

Master in Modern and Contemporary European Philosophy

Master académique

Courses and Timetable

2013-2014



UNIVERSITÉ DU
LUXEMBOURG

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Welcome Address

Dear students,

welcome to the academic year 2013-2014. This is the fourth year 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 20th 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 fields 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 me finally draw 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. Moreover, like in earlier semesters we have three guest lectures per semester with internationally renowned scholars. The lectures take place on Mondays at 5:30 pm. Please check our website for announcements of the talks.

Have a successful academic year 2013-2014,

Yours

Frank Hofmann

Academic Calendar 2013-2014

Winter Semester (16.09.2013 - 16.02.2014)

- Courses: 16.09.2013 - 22.12.2013
- Study days: 06.01.2014 - 12.01.2014
- Exams: 13.01.2014 - 09.02.2014
- Deadlines for Juries: 14.02.2014
- Christmas Holidays: 23.12.2013 - 05.01.2014

Summer Semester (17.02.2014 - 14.09.2014)

- Courses: 17.02.2014 - 01.06.2014
- Study days: 02.06.2014 - 08.06.2014
- Exams: 09.06.2014 - 06.07.2014
- Deadline for Juries: 12.09.2014
- Easter Holidays: 14.04.2014 - 21.04.2014

Public holidays 2013-2014

- **All Saints' Day:** 01.11.2013
- **Christmas Day:** 25.12.2013
- **Boxing Day:** 26.12.2013
- **New Year's Day:** 01.01.2014
- **Easter Monday:** 21.04.2014
- **Labour Day:** 01.05.2014
- **Ascension Day:** 29.05.2014
- **Whitsun Monday:** 09.06.2014
- **National Holiday:** 23.06.2014
- **Assumption Day:** 15.08.2014

Teaching Staff

Name	Course (language in parentheses)	Semester
Robert Brisart	Nietzsche/Philosophy of Existence/Hermeneutics: Continental philosophy: From Nietzsche's philosophy to Heidegger's ontology (E)	Summer 2014
	Phenomenology: Phénoménologie de la conscience et de l'esprit (F)	Summer 2014
Christoph Fehige	Empiricism: Sentiments and Sympathy (E)	Winter 2013
Dietmar Heidemann	Kant: Phaenomena and Noumena (E)	Winter 2013
	German Idealism I: Hegel's Science of Logic (E)	Winter 2013
	Transcendental Philosophy: The problem of non-conceptual content (E)	Summer 2014
	Master Colloquium (b) (E)	Winter 2013
Frank Hofmann	Contemporary European Philosophy I: Knowledge and the value of knowledge (E)	Winter 2013
	Contemporary European Philosophy II: Perception (E)	Winter 2013
	Master Colloquium (a) (E)	Summer 2014
Marc Maesschalck	German Idealism II: La conception idéaliste de la philosophie de l'histoire selon Schelling (F)	Summer 2014
Lukas Sosoe	Rationalism: Descartes (E)	Winter 2013
Robert Theis	Philosophy of Enlightenment: Die Philosophie der deutschen Aufklärung mit Schwerpunkt auf dem Denken Christian Wolffs (D)	Summer 2014

Modules and ECTS

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

Moodle Codes

Semester 1	Course title	Moodle code
	Rationalism	MA-PHILO-101-01
	Empiricism	MA-PHILO-101-02
	Kant	MA-PHILO-102-01
	German Idealism I	MA-PHILO-102-02
	Contemporary European Philosophy I	MA-PHILO-103-01
Semester 2	Philosophy of Enlightenment	MA-PHILO-201-03
	Transcendental Philosophy	MA-PHILO-202-03
	German Idealism II	MA-PHILO-202-04
	Nietzsche/Philosophy of Existence/ Hermeneutics	MA-PHILO-203-02
	Phenomenology	MA-PHILO-203-03
	Master Colloquium (a)	MA-PHILO-204-01
Semester 3	Rationalism	⇒ see 1 st semester
	Empiricism	⇒ see 1 st semester
	German Idealism I	⇒ see 1 st semester
	Contemporary European Philosophy I	⇒ see 1 st semester
	Contemporary European Philosophy II	MA-PHILO-303-04
	Master Colloquium (b)	⇒ see 2 nd semester
Semester 4	German Idealism II	⇒ see 2 nd semester
	Phenomenology	⇒ see 2 nd semester
	Master Colloquium (c)	⇒ see 2 nd semester

Moodle code structure: Semester & Module – Course number within module

Semestral Overview

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

Course Descriptions

Semester 1

Title: Contemporary European Philosophy I: Knowledge and the value of knowledge (E)

Module 3: 20th century and contemporary European philosophy

Course type: Seminar, 5 ECTS

Time: Monday, 11:45-13:15

Professor: Frank Hofmann

Moodle: MA-PHILO-103-01

Course description:

The simple starting point for our studies is the question: What is knowledge? More recently, 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. A recent, further development by Duncan Pritchard is his 'anti-luck virtue epistemology'.

