



**SCHOOL OF HISTORY, PHILOSOPHY, POLITICAL SCIENCE AND INTERNATIONAL
RELATIONS**

POLITICAL SCIENCE AND INTERNATIONAL RELATIONS PROGRAMME

INTP 370 Special Topic: After Modernity: Critical Theorists and Emancipatory Politics

TRIMESTER 2 2012
16 July to 18 November 2012

Trimester dates

Teaching dates: 16 July to 21 October 2012

Mid-trimester break: 27 August to 9 September 2012

Last piece of assessment: 19 October 2012

Withdrawal dates

Information on withdrawals and refunds may be found at

<http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx>

Contact details

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Office hours: Thursday 11am-12noon; Friday 4pm-5pm; or by appointment.

Seminar time: Friday 2.10-4pm

Seminar venue: MYLT 220

Course Delivery

The course has one seminar per week. The seminar is scheduled for two hours and will involve a lecture and seminar-style class discussions.

Communication of Supplementary information

Information on any changes will be posted on Blackboard and emailed to your Victoria student email address. PLEASE NOTE: It is your responsibility to ensure that you check your student email regularly. You might like to consider forwarding it to an address you do check regularly if you think this might be a problem.

Course prescription

This course introduces students to key critical theorists, both within and outside the formal IR discipline, and examines selected texts to explore different emancipatory approaches to world politics. It focuses in particular on thinkers from the Frankfurt School of critical theory and its interlocutors.

Course content

Central themes around which the course is organised include: modernity, progress, critique, suffering, mourning and utopia.

Learning objectives

Students passing the course will:

1. Be introduced to key critical thinkers in contemporary political theory
2. Develop an awareness of the different emancipatory approaches employed by critical thinkers in response to the ‘disasters of modernity’
3. Develop an understanding of the ways in which these critical theorists speak to contemporary debates in global politics
4. Develop the ability to critically engage with key texts by critical theorists
5. Develop the ability to write well-structured, theoretically-informed, and critically aware essays about debates in contemporary political theory

Expected workload

In accordance with Faculty Guidelines, this course has been constructed on the assumption that students will devote a total of 200 hours during the trimester for reading, writing, and researching material for this course. This includes 2 hours of seminars per week.

Group work

There is no assessed group work as a part of this course, although seminars will involve group discussions.

Readings

Essential texts:

Jenny Edkins and Nick Vaughan-Williams (eds.), *Critical Theorists and International Relations* (Oxford: Routledge, 2009).

The second essential resource for this course is your Book of Readings, which contains compulsory readings.

All undergraduate textbooks and student notes will be sold from the Memorial Theatre foyer from 9 to 27 July 2012, while postgraduate textbooks and student notes will be available from the top floor of Vicbooks in the Student Union Building, Kelburn Campus. After week two of the trimester all undergraduate textbooks and student notes will be sold from VicBooks on Level 4 of the Student Union Building.

Customers can order textbooks and student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz. Books can be couriered to customers or they can be picked up from nominated collection points at each campus. Customers will be contacted when they are available. Opening hours are 8.00 am – 6.00 pm, Monday – Friday during term time (closing at 5.00 pm in the holidays), 10.00 am – 1.00 pm Saturdays, Phone: 463 5515.

Recommended Reading:

Other books that you might find useful are:

Steven C Roach, *Critical Theory and International Relations: A Reader* (Routledge, 2007).

Nicholas Rengger and Ben Thirkell-White (eds.), *Critical International Relations Theory After 25 Years* (Cambridge: Cambridge University Press, 2007).

Richard Wyn Jones (ed.), *Critical Theory and World Politics* (Boulder: Lynne Reiner, 2001).

Assessment requirements

The assessment for this course comprises one essay plan (15%), one essay (35%), and a final two hour test (50%).

The essay plan is due on Monday 20 August at 5pm, and requires you to formulate an essay question, argument, and structure based on the selection of ONE of the thinkers we cover on the course and ONE theme (modernity, progress, critique, suffering, mourning, utopia). The plan will be 3-4 pages in length and has three parts. Part One (1 page) requires you to formulate your question and justify your choice with reference to primary and secondary academic literature. Part Two (1 page) requires you to write a general outline of your essay plan, indicating both your argument and the structure of the essay. Part Three (1-2 pages) requires you to compile a list of key bibliographical sources. This should include both primary sources (i.e., things written by the thinker you'll be focusing on) and secondary sources (academic journal articles, book chapters, etc. written about the thinker/theme you'll be focusing on).

