Poststructuralism (I)</td>
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<td>9.</td>
<td>The Problem of the Symbolic: The Philosophy of Poststructuralism (II)</td>
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<tr>
<td>10.</td>
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## Part II. Political Ethics

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<tr>
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<td>2.</td>
<td>Utilitarianism and Political Ethics</td>
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<tr>
<td>3.</td>
<td>Deontology as Political Ethics</td>
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<td>4.</td>
<td>Virtue Ethics</td>
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<td>5.</td>
<td>Language, Logic and Critique of Political Justice</td>
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<td>6.</td>
<td>Liberal Justice</td>
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<td>7.</td>
<td>Libertarian Justice</td>
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<td>8.</td>
<td>Ethics of Peace</td>
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# Requirements and Grading

<table>
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<tr>
<th>Type of grading</th>
<th>Type of work</th>
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<tr>
<td>Homework</td>
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</tr>
<tr>
<td>Final</td>
<td>Exam</td>
<td>*</td>
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</table>

## 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:**

**Optional reading:**

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*
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.


Required reading:


Optional reading:


3. The Problem of Sense: Phenomenology (II)


*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:
Optional reading:

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 sensuous 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:

Optional reading:

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
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:
Optional reading:

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.

Required reading:

**Optional reading:**


**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:**


**Optional reading:**


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 (language), 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 symbolic 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:

Optional reading:

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.
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: 

Optional reading: 
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.

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 university 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: 
Part II. Political Ethics

1. Ethical Reasoning, Political Action.


**Optional reading:**

2. Utilitarianism as Political Ethics.


**Optional reading:**

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.


**Optional reading**:
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.


**Optional reading:**

5. Language, Logic and Critique of Political Justice.


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


Optional reading:


**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.


Optional reading:


7. Libertarian Justice.


Optional reading:

8. Ethics of Peace.


Required reading:

Optional reading:

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 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:**


**Optional reading:**


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 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 chose any war or military conflict in recent history and provide an analysis of it based on the 6

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 $O_{\text{final}}$ for each module will be formed based on the results of the final oral exam ($O_{\text{exam}}$) and accumulated grade ($O_{\text{acc}}$).

The accumulated grade ($O_{\text{acc}}$) 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:

$$O_{\text{acc}} = 0.33 O_{\text{essay}1} + 0.33 O_{\text{essay}2} + 0.33 O_{\text{essay}3}$$

(3-rd module - Contemporary Philosophy)

$$O_{\text{acc}} = 0.33 O_{\text{essay}4} + 0.33 O_{\text{essay}5} + 0.33 O_{\text{essay}6}$$

(4-th module - Political Ethics)

The formula for the final grade is the following:

$$O_{\text{final}} = 0.25 O_{\text{acc}} + 0.25 O_{\text{acc}} + 0.5 O_{\text{exam}}$$

11 Reading and Materials

See the course description, after each topic

12 Equipment

Over head projector will be needed for each lecture.