Learning objectives:

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.

Bibliography:

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.

Assessment: Presentation and paper (10 – 15 pages)

Title: Empiricism: Sentiments and Sympathy (E)

Module 1: Early modern European philosophy

Course type: Seminar, 5 ECTS

Time: Monday, 14:15-15:45 & 16:00-17:30 (fortnightly)

Please note that the first session, on 30 Sept., will not just be a logistical quickie; we'll do the full 360 minutes.

Professor: Christoph Fehige

Moodle: MA-PHILO-101-02

Course description:

We will concentrate mostly on parts of Hume's moral philosophy in its earliest form, as set out by him in his *Treatise*. We'll add texts by other authors where appropriate. Typically, the task from one session to the next will be to read and excerpt a portion of Hume's text and prepare answers to questions; the sessions themselves will typically be centered around students' excerpts and answers.

Please attend this course only if (1) you are willing to prepare answers to questions from each session to the next and to present your answers in class; and (2) you are willing to get your hands on the approximately 100 pages that make up Book 3 («Of Morals») of **the Nortons' edition** of Hume's *Treatise*. The library in Walferdange has that edition. **Since we should all work with a good edition and all with the same edition, texts from other printed or www sources are of no use for this course.**

Learning objectives:

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 ethics, it was claimed, lie in the fact that we *experience* actions as right or wrong, virtuous or vicious, and that we even 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.

At the end of this course, students should know and understand the basic tenets of this school of thought, especially in the form in which we encounter them in the writings of their most prominent proponent, David Hume. Students should also end up knowing the major pros and cons of those views and being able to relate them to current thoughts in philosophical ethics. There is a methodological aim as well: having worked their way through this course, students will be able to excerpt, fillet, interrogate, knead, structure, summarize, think through and use a philosophical text in many kinds of ways.

Bibliography:

David Hume, *A Treatise of Human Nature* (1739/40), ed. by David Fate Norton and Mary J. Norton, Oxford U. P. 2000 (in the series *Oxford Philosophical Texts: The complete editions for students*)

David Hume, *An Enquiry concerning the Principles of Morals* (1751), ed. by Tom L. Beauchamp, Oxford U. P. 1998 (in the series *Oxford Philosophical Texts: The complete editions for students*)

J. L. Mackie, *Hume's Moral Theory*, Routledge, London 1980

Assessment:

One term paper (of at least 20,000 characters) at the end.

Title: Kant: Phaenomena and Noumena (E)

Module 2: Kant and German Idealism

Course type: Seminar, 5 ECTS

Time: Tuesday, 11:45-13:15

Professor: Dietmar Heidemann

Moodle: MA-PHILO-102-01

Course description:

In this course we interpret, analyze and discuss the central sections on transcendental idealism of Kant's *Critique of Pure Reason* and *Prolegomena* such as the "Transcendental Aesthetic", passages from the "System of principles", the "Refutation of Idealism" and the "Phaenomena and Noumena" chapter. The focus will be on the question of whether Kant's transcendental idealism is unrestricted idealism or whether it has any realist implications. We will also relate Kant's transcendental idealism to a systematic classification of idealism and realism in contemporary philosophy.

Learning objectives:

Students read with comprehension, and critically interpret the central sections on transcendental idealism of Kant's *Critique of Pure Reason* and *Prolegomena*. They discuss Kant's distinction between phaenomena and noumena, identify and evaluate its problems and develop solutions to these problems. Moreover, students learn how to link Kant's transcendental idealism with the contemporary debate on idealism and realism.

Bibliography:

Abela, Paul: *Kant's Empirical Realism*, Oxford 2002.

- Allais, Lucy: Kant's One World. Interpreting Transcendental Idealism. In: British Journal for the History of Philosophy 12 (2004), 655–684.
- Allais, Lucy: Transcendental Idealism and Metaphysics: Kant's Commitment to Things as They are In Themselves. In: Kant Yearbook 2 (2010), 1–31.
- Allison, Henry E.: Idealism and Freedom. Essays on Kant's Theoretical and Practical Philosophy, Cambridge 1996.
- Allison, Henry E.: Kant's Theory of Freedom, Cambridge 1990.
- Allison, Henry E.: Transcendental Realism, Empirical Realism and Transcendental Idealism. – In: Kantian Review 11 (2006), 1–28
- Allison, Henry E.: Kant's Transcendental idealism, An Interpretation and Defense, New Haven, London ²2004.
- Guyer, Paul, Kant and the Claims of Knowledge, Cambridge 1987.
- Longuenesse, Béatrice, Kant and the capacity to judge, Princeton 1998.
- Paton, Herbert James: Kant's Metaphysic of Experience. A Commentary on the first half of the Kritik der reinen Vernunft, two vol., London ⁴1965.
- Prauss, Gerold: Kant und das Problem der Dinge an sich, Bonn ²1977.
- Smith, Norman Kemp: A Commentary to Kant's "Critique of Pure Reason", London ²1930.
- Van Cleve, James: Problems from Kant, New York/Oxford 1999.