The essay is due Friday 28 September at 5pm, and is a maximum of 3 000 words in length. You should use your essay plan as the foundation for your essay, although you are free to make changes. Please note that the essay should draw on both primary and secondary academic sources (as above) and that you should cite *at least 10 scholarly sources* in your text.

The test is an in-class test held on Friday 19 October at 2pm. The test will have two parts: the first will consist of short answers and examine breadth of knowledge, and the second will consist of two short essays.

Both the essay and the test assess student ability to critically engage with the key themes of the course. These themes are explored in depth and in relation to one particular theorist in the essay, whereas they are explored much more broadly in the test. By the end of the course students are expected to be familiar with key debates about modernity and emancipation in world politics, as outlined in the learning objectives above.

Please note that extensions to course work will only be given in exceptional circumstances, such as illness verified by a medical certificate. I will not give extensions for time management related problems.

Return of assignments

The essay plan and essay will be returned during class, within three weeks of the due date. An email will inform students when it is ready to be collected. If students fail to attend the

relevant seminar, they may pick up their essay from the Programme Office on the fifth floor between the hours of 2 and 3pm on Monday to Friday.

Penalties

Students will be penalised for late submission of essays – a deduction of 5% for the first day late, and 2% per day thereafter, up to a maximum of 8 days. Work that is more than 8 days late can be accepted for mandatory course requirements but will not be marked. However, penalties may be waived if there are valid grounds (for example, illness [presentation of a medical certificate will be necessary] or similar other contingencies). In all such cases, prior information will be necessary. These are standard Political Science and International Relations penalties.

Mandatory course requirements

To gain a pass in this course each student must submit the written work specified for this course, on or by the specified dates (subject to such provisions as are stated for late submission of work), and sit the final test.

Class representative

A class representative will be elected in the first class, and that person's name and contact details will be available to VUWSA, the Course Coordinator and the class. The class representative provides a communication channel to liaise with the Course Coordinator on behalf of students.

Academic integrity and plagiarism

Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University's learning, teaching and research activities are based. Victoria University's reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else's work as if it were your own, whether you mean to or not. 'Someone else's work' means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or any other printed source
- The work of other students or staff
- Information from the internet
- Software programs and other electronic material
- Designs and ideas
- The organisation or structuring of any such material

Find out more about plagiarism, how to avoid it and penalties, on the University's website: <http://www.victoria.ac.nz/home/study/plagiarism.aspx>

Statement on the use of Turnitin

Student work provided for assessment in this course may be checked for academic integrity by the electronic search engine <http://www.turnitin.com>. Turnitin is an online plagiarism prevention tool which compares submitted work with a very large database of existing material. At the discretion of the Head of School, handwritten work may be copy-typed by the

School and subject to checking by Turnitin. Turnitin will retain a copy of submitted material on behalf of the University for detection of future plagiarism, but access to the full text of submissions is not made available to any other party

Where to find more detailed information

Find key dates, explanations of grades and other useful information at www.victoria.ac.nz/home/study. Find out how academic progress is monitored and how enrolment can be restricted at www.victoria.ac.nz/home/study/academic-progress. Most statutes and policies are available at www.victoria.ac.nz/home/about/policy, except qualification statutes, which are available via the *Calendar* webpage at www.victoria.ac.nz/home/study/calendar.aspx (See Section C).

Other useful information for students may be found at the website of the Assistant Vice-Chancellor (Academic), at www.victoria.ac.nz/home/about_victoria/avcacademic.

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Lecture plan

20 July	Introduction: Key themes
27 July	Kant
3 August	Hegel
10 August	Freud
17 August	Benjamin
24 August	Adorno

MID-TRIMESTER BREAK

14 September	Habermas
21 September	Nietzsche
28 September	Butler
5 October	Žižek
12 October	Conclusion and revision
19 October	Final test

20 July: Introduction – Key themes

What is modernity?

