

UNIVERSITY OF ZADAR

DEPARTMENT
OF PHILOSOPHY

PROGRAMM FOR UNDERGRADUATE STUDY OF
PHILOSOPHY

ZADAR 2005

PROGRAM FOR UNDERGRADUATE STUDY OF PHILOSOPHY

1. INTRODUCTION

The Study of Philosophy has been present in higher education since its beginnings and it is a constant constitutive component and the basis for humanities studies through all history. The study is closely connected to every scientific research where it functions as an indispensable complementary forerunner. In fact, the philosophical and the scientific research started together, only to be later divided into scientific research as an independent methodological effort of the human spirit with specific areas and research assignments, and the always-complementary philosophical research.

In such way the Study of Philosophy at the University of Zadar (or at the former Faculty of Philosophy in Zadar) has always been a constitutive component of this institution. The aim of the Study of Philosophy was always the observation and analysis of the main questions regarding philosophy and the culture of man. This research was always based on clear philosophical principles in concordance with the constant scientific progress. Lectures and classroom activities are always organized in such a way in order to stimulate and develop the capabilities of mind reflection, encourage the spirit of initiative and develop a sense of intellectual and ethical responsibility. The lectures provide the students a thorough and integral philosophical education.

The essential nature of the Study of Philosophy at the newly formed University of Zadar can be also observed with the introduction of other branches of scientific (non-humanities) studies and the specific critical and complementary relation of the Study of Philosophy toward the results and methods of contemporary science.

The program of the Study of Philosophy with its basic principles reflects the European philosophical tradition together with the contemporary philosophical research from the rest of the world. The realization of such a program, and its compatibility with similar studies in countries belonging to the European union, is guaranteed by the teaching staff of the department of Philosophy whose members have completed their philosophical education on various prestigious European universities. This is also a guarantee for a complete openness of the Study and the mobility of both professors and students towards other universities within and outside our home country.

2. GENERAL DESCRIPTION

- 2.1 The study that follows this program is called Undergraduate Study of Philosophy.
- 2.2 The Study of Philosophy is organized by the University of Zadar, while the carrying out of the program is performed by the Department of Philosophy.
- 2.3 The Study of Philosophy organized by the Department is divided into two cycles. The first cycle, defined as the undergraduate program has the duration of six semesters (three years) and is organized as a two-subject study course. The second cycle is defined as the graduate program and has the duration of four semesters (two years). The graduate program is subdivided into Teaching Study of Philosophy (organized as a two-subject course of study) and the Scientific Study of Philosophy (organized as a single-subject study course). The Department of

Philosophy does not have the capabilities at the moment, to organize a third cycle of studies defined as postgraduate studies. Nonetheless, the compatibility of the first two study cycles with similar programs on other universities (inside and outside Croatia) will allow the students without any difficulties to pursue the third cycle on any of those universities.

This program, in concordance with the written principles of the ECTS educational system, anticipates the different but complementary elements of the implementation of the program:

1. Compulsory courses (the course code begins with the number 1);
2. Elective courses (the course code begins with the number 2);
3. Seminars (the seminar code begins with the number 3):
 - a. Seminars;
 - b. Seminar papers

The seminars must be complementary with the courses belonging to the program of the Study of Philosophy. That means that a seminar belonging to the final semesters of the study program cannot be proposed during the first year of the study program.

The elective courses belonging to the undergraduate study program must be organized by the Department of Philosophy (University of Zadar), or by some other adequate Study of Philosophy.

The elective courses will vary from year to year in concordance with the available professors. The lecturer defines the course prerequisites for each elective course.

The elective courses and the elective seminars will be carried out only in the case there are at least five candidates. The number of students attending an elective seminar must not exceed twenty.

2.4 The prerequisites for the enrolment in the undergraduate program are a high school diploma and the successful passing of the classification exam.

2.4.1 Prerequisites for the transition to a higher academic year:

-for the enrolment into the 3rd semester (2nd year): the successful completion of all requirements from the program and successful completion of exams which, according to the ECTS educational system, carry at least 22 ECTS credits by the end of the enrolling deadline.

-for the enrolment into the 5th semester (3rd year): the successful completion of all requirements from the program and successful completion of exams which, according to the ECTS educational system, carry at least 22 ECTS credits by the end of the enrolling deadline.

Note: Prerequisites might be changed according to the regulations of the competent Ministry and/or the University of Zadar.

2.4.2. The undergraduate study ends with successful completion of all exams and other requirements specified by the program, and writing of the B.A. thesis which is to be presented to the committee. The student will get 6 ECTS credits for B.A. thesis. The student is free to choose whether to write the B.A. thesis under the Department of Philosophy or some other Department. In case he (or she) chooses to write it under other Department, then he (or she) is obliged to choose two elective courses (6 ECTS credits) on the Department of Philosophy in order to obtain the necessary 90 ECTS credits during the three year study.

2.5 With the completion of the undergraduate program the student acquires the ability of a critical and logical evaluation of the given arguments based either on his personal experience, scientific research or by consulting relevant professional literature. Furthermore he acquires basic knowledge from historical and theoretical philosophical branches, which provides him with the fundamentals of philosophy and a competent insight into the problem area of the humanities.

This level qualifies the student to perform a large number of activities, mostly socially oriented, such as working within scientific libraries, lexicographic institutions, all types of media, public office, editorial positions within publishing houses, marketing, different analytical teams, etc.

The consistency of the program and the number of basic courses focused on humanities and philosophy is such that it allows the student to immediately continue the second cycle of the Study of Philosophy on this same University. The student can also continue his education on any of the other humanities studies present on this University or on any other similar institutions in this or some other countries.

2.6 The student who successfully completes the undergraduate program (Study of Philosophy) is awarded a BA title in Philosophy.

3. DESCRIPTION OF THE STUDY PROGRAM OF PHILOSOPHY

3.1. THE LIST OF COMPULSORY AND ELECTIVE COURSES

UNDERGRADUATE PROGRAM (Two-subject study)

SEMESTER	COURSE CODE	COURSE	ECTS CREDIT	HOURS (weekly)
1ST YEAR				
1	11UF30	INTRODUCTION TO PHILOSOPHY	3	2L
1	11AF30	ANTIQUÉ PHILOSOPHY I	3	2L
1	11LO30	LOGIC I	3	2L
1		FOREIGN LANGUAGE ¹	3	2L
1		ELECTIVE COURSE ²	3	2L
1		SELECTIVE SEMINAR ²	1,5	1S
		total	15	10
2	12MZ30	THE METHODOLOGY OF SCIENTIFIC WORK	3	2L
2	12AF30	ANTIQUÉ PHILOSOPHY II	3	2L
2	12LO30	LOGIC II	3	2L
2	12FA30	PHILOSOPHICAL ANTHROPOLOGY I	3	2L
2		ELECTIVE COURSE ²	3	2L
2		ELECTIVE SEMINAR ²	1,5	1S
		total	15	10

Note:

1- students are required to choose and pass one of the languages of the European Union during the first semester, if their other study is not one of those languages. If it is, then they are required to choose another elective course (3 ECTS)

2- according to the program, during the 1st year it is necessary to select the following: 2 elective seminars + 1 elective course.

SEME STER	COURSE CODE	COURSE	ECTS CREDIT	HOURS (weekly)
2rd YEAR				
3	13SF30	MIDDLEAGES PHILOSOPHY I	3	2L
3	13ON30	ONTOLOGY I	3	2L
3	13FS30	PHILOSOPHY OF COGNITION I	3	2L
3	13AF30	PHILOSOPHICAL ANTHROPOLOGY II	3	2L
3		ELECTIVE COURSE ²	1,5	2L
3		ELECTIVE SEMINAR ²	1,5	1S
		total	15	10
4	14SF30	MIDDLEAGES PHILOSOPHY II	3	2L
4	14ON30	ONTOLOGY II	3	2L
4	14FS30	PHILOSOPHY OF COGNITION II	3	2L
4		ELECTIVE COURSE ²	3	2L
4		ELECTIVE SEMINAR ²	1,5	1S
		total	15	10

Note:

2 – in the 2nd year it is necessary to select the following: 2 elective seminars and 2 elective courses.

SEME STER	COURSE CODE	COURSE	ECTS CREDIT	HOURS (weekly)
3rd YEAR				
5	15MF30	MODERN PHILOSOPHY I	3	2L
5	15FR30	THE PHILOSOPHY OF RELIGION I	3	2L
5	15ET30	ETHICS I	3	2L
5	15ES30	AESTHETICS	3	2L
5		ELECTIVE COURSE ²	3	2L
5		ELECTIVE SEMINAR ²	1,5	1S
		total	15	10
6	16MF30	MODERN PHILOSOPHY II	3	2L
6	16FR30	THE PHILOSOPHY II	3	2L
6	16ET30	ETHICS II	3	2L
6		ELECTIVE COURSE ²	3	2L
6		ELECTVE SEMINAR ²	1,5	1S

6		THE WRITING OF THE B. A. THESIS	6	
		total	15	10

Note:

2 – the students writing the B. A. thesis in philosophy are required in the 3rd year to select o 1 elective course. The students that are not writing the B. A. thesis in philosophy need to select the following: 2 elective seminars and 2 elective courses.

L - lecture

S - seminars

3.2. DESCRIPTION OF COMPULSORY COURSES

AESTHETICS

Course code: 15ES30

Semester: V

Hours weekly: 2

ECTS credit: 3

Lecturer: Dušan Travar, PhD.

Assistant: Vani Roščić, M.A.

Exam prerequisites: Attendance to both lectures and seminars and the presentation of the research paper (together with the signed index)

Examination methods: Oral or written exam

Learning outcomes and competences:

-To show the systematic place of Aesthetics or more precisely the philosophical theory of art during the epochal changes, its ideal harmonious or non-harmonious status in relation to a more generally perceived actual "technical" examples, and to recognize the different ideals from both the point of view of the idea and the execution; -To evaluate, from a historical point of view, the changing places of ideally typical artistic genders and types in relation to the ideal times and places within European tradition. The philosophical question of the meaning of value of art observed from the point of view of its essence;

-Since there is no need for a larger overview only a selected number of works will be analyzed within the students' research papers;

-To critically and hyper-critically constantly question the meaning and the purpose of the artistic activities, the observers' understanding and the necessity or the nonnecessity of various philosophical comments.

Learning outcomes and competences:

The philosophy of art - an empirical approach. Introduction. Art and pleasure. Art and imitation. Picturesque presentations in visual art. Presentation in visual art terms. Presentation within a literary context. Art and expression. Problems with the theory of "transfer". Critical approach to *reductio ad absurdum*. Art and expression in music. Formalism. The meaning of the metaphoric. The form and beauty. The aesthetic viewpoint. The nature of aesthetic judgment. Subjectivism. The aesthetic object. The social-aesthetic aspects of Aristotle's poetics with recursion to Plato's learning about education, beauty and arts. Poetry as an expression of *polis*. The old Greeks and the theory of creation. The concept of the accidental in art: R. Lullus, L. da Vinci, M. Ernst, P. Picasso. The phenomenological myth of perception and artistic creation. Art in a

changed world. The creative activity and happiness. The original idea of philosophical aesthetics.

