# Semester 1

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Semester 1

MOODLE Information Session Master Philo

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<tr>
<td>Professor:</td>
<td>PARNIAN Shahed</td>
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Rationalism

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Course learning outcomes: Students read with comprehension and interpret central texts by Descartes, Spinoza and Leibniz on the nature of intuition and intuitive knowledge. They analyze and reconstruct these texts, identify and evaluate its problems and develop solutions to these problems. Moreover, students make systematic connections between early modern conceptions of intuition and recent developments in contemporary philosophy.

Description: "Intuition" is a key philosophical concept (not only) in early modern philosophy. In this course we interpret, analyze and discuss central texts on intuition by Descartes, Spinoza and Leibniz (Locke). We discuss what their conceptions of intuition look like, what function they attribute to intuition and what the differences in their understanding of intuition are. We also relate early modern conceptions of intuition to relevant debates in contemporary philosophy.

Bibliography
- Descartes, R., Meditations on First Philosophy
- Rules for the Direction of the Natural Intelligence.
- Discourse on Method.
- Spinoza, B. de, Ethics Demonstrated in Geometrical Order.
- Leibniz, G.W.F., New Essays Concerning Human Understanding.
- Meditations on Knowledge, Truth, and Ideas.
Empiricism: Feelings as the Building Block of Morality

**Module:** Module 1: Early modern European philosophy (Semester 1)

**ECTS:** 5

**Course learning outcomes:** Knowledge of the sentimentalist approach to ethics (message, history, varieties, pros and cons) and the competence to discuss and assess the approach.

**Description:** The course is about moral sentimentalism, which in empiricism is the most influential approach to ethics. Sentimentalists claim that we experience actions or attitudes as good or evil, right or wrong, virtuous or vicious, and that we do so by a special sense—a moral sense that delivers moral sentiments. We will make parts of the journey on our own, thinking without texts, but central passages of various texts, including excerpts from David Hume's Treatise of Human Nature (1739/40), will also be processed. Vital for the course is everybody's willingness to prepare answers to questions from each session to the next and to present, in every session, the answers in class.

**Language:** Anglais

**Mandatory:** Non

**Evaluation:** A written exam, in English, towards the end of the teaching period.

**Professor:** FEHIGE Christoph

Kant

**Module:** Module 2: Kant and German Idealism (Semester 1)

**ECTS:** 5

**Course learning outcomes:** Students read with comprehension, and interpret the transcendental deduction of the categories in Kant's "Critique of Pure Reason". They analyze and reconstruct the deduction's argument, identify and evaluate its problems and develop solutions to these problems. Moreover, students learn how to refer the central questions of the deduction to the post-Kantian and contemporary developments of philosophy.
Description: In this course we interpret, analyze and discuss Kant's theory of space and time. We mainly look at how Kant, in the transcendental aesthetic of the Critique of Pure Reason, argues for space and time as forms of intuition but also pay attention to the theory of space and time in Kant's philosophy of nature. The course concentrates on three questions: What is the aim of the transcendental aesthetic? Are the arguments from space and time convincing proofs their apriority, necessity and objectivity? What are the main problems of Kant's critical theory of space and time?

Bibliography:
Buroker, Jill Vance, Space and Incongruence. The Origin of Kant's Idealism, Dordrecht 1981.

Language: Anglais
Mandatory: Non
Evaluation: Paper (3000 words) or oral exam
Professor: HEIDEMANN Dietmar

German Idealism I

Module: Module 2 : Kant and German Idealism (Semester 1)
ECTS: 5
Course learning outcomes: The Students will be made familiar with the key concepts of Hegels Practical Philosophy and situate in a systematic perspectve Hegel's Social and Political Philosophy between two political conceptions : the contemporary formulations of Political Liberalism and Communitarianism. The seminar will highlight Hegel's critique of political Liberalism on the one side and the elements Hegel's practical philosopohy has in common with communitarianism, on the other side. The main goal ist to underline Hegel's presence in contemporary social and political philosophies.

Description: The course will begin with a general introduction to Hegel's philiosophy as one of the most important moment in German idealism and focus on Hegel's social and political philosophy. Emphasis will be put on Hegel's originality as a philosopher who tries to unite two different traditions in social and political philosophphy : modern social and political theories and non modern and romantic conception of political life. In this sense his practical philsooohy is one of the best ways to introduce and illustrate the main controversies in contemporary social and political philosophical theories.