What is emancipation?

What is critical theory?

How and why is theory relevant to thinking about global politics? What is 'normative' about critical international political theory?

What is the 'crisis of modernity' to which Devetak refers? How does he suggest critical international theory should respond to this crisis?

Required reading:

Richard Devetak, 'The Project of Modernity and International Relations Theory', *Millennium – Journal of International Studies*, Vol. 24, No. 1 (1995), pp. 27-51.

Supplementary readings:

Robert W. Cox, 'Social Forces, States and World Orders: Beyond International Relations Theory', *Millennium: Journal of International Studies*, Vol. 10, No. 2 (1981), pp. 126-155.

Review of International Studies, Vol. 33, Special Issue 'Critical International Relations Theory After 25 Years' (especially the introduction).

27 July: Kant

What is Enlightenment, according to Kant?

What is Kant's theory of knowledge?

What is Kant's moral theory?

What is Kant's political theory?

What is Kant's legacy in liberal political theory?

What is Kant's legacy in critical international political theory?

Required readings:

Kimberley Hutchings, 'Kant', in Jenny Edkins and Nick Vaughan-Williams (eds.), *Critical Theorists and International Relations* (Oxford: Routledge, 2009), pp. 217-220.

Immanuel Kant, 'Idea for a Universal History with a Cosmopolitan Purpose', in Kant, *Political Writings* 2nd edition (Cambridge: CUP, 1991), pp. 41-53.

Immanuel Kant, 'An Answer to the Question: What is Enlightenment?', in Kant, *Political Writings* 2nd edition (Cambridge: CUP, 1991), pp. 54-60.

Supplementary readings:

Charles Beitz, *Political Theory and International Relations* 2nd Edition (Princeton: Princeton University Press, 1999).

Michael W. Doyle, 'Kant, Liberal Legacies and Foreign Affairs' [Parts I & II], *Philosophy & Public Affairs*, 12 (1983) pp.205-235/323-353.

Robert Fine, 'Cosmopolitanism and Human Rights: Radicalism in a Global Age', *Metaphilosophy*, Vol. 40, No. 1 (2009), pp. 8-23.

Kimberly Hutchings, *Kant, Critique and Politics* (London: Routledge, 1996).

Immanuel Kant, 'Perpetual Peace: A Philosophical Sketch', in Hans Reiss (ed.), *Immanuel Kant, Political Writings* (Cambridge: Cambridge University Press, 1991), pp. 93-130.

Andrew Linklater, *The Transformation of Political Community: Ethical Foundations of a Post-Westphalian Era* (Oxford: Polity, 1998).

Martha C. Nussbaum, "Patriotism and Cosmopolitanism," in Joshua Cohen, ed., *For Love of Country: Debating the Limits of Patriotism* (Boston: Beacon Press, 1996), pp. 3-17.

Steven C. Roach (ed.) *Critical Theory and International Relations: A Reader* (London: Routledge, 2007), Chapter 1.

3 August: Hegel

What is Hegel's critique of Kant?

How does he think that individuals progress? How does he think that society progresses?

How might Hegel be considered a 'radical' thinker?

What is Marx's critique of Hegel?

Required readings:

Ritu Viji, 'G.W.F. Hegel' in *Critical Theorists and International Relations*, pp. 199-204.

G.W.F. Hegel, 'Selection from *The Phenomenology of Spirit*' in Steven C Roach, *Critical Theory and International Relations: A Reader* (Routledge, 2007), pp. 34-43.

Robert Fine, 'Kant's theory of cosmopolitanism and Hegel's critique', *Philosophy Social Criticism*, Vol. 29, No. 6 (2003), pp. 609-630.

Supplementary readings:

Kimberly Hutchings, *Hegel and Feminist Philosophy* (Cambridge: Polity Press, 2003).

Robert B. Pippin, *Hegel's Practical Philosophy: Rational Agency as Ethical Life* (Cambridge: CUP, 2008).

Steven Smith, 'Hegel's Views on War, the State, and International Relations', *The American Political Science Review*, Vol. 77, No. 3, pp. 624-632.