A.G. Baumgarten. Cinematographic art. Within the system: Kant, Hegel, Schelling, N. Hartman. Buber's anthropological understanding of art. The creative principle in history. The artistic truth as an ontological problem. Aesthetics in Croatia.

Literature:

A) Compulsory:

GRLIĆ, D., *Estetika*, I-IV, Naprijed, Zagreb 1974.

PEJOVIĆ, D. (izd.), *Nova filozofija umjetnosti. Antologija tekstova*, Zagreb 1972.

DANTO, A. C., *Preobražaj svakidašnjeg. Filozofija umjetnosti*. Zagreb 1997.

B) Selected readings:

GILBERT, K. E. - KUHN, H. *Istorija estetike*, Kultura, Beograd 1969.

Aristotel, Aristotelova poetika, Zagreb 1912.

KANT, I., *Kritika rasudne snage*, Kultura, Zagreb 1957.

HEGEL, G. W. F., *Estetika*, sv. I., Beograd, BIGZ, 1986. Predavanja iz estetike. Uvod u estetiku.

CROCE, B. *Estetika. Kao znanosti izraza i opća lingvistika. Teorija i historija*. Globus, Zagreb, 1991.

EAGLETON, T., *The Ideology of the Aesthetic*. Basil Blackwell Ltd., Cambridge 1991.

Aesthetics u: A. C. GRAYLING, A Guide through the Subject, Oxford University Press, Oxford 1995.

DORFLES, G., *Kič. Antologija lošeg ukusa*. Golden Marketing, Zagreb, 1997.

SEDLMAYR, H. *Gubljenje središta. Likovne umjetnosti 19. i 20. stoljeća kao simptom i simbol vremena*. Verbum, Split 2001.

ANTIQUÉ PHILOSOPHY I

Course code: 11AF30

Semester: I

Hours weekly: 2

ECTS credit: 3

Lecturer: Borislav Dadić, PhD.

Assistant:

Course prerequisites: Attendance

Examination methods: Oral or written exam

Learning outcomes and competences:

- The introduction of historical facts regarding the beginnings of Philosophy and its gradual separation from the mythological viewpoint of the world and man;
- The gradual disclosure of the basic philosophical question through the analysis of the philosophical thought prior to Socrates, which is still retains its actuality; the presentation of various approaches to the solution of these problems;
- The analysis of Socrates' thought as a turning point in the development of Philosophy; the observation of the forming of the great philosophical themes and the construction of the philosophical system of antique thought with the purpose of providing the student with the ability to successfully analyze philosophy belonging to the forthcoming period.

Course description:

Introductory thoughts about myths and Greek mythology. Ancient sources of antique philosophy and its relation to Greek mythology and culture in general. The periodical division of antique philosophy. The period prior to Socrates characterized by the cosmological problem: what is the principle of all things? The origins or the birth of space? The first group of philosophers prior to Socrates are composed by the Ionians: Tales, Anaksimandar, Anaksimén and Heraklit, followed later on by Pitagora and the pitagorians. The beginning of the metaphysical research of the human being started by Parménid and Zenon from Eleia. Their research is followed by the research of the pluralists Empedoklo and Anaksagora. The period of Humanism starts with the sophists and Socrates'. Socrates' as a turning point in the development of philosophy. The necessity of the formation of a philosophical system for the solving of the problems of men, the world and God. The birth of the Greek philosophical genius - Plato. The systematic presentation of Plato's philosophy. The problem of the interpretation of the formation and development of his philosophy and the contemporary discoveries related to the theories of the "unwritten doctrines". The importance of the solution to the

elements of the human being and the metaphysics of the Idea. The solution of the anthropological and cognitive problems in relation to this type of metaphysics. Plato's cosmology, ethics and politics. The reaches and boundaries of Plato's philosophical thought with the short introduction to the forthcoming period.

Literature:

A) Compulsory:

- COPLESTON F., *Istorija filozofije, I: Grčka i Rim*, BIGZ, Beograd 1988, str. 1-302.
ŠANC F., *Povijest filozofije, I: Filozofija starih Grka i Rimljana*, Zagreb 1942, str. 1-131.
DIELS HERMANN (ured.), *Predsokratovci*, Naprijed, Zagreb 1983, sv. I: str. 137-169, 193-216; sv.II: str. 5-46, 83-204.
PLATON, *Parmeid*, Demetra, Zagreb 2002.
PLATON, *Fedon*, Naklada Jurčić, Zagreb 1996.

B) Selected readings:

- REALE G., *Storia della filosofia antica*, 5 sv., Vita e Pensiero, Milano 1975-80.
ZELLER E., *Die Philosophie der Griechen*, 3 sv., Leipzig 1923.
KRÄMER H., *Platonovo utemeljenje metafizike*, Demetra, Zagreb 1997.
REALE G., *Il concetto di "filosofia prima" e l'unità della Metafisica di Aristotele*, Vita e Pensiero, Milano 1994⁶.
REALE G., *Per una nuova interpretazione di Platone. Riletura della metafisica dei grandi dialoghi alla luce della "Dottrine non scritte"*, Vita e Pensiero, Milano 1993¹¹.
ROSS D., *Platonova teorija ideja*, Kruzak, Zagreb 1998.
SZLEZÁK T. A., *Čitati Platona*, Jesenski i Turk, Zagreb 2000.
VOGEL C. J. De, *Rethinking Plato and Platonism*, E. J. Brill, Leiden 1986.
PIEPER J., *Über die platonischen Mythen*, München 1965.
FESTUGIÈRE A. F., *Contemplation et vie contemplative selon Platon*, Vrin, Paris 1975.
***, *Studies in presocratic philosophy*, 2 sv., Routledge and Kegan Paul, London 1970-75.
REALE G., *Sokrat. K otkriću ljudske mudrosti*, Demetra, Zagreb 2003.
GADAMER H.G., *Um die Begriffswelt der Vorsokratiker*, Darmstadt 1968.
DIOGEN LEARTIJE, *Život i mišljenje istaknutih filozofa*, Beograd 1979.
BARBARIĆ, D. (ured.), *Grčkafilozofija*, Školska knjiga, Zagreb 1995.

ANTIQUÉ PHILOSOPHY II

Course code: 12AF30

Semester: II

Hours weekly: 2

ECTS credit: 3

Lecturer: Borislav Dadić, PhD.

Assistant:

Course prerequisites: Successfully completed course exam *Antique Philosophy I*

Examination methods: Oral or written exam

Learning outcomes and competences:

- The introduction to the historical development of Logic as the basic "tool" of Philosophy and its final scientific affirmation;
- The gradual disclosure of the emergence of the basic philosophical disciplines, particularly Metaphysics, within the whole of the philosophical system, as helping means for the systematic study of the world and man;
- The study of the great philosophical themes of Aristotle, and the decline of the scientific approach to Philosophy during the Hellenic and Roman period, in order to provide the student with the necessary knowledge to be able to successfully analyze the forthcoming philosophical period together with the everyday philosophical questions.

Course description:

Introductory lecture about the basic assumptions of Plato and Aristotle's approach to philosophical research. Aristotle's philosophical realism and the forming of separate philosophical disciplines. The systematic study of his philosophy. Logic and Physics, Metaphysics and the First cause of everything in existence. Live beings and man, Ethics and Politics. The completion of the great Antique reaches of Philosophy, and the fragmentation in numerous smaller schools and fractions marks the decline of the Hellenic period and allows the emergence of three different schools of thought: Stoicism, Epicureanism and Skepticism together with a very strong tendency towards Eclecticism. The emphasis is on the leading representatives and the basic philosophical doctrines. The re-birth of Platonism with the attempt merge with Aristotle's philosophical thought is better known as neo-platonism. The representatives: Plotin and Filon from Alexandria. The problem of emanation and pantheism. The other neo-platonic schools and their main features. The course concludes with an overview of Philosophy during the Roman period. The main distinctions of the philosophical thought with particular emphasis on the philosophy of M.T. Cicero and Lucrezia Kar.

Literature:

A) Compulsory:

- COPLESTON, F., *Istorija filozofije, I: Grčka i Rim*, BIGZ, Beograd 1988, str. 303-571.
ŠANC, F., *Povijest filozofije, I: Filozofija starih Grka i Rimljana*, Zagreb 1942, str. 132-336.
BARNES, J., *Aristotel*, Kruzak, Zagreb 1996.
ARISTOTEL, *Fizika*, Hrvatska sveučilišna naklada, Zagreb 1992.
ARISTOTEL, *O duši*, Naprijed, Zagreb 1987.

B) Selected readings:

- BRÉHIER, É., *Plotin*, Paris 1961.
BRENTANO, F., *Von der mannigfachen Bedeutung des Seienden nach Aristoteles*, Darmstadt 1967.
BERTI, E., *L'unita del sapere in Aristotele*, Cedam, Padova 1965.
BERTI, E., *Aristotele. Dalla dialettica alla filosofia prima con saggi integrativi*, Bompiani, Milano 2004.
BROCK, S. L., *L'attualità di Aristotele*, Armando, Roma 2000.
DÜRING, I., *Aristoteles. Darstellung und Interpretation seine Denkes*, Heidelberg 1966.
IRWIN, T., *Aristotle's First Principles*, Oxford Univesiti Press, Oxford 1988.
JAEGER, W., *Aristoteles. Grundlegung einer Geschichte seiner Entwicklung*, Berlin 1923.
OWENS, J., *The doctrine of being in the Aristotelian Mataphysics*, Pontifical Institute of Mediaeval Studies, Toronto 1978³.
PRINI, P., *Plotino e la fondazione dell'umanesimo interiore*, Vita e Pensiero, Mialno 1993⁴.
REALE, G., *Il concetto di "filosofia prima" e l'unità della Metafisica di Aristotele*, Vita e Pensiero, Milano 1994⁶.
REALE, G., *Storia della filosofia antica*, 5 voll., Vita e Pensiero, Milano 1975-80.
RIST, J. M., *Epicurus. An Introduction*, Cambridge University Press, London-New York 1977.
ROSS, D., *Aristotle*, Routledge, London-New York 1995⁶.
WOLFSON, H. A., *Philo*, 2 voll., Harvard University Press, London 1982⁵.
ZELLER, E., *Die Philosophie der Griechen*, 3 voll., Leipzig 1923.
DIOGEN LEARTIJE, *Život i mišljenje istaknutih filozofa*, Beograd 1979.
BARBARIĆ, D. (ured.), *Grčka filozofija*, Školska knjiga, Zagreb 1995.
GREGORIĆ, P. - GRGIĆ F., *Aristotelova Metafizika*, Kruzak, Zagreb 2003.

ETHICS I

Course code: 15ET30

Semester: V

Hours weekly: 2

ECTS credit: 3

Lecturer: Iris Tićac, PhD.

Course prerequisites: Attendance, active participation in discussions, seminars

Examination methods: Oral or written exam

Learning outcomes and competences:

- The introduction of the student to and understanding of crucial ethical concepts and basic issues;
- The reviewing of ontological principles imposed by the moral order as a condition for its own existence;
- To prepare the student for a systematic discussion and the discovery of the last reasons for the moral phenomena, the founding of morals and the purpose of human praxis in general.