Bibliography
A short bibliography will be distributed at the beginning of the seminar. The seminar will be mainly based on Hegel's Philosophy of Law

Language: Anglais
Mandatory: Non
Evaluation: 
Professor: SOSOE Lukas

Nietzsche/Philosophy of Existence/Hermeneutics: From Nietzsche to Heidegger

Module: Module 3 : 20th century and contemporary European philosophy (Semester 1)
ECTS: 5
Course learning outcomes: Students will be able to understand some main issues at stake in Nietzsche's and Heidegger's philosophical works, as well as to critically discuss some of their views.
Description: This course explores some central themes in Nietzsche's and Heidegger's philosophies viewed from a both historical and contemporary perspective. We begin with a very brief historical introduction which focuses on the so-called 'identity crisis of philosophy' and contrasts Nietzsche's and Heidegger's views with the Plato renaissance in neo-Kantianism. We then narrow down the scope of the course by zooming on specific topics. The first part of the course consists in an overview of Nietzsche's thoughts about topics such as music, truth, the self, values, and self-overcoming. The second part addresses Heidegger's efforts toward a better understanding of factual life, the person, norms, emotions, and language.
Bibliography:
Complete editions:
Recommended reading:
Material for the classes will be made available on Moodle.

Language: Anglais
Mandatory: Non
Evaluation: All students will be required to take an active part in class discussions throughout the semester and to prepare a paper on some relevant topic. A powerpoint version of the paper will be presented in class in one or other of the two closing sessions in December.
Grade will be determined by:
1. class participation
2. 15-minute class presentation in English
3. paper (3000 words/10 pages, written in English, French or German, deadline for final version: January 14, 2019)

Papers are expected to meet the academic standards in terms of language quality, clarity and logical articulation, full-blown references, etc. They should be send by email to a.dewalque(a)ext.uni.lu by January 14 at the latest.

Professor: DEWALQUE Arnaud

Contemporary European Philosophy I

Module: Module 3 : 20th century and contemporary European philosophy (Semester 1)
ECTS: 5

Course learning outcomes: The students work on an advanced topic in contemporary philosophy. They acquire the relevant concepts and conceptual distinctions, come to know the most important approaches, and try to critically assess the views put forward by prominent authors. A systematic understanding of epistemological phenomena is the central goal.

Description: The simple starting point for our studies is the question: What is knowledge? More recently, within the post-Gettier discussion, it has been emphasized that a theory of knowledge must preserve the intuition that knowledge is more valuable than merely true belief. This is known as the so-called 'value problem'. So the question can be put in the following way: What is knowledge such that it is more valuable than merely true belief? – An interesting approach has been proposed by Ernest Sosa and John Greco, within the framework of so-called virtue epistemology. According to this proposal, knowledge is of special epistemic value since it involves the exercising of an epistemic competence (epistemic 'virtue'). We would like to study the value problem and, in particular, the solution provided by virtue epistemology. Epistemic normativity will take center stage. Hybrid views, like Duncan Pritchard 'anti-luck virtue epistemology', combining the virtue idea with other ideas, will be studied. Finally, Williamson's 'Knowledge-First' view will be discussed.

Bibliography:

Pritchard, D., What is this thing called knowledge?, Routledge, 2006.

Language: Anglais
Mandatory: Non
Evaluation: Presentation and paper (3000 words)
Professor: HOFMANN Frank
### Drama in images: interpretation and scenic composition

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<td>Professor</td>
<td>SANCHEZ Natalia</td>
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### Internship

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### The EU Political System

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<td>Objective</td>
<td>Upon successful completion of this course, students should have acquired:</td>
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<td>• A thorough knowledge of the historical evolution, principal features and place in the decision-making process of the main institutions of the European Union.</td>
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<td>• An initial acquaintance with the dynamics of the EU decision-making system, appropriate as a foundation for the further study of particular policy sectors.</td>
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<td>• A familiarity with the breadth of (English- and French-language) scholarly literatures surrounding the contemporary EU institutional system and its historical development.</td>
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<td>Description</td>
<td>This course provides an advanced-level overview of the principal institutions of the European Union. After an initial survey of the development of the Union from the Maastricht Treaty negotiations to the present, the course proceeds to a detailed examination of each of the main players in the EU's ‘decisional triangle’. Attention is thus focused in turn on the European Commission, the Council of Ministers / European Council, and the European Parliament. This is followed by an examination of the European Court of Justice and the wider system of European courts, with a focus on both the role of law as a motor of the integration process and questions of fundamental rights. The fifth institution covered in the course is the European Central Bank, a body the influence and policy making powers of which have increased significantly over the past decade. Throughout the course attention is focused on providing an appropriate introduction to the functions and functioning of the institutions concerned, while at the same time developing</td>
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a familiarity with the relevant scholarly bodies of literature and the critical insights which they provide.

