

**ANKARA YILDIRIM BEYAZIT UNIVERSITY – DEPARTMENT OF POLITICAL SCIENCE AND PUBLIC ADMINISTRATION  
COURSE SYLLABUS**

<b>Course Code</b>	<b>Course Title</b>	<b>Course Type</b>	<b>ECTS Credits</b>	<b>Prerequisite Information</b>	<b>Date of Preparation</b>
PSPA377	POLITICS AND ETHICS	Elective	6		29.10.2025
<b>Instructor of the Course &amp; E-Mail Address</b>	Res. Ass. Phd. Melike Argit				
<b>Office Hours &amp; Office Room</b>	Wednesday, 12.30-13.30				
<b>Course Content and Objectives</b>	<p>Since its emergence, political theory has been shaped by questioning of the formula of good or right life, society and state. These questions mostly deal with the way of drawing boundaries to the politics by means of various arguments. When it comes to ethical theory, to figure out the set of values of conduct it deals with different judgments about decisions, behaviors and roles. In terms of ethical judgments about what is good/bad, right/wrong taking ethics and politics together requires asking what politics, the political is and right political decisions are.</p> <p>Considering these questions, this course deals with the relationship of politics and ethics in the history of political thought. The course aims to introduce different theories interpreting the relationship between politics and ethics. By keeping indecisiveness of concepts and judgments in mind, instead of looking what ethically right/true/good is, the course is interested in the frameworks theorizing politics and ethics as the reflection of history of political thought.</p>				
<b>Textbook(s)</b>	<ol style="list-style-type: none"> <li>1. Debnath&amp;Chatterjee (2021), "Introspecting the Relation between Ethics and Politics: Key concerns and Future Ahead", An International Peer-Reviewed Multi-Disciplinary Journal, 8 (17), pp.710-719.</li> <li>2. Macintyre, A. (1997). A Short History of Ethics, Routledge, Chapter 1&amp;2, pp.1-10.</li> <li>3. Frede D. (2013). The political character of Aristotle's ethics. In: Deslauriers M, Destrée P, eds. <i>The Cambridge Companion to Aristotle's Politics</i>. Cambridge Companions to Philosophy. Cambridge University Press; pp.14-37.</li> <li>4. Berlin, I. (2001), "The Originality of Machiavelli" in D.Martravers (eds.) <i>Political Philosophy</i>, pp. 43-59; 16-20.</li> <li>5. Friedman, J. (1978). "An Overview of Spinoza's "Ethics", <i>Synthese</i>, pp.67-106</li> <li>6. Lucash, F. (1991). "Spinoza's Two Theories of Morality", <i>Iyyun</i>, pp.37-50.</li> <li>7. Hoelzl, M. (2016). "Ethics of decisionism: Carl Schmitt's theological blind spot", <i>Journal for Cultural Research</i>, pp.1-12.</li> <li>8. Deveci, C. (2002). Faşizmin Yorumlanması ya da Carl Schmitt'in Saf Siyaset Kuramı in E.Fuat Keyman(eds.) <i>Liberalizm, Devlet, Hegemonya</i>, Everest Yay., pp.32-87.</li> <li>9. Prozorov, S. (2007). "The Ethos of insecure life: reading Carl Schmitt's existential decisionism as a Foucauldian ethics" in L. Odysseos and F. Petito (eds.) <i>The International Political Thought of Carl Schmitt</i>, Routledge, pp. 222-242.</li> <li>10. Arendt, H. (1987). <i>Collective Responsibility</i>. In: Bernauer, S.J.J.W. (eds) <i>Amor Mundi</i>. Boston College Studies in Philosophy, vol 26. Springer, pp.43-50.</li> <li>11. Benhabib, S. (2010). "Hannah Arendt's Political Engagements" in R. Berkowitz, et.al. (eds.). <i>Thinking in Dark Times: Hannah Arendt on Ethics and Politics</i>, Fordham University Press, pp.55-61.</li> <li>12. Moore, M.C. (1987). "Ethical Discourse and Foucault's Conception of Ethics", <i>Human Studies</i>, 10 (1), pp.81-95.</li> </ol>				