Assessment: Paper (3000 words)

Title: German Idealism I: Hegel's Science of Logic (E)

Module 2: Kant and German Idealism

Course type: Seminar, 5 ECTS

Time: Tuesday, 14:15-15:45

Professor: Dietmar Heidemann

Moodle: MA-PHILO-102-02

Course description:

In his major work *Science of Logic* Hegel systematically presents his metaphysics as a developmental theory of categories. For Hegel categories are not just ontological concepts classifying what there is but determinations of thought that constitute, as a coherent whole, absolute subjectivity. We will start reading the opening section of the logic, "With what must the beginning of science be made?", then look at some passages from the doctrine of being before we turn to selected sections from the doctrine of essence and the doctrine of concept.

Learning objectives:

Students read with comprehension, and critically interpret central sections from Hegel's *Science of Logic*. In particular they analyze and reconstruct the beginning of the logic and passages from the logic of essence. They identify and evaluate its problems and discuss solutions to these problems.

Bibliography:

Düsing, K.: *Ontology and Dialectic in Hegel's Thought*, in: N. Limnatis: *The Dimensions of Hegel's Dialectic*, London/New York 2010, 97-122.

Giovanni, G. di/Harris, H. S.: *Between Kant and Hegel. Texts in Development Of Post-Kantian Idealism*, Indianapolis 2000.

Hegel, G. W. F.: *Science of Logic*, transl. G. di Giovanni, Cambridge 2010.

Hegel, G. W. F.: *On the Relation between Skepticism and Philosophy* in Giovanni/Harris (2000).

Hegel, G. W. F.: *The Encyclopedia Logic (= Encyclopedia III, 1830)*, trans. with introd. and notes by T. F. Geraets, W. A. Suchting, and H. S. Harris, Indianapolis/Cambridge 1991.

Hegel, G. W. F.: *Faith and Knowledge*, trans. by W. Cerf and H. S. Harris, Albany 1977.

Hegel, G. W. F.: *Phenomenology of Spirit*, trans. by A. V. Miller, Oxford 1977.

Houlgate, S.: *Hegel's Logic*. In: F. C. Beiser (ed.): *The Cambridge Companion to Hegel and Nineteenth-Century Philosophy*, Cambridge 2008, 111-134.

Houlgate, S.: *An Introduction to Hegel. Freedom, Truth and History*, 2nd edition, Oxford 2005.

Pinkard, T.: *Hegel's Dialectic. The Explanation of Possibility*, Philadelphia 1988.

Pippin, R. B. : *Hegel's Idealism. The Satisfaction of Self-Consciousness*, Cambridge 1989.

Assessment: Paper (3000 words) or 30 min. oral exam

Title: Rationalism: Descartes (E)

Module 1: Early modern European philosophy

Course type: Seminar, 5 ECTS

Time: Wednesday, 14:15-15:45

Professor: Lukas Sosoe

Moodle: MA-PHILO-101-01

Course description:

This course will begin with a first part on a general introduction to Descartes' philosophy. A second part will be dedicated to the reading of few parts of the *Meditations* and the main questions which made of this work one the most important books in the history of philosophy. The third part will be consecrated to a short history of Descartes' influence on early modern philosophy.

The task of this course is to situate Descartes' philosophical contribution in rationalism in general and particularly in early modern philosophy.

Learning objectives:

The students should be able to know the basic notions of Descartes' Metaphysics and his practical philosophy. They should understand why Descartes' ethics is not as developed as his theoretical philosophy.

Bibliography:

Descartes, *Oeuvres philosophiques*, textes établis, présentés et annotés par Ferdinand Alquié, 3 vol. (I : 1618-1637, II : 1638-1642, III : 1643-1650), Classiques Garnier, 1963-1973 : notée FA (la page 1066 du tome III sera indiquée : FA, III, 1066)

Descartes, *Discours de la méthode*, suivi des *Méditations métaphysiques*, avec une présentation de Jean-Paul Sartre, Verviers, Marabout, 1974.

Geneviève Rodis-Lewis, *Descartes ; Textes et débats*, Le Livre de Poche, collection Biblio Essais, 669 pages, 1984.

Assessment: Essay work

Title: Intensive language course in French and German
Module 5: Electives module (mandatory language course)
Course type: Credited language class, 5 ECTS
Time: TBA
Teacher: TBA
Moodle: TBA

All students have to take part in a credited language course as an integral part of their Master programme. The courses will start in the first week of the winter term (17 September).