Language: Anglais, Français
Mandatory: Non
Evaluation: Seminar participation (40%).
A written examination in the January examination period (60%).

Remark: Selected Bibliography

Professor: HOWARTH David

Philosophie du Droit

Module: Module 5 : Optional Module (Semester 1)
ECTS: 5
Course learning outcomes: Introduce students to the fact that human rights are not only a serie of principles or values. Their several interpretations and critics refer to explicit or implicit doctrines. According to the underlying doctrine, human rights may appear in different light. This course will be dedicated to a modern sociological non axiological interpretation of human rights and its limits.

Description: On a sociological dogmatic of human rights: a philosophical analysis
According to certain sociological theories, notably Niklas Luhmann's strand of systems theory, human rights are not so much values the scope of which is ethical. Rather, they are merely a matter of sociological mechanisms developed for the individual's protection which appeared with the passage to the modern world from more communitarian, traditional societies.
The course aims to subject this thesis to a properly philosophical analysis. More specifically, what does the thesis mean? Why would a sociological protection mechanism not be a value? What does systems theory understand by "value" and why can a sociological mechanism not be a value? At the philosophical level, does this thesis necessarily refute the traditional ethical and political understanding of human rights?

We shall first see, in broad outline, 1.) the doctrine of human rights such as it was formulated in early human rights declarations, both American (The Virginia Bill of Rights, 1776) and French (Déclaration des droits de l'homme et du citoyen, 1789). We shall then 2.) present several key concepts from systems theory before taking up in the last part 3.) the sociological doctrine put forward by systems theory.

A bibliography comprising a selection of works will be made available at the first session.

Language: Anglais
Mandatory: Non
Evaluation: Each participant is committed to giving a short presentation as part of the overall course assessment.
Professor: SOSOE Lukas
Master in Modern and Contemporary European Philosophy

Semester 2

Philosophy of Enlightenment

Module: Module 1: Early modern European Philosophy (Semester 2)
ECTS: 5
Description: The 18th century Enlightenment has suffered from being interpreted too much after the fact, by both supporters and critics. This course will attempt to provide a more accurate interpretation by placing it in its own times. In particular, it will emphasise how the scientific revolution of the 17th century effected a break with the past, and, by installing new conceptions of knowledge and its foundations, undermined traditional authority in religion and politics as well as philosophy. Topics will include: the role accorded to Descartes' Discourse as an ideological weapon against tradition; the central role played, even amongst the French, by the empiricism of Bacon, Locke and Newton; the ideal of "Reason" as the ideal of individual autonomy (not of rationalist philosophy), and its concomitant elevation of (a secularized version of) the idea of individual rights; Newtonian science and the rise of Deism and the argument from design; the consequent revival of Stoic and Epicurean ethical views; and the important role of Spinoza's Theological-Political Treatise in the radical thought of the French Revolution. Particular attention will be paid to Hume's Enquiry concerning Human Understanding, which captures key Enlightenment themes in its argument that a version of empiricism implies that the human being is an inertial machine, and as such incapable of plumbing nature's depths, and therefore also incapable of knowing any putative religious truths.

