

**Master in  
Modern and  
Contemporary  
European  
Philosophy**

**General  
Information**

**2018-2019**



UNIVERSITÉ DU  
LUXEMBOURG

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## Welcome Address

Dear students,

we would like to welcome you to the academic year 2018-2019 and to the eighth edition of our Master in Modern and Contemporary European Philosophy!

As you know, the focus of the program is European philosophy from the early modern period to the present day. The Master is especially designed for international students who have a special interest and who aim for a first class education in modern and contemporary European philosophy. The program offers an in depth study of European philosophy beginning with classical rationalism and empiricism, moving on to Kant and German Idealism, and concluding with 20<sup>th</sup> century and contemporary philosophy. Our Master is unique since it not only covers the development of European thought from the early moderns to contemporary philosophy. It also includes credited language courses that give students the opportunity to improve on their knowledge of French and/or German, it offers credited internships that connect students with the job market, and finally it includes interdisciplinary course options in other disciplines like history, politics, or literature. We are convinced that the structure and content of our program prepare students in a particularly good manner for either pursuing doctoral studies in philosophy, or for their future career in non-academic fields.

Let us finally draw your attention to the departmental website: <http://philosophie.uni.lu> where you can find useful information concerning teaching and research as well as news about upcoming events like conferences, workshops, colloquia etc. We usually have three guest lectures per semester by internationally renowned scholars. Guest lectures take place on Mondays at 5:30 pm. Please check our website for announcements of the talks. Already at this point we would like to announce the following upcoming events:

- Guest lectures: November 19 and December 10
- Conferences: November 26-27 – Kant's Concepts of Metaphysics: aprioristic and non-aprioristic?

Have a good start into the academic year 2018-2019,

Yours,

Dietmar Heidemann (study director) & Frank Hofmann (deputy study director)

## Teaching Staff

<b>Name</b>	<b>Course</b>	<b>Semester</b>
Christoph Fehige	Empiricism	Winter 2018
Dietmar Heidemann	Kant	Winter 2018
	Rationalism	Winter 2018
Frank Hofmann	Contemporary European Philosophy I	Winter 2018
	Contemporary European Philosophy II	Winter 2018
	Master Colloquium (b)	Winter 2018
Lukas Sosoe	German Idealism I	Winter 2018
	Philosophie du Droit (F/E)*	Winter 2018
Arnaud Dewalque	Nietzsche/Philosophy of Existence/Hermeneutics: Continental Philosophy	Winter 2018

\* Optional course/elective, not mandatory.

## Modules and ECTS

<p><b>Module 1</b></p> <p>Early modern European philosophy</p> <ul style="list-style-type: none"> <li>- Seminar 1 (5 ECTS)</li> <li>- Seminar 2 (5 ECTS)</li> <li>- Seminar 3 (5 ECTS)</li> </ul> <p>ECTS: 15</p>	<p><b>Module 2</b></p> <p>Kant and German Idealism</p> <ul style="list-style-type: none"> <li>- Seminar 1 (5 ECTS)</li> <li>- Seminar 2 (5 ECTS)</li> <li>- Seminar 3 (5 ECTS)</li> <li>- Seminar 4 (5 ECTS)</li> </ul> <p>ECTS: 20</p>
<p><b>Module 3</b></p> <p>20<sup>th</sup> century and contemporary European philosophy</p> <ul style="list-style-type: none"> <li>- Seminar 1 (5 ECTS)</li> <li>- Seminar 2 (5 ECTS)</li> <li>- Seminar 3 (5 ECTS)</li> <li>- Seminar 4 (5 ECTS)</li> </ul> <p>ECTS: 20</p>	<p><b>Module 4</b></p> <p>Master module</p> <ul style="list-style-type: none"> <li>- Master colloquium 1 (5 ECTS)</li> <li>- Master colloquium 2 (5 ECTS)</li> <li>- Master colloquium 3 (5 ECTS)</li> </ul> <p>- Defence of the master thesis (5 ECTS)</p> <p>ECTS: 20</p>
<p><b>Module 5</b></p> <p>Electives</p> <ul style="list-style-type: none"> <li>- Internship (5 ECTS)</li> <li>- language course (5 ECTS)</li> <li>- Interdisciplinary course (5 ECTS)</li> </ul> <p>ECTS: 15</p>	<p><b>Module 6</b></p> <p>Master thesis (30ECTS)</p> <p>ECTS: 30</p>
<p><b><math>\Sigma = 120</math> ECTS</b></p>	