Charles Taylor, *Hegel and Modern Society* (Cambridge: CUP, 1979).

10 August: Freud

What is Freud's critique of modernity?

What is the role of the unconscious in Freudian thought?

How does Freud distinguish between mourning and melancholia?

What causes war, according to Freud?

Required readings:

Vanessa Pupavac, 'Sigmund Freud', in *Critical Theorists and International Relations*, pp. 171-175.

Sigmund Freud, 'Why War?', in Sigmund Freud, *On Murder, Mourning and Melancholia*, trans. Shaun Whiteside (London: Penguin Books, 2005), pp. 219-232.

Sigmund Freud, 'Mourning and Melancholia', in Sigmund Freud, *On Murder, Mourning and Melancholia*, trans. Shaun Whiteside (London: Penguin Books, 2005), pp. 201-218.

Sigmund Freud, 'Selection from *Civilization and its Discontents*', in Steven C. Roach (ed.) *Critical Theory and International Relations: A Reader* (London: Routledge, 2007), pp.103-107.

Supplementary readings:

Tammy Clewell, 'Mourning beyond melancholia: Freud's psychoanalysis of loss', *Journal of the American Psychoanalytic Association*, Vol. 52, No. 1, pp. 43-67.

David Held, *Introduction to Critical Theory: Horkheimer to Habermas* (Berkeley: UC Press, 1980), Chapter Four: 'The changing structure of the family and the individual: critical theory and psychoanalysis', pp. 110-147.

Martin Jay, *The Dialectical Imagination: A History of the Frankfurt School and the Institute of Social Research 1923-1950* (London: Heinemann, 1973), Chapter Three: 'The Integration of Psychoanalysis', pp 86-113 (book available electronically in the library).

Seth Moglen, 'On Mourning Social Injury', *Psychoanalysis, Culture and Society*, Vol. 10, No. 2 (2005), pp. 151-167.

Richard Wollheim, *Freud* (London: Fontana, 1971).

Richard Wollheim, *Freud: A Collection of Critical Essays* (New York: Anchor Books, 1974).

17 August: Benjamin

How does Benjamin view traditional notions of progress?

What is emancipatory about Benjamin's notions of time and history?

What is the messianic kernel of Benjamin's thought? Is this merely 'hope in a blank utopia' (LaCapra) or is it more radical than that?

Required readings:

Angharad Closs Stephens, 'Walter Benjamin', in *Critical Theorists and International Relations*, pp. 77-88.

Walter Benjamin, 'Theses on the Philosophy of History', in Walter Benjamin, *Illuminations* (London: Pimlico, 1999), pp. 245-255.

Walter Benjamin, 'Critique of Violence', in Walter Benjamin, *One Way Street* (London: Verso, 1979), pp. 132-154.

Supplementary readings:

Martin Jay, *Refractions of Violence* (New York: Routledge, 2003), Chapter 1: 'Against Consolation: Walter Benjamin and the Refusal to Mourn', pp. 11-24.

Martin Jay, *Songs of Experience: Modern American and European Variations on a Universal Theme* (University of California Press, 2005), Chapter 8: 'Lamenting the Crisis of Experience: Benjamin and Adorno', pp. 312-360.

Gillian Rose, 'Walter Benjamin: Out of the Sources of Modern Judaism', in Gillian Rose, *Judaism and Modernity: Philosophical Essays* (Oxford: Blackwell, 1993), pp. 175-210.

24 August: Adorno

What is Adorno's critique of Enlightenment thought?

What is Adorno's response to human suffering?

How does Adorno's notion of hope compare to Benjamin's messianism?

Required readings:

Columba Peoples, 'Theodor Adorno', in *Critical Theorists and International Relations*, pp. 7-18.

Theodor W. Adorno, 'Cultural Criticism and Society', in Theodor W. Adorno, *Prisms*, trans. Samuel and Shierry Weber (Cambridge, MA: The MIT Press, 1981).

Theodor W. Adorno, 'What Does Coming to Terms with the Past Mean?', trans. Timothy Bahti and Geoffrey Hartman, in Geoffrey Hartman (ed.), *Bitburg: In Moral and Political Perspective* (Bloomington: Indiana University Press, 1986).