Title: interdisciplinary course
Module 5: Electives module
Course type: Seminar, 5 ECTS
Time: check Moodle and notice boards for timetables
Professor: TBA
Moodle: TBA

In their first semester all students have to choose an interdisciplinary course from among the courses offered in other Master programmes of the Faculty. This can for instance be a course from the programmes of the “Master en Histoire Européenne Contemporaine”, the “Master in European Governance”, the “Master en Etudes Franco-Allemandes: Communication et Coopération Transfrontalières” or the trinational “Master in Literatur-, Kultur- und Sprachgeschichte des deutschsprachigen Raums”. Please check also notice boards and Moodle for available courses.

First Semester Interdisciplinary Courses (Electives) (Module 5)

List of courses (5 ECTS) 2013/2014

Political Science:

- Le système politique de l'Union européenne, Mo 4-5:30
- Histoire économique et sociale de la construction européenne I, Mo 2:15-3:45
- Politique comparée, W 10-11:30
- Regionalisms in World Politics, Mo 11:45-1:15
- Public Policy Analysis, Tue 10-11:30
- European Economic Governance, Tue 2:15-3:45
- Démocraties et Parlementarismes, Tue 11:45-13:15
- Politiques sociales européennes, Tue 4-5:30

History:

- Narrating Europe, Mo 11:45-1:15
- Digital Humanities, Tue 11:45-1:15
- Intégration européenne I, Wed 10-11:30
- Europe et les autres – époque contemporaine, Mo 10-11:30
- Histoire sociale de l'Europe après 1945, Tue 2:15-3:45

German Literature:

- Nietzsche und die deutschsprachige Lyrik im 19. Jahrhundert, Fr 2-3:30
- Medienwissenschaft, Fr 11 :45-1 :15
- Außerordentliche Fälle. Die Epilepsie als literarisches Phänomen, Fr 10-11 :30

More courses upon request.

Semester 2

Title: Master Colloquium (a) (E)

Module 4: Master module

Course type: Seminar, 5 ECTS

Time: Monday, 17:30-19:00

Professor: Frank Hofmann

Moodle: MA-PHILO-204-01

Course description:

In the Master Colloquium, students give presentations on their own work, or discuss recent publications by others (relevant papers, books/book chapters, etc.).

Learning objectives:

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.

Bibliography:

Relevant readings will be assigned in the course.

Assessment: Presentation and discussion of research projects

Title: Transcendental philosophy: The problem of non-conceptual content (E)

Module 2: Kant and German Idealism

Course type: Seminar, 5 ECTS

Time: Tuesday, 11:45-13:15

Professor: Dietmar Heidemann / Robert Hanna

Moodle: MA-PHILO-202-03

Course 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?

Learning objectives:

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.

Bibliography:

- Allais, L. (2009) 'Kant, Non-Conceptual Content and the Representation of Space' *Journal of the History of Philosophy* 47: pp. 383–413.
- Bermúdez, J. and A. Cahen, (2011) 'Nonconceptual Mental Content', *The Stanford Encyclopedia of Philosophy* (Summer 2011 Edition), E. N. Zalta (ed.) available at <http://plato.stanford.edu/archives/sum2011/entries/content-nonconceptual/>.
- Hanna, R. (2005) 'Kant and Nonconceptual Content', *European Journal of Philosophy* 13: pp. 247–90.
- Heidemann, Dietmar H. (ed.) (2012) *Kant and Non-Conceptual Content*, Abingdon, New York 2013.
- Kant, I. (1992): *Immanuel Kant: Lectures on Logic*, ed. and transl. J. M. Young, Cambridge: Cambridge University Press.
- (1998) *Critique of Pure Reason*, P. Guyer and A. W. Wood (ed. and trans.), Cambridge: Cambridge University Press.
- (2003a) 'Concerning the Ultimate Foundation of the Distinction of the Directions in Space', in D. Walford (ed.) *Immanuel Kant: Theoretical Philosophy, 1755–1770*, Cambridge: Cambridge University Press.
- (2003b) 'On the Form and Principles of the Sensible and the Intelligible world', in D. Walford (ed.) *Immanuel Kant: Theoretical Philosophy, 1755–1770*, Cambridge: Cambridge University Press.
- (2007) *Immanuel Kant: Anthropology, History, and Education*, ed. G. Zöllner and R. B. Louden, Cambridge: Cambridge University Press.
- McDowell, J. (1996) *Mind and World*, Cambridge, London: Harvard University Press.

Peacocke, C. (2001) 'Does Perception Have a Nonconceptual Content?', *Journal of Philosophy* 98: pp. 239-64.

Stephenson, A. (2011) 'Kant on Non-Veridical Experience', *Kant Yearbook* 3 : pp.1-22.