## Semestral Overview

Module 1	Module 2	Module 3	Module 4	Module 5	No. of courses
Early modern European philosophy	Kant and German Idealism	20 <sup>th</sup> century and contemporary European philosophy	Master module	Electives	
<b>SEMESTER 1</b>					
<ul style="list-style-type: none"> <li>▪ Rationalism</li> <li>▪ Empiricism</li> </ul>	<ul style="list-style-type: none"> <li>▪ Kant</li> <li>▪ German Idealism I</li> </ul>	<ul style="list-style-type: none"> <li>▪ Contemporary European philosophy I</li> <li>▪ Nietzsche/ Philosophy of Existence/ Hermeneutics</li> </ul>		<ul style="list-style-type: none"> <li>▪ language course: French or German</li> </ul>	7
<b>SEMESTER 2</b>					
<ul style="list-style-type: none"> <li>▪ Philosophy of Enlightenment</li> </ul>	<ul style="list-style-type: none"> <li>▪ Transcendental philosophy</li> <li>▪ German Idealism II</li> </ul>	<ul style="list-style-type: none"> <li>▪ Phenomenology</li> </ul>	Master colloquium (a)	<ul style="list-style-type: none"> <li>▪ Interdisciplinary course</li> </ul>	6
<b>SEMESTER 3</b>					
<ul style="list-style-type: none"> <li>▪ Rationalism (cf. semester 1)</li> <li>▪ Empiricism (cf. semester 1)</li> </ul>	<ul style="list-style-type: none"> <li>▪ German Idealism I (cf. semester 1)</li> </ul>	<ul style="list-style-type: none"> <li>▪ Contemporary European philosophy I (cf. semester 1)</li> <li>▪ Contemporary European philosophy II</li> </ul>	Master colloquium (b)	<ul style="list-style-type: none"> <li>▪ Internship</li> </ul>	2 plus internship
<b>SEMESTER 4</b>					
	<ul style="list-style-type: none"> <li>▪ German Idealism II (cf. semester 2)</li> </ul>	<ul style="list-style-type: none"> <li>▪ Phenomenology (cf. semester 2)</li> </ul>	Master colloquium (c)		1
<b>Σ courses per module</b>					
3 courses	4 courses	4 courses	3 courses	2 courses plus internship	Σ 16 courses plus internship

## Further Information and Contact Details

<b>Entry requirements</b>	<ul style="list-style-type: none"><li>• A Bachelor's degree or equivalent (at least 180 ECTS) in philosophy</li><li>• Students from interdisciplinary degree courses such as economics, literature, politics, sociology, etc. may be accepted</li></ul>	
<b>Enrolment</b>	<a href="http://www.en.uni.lu/etudiants/inscriptions_reinscriptions">http://www.en.uni.lu/etudiants/inscriptions_reinscriptions</a>	
<b>Further information</b>	<a href="http://www.uni.lu/studies/flshase/master_in_modern_and_contemporary_european_philosophy_academique">www.uni.lu/studies/flshase/master_in_modern_and_contemporary_european_philosophy_academique</a> and <a href="http://philosophie.uni.lu">http://philosophie.uni.lu</a>	
<b>Contact</b>	<p>Prof. Dr. Dietmar Heidemann (Study director) <a href="mailto:dietmar.heidemann@uni.lu">dietmar.heidemann@uni.lu</a></p> <p>Prof. Dr. Lukas Sosoe (Faculty member) <a href="mailto:lukas.sosoe@uni.lu">lukas.sosoe@uni.lu</a></p> <p>Prof. Dr. Frank Hofmann (Deputy study director) <a href="mailto:frank.hofmann@uni.lu">frank.hofmann@uni.lu</a></p> <p>Dr. Jennifer Pavlik (Faculty Member) <a href="mailto:jennifer.pavlik@uni.lu">jennifer.pavlik@uni.lu</a></p>	<p>Oliver Motz (Assistant) <a href="mailto:oliver.motz@uni.lu">oliver.motz@uni.lu</a></p> <p>Deven Burks (Assistant) <a href="mailto:deven.burks@uni.lu">deven.burks@uni.lu</a></p> <p>Hannes Fraissler (Assistant) <a href="mailto:hannes.fraissler@uni.lu">hannes.fraissler@uni.lu</a></p> <p>Pedro Mendes (Office) T. +352 / 46 66 44 9617 <a href="mailto:pedro.mendes@uni.lu">pedro.mendes@uni.lu</a></p>