Supplementary readings:

Adorno, Theodor W., 'Education After Auschwitz', in Theodor W. Adorno, *Critical Models: Interventions and Catchwords*, trans. Henry W. Pickford (New York: Columbia University Press, 2005), pp. 191-204.

Theodor W. Adorno, *The Culture Industry: Selected Essays on Mass Culture* (London: Routledge, 1991).

Theodor W. Adorno and Hellmut Becker, 'Education for maturity and responsibility', *History of the Human Sciences*, Vol. 12, No. 3 (1999), pp. 21-34.

Theodor W. Adorno and Max Horkheimer, *Dialectic of Enlightenment*, trans. John Cumming, 2nd edition (London: Verso Publishing, 1986).

Jay M. Bernstein, 'Suffering Injustice: Misrecognition as Moral Injury in Critical Theory', *International Journal of Philosophical Studies*, Vol. 13, No. 3 (2005), pp. 303-324.

Raymond Geuss, 'Suffering and Knowledge in Adorno', *Constellations*, Vol. 12, No. 1 (2005), pp. 3-20.

Martin Jay, *Adorno* (London: Fontana, 1984).

Kate Schick, "'To lend a voice to suffering is a condition for all truth": Adorno and International Political Thought', *Journal of International Political Theory*, Vol. 5, No. 2 (2009), pp. 138-160.

MID-TRIMESTER BREAK

14 September: Habermas

How does Habermas's thought differ from that of the first generation of Frankfurt school of critical theory?

What are Habermas's discourse ethics and how are these emancipatory?

What is the feminist critique of Habermasian thought?

Why is Habermas a key figure in international political theory? How do his discourse ethics ground cosmopolitan thinking?

Required readings:

Neta Crawford, 'Jürgen Habermas' in Jenny Edkins and Nick Vaughan Williams (eds.) *Critical Theorists and International Relations* (London: Routledge, 2009).

Jürgen Habermas, 'The Tasks of a Critical Theory of Society', in Stephen Eric Bronner and Douglas MacKay Kellner (eds), *Critical Theory and Society: A Reader* (New York: Routledge, 1989), pp. 292-312.

Jürgen Habermas, 'Discourse Ethics', in William Outhwaite (ed.), *The Habermas Reader* (Cambridge: Polity Press, 1996).

Supplementary readings:

Alexander Anievas, 'Critical Dialogues: Habermasian Social Theory and International Relations', *Politics*, Vol. 25, No. 3 (2005), pp. 135-43.

Seyla Benhabib, 'Models of Public Space: Hannah Arendt, the Liberal Tradition, and Jürgen Habermas', in Craig Calhoun (ed.), *Habermas and the Public Sphere* (Cambridge, MA: The MIT Press, 1992), pp. 73-98.

Nancy Fraser, 'Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy', in Craig Calhoun (ed.), *Habermas and the Public Sphere* (Cambridge, MA: The MIT Press, 1992), pp. 109-142.

Jürgen Habermas, 'A Political Constitution for the Pluralist World Society', in Jürgen Habermas, *Between Naturalism and Religion: Philosophical Essays* (Cambridge: Polity Press, 2008).

Jürgen Habermas, 'The Public Sphere: An Encyclopedia Article', in Stephen Eric Bronner and Douglas Kellner (eds), *Critical Theory and Society: A Reader* (New York: Routledge, 1989), pp. 136-142.

Jürgen Habermas, 'Kant's Idea of Perpetual Peace: At Two Hundred Years' Historical Remove', in Jürgen Habermas *The Inclusion of the Other: Studies in Political Theory* (Cambridge: MIT Press, 1998).

David Held, *Introduction to Critical Theory* (Cambridge: Polity, 2004), Chapters 9-12.

Andrew Linklater, 'Cosmopolitan Political Communities in International Relations', *International Relations*, Vol. 16, No. 1 (2002), pp. 135-50.

Steven C. Roach (ed.) *Critical Theory and International Relations: A Reader* (London: Routledge, 2007), Chapter 6.

21 September: Nietzsche

What is the distinction Nietzsche makes between ‘good and evil’ and ‘good and bad’?

How does this distinction help us to make sense of suffering?