Assessment: Paper (3000 words) or 30 min. oral exam.

Title: Nietzsche/Philosophy of Existence/Hermeneutics: Continental philosophy: From Nietzsche's philosophy to Heidegger's ontology (E)

Module 3: 20th century and contemporary European philosophy

Course type: Seminar, 5 ECTS

Time: Wednesday, 14:15-15:45

Professor: Robert Brisart

Moodle: MA-PHILO-203-02

Course description:

Richard Rorty has defended the thesis that, like Dewey and Wittgenstein, Heidegger can be read as a thinker who has contributed to open the way of the « Linguistic Turn », in breaking with the representationism of the traditional philosophy. This course will show the validity of such an affirmation. With this aim in view, we shall start from the idea of truth as work of art in Nietzsche's thinking, for to see how this new definition of truth is systematized in the shape of an ontology by Heidegger. At last, we shall proceed to an examination of the hermeneutical philosophy whose central theses « Being is language » and « Man as Being-there lives on linguistically » can be considered as a very explicit presentation of the Heidegger's thought. The course will try to show how this Heidegger's ontology is breaking with the pure logical conception of language for thinking it as a creation (Dichtung). But following the sole model of the art's working, this linguistic turn has certainly its own limit in the fact that it is not able to think this art as what Quine called a « social art ». How can we explain the reasons of this limit of the continental version of the linguistic turn?

Learning objectives:

Students should be able to understand the main philosophical orientations of Nietzsche's, and Heidegger's thought. So, they will grasp better the concept of « continental philosophy » such as it is understood from the analytical philosophy point of view.

Bibliography:

Basical Texts from Nietzsche, (extract specially from *The Birth of Tragedy*, *Untimely Meditations*, *Human, All To Human*, *Thus Spoke Zarathustra*, *The Gay Science*), and from Heidegger (*Being and Time*, *Identity and Difference*, *On the way to Language*, *Nietzsche*, *The*

Question Concerning Technology, The Origin of the Work of Art, Time and Being) will be provided during the lectures.

R. Rorty, *Essays on Heideggers and Others*, Cambridge, Cambridge University Press, 1991.

R. Rorty, *Philosophy and the Mirror of Nature*, Princeton, Princeton University Press, 1979

Assessment:

Term paper taking aim at study more deeply a part of the course material.

Title: Phenomenology: Phénoménologie de la conscience et de l'esprit (F)

Module 3: 20th century and contemporary European philosophy

Course type: Seminar, 5 ECTS

Time: Wednesday, 11:45-13:15

Professor: Robert Brisart

Moodle: MA-PHILO-203-03

Course description:

Le cours portera cette année sur le thème : « Le mental et le donné ». Il sera consacré au débat actuel qui oppose Hubert Dreyfus et John McDowell autour la question de savoir si l'expérience de l'homme dans le monde est de part en part conceptuelle ou si, au contraire, il existe une strate fondamentale de notre engagement corporel dans le monde qui ne requiert aucun investissement de la faculté conceptuelle du mental.

L'intérêt évident du débat en question est de soulever de nombreuses questions aujourd'hui tout à fait centrales en philosophie de l'esprit. Quelle est la place de la raison dans l'expérience humaine ? L'intelligibilité du monde est-elle de l'ordre de l'intelligibilité rationnelle ou existe-t-il une forme d'intelligibilité dont les compétences tombent en dehors du domaine de la raison ? Dans ce cas, comment comprendre la relation entre ces compétences et l'intentionnalité de la conscience ? L'intentionnalité est-elle vraiment la marque unique de la vie psychique ou n'est-elle la marque que de ses capacités conceptuelles et propositionnelles ? Que voudrait dire alors qu'une part de notre expérience possède des contenus non conceptuels ? Peut-on dire par exemple que notre engagement pratique dans le monde possède un contenu non conceptuel ? Si cet engagement pratique est de l'ordre du « savoir comment s'y prendre », comment pourrait-il échapper à l'ordre des concepts et du langage ? À supposer que tel soit le cas, peut-on dire que ce mode de comportement marque alors la continuité entre l'humain, l'animalité non humaine et l'enfance en phase pré linguistique ? A contrario, comment raisonnablement nier que n'importe quelle expérience corporelle n'est véritablement expérience que dans la mesure où elle mobilise des concepts et possède donc un contenu conceptuel ? Pour reprendre les termes du débat

autour de ce que Dreyfus a lui-même appelé « la guerre des mythes », le conceptualisme relève-t-il forcément du « mythe du mental »? Inversement, les compétences particulières attribuées à l'engagement corporel dans le monde ne tendent-elles pas à leur tour à en revenir au « lmythe du donné » avec lequel s'impose l'image d'un monde tout fait où la réceptivité de l'expérience rimerait simplement avec l'accordance non conceptuelle aux choses.