# Master in Modern and Contemporary European Philosophy

Teaching schedule 2018-2019

Semester 1 - Winter 2018-2019

	Monday	Tuesday	Wednesday	Thursday	Friday
8.00 -9.30					
9.45 -11.15		Rationalism (M1) Dietmar Heidemann	Philosophie du droit Sosoe (optional/elective)		
11.30 -13.00	Contemporary European Philosophy I (M3) Hofmann	Kant (M2) Heidemann	Nietzsche/Philosophy of Existence/Hermeneutics: Continental Philosophy (M3) A. Dewalque		
break	break	break	break	break	break
13.15 -14.45	14:00-17:15  Empiricism (M1) Fehige*				
15.00 -16.30	Empiricism (M1) Fehige*	German Idealism I (M2) Sosoe			
16.45 – 18.15	Empiricism (M1) Fehige*				
*14:00-17:15 on Oct. 15, 22, 29; Nov. 12, 19, 26; Dec 3, 17**					
**13:00-18:00 in MSA 2.190					



# Master in Modern and Contemporary European Philosophy

Teaching schedule 2018-2019

Semester 3 - Winter 2018-2019

	Monday	Tuesday	Wednesday	Thursday	Friday
8.00 - 9.30					
9.45 - 11.15		Rationalism (M1) Dietmar Heidemann	Philosophie du droit Sosoe (optional/elective)		
11.30 - 13.00	Contemporary European Philosophy I (M3) Hofmann				
break	break	break	break	break	break
13.15 - 14.45		Contemporary European Philosophy II (M3) Hofmann			
15.00 - 16.30		German Idealism I (M2) Sosoe			
16.45 - 18.15	17.30 – 19.00 Master Colloquium (b) (M4) Hofmann				

**Module:** 20th century and contemporary European philosophy, Semester 1

**ECTS** **D** 5 **S** 5

**Instructor** Arnaud Dewalque

**Prerequisite** Bachelor in philosophy

**Learning goals** 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.

**Course 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.

**Course Type** Seminar

**Bibliography** Complete editions:

Nietzsche, F. 1967—. *Werke. Kritische Gesamtausgabe*. Berlin/New York: de Gruyter, 1967 (see also the Digital Facsimile Edition by Paolo D'Iorio, available on <<http://www.nietzschesource.org/facsimiles/DFGA>>).

Heidegger, M. 1975—. *Gesamtausgabe*. Frankfurt am Main: Klostermann.

Recommended reading:

Nietzsche, F., 2005. 'Ecce Homo: How to Become What you Are.' In *The Antichrist, Ecce Homo, Twilight of the Idols and Other Writings*. Cambridge: CUP, p. 69-152.

Emden, C. 2014. *Nietzsche's Naturalism*. Cambridge: Cambridge University Press.

Heidegger, M. 1993a. *Sein und Zeit* (1927). Tübingen: Niemeyer, 17<sup>th</sup> ed. Engl. trans. J. Macquarrie and E. Robinson, *Being and Time*, London, SCM Press, 1962; new engl. trans. Joan Stambaugh, revised by Dennis J. Schmidt, Albany, New York: State University of New York Press, 2010, part 1.

Crowell, S. 2013. *Normativity and Phenomenology in Husserl and Heidegger*. Cambridge: Cambridge University Press.

Material for the classes will be made available on Moodle.

**Assessment** **D** 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.

**S** 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.

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.