	<p>13. Mouffe, C. "Which ethics for democracy?" in M. Garber et.all. (eds.). The Turn to Ethics, Routledge, pp. 85-94</p> <p>14. Morrison, A. (2018). "Rescuing politics from liberalism: Butler and Mouffe on affectivity and the place of ethics", Philosophy and Social Criticism, 44 (5), pp.528-549.</p> <p>15. Rushing, S. (2010). "Preparing for politics: Judith Butler's ethical dispositions", Contemporary Political Theory, 9, pp.284-303.</p>	
<b>Teaching Methods and Techniques</b>	<p>All these readings above have been expected to read by all students. Also, each student has been expected to present one of the readings according to their interest. It is supposed that all presentations will explicitly show the argumentative frame that essays put forward. According to the population, the class will be separated into the groups, and each group are expected to advocate an argument for the cases. Therefore, it is supposed to practice theoretical framework on these concrete cases.</p>	
<b>Course Learning Outcomes</b>	1	Throughout the course, students are expected to be familiar with the ethical boundaries drawn upon the politics.
	2	The course aims to introduce different theories interpreting the relationship between politics and ethics.
	3	Instead of debates of accountability, transparency and deception of policies, this course questions how criteria such as those mentioned has been assigned to the good or bad politics.
	4	Students are expected to improve abstract way of analyzing by ethical distinctions
	5	By means of ethical tensions, students are expected to compare political thoughts without their own moral judgments
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<b>Program Outcomes Contributed by the Course</b>	<b>Program Outcomes (PO)</b>	
	1	To improve political thought by means of ethical questions
	2	To understand how to analyze articles throughout the political philosophical questions and concepts
	3	To develop academic writing
	4	To learn how to analyze conflictual political thoughts
	5	To improve analytical way of thinking in finding out conflicts, tensions, distinctions between concepts
<b>Contribution of the Course to Field Instruction</b>		
<b>Topics Covered in the Course</b>	1. Week	Introduction and general overview of the course
	2. Week	Approach to the relationship of politics and ethics
	3. Week	How to understand political ethics in Ancient Greek
	4. Week	How to place ethics in the Aristotle's philosophy
	5. Week	The separation of ethics and politics: the emergence of modern politics
	6. Week	NO CLASS- Republic Day
	7. Week	The Debates of Utilitarianism, Realism and Individualism in Political Ethics
	8. Week	Midterm Week
	9. Week	Unconventional virtue in the relationship of ethics and politics
	10. Week	Realist perception of the relation between ethics and politics
	11. Week	Hannah Arendt
	12. Week	Ethical discourse

	13. Week	Ethics in Democracy and Liberalism	
	14. Week	Political ethics for 'livable lives'	
	15. Week	General Overview	
<b>Course Evaluation Criteria</b>	<b>In-Term Studies</b>	<b>Quantity</b>	<b>Percentage %</b>
	Mid-terms		%30
	Quizzes		%
	Assignments		%
	Attendance		%10
	Practice		%10
	Project		%
	Final examination		%50
	<b>Total</b>		<b>100%</b>
<b>Disability Policy</b>	<p>If you have a documented disability (e.g., visual, hearing, or physical impairment, etc.) that may influence your performance in this course, it is recommended to meet with the Engelsiz AYBU (<a href="https://aybu.edu.tr/engelsiz/content_list-327-yildirim-bevazit-universitesi-engelsiz-universite-birimi-yonergesi.html">https://aybu.edu.tr/engelsiz/content_list-327-yildirim-bevazit-universitesi-engelsiz-universite-birimi-yonergesi.html</a>) to arrange for reasonable conditions (such as accommodation, etc.) to ensure an equitable opportunity to meet all the requirements of this course. You may also contact the local authority of the Faculty of Humanities and Social Sciences. You should communicate your needs to the course instructor as soon as possible to ensure that any course needs concerning exams, lecture materials, etc. are met.</p>		