What is *ressentiment*, according to Nietzsche?

How does Brown employ *ressentiment* to develop a theory of ‘wounded attachments’? Why and how does Brown think that this theory subverts the emancipatory aims of politicised identity?

Required readings:

Friedrich Nietzsche, ‘First Essay: ‘Good and Evil’, Good and Bad’’, in Friedrich Nietzsche *On the Genealogy of Morality*, trans. Carol Diethe (Cambridge: CUP, 2007), pp. 10-34.

Wendy Brown, ‘Wounded Attachments’, *Political Theory*, Vol. 21, No. 3 (1993), pp. 390-410.

Supplementary readings:

Richard Schacht (ed.), *Nietzsche, Genealogy, Morality* (Berkeley, CA: University of California Press, 1994).

Maudemarie Clark, *Nietzsche on Truth and Philosophy* (Cambridge: CUP, 1990).

Bernd Magnus and Kathleen Higgins (eds.), *The Cambridge Companion to Nietzsche* (Cambridge: CUP, 1996).

Steven C Roach, *Critical Theory and International Relations: A Reader* (Routledge, 2007), especially Chapter 3, ‘Psychological Repression and the Perils of Modernity’.

Alexander Nehamas, *Nietzsche: Life as Literature* (Cambridge, MA: Harvard University Press, 1987).

28 September: Butler

How does Butler trouble the distinction between sex and gender?

How does she trouble the notions of progress and modernity?

How did Butler respond to 9/11 and its aftermath?

What are Butler’s politics of mourning?

Required readings:

Cristina Masters, ‘Judith Butler’, in Jenny Edkins and Nick Vaughan Williams (eds.) *Critical Theorists and International Relations* (London: Routledge, 2009), pp. 114-124.

Judith Butler, *Precarious Life: The Powers of Mourning and Violence* (London: Verso, 2004), Chapter 2, 'Violence, Mourning, Politics', pp. 19-49.

Judith Butler, 'Sexual politics, torture, and secular time', *British Journal of Sociology*, Vol. 59, No. 1 (2008), pp. 1-23.

Supplementary readings:

Judith Butler, *Giving an Account of Oneself* (New York: Fordham University Press, 2005).

Judith Butler, *Undoing Gender* (New York: Routledge, 2004), available electronically through the library, especially Chapters 2 and 3.

Samuel A Chambers and Terrell Carver, *Judith Butler and Political Theory: Troubling Politics* (London: Routledge, 2008).

Moya Lloyd, *Judith Butler: From Norms to Politics* (Cambridge: Polity, 2007).

5 October: Žižek

What is the Real, according to Žižek?

How does Žižek use his notion of the Real to analyse the 9/11 attacks?

Is Žižek a radical thinker? What impact has he had on left radical thought?

Is Žižek's thought emancipatory? Why/why not?

Required readings:

Diane Rubenstein, 'Slavoj Žižek', in Jenny Edkins and Nick Vaughan Williams (eds.) *Critical Theorists and International Relations* (London: Routledge, 2009), pp. 341-353.

Slavoj Žižek, *Welcome to the Desert of the Real* (London: Verso, 2002), Chapter 1: 'Passions of the Real, Passions of Semblance', pp. 5-32.

Supplementary readings:

Paul Bowman and Richard Stamp (eds.), *The Truth of Žižek* (London: Continuum, 2007).

Andrew Robinson and Simon Tormey, 'A Ticklish Subject? Žižek and the Future of Left Radicalism', *Thesis Eleven*, Vol. 80 (2005), pp. 94-107.

International Journal of Žižek Studies (available electronically through the library).

Tony Myers, *Slavoj Žižek* (London: Routledge, 2003) (also available electronically through the library).

Robert Sinnerbrink, 'Goodbye Lenin? Žižek on Neo-Liberal Ideology and Post-Marxist Politics', *International Journal of Zizek Studies*, Vol. 4, No. 2 (2010). Available online at: <http://zizekstudies.org/index.php/ijzs/article/view/260/338>.

Elizabeth Wright and Edmond Wright, *The Žižek Reader* (Oxford: Blackwell, 1999).

12 October: Conclusion and Revision

19 October: Final test