Language: Anglais
Mandatory: Non
Evaluation: final paper (3000 words / 10 pages)
Remark: Bibliographie:
Lucretius, On the Nature of Things
Marcus Aurelius, Meditations
Grotius, On the Laws of War and Peace
Descartes, Discourse on Method
Hobbes, Leviathan
Spinoza, Ethics
Spinoza, Theological-Political Treatise
Locke, An Essay concerning Human Understanding
Locke, Two Treatises of Government
Shaftesbury, Characteristicks of Men, Manners, Opinions, Times
Voltaire, Letters on the English Nation
Rousseau, Discourse on the Origin of Inequality
D’Alembert, Preliminary Discourse to the Encyclopedia of Diderot
La Mettrie, Machine Man
Hume, An Enquiry concerning Human Understanding
Hume, An Enquiry concerning the Principles of Morals
D’Holbach, The System of Nature
Kant, An Answer to the Question: What is Enlightenment?
S. Buckle, Hume’s Enlightenment Tract (Oxford, 2001)
E. Cassirer, The Philosophy of the Enlightenment (Princeton, 1979)
S. Fleischacker, What is Enlightenment? (Routledge, 2013)
J. Israel, A Revolution of the Mind (Princeton, 2010)
M. Jacob, The Radical Enlightenment, 2 nd. Ed. (Cornerstone, 2006)
T. Kavanagh, Enlightened Pleasures (Yale, 2010)
I. Kramnick (ed.), The Portable Enlightenment Reader (Penguin, 1995)
D. Rasmussen, The Pragmatic Enlightenment (Cambridge, 2014)
J. Robertson, The Case for the Enlightenment (Cambridge, 2005)
E. Rothschild, Economic Sentiments (Harvard, 2001)
P. Schouls, Descartes and the Enlightenment (Edinburgh, 1989)
J. Schmidt, What is Enlightenment? (California, 1996)
German Idealism II

Module: Module 2 : Kant and German Idealism (Semester 2)
ECTS: 5
Description: Thema: Schelling’s Philosophy of History Revival!
Many different contemporary philosophers propose to reinterpret Schelling, either from the perspective of the modal theories of enunciation (such as M. Gabriel does) or by reconstructing a psychoanalytic theory of subjectivity (Zizek), or through the recourse to a deconstruction of the soteriological representation of Christian history (Agamben). What these reinterpretations have in common is to base their work on a neglected part of Schelling’s philosophy of history, the last one, called "Positive philosophy" or "Philosophy of Revelation". What are the main sketches of this Schellingian rebirth? How must we interpret it into our contemporary context and identify its possible limits? These are the main questions that will lead our course.

Bibliography:

Language: Anglais
Mandatory: Non
Evaluation: Ca. 10-page paper based on the readings proposed in the course bibliography.

The paper may be written in French, English, Spanish or German. The paper should be emailed to the following address:
Marc.maesschalck@uclouvain.be

Remark: Bibliography:


Professor: CAMPAGNA Norbert

Transcendental philosophy

Module: Module 2: Kant and German Idealism (Semester 2)
ECTS: 5
Course learning outcomes: Students read with comprehension, and critically discuss passages from Kant's work that are relevant for the question of non-conceptual content. They acquire a thorough understanding of the problem of non-conceptual content as such and are able to take position with respect to the question of whether or not Kant is a non-conceptualist. Students learn in what way Kantian arguments can contribute to the contemporary debate on non-conceptual content.

Description: Non-conceptualism is the view that mental representations of the world do not necessarily presuppose concepts by means of which the content of these representations can be specified, i.e., cognizers can have mental representations of the world that are non-conceptual. We will discuss Kant's transcendental idealism with respect to this view. We mainly focus on the first Critique but also discuss passages from other Kantian writings such as 'Concerning the Ultimate Foundation', 'On the Form and Principles', 'Anthropology' etc. We will identify arguments and strategies in Kant that help to settle the dispute between conceptualists and non-conceptualists. The course thus focuses on two questions: (a) What is non-conceptual content? (b) Is Kant a non-conceptualist?
Master in Modern and Contemporary European Philosophy

Language: Anglais
Mandatory: Non
Evaluation: Paper (3000 words) or 30 min. oral exam
Remark:

Bibliographie:


Professor: HEIDEMANN Dietmar

Phenomenology: Phénoménologie de la conscience et de l’esprit

Module: Module 3 : 20th century and Contemporary European Philosophy (Semester 2)
Master in Modern and Contemporary European Philosophy

ECTS: 5

Course learning outcomes: Students will acquire a thorough understanding of the phenomenological approach to the mind and will be able to take a critical stance on a number of disputed questions in the present-day analytic philosophy of mind.