Course description:

Concept, subject (formal and material), the methods and the purpose of Ethics. The relation of Ethics and some other philosophical disciplines and sciences.

The basic concepts of Ethics: 1. Good (as an ontological and moral category). The moral good (the formal and material determination). Anthropology as a factor in determine of the moral good: the reason and the purpose of human existence; the importance of human nature in the metaphysical sense; the basic guidelines of the rational nature of man: moral law, freedom, consciousness;

The objective moral order: the concept of the natural moral law; the anthropological and ethical meaning of the natural law. The obligatory nature and final value of the moral law. The meaning of the first universal principle: "To do good and avoid evil". The question of objective criteria or moral norms. The source of the norms: a) the reasoning human nature; b) *recta ratio* (correct reason); c) human being. Metaphysic question imposed by moral law: the question of the last moral criteria of an act. The relation of the moral and eternal law.

Freedom (the freedom of will as the inner principle of the moral act, freedom and obligation, freedom and responsibility).

Literature:

A) Compulsory:

ARISTOTEL, Nikomahova etika, Sveučilišna naklada Liber, Zagreb 1988., NE I-III i VI
TOMA AKVINSKI, Suma protiv pogana, III, pogl. 114-117., Kršćanska sadašnjost, Zagreb
1994. (III, pogl. 114-117), str. ISTI, Izbor iz djela, Naprijed, Zagreb 1990. (Summa theol. I-
II, q. 90-94.), str. 605-659. WOJTYLA, K., Temelji etike, Verbum, Split 1998.

B) Selected readings:

BOURKE, V.J., History of Ethics (Vol. I and II.), New York 1970.
COMPOSTA, D., Natura e ragione. Studio sulle inclinazioni naturali in rapporto al diritto
naturale, Zuerich 1971.
DE FINANCE, J., Etica generale, Tipografia Meridionale, Cassano Murge, 1984.; eng.
prijev. An ethical Inquiry. Editrice Pontificia Università Gregoriana, Roma 1991.
ENEGLHARDT, P., (Hrsg.) Sein und Ethos. Untersuchungen zur Grundlegung der Ethik,
Mainz, 1963.
FINNIS, J. M., Fundamentals of Ethic, Clarendon Press, Oxford 1983.
KLUXEN, W., Philosophische Ethik bei Thomas of Aquin, 2. Aufl., Hamburg 1980.
MESSNER, J., Ethik. Kompendium der Gesamthetik, Tyrolia, Wien. Muenchen 1955.
RHONHEIMER, M., Natur als Grundlage der Moral. Die personale Struktur des
Naturgesetzes bei Thomas von Aquin: Eine Auseinandersetzung mit autonomer und
teleologischer Ethik, Innsbruck-Wien 1987.
RIEDEL (Hrsg.), Rehabilitierung der praktischen Philosophie, I, Freiburg/Br. 1972.
SIMON, R., Morale, Paideia, Brescia 1967.
SPAEMANN, R., Moralische Grundbegriffe, Oscar Beck, Muenchen 1986.

ETHICS II

Course code: 16ET30

Semester: VI

Hours weekly: 2

ECTS credit: 3

Lecturer: Iris Tićac, PhD.

Course prerequisites: Attendance, active participation in discussions, seminars, successfully completed course exam *Ethics II*

Examination methods: Oral or written exam

Learning outcomes and competences:

- The understanding of the relation between the request of the objective moral order and the subjective conditions of the human moral behavior;
- The introduction and reviewing of the different attempts to determine the motif and the criteria of moral behavior;
- To motivate the student and provide him with the ability to discuss and critically approach the various moral norms defenses.

Course description:

Subjective moral order. Conscience as a subjective moral norm. The concepts and the segments of moral behavior (condition, intention and achievement). A moral act as an intentional and free gesture towards a known good. A willed act and its segments (aspiration, intention, choice and agreement). The factors that determine the morality of a human act: the material morality (the object, the circumstances); the formal morality (intention or a subjective goal - *finis operantis*). The morality of an indirect act or the consequences of an act. The question of the morality norms. The overview and critique of different criteria: the egotistical criteria (hedonism, eudaimonism), the altruistic criteria (sympathy ethics, ethics of compassion), formalist criteria (duty ethics). Different approaches to the defense of moral behavior: teleological, deontological, consequential. The relation of morals and rights. Juridical order and moral order. Natural law and its relation towards ethics. The difference between legal obligation and moral obligation. The relation between moral norms and the leading of an ideal life. Ethics of virtue. Justice and rights. Morality and fortune. Personal ethics.

Literature:

A) Compulsory:

KANT, I., *Kritika praktičnog uma*, Naprijed, Zagreb 1990.

KANT, I., *Metafizika čudoređa*, Matica hrvatska, Zagreb 1999.(II dio), str. 163-273.

MACINTERY, A., *Za vrlinom*. Studija o teoriji morala, Kruzak, Zagreb 2002.

B) Selected readings:

- ABBA, G., Felicità, vita buona e virtù, LAS, Roma 1995.
- ANSCOMBE, G.E.M., Intention, Oxford 1957 (Reprint 1979)
- DE FINANCE, J., Etica generale, Tipografia Meridionale, Cassano Murge 1984.
- DE FINANCE, J., Essai sur l'agir humain, PUG, Roma 1962.
- FRANKENA, K.W., Etika, Kruzak, Zagreb 1998.
- GEACH, P., The Virtues, Cambridge 1977.
- GUARDINI, R., Tugenden, Wuerzburg 1963.
- HILDEBRAND, D. VON, Ethik, Habel-Kohlhammer, Regensburg-Stuttgart 1973.
- KOPREK, I., Kao dio mene. Etika - prijateljstvo-krepost, HFD, Zagreb 1995.
- MACINTYRE, A Short History of Ethics, New York 1996.
- MARITAIN, J., Moral Philosophy. An historical and critical survey of the great systems, Charles Scribner's Sons, New York 1964.
- IVAN PAVAO II, Veritatis splendor. Sjaj istine, Kršćanska sadašnjost, Zagreb 1998.
- RAWLS, J., Theory of Justice, Oxford 1972.
- RICKEN, F., Allgemeine Ethik, Kohlhammer, Stuttgart 1983.
- RITTER, J., "Naturrecht" bei Aristoteles, u: RITTER, J., Metaphysik und Politik., Frankfurt/M. 1969.
- SEIFERT, J., Was ist und was motiviert eine sittliche Handlung?, Verlag Anton Pustet, Salzburg 1976.

INTRODUCTION TO PHILOSOPHY

Course code: 1UF30

Semester: I

Hours weekly: 2

ECTS credit: 3

Lecturer: Iris Tićac, PhD.

Assistant: Marko Vučetić, M. A.

Teaching methods: Lecture with possible discussions

Exam prerequisites: Attendance, participation in discussions, writing of seminar paper

Examination methods: Oral or written exam

Learning outcomes and competences:

- The introduction of the student to the founding, the nature and historical development of Philosophy as a sagacious science;
- The introduction of the student to basic philosophical concepts and areas of philosophical research with the purpose of forming a solid basis for future philosophical reflections;
- To provide the student with the ability to scientifically use philosophical concepts and specific research methods as the basis for the study of all philosophical disciplines.

Course description:

A brief introduction into the history of the term "philosophy" and the various interpretations of the term through history (Antiquity, Middle Age, Modern Age). The history, nature and purpose of Philosophy from its beginnings to the present time. The introduction to all the basic philosophical themes, and the understanding of all major philosophical concepts.

The particularity of Philosophy and its relation towards other sciences. Philosophy as a science about the most profound questions about the principles and the meaning of life. The purpose of Philosophy for man and his culture.

The particularity of the philosophical cognition in relation to the cognition of positive sciences. Philosophy as sagacity and teacher of a virtuous life. The systematic introduction to large thematic segments belonging to Philosophy in general: Metaphysics, Cognition, Anthropology, Cosmology and Ethics. A general overview of the historical periods of Philosophy, with particular emphasis on the specifics of a certain research of philosophical problems, themes and methods in relation to a certain historical period. The introduction to the development of Philosophy during our time and the overview of the latest philosophical disciplines such as Philosophy of Science, Philosophy of Religion, Philosophy of Technology, Philosophy of Mathematics, Philosophy of Culture, etc.

Literature:

A) Compulsory:

- BOCHENSKI ,J.M., *Uvod u filozofsko mišljenje*, Verbum, Split 1997.
DESPOT, B., *Uvod u filozofiju*, Grafički zavod Hrvatske, Zagreb 1988.
FINK, E., *Uvod u filozofiju*, Zagreb 1998.
ZIMMERMANN, S., *Uvod u filozofiju*, Zagreb 1922.

B) Selected readings:

- ARISTOTEL, *Nagovor na filozofiju*, Naprijed, Zagreb 1987.
ARTIGAS, M., *Introduction to Philosophy*, Sinag-Tala Publishers, Manila 1990.
TOMA AKVINSKI, *Što je filozofija? Što istražuje filozofija?*, u: ISTI, *Izabrano djelo*, Globus, Zagreb 1981., str. 38-60.
DEZZA, P., *Filosofia*, EPUG, Roma 1993.
JASPERS, K., *Uvod u filozofiju*, Matica hrvatska, Zagreb 1988.
MARITAIN ,J., *Elements de philosophie*, Tequi, Paris 1946.
PIEPER, J., *Was heisst Philosophieren*, Hegner, Muenchen 1948.
PLATON, *Fileb*, Naprijed, Zagreb 1979.
SANGUINETI ,J.J., *Introduzione alla filosofia*, Urbaniana University Press, Roma, 1992.
WALLACE,W., *The Elements of Philosophy*, Alba House, New York 1977.

LOGIC I

Course code: 11LO30

Semester: I

Hours weekly: 2

ECTS credit: 3

Lecturer: Slavko Brkić, PhD.

Assistant:

Course prerequisites:

Examination methods: Oral or written exam

Learning outcomes and competences:

- The introduction to basic discoveries in Logic during its historical development;
- The introduction of methods necessary for the research of contemporary symbolical logic;
- To apply the symbolical means of contemporary logic in the analysis of philosophical texts;
- To apply the symbolical means of contemporary logic in the linguistic researches of natural languages;
- To apply the symbolical means of contemporary logic in philosophical researches within the boundaries of the philosophy of science (the deductive basis of natural sciences);
- The development of contemporary symbolical methods on the example of the founding first order model of logic: the model of the logics of judgment.

Course description:

The logic of judgment and natural languages. The definition of the basic terms. The consistency of groups of judgment. Conclusion. The value of truth as the formal indication of judgment. The deductive validity of the conclusion. The inductive strength of conclusion. Identical truth. The truthful equivalent functionality of judgment. The symbolical syntax of the model of logical judgment. Logical operators. The syntactic research of natural languages. Tablets of truth of the logic operators. Symbolical semantics of the model of logical judgment. Truthfully-functional identical truth. *Reductio ad absurdum*. Truthfully-functional equivalency. Truthfully-functional consistency. Truthfully-functional performance. Truthfully-functional validity. The authenticity tree of the model of logical judgment. The creation of the authenticity tree. The rules for the logical operators in relation to the authenticity trees of the logic of judgment. The authenticity tree and semantics of the basic truthfully functional

determination. The construction of evidence for the model of logic judgment formulas. The deductive performance of a sequence. The axiomatic model of logic judgment.