Learning objectives:

À travers l'examen de toutes ces questions, l'étudiant sera en mesure de se familiariser avec les courants majeurs et les thématiques fondamentales de la philosophie contemporaine de l'esprit.

Bibliography:

Le débat en question a débuté à l'occasion d'un article de Hubert Dreyfus publié dans *Topoi* en 2006, sous le titre *Overcoming the Myth of the Mental*. L'attaque portait sur la thèse conceptualiste défendue par John McDowell dans *Mind and World*. L'échange de vue qui s'ensuivit est fourni pour l'essentiel dans le numéro 50/4 de *Inquiry* (2007). On y trouve la *Réponse à Dreyfus* de McDowell, suivie de la *Réponse à McDowell* de Dreyfus. Le même numéro de *Inquiry* reprend également deux textes plus substantiels où les deux auteurs développent leurs arguments. Le premier de Dreyfus a pour titre *The Return of the Myth of the Mental* et le second de McDowell a pour titre *What Myth ?* Les autres textes de référence sont :

- H. Dreyfus, *What Computers can not do ?. The Limits of Artificial Intelligence*, Nex York, Harper & Row, 1972 ; *Intelligence artificielle. Mythes et limites*, trad. R.-M. Villaneau, Paris, Flammarion,1984.
- J. McDowell, *Mind and World, Mind and World*, Cambridge (MA), Londres, Harvard University Press, 1996 ; *L'esprit et le monde*, trad. Ch. Alsaleh, Paris, Vrin, 2007.
- J. Schear (ed.), *Mind, Reason and Being in the World. The McDowell-Dreyfus Debate*, London, New York, Routledge, 2013.

Assessment:

Travail écrit visant à approfondir une partie de la matière étudiée au cours.

Title: German Idealism II: La conception idéaliste de la philosophie de l'histoire selon Schelling (F)
Module 2: Kant and German Idealism
Course type: Seminar, 5 ECTS
Time: Wedesday, 16:00-17:30
Professor: Marc Maeschalck

Course description:

Schelling's Revival!

Différents philosophes contemporains proposent de réinterpréter la philosophie de l'histoire de Schelling, soit en s'inspirant des théories modales de l'énonciation (comme Markus Gabriel), soit en reconstruisant une théorie psychanalytique de la subjectivité (Žižek), soit en recourant à une déconstruction de la représentation sotériologique de l'histoire chrétienne (Agamben). Le point commun de ces réinterprétations est de prendre appui sur la partie méconnue de la philosophie schellingienne de l'histoire, la dernière philosophie, dite "Philosophie positive" ou "Philosophie de la Révélation". Quels sont les traits majeurs de cette renaissance schellingienne? Comment l'interpréter dans le contexte contemporain et en identifier les éventuelles limites? Telles sont les principales questions qui guideront notre cours sur la dernière philosophie de l'histoire selon Schelling.

Depending on the audience lectures can be also given in English.

Learning objectives:

Au terme du cours l'étudiant

- sera capable d'identifier les courants majeurs en philosophie de l'histoire dans la première moitié du XIXe siècle en Allemagne et en France;
- connaîtra les concepts fondamentaux de ces courants et leur interprétation par Schelling;
- sera en mesure d'expliquer succinctement les conflits d'interprétations qui en résultent dans la pensée contemporaine.

Bibliography:

1. Agamben G., *Le règne et la gloire, Homo sacer II, 2*, trad. J. Gayraud et M. Rueff, Seuil, 2008.
2. O'Meara Tomas F., "F. W. Schelling", in *The review of metaphysics a philosophical quarterly*, vol. XXXI, n°2, 1977, pp. 283-309.
3. Maesschalck M., « Droit et violence selon G. Agamben, Les risques du gouvernement technique de la vie nue », in A. Jaden (ed), à paraître.
4. Maesschalck M., « La philosophie positive de l'histoire relue par Giorgio Agamben. Une réception postmoderne de Schelling », in G. Bensussan (ed), à paraître.
5. Schelling F.W.J., *Philosophie de la mythologie*, A. Pernet trad., Editions Jérôme Millon, Grenoble, 1994.
6. Snoek A., "Agamben's Foucault: An Overview", *Foucault Studies*, 2010, n°10, pp 44-67.

7. S. Žižek, *The Indivisible Remainder, An Essay on Schelling and Related Matters*, Verso, London/New York, 1996 [accessible sur <http://books.google.fr>]; traduction française: *Essai sur Schelling, Le reste qui n'éclôt jamais*, L'Harmattan, Paris, 1996. [accessible sur <http://books.google.fr>]
8. S. Žižek (and F.W.J. von Schelling), *The Abyss of Freedom/Ages of the World*, trans. by Judith Norman, The University of Michigan Press, 1997.