Description: Phenomenological analysis recently attracted increasing interest among analytic philosophers of mind. One crucial motivation for appealing to phenomenological analysis comes from the fact that any study of the human mind has to account somehow for the way things appear to us or are experienced from a first-person perspective. Phenomenological analysis precisely aims at describing first-person experiences, providing us with fine-grained distinctions between our mental states, exploring the theoretical (philosophical) consequences of such distinctions, and constructing critical arguments about competing views of the mind.

Within the framework of this course, we will discuss some selected issues at the crossroads of phenomenology and philosophy of mind. The main figure of the course will be the Austro-German philosopher Franz Brentano (1838-1917), who is usually regarded as the grandfather of the phenomenological movement. As we will see, Brentano’s descriptive psychology is full of innovative insights into a number of issues at stake in the current research context: the criteria for the mental, the nature of consciousness, the structure of experience, the variety of attitude types, the taxonomy of the senses, the nature of cognitive experiences, etc.

Language: Français

Mandatory: Non

Evaluation: Students will be asked to write an original paper (about 3000 words / 10 pages) addressing one of the topics discussed during the classes.

Remark: Recommended readings:

1) Brentano F., Psychologie vom empirischen Standpunkte:

2) Brentano F., Deskriptive Psychologie:
Master Colloquium 1

Module: Module 4: Master module (Semester 2)
ECTS: 5

Course learning outcomes: The aim of this colloquium is to prepare students for their master thesis. Students learn how to develop, present and defend research projects, how to evaluate and criticize other student's work, and how to react on criticism. The objective is to accompany student's research work throughout the master program and to ensure student's success.

Description: In the Master Colloquium students present their own research projects, or propose recent research work by others (relevant articles, book chapters, books etc.) for discussion.

Language: Anglais
Mandatory: Non
Evaluation: Paper presentation
Remark: Bibliography: tba.
Professor: HEIDEMANN Dietmar
Contemporary European Philosophy II: Normativity

Module: Module 3 : 20th century and Contemporary European Philosophy (Semester 3)
ECTS: 5
Course learning outcomes: The students will acquire a sensibility for normative phenomena. They will learn how to formulate and conceptualize various questions and theses concerning the normative. Furthermore, they will become familiar with various philosophical views and arguments about normativity. Discussion and argumentation will be practiced in class, and the students will improve their discursive and conceptual skills in the normative domain.

Description: Many phenomena are normative: justification and knowledge, (some) norms and rules, (some) reasons and oughts, moral responsibility etc. They are not, or not merely, descriptive. Two questions are at the heart of philosophical investigations into normativity. (1.) How can the whole range of normative phenomena be organized in a systematic way? Which normative concepts are the basic ones such that the other normative concepts can be characterized in terms of these few basic normative concepts? (Can it be done in terms of oughts, or in terms of normative reason, or …?) (2.) What is the nature of the normative as such? Can it be explained in terms of something descriptive, or is it irreducible? – This second question seems to lead into a dilemma: Either the normative is reducible to, or explicable in terms of, some descriptive facts/phenomena. Then it does not seem to be truly normative after all. Or it is not reducible, and then it seems to be somewhat mysterious how there could be any such thing as a normative phenomenon. – In this seminar, we will study important contemporary contributions to both of these questions.

Bibliography:
A list of references will be provided at the beginning of the course.

Language: Anglais
Mandatory: Non
Evaluation: Presentation and paper (10 – 15 pages)
Professor: HOFMANN Frank

Master Colloquium (b)

Module: Module 4: Master Module (Semester 3)
ECTS: 5
Course learning outcomes: The focus of the Master Colloquium is on presentation and critical discussion. The students will receive valuable feedback that helps to improve their know-how and abilities to design and
write a longer paper or thesis on a relevant topic. The major aim is to prepare the students for their master thesis. The students will be assisted in their efforts to choose suitable topics and then to work on them. Some major publications that are highly relevant to current debates will be discussed in order to get to know the current state of the art.

**Description:**
In the Master Colloquium, students give presentations on their own work, or discuss recent publications by others (relevant papers, books/book chapters, etc.). The topic for these recent publications will be contemporary accounts of freedom and responsibility (mostly in the practical/moral case, but also in the epistemic case). The role of reactive attitudes (P. Strawson), control (Fisher, Ravizza), and reasons (S. Wolf) will be studied in order to see how freedom and responsibility could arise.

**Language:**
Anglais

**Mandatory:**
Non

**Evaluation:**
Presentation and discussion of research projects.

**Professor:**
HOFMANN Frank