Literature:

A) Compulsory:

PETROVIĆ G., *Logika*, Element, Zagreb 1996. ili Mirko Jakić: *Logika*, Školska knjiga, Zagreb, 1998. ili SREČKO KOVAČ *Logika*, Zagreb, 1994.

TARSKI, A., *Uvod u matematičku logiku i metodologiju matematike*, Rad, Beograd 1979.

PRIOR, A., *Historija logike*, Naprijed, Zagreb 1970.

B) Selected readings:

ARISTOTEL, *O tumačenju*, Latina et graeca, Zagreb 1989.

ARISTOTEL, *Kategorije*, HSN, Zagreb 1992.

DEVIDE, V., *Matematička logika*, Beograd, 1964.

FREGE, G., *Osnove aritmetike*, Kruzak, Zagreb, 1995.

QUINE, W.V., *Methods of Logic*, Harvard University Press, 1950. (1982.).

MENDELSON, E., *Introduction to Mathematical Logic*, D Van Nostrand C. INC, 1964.

BELL, J., MACHOVER, M., *A Course in Mathematical Logic*, North-Holland, E.S.P. B.V., 1977.

LOGIC II

Course code: 12LO30

Semester: II

Hours weekly: 2

ECTS credit: 3

Lecturer: Slavko Brkić, PhD.

Course prerequisites:

Examination methods: Oral or written exam

Learning outcomes and competences:

-To introduce the student to the logic of the predicate;
-To emphasize the importance of the predicate in relation to the terms, natural language, and the referencing to all theories (or in an ideal situation to all sciences); -To emphasize the main logical problems developed around the substitution of identity, existential generalization, universal instance, quantificational problems of interpretation, iterations object/target language and key logical laws (the law of the exclusion of the third).

Course description:

First order semantics, Substitution, First order tableau, Hintikka's set, the completeness of the first order tableau, Prenex and Skolem's forms, the elimination of the functional symbols and equality. The predicative calculus of the first order. Boole's algebra. The theory of the model. Löwenheim-Skolem's theorem. The theory of recursion. Intuitionistic systems and the non-standard analysis. Intuitionistic logic of the first order. The axiomatic set theory: ordinals, axiom of regularity, axiom of choice, constructible sets, and the non-contradiction AC and GCH. Zermelo's structures. Filters. Topology.

Literature:

A) *Compulsory:*

ĆIROVIĆ, B., *Uvod u matematičku logiku i teoriju rekurzivnih funkcija*, FTI, Zagreb 1996.

ŠVOB, G., *Fregeovo pojmovno pismo*, Naprijed, Zagreb 1992.

WITTGENSTEIN, L., *Tractatus Logico-Philosophicus*, Moderna vremena, Zagreb 2003.

B) *Selected readings:*

DUMMETT, M., *The Interpretation of Freg's Philosophy*, Harvard University Press, 1981.
DUMMETT, M., *Frege, Philosophy of Language*, Harvard University Press, 1973.
BOOLOS, G.(ed.), *Logic, Logic and Logic*, Harvard University Press, 1998.
PEIRCE, C. S., *Reasoning and the Logic of Things*, HUP, 1992.
BERGMANN, M., MOOR, J., NELSON, J.: *The Logic Book*, McGRAW-HILL PC.,
1990.
KLEENE, S.C.: *Mathematical Logic*, 1958

MIDDLE AGES PHILOSOPHY I

Course code: 13SF30

Semester: III

Hours weekly: 2

ECTS credit: 3

Lecturer: Borislav Dadić, PhD.

Exam prerequisites: Successfully completed course exam Antique philosophy II

Examination methods: Oral or written exam

Learning outcomes and competences:

- The introduction of the student to the historical development of Philosophy in the context of the merging of the philosophical thought of Antique Philosophy and the Middle Ages Catholicism;
- The gradual disclosure of new philosophical themes and the finding of reasonable answers to the new questions and the old ones to which Antique Philosophy did provide an adequate answer;
- The introduction of the student to the historical movement of the philosophical thought towards the western European regions, the role of Philosophy in the founding and developing of the Middle Ages educational system, and the critical evaluation of the provided answers.

Course description:

The meaning of the term "Middle Ages" in the history of Philosophy. The historical period of the Middle Ages within the context of general history and history of Philosophy. Patristic Philosophy, apologists, Clement from Alexandria, Origen, Grgur from Nissa, Pseudo Dionysus Areopagita. The magnificent results of the historical encounter of the Catholic and Antique (mostly Platonic) thought: Aurelie Augustus. The forming of the fundamental problems of Middle Ages Philosophy: God, man, person, freedom, the ex nihilo creation and the relation of faith and reason. The merging of the Latin West and the antique philosophical heritage: Severin Boetie. The period of adaptation: the Caroline Renaissance: it's characteristics and contribution to the development of an educational system.

The first large educational system: Ivan Scot Eriugena. 11th century dialectics, the discussion about universalities and Peter Abelard. Anselmo from Canterbury and the ontological evidence. The founding of city schools. The school in Chartres and the St. Victor School. The Arabic and Jewish Middle Age Philosophy: Avicenna, Averroes, Avicebron and Maimonides. The forming of a constructive synthesis in the development of the Middle Ages Philosophy. The 12th century Philosophy and the acceptance of Aristotle's Philosophy on the West. The founding of the first universities in Europe.

Literature:

A) Compulsory:

- COPLESTON F., Istorija filozofije, II: Srednjovekovna filozofija, BIGZ, Beograd 1989.
GILSON E., Filozofija u srednjem veku, Izdavačka knjižarnica Zorana Stojanovića, Novi Sad 1997.
AUGUSTIN, O slobodi volje, Demetra, Zagreb 1998.

B) Selected readings:

- AUGUSTIN, Opera omnia, u: www.augustinus.it
BAZALA, A., Povijest filozofije, II: Filozofija helenističko-rimska. Filozofija u srednjem vijeku. Novija filozofija do Kanta, Zagreb 1909, str. 89-181; 3. izd.: Zagreb 1989.
De LIBERA, A., La philosophie médiévale, PUF, Paris 1989.
FLASH, K., Das philosophische Denken in Mittelalter. Von Augustinus zu Macchiavelli, Reclam, Stuttgart 1986.
FLASH, K., Einführung in die Philosophie des Mittelalters, Darmstadt 1989 .
GILSON, E., L 'Esprit de la philosophie médiévale, Vrin, Paris 1932.
GILSON, E., Introduction à l'étude de saint Augustin, Vrin, Paris 1987.
GRABMANN, M., Die Geschichte der scholastischen Methode, Freiburg 1909-1911.
KUŠAR, S. (prir.), Srednjovjekovna filozofija, Školska knjiga, Zagreb 1996.
MONDIN, B., Storia della filosofia medievale, Urbaniana University Press, Roma 1991².
ŠANC, F., Poviest filozofije, II: Filozofija srednjega veka, Knjižnica života, Zagreb 1943.
VANNI ROVIGHI, S., La filosofia patristica e medievale, u Fabro C. (a cura di), Storia della filosofia, Roma 1959.
VIGNAUX, P., Philosophie au Moyen Age, Castella, Albeuve 1987.
GIBSON, M., Boethius. His Life, Thought and Influence, Blackwell, Oxford 1982.
CHENU, M. D., La théologie au douzième siècle, Vrin, Paris 1976.
SOUTHERN, R. W., SAINT ANSELM. A portrait in a landscape, Cambridge University Press, Cambridge 1990.

MIDDLE AGES PHILOSOPHY II

Course code: 14SF30

Semester: IV

Hours weekly: 2

ECTS credit: 3

Lecturer: Borislav Dadić, PhD.

Exam prerequisites: The successful completion of the course exam *Middle Ages Philosophy I*

Examination methods: Oral or written exam

Learning outcomes and competences:

- The introduction of the student to the development of and educational system and Philosophy in the 13th century, and the relation of Philosophy with other sciences of the period;
- The introduction to the methods and the results of the scholastic philosophy on its peak and the guidelines for its development;
- To provide the student with the ability for a responsible and scientific approach to the study of different philosophical methods, systems and principles that developed during the Middle Ages, and their applicability to today's philosophical questions.

Course description:

The peak of the educational philosophy and the founding of the great philosophical systems: Aleksandar Halešk and Bonaventura on one side and Albert the Great and St. Thomas Aquinas on the other. The problems regarding the acceptance of Aristotle's philosophical thought in Western Europe. The systematic study of Bonaventura's philosophical thought: the great achievements, but also the boundaries of the Platonic-Augustus' s philosophical tradition. The systematic study of St. Thomas Aquinas' philosophical thought. The final separation of Theology and Philosophy, and their complementary relation. St. Thomas Aquinas' understanding of the essence as *actus essendi* and the founding of the new metaphysics. Philosophical evidence of God's existence, the philosophy of the *ex nihilo* creation, the unity of St. Thomas Aquinas' anthropology, cognition, ethics and politics. Contemporary philosophical disputes and the position of St. Thomas Aquinas within them. The extraordinary contribution of St. Thomas Aquinas to the development of Philosophy in general, and especially for the development of metaphysics. The gradual loss of the conquered: Ivan Duns Scot, Vilim Ocham and the return to nominalism. The late Middle Ages: the development of the scientific thought and the appearance of the speculative mysticism of Raina and Meister Eckhart. The attempt to re-establish the metaphysical thought: Nikola Kuzanski and

docta ignorantia. F. Suarez and his *Disputationes metaphysicae*, as the forerunner of the forming of the modern ontological thought.

Literature:

A) *Compulsory:*

COPLESTON F., *Istorija filozofije, II: Srednjovekovna filozofija*, BIGZ, Beograd 1989.

COPLESTON F., *Istorija filozofije, III: Kasni srednji vek i renesansna filozofija*, BIGZ, Beograd 1994.

BONAVENTURA, *Put duha k Bogu*, Kršćanska sadašnjost, Zagreb 1974.

TOMA AKVINSKI, *O biću i biti*, u S. KUŠAR (ured.), *Srednjovjekovna filozofija*, Školska knjiga, Zagreb 1996, str. 473-502.

B) *Selected readings:*

CHENUM.-D., *Introduction a l'etude de saint Thomas d'Aquin*, Vrin, Paris 1984.

DE LIBERA A., *La philosophie médiévale*, PUF, Paris 1989.

FLASH K., *Das philosophische Denken in Mittelalter. Von Augustinus zu Macchiavelli*, Reclam, Stuttgart 1986.

GILSON E., *L'Esprit de la philosophie médiévale*, Vrin, Paris 1932.

GILSON, *Le thomisme*, Vrin, Paris 1989⁶.

GILSON, *La philosophie de saint Bonaventure*, Vrin, Paris 1978.

GRABMANN M., *Die Geschichte der scholastischen Methode*, 2 sv., Freiburg i. Br 1909-1911.

KRETZMANN N., KENNY A. I PINBORG, J. (ured.), *The Cambridge History of Later Medieval*

Philosophy, Cambridge University Press, Cambridge 1982.