Assessment:

Travail de 10 pages à réaliser sur une lecture de commentaire proposée en farde de lecture.

Le travail peut être réalisé en français, en anglais, en espagnol ou en allemand. Le travail sera envoyé par mail à l'adresse :

marc.maeschalck@uclouvain.be

Title: Philosophy of Enlightenment: Die Philosophie der deutschen Aufklärung mit Schwerpunkt auf dem Denken Christian Wolffs (D)

Course type: Seminar, 5 ECTS

Module 1: Early modern and European philosophy

Time: Thursday, 16:00-17:30 & Friday, 11:45-13:15 (fortnightly; note announcements)

Professor: Robert Theis

Moodle: MA-PHILO-201-03

Course description:

Die Veranstaltung gliedert sich in zwei Teile: 1.. Im ersten werden überblickartig die Hauptströmungen der Aufklärungsphilosophie in Deutschland sowie Grundbegriffe des Aufklärungsdenkens (Aufklärung, Selbstdenken, Vorurteil ...) anhand exemplarischer Texte besprochen; 2. Im zweiten wird der philosophische Ansatz von Christian Wolff, dem Hauptvertreter der sog. Hochaufklärung dargestellt und ebenfalls anhand von Texten zur Methodenproblematik und zur Metaphysik studiert und besprochen. Ein Schwerpunkt der Interpretation liegt auf dem Thema der „Verknüpfung“ von Vernunft und Erfahrung (connubium rationis et experientiae).

Learning objectives:

Die/der Studierende wird über inhaltliche Kompetenzen verfügen, die es ihm erlauben, die Aufklärungsphilosophie in Deutschland in ihren Hauptströmungen zu verorten; sie/er wird spezieller Fragestellungen der *Wolffschen* Philosophie in ihren geschichtlichen und systematischen Zusammenhängen einzuordnen und zu analysieren in der Lage sein.

Bibliography:

Zur allgemeinen Einleitung:

- Ernst Cassirer, Die Philosophie der Aufklärung (1932), 1. Kapitel
- Horst Möller, Vernunft und Kritik. Deutsche Aufklärung im 17. und 18. Jahrhundert, Frankfurt 1986
- Wilhelm Schmidt-Biggemann, Theodizee und Tatsachen. Das philosophische Profil der deutschen Aufklärung, Frankfurt 1988
- R. Ciafardone, Einleitung in: Die Philosophie der deutschen Aufklärung. Texte und Darstellung, hg. von R. Ciafardone Stuttgart 1990 (Reclam UB 8667), 11-38
- Werner Schneiders, Hoffnung auf Vernunft. Aufklärungsphilosophie in Deutschland, Hamburg 1990

Primär- und weitere Sekundärliteratur wird über Moodle zugänglich sein.

Assessment:

- Regelmäßige Teilnahme am Seminar
- Referat (30%) und Hausarbeit (ca. 15 Seiten) (70%)

Semester 3

Title: Contemporary European Philosophy II: Perception (E)
Module 3: 20th century and contemporary European philosophy
Course type: Seminar, 5 ECTS
Time: Tuesday 14:15-15:45
Professor: Frank Hofmann
Moodle: MA-PHILO-303-04

Course description:

To arrive at an understanding of perception and perceptual experience is the key to many philosophical problems. Perception is our main road to acquiring (empirical) knowledge about the world. It enables us to acquire concepts, too. And perceptual representations are re-deployed in imagination ('imagery'). But perception poses special problems. Most prominently, illusions and hallucination have been used in order to support or undermine various philosophical views, such as, for example, so-called direct realism. We would like to study and critically discuss the most important systematic positions about perception and perceptual experience: sense data theories, adverbial theories, intentionalist theories, and disjunctivism. Our focus will be the intentionalist and disjunctivist accounts, and the question how perception can be a source of knowledge about the world.

Learning objectives:

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 various phenomena centering around consciousness and subjectivity is the central goal.

Bibliography:

- Burge, T. (2010), *Origins of Objectivity*, Oxford University Press.
Burge, T. (2009), "Perceptual objectivity", *Philosophical Review* 118:3, 2009.
Fish, W. (2010), *Philosophy of Perception*, Routledge.
McDowell, J. (2011), *Perception as a Capacity For Knowledge*, Marquette University Press.
Smith, A.D. (2002), *The Problem of Perception*, Harvard University Press.
Cohen, J., McLaughlin, B. (eds.), *Contemporary Debates in Philosophy of Mind*, Blackwell, 2007.

Assessment:

Presentation and paper (10 – 15 pages)

For the following third semester courses

- **Rationalism: Descartes (E)**
- **Empiricism: Hume (E)**
- **German Idealism I: Hegel's Science of Logic (E)**
- **Contemporary European philosophy I (E)**

please refer to the first semester course descriptions.