**ID** Die Moodle Course ID wird vom Fachbereich festgelegt.

**Time slot** Wednesday 11:30 – 13:00 (see *guichet étudiant*)

**Schedule** will be made available in the first session.

## Empiricism: Ethics from Experience?

Modul	1
ECTS	D 5
Dozent/-in	Christoph Fehige
Lernziele	<p>When thinkers of the eighteenth century emphasized the role of experience in many areas of human life and thought, the area of ethics was not excluded. The essence and foundations of morality, it was claimed, lie in the fact that we <i>experience</i> 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. Claims of that kind constitute the practical, or moral, part of empiricism. Some of them seem to have come to stay – they continue to loom large in contemporary moral philosophy.</p> <p>At the end of this course, students should know and understand the basic features of that approach to ethics, especially in the form in which we encounter it in the writings of its most prominent proponent, David Hume. Students should know the major pros and cons both of the approach as such and of competing options within the approach and should be able to relate the 18th-century discussion to current thoughts in philosophical ethics. There is a methodological aim as well: enhancing the existing ability to annotate, fillet, interrogate, knead, logically reconstruct, represent, structure, summarize, think through and use a philosophical text.</p>
Kursbeschreibung	<p>We will concentrate mostly on parts of Hume’s moral philosophy in its earliest form, as set out by him in his <i>Treatise</i>. More precisely, we’ll read, from Book 3 (»Of Morals«) of the <i>Treatise</i>: Part 1; Part 3, Sec. 1. We’ll add texts by other authors where appropriate. Typically, the task from one session to the next will be to read and condense a portion of text and prepare answers to questions; the sessions themselves will typically be centred around students’ summaries and answers.</p> <p><b>Please attend this course only if you are willing to prepare answers to questions from each session to the next and to present, in every session, your answers in class.</b></p>
Kurstyp	Seminar
Bibliografie	<p>Buying a book is not necessary for this course (because you will be provided with pdf files of the excerpts we will plough through), but, as always, reading more is instructive. The library in Belval has the books by Hume and Mackie and, situated next to them, many more on Hume’s ethics.</p> <p>Simon Blackburn, <i>Ruling Passions</i>, Oxford U.P. 1998.</p> <p>David Hume, <i>A Treatise of Human Nature</i> (1739/40), ed. by David Fate Norton and Mary J. Norton, Oxford U. P. 2000 (in the series <i>Oxford Philosophical Texts: The Complete Editions for Students</i>); not to be confused with (volume 1 or both volumes of) the same two people’s (!) edition of the <i>Treatise</i> for the <i>Clarendon Hume Edition Series</i>.</p> <p>David Hume, <i>An Enquiry concerning the Principles of Morals</i> (1751), ed. by Tom L. Beauchamp, Oxford U. P. 1998 (in the series <i>Oxford Philosophical Texts: The Complete Editions for Students</i>).</p> <p>J. L. Mackie, <i>Hume’s Moral Theory</i>, Routledge, London 1980.</p> <p>Elijah Millgram, “Moral Values and Secondary Qualities”, <i>American Philosophical Quarterly</i> 36 (1999).</p>
Prüfung	D A written exam, in English, on Mon 17 Dec., approx. 14:00–17:15; details to be announced.
Moodle Course ID	MA-PHILO-1-01-02
Time	The course will take place on Monday afternoons, 14:00 to 17:15, from 15 October to 17 December; no sessions on 5 November and 10 December. The written exam will be in the final session. The first session, on 15 October, will not just be a logistical quickie; we’ll do the full 180 minutes.

## Kant: Space and Time in Kant's Critical Philosophy

**Module** M2

**ECTS** 5

**Instructor** Dietmar Heidemann

**Teaching Goals** Students read with comprehension, and interpret the transcendental aesthetic of Kant's "Critique of Pure Reason" and related writings. They analyze and reconstruct the arguments from space and time, identify and evaluate problems and develop solutions to these problems. Moreover, students learn how to refer the central questions of Kant's theory of space and time to contemporary developments of philosophy.

**Course 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?

**The Course Type** Seminar

**Bibliography** Kant, I, *Critique of Pure Reason*. Trans. and ed. P. Guyer & A. Wood. Cambridge 1998: Cambridge University Press.  
— *Theoretical Philosophy after 1781*. Trans. and ed. H. Allison & P. Heath. Cambridge 2002: Cambridge University Press.

Allison, Henry E., *Kant's Transcendental idealism, An Interpretation and Defense*, New Haven, London 2004.

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

Falkenstein, Lorne, *Kant's Intuitionism. A Commentary on the Transcendental Aesthetic*, Toronto 1995.

Guyer, Paul, *Kant and the Claims of Knowledge*, Cambridge 1987.