KUŠAR S. (ured.), *Srednjovjekovna filozofija*, Školska knjiga, Zagreb 1996.

MONDIN B., *Storia della filosofia medievale*, Urbaniana University Press, Roma 1991².

ŠANC F., *Poviest filozofije, II: Filozofija srednjega veka*, Knjižnica života, Zagreb 1943.

TOMA AKVINSKI, *Opera omnia*, u: www.corpusthomaticum.org

TORRELL J.-P., *Initiation à Saint Thomas d'Aquin. Sa personne et son œuvre*, Editions du Cerf, Paris 2002.

VANNI ROVIGHI S., *La filosofia patristica e medievale*, u FABRO C. (a cura di), *Storia della filosofia*, Roma 1991.

VIGNAUX P., *Philosophie au Moyen Age*, Castella, Albeuve 1987.

WEISHEIPL J., *Friar Thomas D Aquino. His Life, Thought, and Works*, Catholic University of America Press, Washington 1983.

MODERN PHILOSOPHY I

Course code: 15MF30

Semester: V

Hours weekly: 2

ECTS credit: 3

Lecturer: Pavo Barišić, PhD.

Examination methods: Oral or written exam

Learning outcomes and competences:

- To point out the continuity and novelties in the development of modern Philosophy in relation to the Middle Ages and Renaissance thought;
- The reviewing of the consequences of the empirical and rationalistic way of thinking, their further development and dominance, and the critical synthesis;
- The discovery of the mutual link and wealth of ontological, cognitive, ethical and aesthetic philosophical problems in the magnificent systems of German classical Philosophy.

Course description:

The meaning of the term "modern" and its use in the 17th century philosophical thought. The forming of modern Philosophy with its two main schools of thought: continental rationalism and the British empiricism. The forming of the main problems of the Modern Age Philosophy: the introduction of new methods, the question of the source and undoubtedness of human cognition, the understanding of substance, ethics, philosophy of justice, the state and religion.

The meaning of the concept "rationalism" in the Modern Age Philosophy. The methodological problems and the attempts to present Philosophy as a science. The tendency of Modern Age Philosophy towards the metaphysics of subjectivity. The metaphysical systems and the changes in the understanding of category of substance: Descartes, Spinoza, Leibniz. The ontological evidence of the existence of God (Descartes and Leibniz). Pascal's critique of Descartes.

Empiricism as a response to the challenges set to Philosophy by the new science. The forerunner of the English empiricism: F. Bacon and the problem of method. The father of British empiricism: J. Locke. The development of classical British empiricism. Berkeley, Hume. The consequences of classic empiricism: Hume's agnosticism and scepticism. The critique of metaphysics. The forming of fundamental ideas of the modern political Philosophy (Hobbes, Locke).

Literature:

A) Compulsory:

COPLESTON, F., *Istorija filozofije, IV: Od Dekarta do Lajbnica*, BIGZ, Beograd 1995.

DESCARTES, R., *Meditacije o prvoj filozofiji*, Zagreb 1975.

SPINOZA, B. DE, *Etika* (izbor), u: D. BARBARIĆ, *Filozofija racionalizma*, Zagreb 1997., str. 269-311.

B) Selected readings:

COPLESTON, F., *A History of Philosophy*, voll. IV-VI, London 1946.

HIRSCHBERGER, J., *Geschichte der Philosophie, sv. II: Neuzeit und Gegenwart*, Freiburg/Basel/Wien 1991.

MODERN PHILOSOPHY II

Course code: 16MF30

Semester: VI

Hours weekly: 2

ECTS credit: 3

Lecturer: Pavo Barišić, PhD.

Examination methods: Oral or written exam

Learning outcomes and competences:

- The introduction to and understanding of the questions, problems and categories of the German classical idealism;
- To provide the student with the ability to understand the developing process of the fundamental problems of German classical Philosophy;
- To provide the student with the ability to perceive the ties and scope of ontological, cognitive, ethical and aesthetical philosophical problems in the magnificent system of German classical Philosophy.

Course description:

The spiritual and historical context of the beginnings of German classical Philosophy. The overcoming and the critical synthesis of the old philosophical ideas and the creation of original systems. I. Kant (the critique of metaphysics and the "Copernicus' revolt", the fundamental problems of transcendental philosophy - the possibility of *a priori* synthetic judgments); the fundamental concepts and problems of transcendental aesthetics, transcendental analytics and transcendental dialectics, the fundamental principles of Kant's ethics, philosophy of religion, philosophy of justice. J.G. Ficht's transcendental philosophy (the doctrine of science), the fundamental characteristics of Ficht's "subjective idealism", Ficht's "moral doctrine". F.W.J. Schelling's transcendental philosophy (the philosophy of nature, identity, real-idealism). Jacobi (critique of reason), German romanticism (F.D.E.Schleiermacher, F. Schlegel), G.W.F.Hegel (the encyclopaedic system of knowledge; logic, philosophy of nature, philosophy of the spirit), the philosophy of history, the establishing of the philosophy of justice, the philosophy of religion.

Literature:

A) Compulsory:

KANT, I., *Kritika čistog uma*, Matica hrvatska, Zagreb 1984.

HEGEL, G.W.F., *Fenomenologija duha*, Kultura, Zagreb, 1953.

B) Selected readings:

BARIŠIĆ, P., *Dijalektika običajnosti. Utemeljenje filozofije prava u Hegela*, Hrvatsko filozofsko društvo, Zagreb, 1988.

BARBARIC, D.(prir.), *Filozofija njemačkog idealizma*, Školska knjiga, Zagreb 1998.

HOEFFE, O., *Immanuel Kant*, C.H.Beck, Muenchen 1983.

JACOBS, W.G., *Od podrijetla zla do bivstva čovječje slobode ili transcendentalna filozofija i metafizika*, u: "Filozofska istraživanja" 49 (1993).

KOJEVE, A., *Kako čitati Hegela*, Veselin Masleša, Sarajevo 1964.

MACAN, C.E., *Kant and the Foundation of Metaphysics. An Interpretative Transformation of Kants Critical Philosophy*, Heidelberg 1981.

PEETZ, S., *O odnosu slobode i načina znanja kod Schellinga*, u: "Filozofska istraživanja" 49 (1993).

FICHTE, J. G., *Prvi uvod u nauku o znanosti*, Kultura, Zagreb 1956.

ONTOLOGY I

Course code: 13ON30

Semester: III

Hours weekly: 2

ECTS credit: 3

Lecturer: Jure Zovko, PhD.

Examination methods: Oral or written exam

Learning outcomes and competences:

-To introduce the student to the basic guidelines of the development of Ontology, known also, during the period of Antique Philosophy, as the "first Philosophy" and the science of the first principles of reality, and during the Modern Ages Philosophy as a transcendental prerequisite for cognition, understanding and the explanation of reality; -To provide the student with the ability of critically reviewing and estimating value; -To allow the student to develop a respect for tradition as an invaluable source of ideas and possibilities for individual reflection.

Course description:

The Philosophical tradition treats ontology as a fundamental discipline. Although the actual name appears only in the year 1613. (used by R. Göckel), already Parmenid compares Philosophy with the knowledge of essence. The opinions of the experts today share a communis opinio that the founders of ontology as the science of the first principles of reality are Plato and Aristotle. In the Modern Age Philosophy the ordo essendi is replaced with the attempt to base the human cognition in the reliable principle of plausibility of Descartes' "cogito ergo sum" which from its cognitively theoretical viewpoint is searching for the new fundamentum inconcussum. During this period of complete dispute of the traditional metafisicae generalisike as an obvious scientific discipline the ontology is trying to be perceived in concordance with Kant's understanding of the "natural disposition" of man, which will undoubtedly culminate in Heidegger's "fundamental ontology" and the question of the "meaning of essence".

During the course Ontology I a general overview of the structure of traditional ontology, with special emphasis on the explication of Plato's conception of the ideas as persisting entities (ontos onta) which allow cognition and represent the orientation criteria for ethical actions. The second part of the course is dedicated to the fundamental features of Aristotle's "onto-theological" metaphysics, which according Klaus Oehler represent the "peak of Antique Philosophy".

Literature:

A) Compulsory:

PLATON, *Država*, Naklada Jurčić, Zagreb 2004.

PLATON, *Eutifron*, Matica hrvatska, Zagreb 1998.

ARISTOTEL, *Metafizika*, Hrvatska sveučilišna naklada, Zagreb 1992.

B) Selected readings:

ROSS, D., *Aristotle*, Routledge, London 1995.

P. GREGORIĆ - F. GRGIĆ (ured.), *Aristotelova Metafizika*. Zbirka rasprava, Kruzak, Zagreb 2003.

ONTOLOGY II

Course code: 14ON30

Semester: IV

Hours weekly: 2

ECTS credit: 3

Lecturer: Jure Zovko, PhD.

Examination methods: Oral or written exam

Learning outcomes and competences:

- To introduce the student to the fundamental guidelines of Modern Age and contemporary ontology (Descartes, Kant, Heidegger, Gadamer, Strawson);
- To provide the student with the ability of judgment and critical evaluation;
- To introduce the student with the fundamental guidelines of the hermeneutic understanding.

Course description:

The course *Ontology II* will present the student with the basic outline of the most important attempts of establishing ontology in some philosophical modern classics. We will discuss Kant's basic intention of founding a transcendently based philosophy whose purpose is the explanation of the prerequisites for the possible cognition of the object, and to emphasize its wide reception within the idealistic and naturally scientific philosophical tradition.

Special attention will be dedicated to Heidegger's "fundamental ontology" which is structured as "factual hermeneutics", with the purpose of explication of questions about the meaning of essence, the ontological analysis of the world and the existence in the world, and the evaluation of the primal metaphysical question "why the existence of a being instead of nothing?".

Furthermore, within the course we will analyze some contemporary forms of metaphysical thinking such as "descriptive metaphysics" which explains the actual structure of our thought about the world (Strawson), the "metaphysics of finality" as the transcendental explication of the world (Heidegger), the "metaphysics of consciousness" as the prerequisite for the constitution of unity and identity (D. Henrich). We will also discuss the attempts of transformation of traditional ontology into contemporary hermeneutic philosophy, which equalizes the essence and language (Gadamer, Apel) and observes the language as a hermeneutic reflection. Another thing that will be emphasized are the mostly discussed problems of ontological hermeneutics.

Literature:

A) Compulsory:

DESCARTES, R., *Meditacije o prvoj filozofiji*, Demetra, Zagreb 1992.

HEIDEGGER, M., *Bitak i vrijeme*, Naprijed, Zagreb 1985.

B) Selected readings:

HEIDEGGER, M., *Kraj filozofije i zadaća mišljenja*, Naprijed, Zagreb 1996.

STRAWSON, P. F., *Analiza i metafizika. Uvod u filozofiju*, Kruzak, Zagreb 1999.

GADAMER, H.-G., *Čitanka*, Matica hrvatska, Zagreb 2002.

KANT, I., *Kritika čistoga uma*, Matica hrvatska, Zagreb 1974.

ZOVKO, J., *Platon i filozofijska hermeneutika*, Hrvatsko filozofsko društvo, Zagreb 1992.