For the Master Colloquium (b) please refer to the description given above with respect to the second semester Master Colloquium (a).

Semester 4

For the following fourth semester courses

- **German Idealism II: Schelling (F)**
- **Phenomenology (F)**

please refer to the second semester course descriptions.

For the Master colloquium (c) please refer to the description given above with respect to the second semester's colloquium (a).

Master in Modern and Contemporary European Philosophy
Timetable 2013-2014
Semester 1 - Winter 2013

	Monday	Tuesday	Wednesday	Thursday	Friday
8.15 - 9.45					
10.00 - 11.30					
11.45 - 13.15	Contemporary European Philosophy I Knowledge and the value of knowledge Module 3 Frank Hofmann	Kant Phaenomena and Noumena Module 2 Dietmar Heidemann			
14.15 - 15.45	Empiricism Sentiments and Sympathy Module 1 Christoph Fehige (fortnightly)	German Idealism I Hegel's Science of Logic Module 2 Dietmar Heidemann	Rationalism Descartes Module 1 Lukas Sosoe		
16.00 - 17.30	Empiricism Sentiments and Sympathy Module 1 Christoph Fehige (fortnightly)				
17.30 - 19.00					

Week 1 and 2 or 2 and 3, Intensive Language Course, German or French (Module 5), tba!

One optional interdisciplinary course: History, Political Sciences, Literature (Module 5)

Master in Modern and Contemporary European Philosophy
Timetable 2013-2014
Semester 2 - Summer 2014

	Monday	Tuesday	Wednesday	Thursday	Friday
8.15 -					
9.45					
10.00 -					
11.30					
11.45 -		Transcendental philosophy: The problem of non- conceptual content Module 2 Dietmar Heidemann Robert Hanna	Phenomenology Phénoménologie de la conscience et de l'esprit Module 3 Robert Brisart		Philosophy of Enlightenment Die Philosophie der deutschen Aufklärung mit Schwerpunkt auf dem Denken Christian Wolffs Module 1 Robert Theis (fortnightly)
13.15					
14.15 -			Nietzsche/Philosophy of Existence/Hermeneutics: Continental philosophy: From Nietzsche's philosophy to Heidegger's ontology Module 3 Robert Brisart		
15.45					
16.00 -			German Idealism II La conception idéaliste de la philosophie de l'histoire selon Schelling Module 2 Marc Maesschalck	Philosophy of Enlightenment Die Philosophie der deutschen Aufklärung mit Schwerpunkt auf dem Denken Christian Wolffs Module 1 Robert Theis (fortnightly)	
17.30					
19.00	Master Colloquim (a) Module 4 Frank Hofmann				

Master in Modern and Contemporary European Philosophy
Timetable 2013-2014
Semester 3 - Winter 2013

	Monday	Tuesday	Wednesday	Thursday	Friday
8.15 - 9.45					
10.00 - 11.30					
11.45 - 13.15	Contemporary European Philosophy I Knowledge and the value of knowledge Module 3 Frank Hofmann	German Idealism I Hegel's Science of Logic Module 2 Dietmar Heidemann			
14.15 - 15.45	Empiricism Sentiments and Sympathy Module 1 Christoph Fehige (fortnightly)	Contemporary European Philosophy II Perception Module 3 Frank Hofmann	Rationalism Descartes Module 1 Lukas Sosoe		
16.00 - 17.30	Empiricism Sentiments and Sympathy Module 1 Christoph Fehige (fortnightly)				
17.30 - 19.00	Master Colloquium (b) Module 4 Dietmar Heidemann				
Week 1 and 2 or 2 and 3: Intensive Language Course (German/French) or Internship (Module 5)					

Master in Modern and Contemporary European Philosophy
Timetable 2013-2014
Semester 4 - Summer 2014

	Monday	Tuesday	Wednesday	Thursday	Friday
8.15 -					
9.45					
10.00 -					
11.30					
11.45 -					
13.15					
14.15 -			Phenomenology Phénoménologie de la conscience et de l'esprit Module 3		
15.45			Robert Brisart		
16.00 -			German Idealism II La conception idéaliste de la philosophie de l'histoire selon Schelling Module 2		
17.30			Marc Maesschalck		
17.30 -	Master Colloquim (c) Module 4				
19.00	Frank Hofmann				

Further Information and Contact Details

Entry requirements	<ul style="list-style-type: none">• A Bachelor's degree or equivalent (at least 180 ECTS) in philosophy• Students from interdisciplinary degree courses such as economics, literature, politics, sociology, etc. may be accepted	
Enrolment	http://wwwen.uni.lu/etudiants/inscriptions_reinscriptions	
Further information	www.uni.lu/studies/flshase/master_in_modern_and_contemporary_european_philosophy_academique and http://philosophie.uni.lu	
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