

COURSE OUTLINE

(1) GENERAL

SCHOOL			
ACADEMIC UNIT	Interdisciplinary Graduate Programme in the BRAIN and MIND sciences		
LEVEL OF STUDIES	7		
COURSE CODE	12.3	SEMESTER	Spring
COURSE TITLE	Naturalization and Normativity		
INDEPENDENT TEACHING ACTIVITIES <i>if credits are awarded for separate components of the course, e.g. lectures, laboratory exercises, etc. If the credits are awarded for the whole of the course, give the weekly teaching hours and the total credits</i>	WEEKLY TEACHING HOURS	CREDITS	
lectures	3	6	
30 hours in total			
<i>Add rows if necessary. The organisation of teaching and the teaching methods used are described in detail at (d).</i>			
COURSE TYPE <i>general background, special background, specialised general knowledge, skills development</i>	Special background		
PREREQUISITE COURSES:	B&M 106 <i>Introduction to the Philosophy of Mind</i>		
LANGUAGE OF INSTRUCTION and EXAMINATIONS:	English		
IS THE COURSE OFFERED TO ERASMUS STUDENTS	YES		
COURSE WEBSITE (URL)	https://elearn.uoc.gr/course/view.php?id=4447		

(2) LEARNING OUTCOMES

<p>Learning outcomes</p> <p><i>The course learning outcomes, specific knowledge, skills and competences of an appropriate level, which the students will acquire with the successful completion of the course are described.</i></p> <p><i>Consult Appendix A</i></p> <ul style="list-style-type: none"> • <i>Description of the level of learning outcomes for each qualifications cycle, according to the Qualifications Framework of the European Higher Education Area</i> • <i>Descriptors for Levels 6, 7 & 8 of the European Qualifications Framework for Lifelong Learning and Appendix B</i> • <i>Guidelines for writing Learning Outcomes</i>
<p>The course aims to familiarize students with key concepts and theories in contemporary Phenomenology. By the end of the course, students will be able to:</p> <ul style="list-style-type: none"> • Identify the key concepts involved in the topic under examination, such as naturalism, intentionality, consciousness, existence, teleology, normality, and normativity. • Distinguish the problems that arise, the specific nature of the objections raised by traditional phenomenology to the project of naturalizing consciousness, and the strategies developed in contemporary phenomenology to address these objections. • Demonstrate the ability to study both phenomenological and non-phenomenological sources on the problem of naturalization and normativity. • Integrate the knowledge acquired to creatively and critically re-examine (a) our conceptions of the ontology of the human being and their environment, and (b) the institutions that shape the framework of our self-understanding and action.
<p>General Competences</p> <p><i>Taking into consideration the general competences that the degree-holder must acquire (as these appear in the Diploma Supplement and appear below), at which of the following does the course aim?</i></p>

<i>Search for, analysis and synthesis of data and information, with the use of the necessary technology</i>	<i>Project planning and management</i>
<i>Adapting to new situations</i>	<i>Respect for difference and multiculturalism</i>
<i>Decision-making</i>	<i>Respect for the natural environment</i>
<i>Working independently</i>	<i>Showing social, professional and ethical responsibility and sensitivity to gender issues</i>
<i>Team work</i>	<i>Criticism and self-criticism</i>
<i>Working in an international environment</i>	<i>Production of free, creative and inductive thinking</i>
<i>Working in an interdisciplinary environment</i>
<i>Production of new research ideas</i>	<i>Others...</i>

- Search for, analysis and synthesis of data and information, with the use of the necessary technology
- Adapting to new situations
- Working independently
- Criticism and self-criticism
- Production of free, creative and inductive thinking

(3) SYLLABUS

At the dawn of the modern era and the scientific revolution, the purely material–corporeal physical reality was discovered, along with the natural laws governing every process within it. This new experience of reality led to a revision of our ontology concerning both the human being and the reality within which they come to know, evaluate, and act. From the outset, it was recognized that this gave rise to the problem later codified, for example, as the “naturalistic fallacy” (Moore) or “psychologism” (Husserl). This problem consists in the fact that, on the basis of a naturalistic ontology, it is impossible to ground the normative sciences and the normative principles of action. The scientific experience of reality recognizes a being and a becoming governed by inductively generalizable regularities, but not by any — or any essential — normativities.

In short, within the framework of the modern scientific experience of reality, the problem emerged of whether and how theoretical and practical normativity could henceforth be grounded in a naturalistic universe. In recent years, this old problem has been reformulated with regard to what has been considered — in both phenomenological and analytic philosophy of mind — the hallmark of human consciousness: namely, what has come to be called intentionality.

Within the framework of the seminar, we will examine Husserl’s anti-naturalistic argument in the *Prolegomena* (1900) and in *Philosophy as a Rigorous Science* (1911). We will then consider whether the arguments advanced by certain theorists of the most recent generation of phenomenologists — namely, that Husserl’s anti-naturalistic argument can be overcome — are well-founded.

Finally, should these latter arguments prove untenable, we will explore whether it is possible to seek an alternative path toward discovering a new naturalistic ontological basis for our conception of the human being — one capable of adequately grounding theoretical and, above all, practical normativity. We will consider whether a sufficient naturalistic basis that allows for the emergence of normativity might be the teleologically conceived living organism, and in particular, the human being as a reflective mammal.

The principal concept guiding our search for a possible naturalistic basis of normativity will be that of biological function, which will be our main focus.

(4) TEACHING and LEARNING METHODS - EVALUATION

<p>DELIVERY <i>Face-to-face, Distance learning, etc.</i></p>	Face-to-face	
<p>USE OF INFORMATION AND COMMUNICATIONS TECHNOLOGY <i>Use of ICT in teaching, laboratory education, communication with students</i></p>	Integration of ICT in teaching and communication with students	
<p>TEACHING METHODS <i>The manner and methods of teaching are described in detail.</i> <i>Lectures, seminars, laboratory practice, fieldwork, study and analysis of bibliography, tutorials, placements, clinical practice, art workshop, interactive teaching, educational visits, project, essay writing, artistic creativity, etc.</i></p> <p><i>The student's study hours for each learning activity are given as well as the hours of non-directed study according to the principles of the ECTS</i></p>	Activity	Semester workload
	Lectures	30
	Study of bibliography and composition of the written assignment	120
	Course total	150
<p>STUDENT PERFORMANCE EVALUATION <i>Description of the evaluation procedure</i></p> <p><i>Language of evaluation, methods of evaluation, summative or conclusive, multiple choice questionnaires, short-answer questions, open-ended questions, problem solving, written work, essay/report, oral examination, public presentation, laboratory work, clinical examination of patient, art interpretation, other</i></p> <p><i>Specifically-defined evaluation criteria are given, and if and where they are accessible to students.</i></p>	<p>Assessment based on seminar presentations</p> <p>Final written assignment</p> <p>Evaluation criteria are outlined in the study guide and communicated to students at the beginning of the course.</p>	

(5) ATTACHED BIBLIOGRAPHY

<p>- Suggested bibliography:</p> <ul style="list-style-type: none"> • Christin M. Korsgaard. The Sources of Normativity. 1996. • Steven Crowell. "Sorge or Selbstbewußtsein. Heidegger and Korsgaard on the Sources of Normativity." 2007. • Mark Okrent. Rational Animals. The Teleological Roots of Intentionality. 2007 • Mark Okrent. Nature and Normativity: Biology, Teleology, and Meaning. 2017.