PHILOSOPHY OF COGNITION I

Course code: 13FS30

Semester: III

Hours weekly: 2

ECTS credit: 3

Lecturer: Dario Škarica, PhD.

Assistant:

Course prerequisites:

Examination methods: Oral or written exam

Learning outcomes and competences:

- The introduction of basic epistemic concepts (knowledge, truth, justification, belief, obviousness, etc.);
- The analysis of the sources and types of knowledge (observation, introspection, memory, witnessing, reason);
- The introduction of some basic traditional and contemporary epistemological problems and viewpoints: Gettier's problem, internalizing, externalism, founding, coherence, naturalized epistemology, etc.

Course description:

The first segment of the course is dedicated to the analysis of knowledge, or more precisely, to the concepts of truth, justification and belief, focusing particular attention on the theories of truth (the theory of correspondence, the theory of verifiability, theory of coherence, pragmatic and semantic theory of truth). Furthermore, the first segment of the course deals with the concept of obviousness, the differences between indecisions, opinions, and security, and the relation between belief, justification and knowledge. Part of this segment is dedicated to the analysis of Gettier's problem.

The second segment of the course is dedicated to the analysis of the differences between normative and naturalize epistemology. The emphasis is on the presentations of the founding, coherence, causal theory of knowledge, reliability, internalizing and externalism.

The third segment of the course is dedicated to the sources, types of knowledge, or more precisely, perception, introspection, memory, witnessing, *a priori* reason/knowledge.

Literature:

A) *Compulsory:*

- ČULJAK, Z. (ur.), *Vjerovanje, opravdanje, znanje. Suvremene teorije znanja i epistemičkoga opravdanja*, Ibis grafika, Zagreb 2003.
- DANCY, J., *Uvod u suvremenu epistemologiju*, Hrvatski studiji, Zagreb 2001.
- GRECO, J., I SOSA, E., *Epistemologija. Vodič u teorije znanja*, Jesenski i Turk, Zagreb 2004.
- MACAN, I., *Filozofija spoznaje*, Filozofsko-teološki institut Družbe Isusove Zagreb, 1997.
- MARKUSOVIĆ, A., *Naturalizam i apriorna spoznaja*, Hrvatsko filozofsko društvo, Zagreb 1988.

B) *Selected readings:*

- AKVINSKI, T., *Izbor iz djela I-II*, Naprijed, Zagreb 1990.
- AYER, A. J., *Problem saznanja*, Nolit, Beograd, 1963.
- BENDER, J. (ur.), *The Current State of the Coherence Theory*, Kluwer, Dordrecht 1989.
- JAMES, W., *Pragmatizam*, Ibis grafika, Zagreb 2001.
- KANT, I., *Kritika čistog uma*, Matica hrvatska, Zagreb 1987.
- KORNBLITH, H. (ur.), *Naturalizing Epistemology*, MIT Press, Cambridge 1985.
- MOSER, P. K., - VANDER NAT, A., (ur.), *Human Knowledge. Classical and Contemporary Approaches*, Oxford University Press, New York 1995².
- PETROVIĆ, G., *Suvremena filozofija*, Školska knjiga, Zagreb 1979. PLATON, *Fileb i Teetet*, Naprijed, Zagreb 1979. QUINE, W. V. O., *Dvije dogme empirizma*, u: N. MIŠČEVIĆ - M. POTRČ (ured.) *Kontekst i značenje*, Izdavački centar Rijeka, Rijeka 1987, str. 69-86.
- ROTH, M., - GALIS, L., (ur.), *Knowing: Essays in the Analysis of Knowledge*, Random House, New York 1970.
- RUSSELL, B., *Problemi filozofije*, Nolit, Beograd, 1980. RUSSELL, B., *Ljudsko znanje, njegov obim i granice*, Nolit, Beograd, 1961.
- ZIMMERMANN, S., *Opća noetika. Teorija spoznaje i kritika njezine vrijednosti*, Državna štamparija Kraljevine Srba, Hrvata i Slovenaca, Beograd, 1926.

PHILOSOPHY OF COGNITION II

Course code: 14FS30

Semester: IV

Hours weekly: 2

ECTS credit: 3

Lecturer: Dario Škarica, PhD.

Assistant:

Course prerequisites: Successfully completed course exam *Philosophy of Cognition I*

Examination methods: Oral or written exam

Learning outcomes and competences:

- The introduction of the concept of scepticism through history of philosophy;
- The introduction of classical empiric and rational viewpoints;
- The introduction of the concept of cognition of the outside world;
- The introduction of the concept of induction;
- The introduction of the history of problems regarding innate ideas and *a priori* knowledge.

Course description:

The first segment of the course is dedicated to the analysis of the problem of scepticism through his historical development - ranging from the academic scepticism, pironism, Augustus and Cicero's critique of scepticism, the renaissance scepticism (Montaigne, Charron), Descartes' critique of scepticism, to the contemporary discussions about scepticism.

The second segment of the course is dedicated to classical empiric and rational viewpoint and the discussion about Locke's, Berkley's, Hume's, Reid's, Descartes', Spinoza's and Leibniz's viewpoints on cognition.

In the third segment of the course the problem of the outer world is presented, or more precisely, the position of the direct and indirect (representative) realism, and the position of phenomenalism/idealism.

The fourth segment of the course is dedicated to the problem of induction, presenting, beside Hume's problem of induction, Goodman's problem of induction.

The fifth segment of the course is dedicated to the concepts of innate ideas and *a priori* knowledge. The emphasise is placed on the differences between *a priori* knowledge and *a posteriori* knowledge as opposed to the differences between the necessary and the contingent truth, and the difference between analytical and synthetic judgements.

Literature:

A) Compulsory:

- BLACK, M., "Indukcija", u: A. N. Prior, *Historija logike*, Naprijed, Zagreb 1970, str. 201-245.
DANCY, J., *Uvod u suvremenu epistemologiju*, Hrvatski studiji, Zagreb, 2001.
GRECO, J., - SOSA, E., *Epistemologija. Vodič u teorije znanja*, Jesenski i Turk, Zagreb 2004.
RUSSELL, B., *Problemi filozofije*, Nolit, Beograd 1980.
ZIMMERMANN, S., *Opća noetika. Teorija spoznaje i kritika njezine vrijednosti*, Državna štamparija Kraljevine Srba, Hrvata i Slovenaca, Beograd, 1926.

B) Selected readings:

- AYER, A. J., *Problem saznanja*, Nolit, Beograd 1963.
BERKELEY, G., *Odabrane filozofske rasprave*, KruZak, Zagreb 1999.
BOŠKOVIĆ, H., *Problem spoznaje*, Zagreb, 1931.
BOŽIČEVIĆ, V. (ur.), *Filozofija britanskog empirizma*, Školska knjiga, Zagreb 1996.
DESCARTES, R., *Razmišljanja o prvoj filozofiji*, Demetra, Zagreb, 1993.
GILSON, E., *Thomist realism and the critique of knowledge*, Ignatius Press, S. Francisco, 1986.
GRIMM, K., *Indukcija. Prikaz njezinih problema*, Zagreb 1941.
HUME, D., *Istraživanje o ljudskom razumu*, Naprijed, Zagreb 1988.
JAKIĆ, M., *Znanstveni realizam u filozofiji Hilary Putnama*, Hrvatsko filozofsko društvo, Zagreb, 1987.
KANT, I., *Kritika čistog uma*, Matica hrvatska, Zagreb 1987.
LEIBNIZ, G. W., *Izabrani spisi*, Naprijed, Zagreb 1980.
LEIBNIZ, G. W., *Novi ogledi o ljudskom razumu*, Veselin Masleša, Sarajevo 1986. LOCKE, J., *Ogled o ljudskom razumu*, sv. I i II, Kultura, Beograd 1962.
MARITAIN, J., *Distinguer pour unir ou Les degrés du savoir*, Desclée, Bruges 1932.
MOSER, P. K., (ur.), *A Priori Knowledge*, Oxford University press, Oxford 1987. PETROVIĆ, G., *Od Locke do Ay era*, Kultura, Beograd 1964.
QUINE, W. V. O., "Dvije dogme empirizma", u: N. MIŠČEVIĆ - M. POTRČ (ured.), *Kontekst i značenje*, Izdavački centar Rijeka, Rijeka 1987, str. 69-86.
SEKST EMPIRIK, "Pironove postavke", u: *Filozofska hrestomatija*, sv. II, Matica Hrvatska, Zagreb, 1978.
SWINBURNE, R., *The Justification of Induction*, Oxford University Press, Oxford 1974.

THE METHODOLOGY OF SCIENTIFIC WORK

Course code: 12MZ30

Semester: II

Hours weekly: 3

ECTS credit: 3

Lecturer: Slavko Brkić, PhD.

Examination methods: Oral or written exam

Learning outcomes and competences:

- The introduction to the basic methods of writing a scientific research paper;
- The introduction of the student to the concept of how to approach to a scientific research paper;
- The introduction to the scope and reach of a scientific research paper;
- The introduction to the research methods of contemporary science;
- The use of science in the in the analysis of philosophical texts;
- The introduction to the use of literature and other research sources.

Course description:

The basic characteristics of science, scientific activity and research. Scientific, scientifically-professional and professional research papers, the classification of written research papers, the concept and different types of scientific research papers, the concept and different types of scientifically-professional and professional research papers. The concept and classification of the methodology of scientific research. The technology of scientific research. The writing of material and the technical processing of the scientific and professional papers. The linguistically stylistic and terminological processing of the manuscript. The technical processing of the text, language-editing, proofreading and proofreading markings.

Literature:

A) Compulsory:

ZELENIKA, R., *Teorija znanosti*, 2.1. poglavlje *Metodologija i tehnologija izrade znanstvenog i stručnog djela*, Ekonomski fakultet u Rijeci, Rijeka 1998. str. 41.-80.

ZELENIKA, R., *Klasifikacija pisanih djela*, 3.2. poglavlje *Metodologija i tehnologija izrade znanstvenog i stručnog djela*, Ekonomski fakultet u Rijeci, Rijeka 1998. str. 180-183.

ZELENIKA, R., *Pojam i vrste znanstvenostručnih i stručnih djela*, 3.5. i 3.6.. poglavlja *Metodologija i tehnologija izrade znanstvenog i stručnog djela*, Ekonomski fakultet u Rijeci, Rijeka 1998. str. 194.-256.

ZELENIKA, R., *Pisanje teksta i tehnička obrada znanstvenog i stručnog djela*, 6. poglavlje *Metodologija i tehnologija izrade znanstvenog i stručnog djela*, Ekonomski fakultet u Rijeci, Rijeka 1998. str. 481-573..

B) Selected readings:

ZELENIKA, R., *Metodologija i tehnologija izrade znanstvenog i stručnog djela*, Ekonomski fakultet u Rijeci, Rijeka 1998.

GILLI, G. A., *Kako se istražuje- vodič u društvenim istraživanjima*, Školska knjiga, Zagreb, 1974, (Preveili Mikecin i drugi)

IVANOVIĆ, Z., *Metodologija izrade znanstvenog i stručnog djela*, Hotelijerski fakultet u Opatiji, Opatija, 1996.