Warren, Daniel, "Kant and the Apriority of Space", in *Philosophical Review* 107 (1998), pp. 179–224

**Exam** Paper (3000 words) or 30 min. oral exam

**Time** Tu., 11:30-13:00 h

## Rationalism: Knowledge and Intuition

<b>Modul</b>	M1
<b>ECTS</b>	5
<b>Dozent/-in</b>	Dietmar Heidemann

**Lernziele** 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.

**Kurbeschreibung** "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.

**Kurstyp** Seminar

**Bibliografie** 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*.  
Bonjour, L. (1998): *In Defense of Pure Reason. A Rationalist Account of A Priori Justification*, Cambridge 1998.  
Bonjour, L. (2002): *Epistemology. Classical Problems and Contemporary Responses*, Oxford 2002.  
Gutting, G. (1998): *Rethinking Intuition: A Historical and Metaphilosophical Introduction*, in: DePaul, M./Ramsey, W. (Hrsg.): *Rethinking Intuition*, Lanham 1998, pp. 3-13.  
Hintikka, J. (1999): *The Emperor's New Intuitions*, in: *The Journal of Philosophy* 96 (1999), pp. 127-147.  
Kornblith, H. (1998): *The Role of Intuition in Philosophical Inquiry: An Account with No Unnatural Ingredients*, in: DePaul, M./Ramsey, W. (Hrsg.): *Rethinking Intuition*, Lanham 1998, pp. 129-141.  
Van De Pitte, F. (1988) : *Intuition and judgement in Descartes's theory of truth*, in : *Journal of the History of Philosophy* 26 (1988), S. 453-470.

**Prüfung** Paper (3000 words) or 30 min. oral exam

**Moodle Course ID**

**Time** Tu., 9:45-11:15

## Contemporary European Philosophy I – Knowledge

<b>Modul</b>	Module 3
<b>ECTS</b>	5
<b>Dozent/-in</b>	Frank Hofmann
<b>Voraussetzungen</b>	None
<b>Lernziele</b>	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.
<b>Kurbeschreibung</b>	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.
<b>Kurstyp</b>	Seminar
<b>Bibliografie</b>	Pritchard, D., What is this thing called knowledge?, Routledge, 2006. Greco, J., Achieving Knowledge, Cambridge University Press, 2010. Sosa, E., A Virtue Epistemology, Vol. I, Oxford University Press, 2009. Pritchard, D., Anti-luck virtue epistemology, Journal of Philosophy 109:3, 247-49, 2012. Williamson, T., Knowledge and Its Limits, Oxford University Press, 2000.
<b>Prüfung</b>	D Presentation and paper (ca. 3000 words)
<b>Moodle Course ID</b>	MA-PHILO-103-01

## Contemporary European Philosophy II: Normativity

<b>Module</b>	3
<b>ECTS</b>	5
<b>Teacher</b>	Frank Hofmann

**Competences** 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/content** 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.

**Type** Seminar

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

**Evaluation** D presentation in class and final paper (ca. 3000 words)

**Moodle Course ID** MA-PHILO-303-04



## Master Colloquium (b)

<b>Modul</b>	Module 4	
<b>ECTS</b>	<b>D</b> 5	<b>S</b>
<b>Dozent/-in</b>	Frank Hofmann	
<b>Voraussetzungen</b>		
<b>Lernziele</b>	<p>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. A superordinate 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.</p>	
<b>Kurzbeschreibung</b>	<p>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 possibly 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.</p>	
<b>Kurstyp</b>	Seminar	
<b>Bibliografie</b>	Relevant readings will be assigned in the course.	
<b>Prüfung</b>	<b>D</b> Presentation and discussion of research projects.	<b>S</b>
<b>Moodle Course ID</b>	MA-PHILO-204-01	

## Elective: On a sociological dogmatic of human rights: A philosophical analysis

### Module - *elective*

ECTS

5

Instructor

Lukas K. Sosoe

Learning goals

Seminar : 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.

Course 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.

Each participant is committed to giving a short presentation as part of the overall course assessment.

**Course type** Seminar

**Time** We 9:45-11:15

**Module: M2**

**ECTS**

5

**Instructor :**

Lukas K. Sosoe

**Learning goals**

The Students will be made familiar with the key concepts of Hegels Practical Philosophy and situate in a systematic perspective 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 philosophy has in common with communitarianism, on the other side. The main goal ist to underline Hegel's presence in contemporary social and political philosophies.

**Course description**

The course will begin with a general introduction to Hegel's philosophy 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 philosophy : modern social and political theories and non modern and romantic conception of political life. In this sense his practical philosophy is one of the best ways to introduce and illustrate the main controversies in contemporary social and political philosophical theories.

**Course type**

Seminar

**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

**Time**

Tuesday : 15.00 – 16.45