JURIŠIĆ Š., *O obradi znanstvenog djela*, Naučna biblioteka, Split 1971.

THE PHILOSOPHICAL ANTHROPOLOGY I

Course code: 12FA30

Semester: II

Hours weekly: 2

ECTS credit: 3

Lecturer: Borislav Dadić, PhD.

Assistant:

Course prerequisites:

Examination methods: Oral or written exam

Learning outcomes and competences:

- To introduce the student to the importance and the actuality of the philosophical evaluation of man;
- To allow a phenomenological and interdisciplinary approach to the understanding of specific human powers and actions;
- To provide the student with the ability for a philosophical reflection about the specifics of the human act and the possibilities of a critical comparison with other beings that surround him.

Course description:

The introduction to the problems and the actuality of the philosophical reflection about man. The sources of problems in man: the marvellous aspect of the being and the frustration and deception. The definition of the method and the object of philosophy of man.

The phenomenological position of man - the psychological actions of the men. The human life, historical review. The basic constitutive elements of the human being: feeding, growth and reproduction. The elements and stages of life. Substantial form as a life force. The psychological life: its internationality and cognition. The beginning of life.

Life and evolutionary problems. The analysis of different theories and a critical review. About human cognition in general. An intimate connection between the sensory cognition and the cognition of reason. The inner structure of human cognition and its functioning. Outer senses: structure, division and their objects. The inner structure of perception and sensory cognition.

The mind cognition of man. Its unquestionable existence and the impossibility of reducing it to a form of sensory cognition. The nature of the cognition of the mind, its source, structure and reach. The specific experience of man: self-confidence. The spirituality of the cognition of the mind.

The willing life of man. Will in general and the sensory aspirations. The experience of the existence of human will. Its impossibility to be reduced to human cognition or the sensory aspirations. The nature and the process of an act of will. Freedom and love as the human most cherished act of will. The affective life of man: sentiments and emotions; pleasure and pain.

Literature:

A) Compulsory:

HAEFFNER, G., *Filozofska antropologija*, Breza, Zagreb 2003., str. 11-33, 42-50, 132-187.

SCHELER, M., *Položaj čovjeka u kozmosu*, u IDEM, *Ideja čovjeka i antropologija*, Globus, Zagreb 1996., str. 127-190.

TOMA AKVINSKI, *De Ver.*, q. 24., u A. PAVLOVIĆ, *Pariške rasprave Tome Akvinskoga*, Demetra, Zagreb 2001., str. 301-398.

TOMA AKVINSKI, *S. Th.* I, q. 82-83.; hrv. pr.: IDEM, *Izbor iz djela*, sv. I, Naprijed, Zagreb 1990, str. 186-207.

B) Selected readings:

BELIĆ, M., *Metafizička antropologija*, FTI, Zagreb 1995.

BUBER, M., *Ja i ti*, Vuk Karadžić, Beograd 1977.

BURGER, H., *Filozofska antropologija*, Naprijed, Zagreb 1993.

CARREL, A., *Čovjek - nepoznanica*, Hrvatska književna naklada, Zagreb 1941.

CORETH, E., *Was ist der Mensch? Grundzüge einer philosophischen Anthropologie*, Innsbruck-Wien 1986⁴.

DE FINANCE, J., *Essai sur l'agir humain*, Gregoriana, Roma 1962.

ELDERS, L. J., *De natuurfilosofie van Saint-Thomas van Aquino*, Tabor, Brugge 1995.

FABRO, C., *L'anima. Introduzione al problema dell'uomo*, Studium, Roma 1995.

LUCAS LUCAS, R., *L'uomo spirito incarnato. Compendio di filosofia dell'uomo*, Edizioni Paoline, Cinisello Balsamo 1993.

MALO, A., *Antopologia dell'affettività*, Armando, Roma 1999.

MARÍAS, J., *Antropología metafísica*, Alianza Editorial, Madrid 1987².

MELENDO, T., *Ocho lecciones sobre el amor humano*, Rialp, Madrid 1992.

MONDIN, B., *L'uomo chi è? Elementi di antropologia filozofica*, Massimo, Milano 1993⁷.

VANNIROVIGHI, S., *Uomo e natura. Appunti per una antropologia filosofica*, Vita e Pensiero, Milano 1980.

VERNEAUX, R., *Philosophie de l'homme*, Beauchesne, Paris 1956.

YARZA, I., *Immagini dell'uomo. Percorsi antropologici nella filosofia moderna*, Armando, Roma 1997, 192 str.

ZUBIRI, X., *Siete ensayos de antropología filosófica*, Argote, Bogota 1982.

THE PHILOSOPHICAL ANTHROPOLOGY II

Course code: 13FA30

Semester: III

Hours weekly: 2

ECTS credit: 3

Lecturer: Borislav Dadić, PhD.

Assistant:

Course prerequisites:

Examination methods: Oral or written exam

Learning outcomes and competences:

- To provide the student with the ability of philosophical perception of the basic dimensions of the human life;
- To introduce the participants into a serious reflection about the elements of inter-subjectivity and the necessity of the creation of such relations, with the purpose of acquiring the necessary experience needed for the evaluation of man; -To allow a rational and critical judgment of the dignity and metaphysical well-foundedness of the human being and its confrontation with the tragic experience of death and related problems.

Course description:

The basic dimensions of the human life. Corporality: the human body and other bodies. Body language as the outer manifestation of the intimacy of a human being. The specifics of human sexuality. Inter-subjectivity or the openness to others. Inter-subjectivity as an important element of the constitution of man. The personal and social life of man. The interpersonal relation: me-you-us; social anonymity: people.

The man as a person. The person as the highest independent rational substance. Different approaches to the problem of the substance of man. The metaphysical substance of a person: substance and nature: the essence and existence. The metaphysical basis of a person: the dynamics of its essence and the specific aspects of its existence. A detailed metaphysical analysis of a person: its constitution, unity and absolute value. Its inner value and its openness towards the absolute.

The spirituality and transcendence of man. A materialistic observation of man. Critique and the lack of a materialistic conception of man. The different understanding of "transcendence". The particularity of man in relation to other beings. Why is man also a spiritual being? Its specific ability: *reditio completa*. His openness towards infinity and his dignity. The creation of the human spirit: different approaches to the problem.

The human consciousness and the experience of death. The complexity of human death beyond the biological level. The drama of death and the request for the immortality of the human spirit. Different approaches: the real and personal immortality, the pantheistic and metaphorical immortality. Classical phenomenological-metaphysical evidence and their critical evaluation.

Literature:

A) Compulsory:

HAEFFNER, G., *Filozofska antropologija*, Breza, Zagreb 2003., str. 11-33, 42-50, 114-131, 132-221.
BELIĆ, M., *Metafizička antropologija*, FTI, Zagreb 1995.
TOMA AKVINSKI, *CG*, II, qq. 56-90; hrv. pr.: *Kršćanska sadašnjost*, Zagreb 1993, sv. I, str. 581-829.

B) Selected readings:

BURGER, H., *Filozofska antropologija*, Naprijed, Zagreb 1993.
Innsbruck-Wien 1986⁴.
CROSBY, J. F., *The Selfhood of the Human Person*, The Catholic University of America Press, Washington 1997.
GELEN, A., *Čovjek. Njegova priroda i njegov položaj u svijetu*, Veselin Masleša - Svjetlost, Sarajevo 1990.
GILSON, E., *D'Aristotele à Darwin et retour. Essai sur quelques constantes de la biophilosophie*, Vrin, Paris 1971.
LUCAS LUCAS, R., *Antropološki status ljudskog embrija*, u A. VOLARIĆ-MRŠIĆ (ured.), *Status ljudskog embrija*, FTI: Centar za bioetiku, Zagreb 2001, str. 67-99.
PLESSNER, H., *Conditio humana. Filozofijske rasprave o antropologiji*, Globus - Filozofski fakultet u Zagrebu - Zavod za filozofiju, Zagreb 1994.
SCHELER, M., *Ideja čovjeka i antropologija*, Globus, Zagreb 1996.
SZASZKIEWICZ, J., *Filosofia dell'uomo*, Editrice Pontificia Università Gregoriana, Roma 1989².
VANNIROVIGHI, S., *L'antropologia filosofica di S. Tommaso d'Aquino*, Vita e Pensiero, Milano 1972.

THE PHILOSOPHY OF RELIGION I

Course code: 15FR30

Semester: V

Hours weekly: 2

ECTS credit: 3

Lecturer: Borislav Dadić, PhD.

Assistant: Vani Roščić, M. A.

Course prerequisites:

Examination methods: Oral or written exam

Learning outcomes and competences:

- The introduction to the main characteristics of the religious phenomena and the philosophical possibilities of their interpretation;
- To provide the student with the possibility for a critical discussion on religious phenomena.

Course description:

The course is divided into two segments. The first segment, after the introduction and the methodological presumptions, is dedicated to the analysis of the religious phenomena. This analysis will occur from a historical point of view with the analysis of various primitive, polytheistic, dualistic, monistic or monotheistic religions. Also the living experience of a religious man will be taken into consideration in order to prove the originality of the religious phenomena and to emphasize all of its specifics (reality, transcendence, mystery, and the personal dimension of sanctity). Moreover, the delivering character of the sanctity will be emphasized.

The second segment, with the use of analysis of different philosophical interpretations of the religious phenomena (Feuerbach, Nietzsche, Freud, Jung, Durkheim, Marx, Kant, Plotin, Jaspers, Wittgenstein, O. Spengler and others) and the structure of the religious act, tries to provide their explanation and to present the originality of the religious phenomena within the boundaries of Philosophy, culture, history and religion

Literature:

A) Compulsory:

PASCAL, B., *Misli*, Zora, Zagreb 1969.
LASIĆ, H., *Čovjek u svijetlu transcendencije*, FTI, Zagreb 1994.
DEVČIĆ, Ivan, *Pred Bogom blizim i dalekim - Filozofija o religiji*, FTI, Zagreb 1998.

B) Selected readings:

ALESSI, A., *Sui sentieri del sacro*, LAS, Roma 1998.
GUERRA, M., *Historia de las religiones*, BAC, Madrid 1999.
OTTO, R., *Das Heilige*, Gotha 1929.
TOMMASO D'AQUINO, *Summa Theologiae*, I-II, qq. 1-5; II-II, 81-100; *Summa contra Gentiles*, III, cap. 37-39, 50.
DE LUBAC, H., *Sur les chemins de Dieu*, Paris 1956.
DUPRÉ, L., *The other dimensio. A search for the Meaning of Religious Attitudes*, New York 1972.
ZIMMERMANN, S., *Filozofija i religija*, I-II, Zagreb 1936-37.
THOMPSON, M., *Filozofija religije*, Plus, Zagreb 2003.
DA VIES, B., *Uvod u filozofiju religije*, Hrvatski studiji, Zagreb 1998.

THE PHILOSOPHY OF RELIGION II

Course code: 16FR30

Semester: VI

Hours weekly: 2

ECTS credit: 3

Lecturer: Borislav Dadić, PhD.

Assistant: Vani Roščić, M.A.

Course prerequisites: Successfully completion of the course exam *The Philosophy of Religion I*

Learning outcomes and competences:

- The acquiring of systematic knowledge of philosophical discussions about God and its relation towards religion;
- To provide the student with the ability for critical judgments about philosophical reviews concerning the concept of God.

Course description:

Philosophy and the concept of God: human existence, freedom and the relation with God. Hermeneutics and the speculative contemplation of God. Classical heritage and the Judeo-Catholic tradition. The existence of God: the religious cognition and the philosophical approach. Agnosticism and atheism. Rational, deistic and idealistic perceptions of God. The personal thought and the question of God. The ontological argument of St. Anselmo and his modern visions. The *a posteriori* roads of St. Thomas Aquinas; the metaphysical presumptions, the structure of evidence, the specifics and similarities of each approach.

The essence of God: the inability to comprehend it and the possible cognition through analogy. God as the complete essence and love. The transcendence of God, the simplicity and immeasurableness. The immanent and the transcendental. The invariability and eternity. The personality of God. The relation of God and the world with a particular emphasis on the analysis of the problem of evil.

Literature:

A) Compulsory:

TOMA AKVINSKI, SCG, I, cc.1-25; hrv. pr.: KS, Zagreb 1994.

DEVČIĆ, I., *Bog i filozofija*, KS, Zagreb 2003.

BAUER Antun, *Teodiceja*, Zagreb 1918.

B) Selected readings:

GONZALEZ, A. L., *Teologia natural*, EUNSA, Pamplona 1982.

BECK, H., *Natürliche Theologie. Grundriß philosophischer Gotteserkenntnis*, Anton Pustet, München-Salzburg 1986.

WIPPEL, J.F., *The Metaphysical Thought of Thomas Aquinas. From Finite Being to Uncreated Being*, The Catholic University of America Press, Washington 2000.

TOMMASO D' AQUINO, *Summa Theologiae*, I, qq. 2-26, 44-49, 103-105.

JOLIVET, R., *The God of Reason*, Hawthorn Books, New York, 1960.

ELDERS, L.J., *La metafisica dell'essere di San Tommaso d'Aquino in una prospettiva storica*. v. II "La teologia filosofica", Libreria Editrice Vaticana, Città del Vaticano 1995.

GILSON, E., *Dio e la filosofia*, Massimo, Milano 1984.

MONDIN, B., *Dio: chi è? Elementi di teologia filosofica*, Massimo, Milano 1990

ROMERA, L., "Ha ancora senso una domanda metafisica su Dio?", *Acta philosophica*, 6-1, (1997) pp. 117-135.

BELIĆ, Miljenko, *Biti ili ne biti u svjetlu analogije bića*, u: J. ROŽMARIĆ (ured.), *Filozofija u susret teologiji*, FTI, Zagreb 1989, str. 37-98.

3.3 DESCRIPTION OF ELECTIVE COURSES

A MAN AS AN ETHICAL BEING (Elective course)

Course code: 24EB30

Semester: III

Hours weekly: 2

ECTS credit: 3

Lecturer: Iris Tiác PhD.

Assistant:

Exam prerequisites:

Examination methods: Oral exam

Learning outcomes and competences:

-systematical and argumeted consideration and understanding of the ethical meaning of the person

-consideration of different areas of morality (moral actions, moral virtues)

-to encourage students to more intensive consideration of the meaning of the moral good for the person and the meaning of human life

Learning outcomes and competences:

-why is human being as a person a moral being by his nature? How can a man realize himself through moral actions? Why is the moral good the only thing that perfects man as a person? The answer to this questions includes considerations of the next themes: anthropological presupposition of human morality: his rational nature, the ability for self determination, freedom, responsibility, conscience, transcedention. Human dignity. Man as an ethical subject. Nature and moral perfection. Determination and distinction of the objective and subjective good. Moral good as a purpose of human actions, morality of human actions (moral good and moral evil); criteria or norms of morality (human nature, practical mind, natural law); the basic ethical principles. A person as a principal of ethics and morality (person as a cause and goal of ethics and morality). Actualization of naturally given abilities on three different, but mutually dependent moral areas: the area of moral actions, the area of basic and the area of moral virtues. Personalistic norm.

Literature:

A) Compulsory:

AKVINSKI, T., *Izabrano djelo*, Globus, Zagreb 1981. (odabrana poglavlja)

ARISTOTEL, *Nikomahova etika*, Sveučilišna naklada Liber, Zagreb

WOJTYLA, K., *Temelji etike*, Verbum, Split 1998. (odabrana poglavlja)

B) Selected readings:

BUCHER, A.J., *Verantwortlich handeln. Ethik in Zeiten der Postmoderne*, Verlag Friedrich Pustet, Regensburg 2000.

HILDEBRAND, von D., *Sittliche Grundhaltungen*, Verlag Josef Habel, Regensburg 1969.

PIEGSA, J., *Der Mensch, das moralische Wesen*, Bd. I-III., St. Ottilien, 1996-1998.

RHONHEIMER, M., «Menschliches Handeln und seine Moralität – Zur begründung sittlicher Normen, u: BECKER, K.M. und EBERLE, J. (Hrsg.), *Ethos und Menschenbild*, EOS Verlag, St. Ottilien 1989., str. 45-115.

WESTON, A., *A 21 Century. Ethical Toolbox*, Oxford University Press, New York, 2001.

SCHWARZ, S. D., «The Right and the Good: Two fundamental Dimensions of Morality», u: *Aletheia. An International Yearbook of Philosophy*, Vol. V., 1992., str. 59-76.

ANALOGY OF THE BEING

(Elective course)

Course code: 26AB30

Semester: VI

Hours weekly: 2

ECTS credits: 3

Course prerequisites:

Lecturer: Borislav Dadić, PhD.

Assistant: Marko Vučetić M.A.

Learning outcomes and competences:

- The acquirement of systematic knowledge about analogous cognition;
- The introduction to the analogous structure of the being;
- Providing the student with the competence to be able to philosophically analyse (within the analogy of the being context) the relation between the Creator and the created.

Course description:

The course is divided in two segments. The first segment is dedicated to the analysis of analogous cognition and its onto-logical justification through the following themes: Introduction of the analogous through non-independent and non-unambiguous concepts and their contribution to human cognition. The similarities and differences within one conceptual substance. A double instrumentarium of the human mind consistent with the two types of concepts - the unambiguous and the analogous. The analogous specifics of the notion of the being. The necessity and reliability of the analogous cognition. The second phase is dedicated to the metaphysical aspects of the analogy of the being through the following themes: The analysis of Aristotel's text *Metaphysics* 1701 b 19-22 within a context. The comparison of Aristotel's ontological being with the metaphysics of the being by St. Thomas Aquinas, together with his understanding of the role and relation between the first and the second element of the analogy. The presence of a primordial being in all other beings.

Literature:

A) Compulsory:

BELIĆ, M., *Biti ili ne biti u svjetlu analogije bića*, u: IDEM, *Ontologija*, FTI, Zagreb 2007, str. 175- 231.

STADLER, J., *Opća metafizika ili ontologija*, Breza, Zagreb 2004, str. 1-41.

BAUER, A., *Opća metafizika ili ontologija*, Zagreb 1918, str., 11-44, 72-96.

B) Selected readings

TYN, T., *Metafizika della sostanza. Partecipazione e „analogia entis“*, ESD Bologna 1991.

RAMIREZ, S., *De analogia*, 4. voll., Vives, Madrid 1970-72.

MONTAGNES, B., *La doctrine de l'analogie de l'etre d'apres St. Thomas d'Aquin*, Nauwelaerts, Paris 1963.

MCINERNY, R. M., *Studies in Analogy*, Martinus Nijhoff, The Hague 1968; *The Logic of Analogy*, Martinus Nijhoff, The Hague 1971.

FABRO, C., *Partecipazione e causalità*, S.E.I., Torino 1961.

PRZYWARA, E., *Analogia Entis. Metaphysik*, u IDEM, *Schriften*, III, Johannes V., Einsiedeln 1962.

HELIN, J., *La analogia del ser y el conocimiento de Dios en Suarez*, Madrid 1946.

SERTILLANGES, A. D., *L'idée de création et ses retentissements en philosophie*, Aubier, Paris 1945.

GONZALEZ, A. L., *Ser y participaciòn*, EUNSA, Pamplona 1979

COMMON SENSE PHILOSOPHY

(Elective course)

Course code: 21ZR30

Semester: I

Hours weekly: 2

ECTS credit: 3

Course prerequisites:

Examination methods: Oral or written exam

Lecturer: Borislav Dadić PhD.

Assistant: Marko Vučetić M.A.

Learning outcomes and competences:

- The systematic explanation of the common sense concept.
- Providing the student with the competence that allows him to (within the boundaries of common sense philosophy) review the various philosophical directions.

Course description:

Proofs of existence of the common sense: the testimony of linguistics. >From linguistics to the sociology of cognition. Recognition within the history of culture. Common sense as the object of science. Common sense within the scientific method. Common sense and the language of Physics and Mathematics. Common sense and the coherence of the philosophical discourse. The acceptance of the security of the common sense by the philosophers. The attempts to negate common sense in Philosophy.

Common sense between rationalism and scepticism. Classical realism. Vico: *senso comune* and the social consensus. Reid: *common sense* against sceptical empiricism. Moore: common sense against idealism.

Metaphysics as science: the necessity of general science. Metaphysics and the consciousness of limitations. Realism as a metaphysical method. The securities of common sense and the problematic nature of metaphysics. Scepticism as pseudo-metaphysics.

Literature:

A) Compulsory:

BOŠKOVIĆ, H., *Problem spoznaje*, Zagreb 1931, str. 119-190.

MACAN, I., *Filozofija spoznaje*, Filozofsko-teološki institut Družbe Isusove, Zagreb 1997, str. 93-141.

B) Selected readings:

GILSON, E., *Le réalisme méthodique*, Téqui, Parigi 1935.

GILSON, E., *Réalisme tomiste et critique de la connaissance*, Vrin, Parigi 1939.

LIVI, A., *Il punto di partenza della filosofia secondo Gilson*, Pont. Univ. Lateranense, Roma 1960; *Il senso comune tra razionalismo e scetticismo (Vico, Reid, Jacobi, Moore)*, Massimo, Milano 1992.

LIVI, A., *Filosofia del senso comune*, Ares, Milano 1990.

GARRIGOU-LANGRANGE, R., *Le sens commun, la philosophie de l'être et les formules dogmatiques*, Beauchesne, Paris 1909.

FABRO, C., *Percezione e pensiero*, Morcelliana, Brescia 1963.

FABRO, C., *Dall'essere all'esistente*, Morcelliana, Brescia 1966.

NORTON, F. D., *>From moral sense to common sense*, Ann Arbor, London 1966.

MILLAN PUELLES, A., *La estructura de la subjetividad*, Rialp, Madrid 1969.

NEWMAN, J. H., *An essay in aid of a Grammar of Assent*, Burns-Oates and Co., London 1870.

PIPER, J., *Was Heisst Philosophieren? Vier Vorlesungen*, Kösel Verlag, München 1948.

MARITAIN, J., *Approches de Dieu*, Alsatia, Parigi 1931.

CURRENT BIOETHICAL QUESTIONS

(Elective course)

Course code: 29AB30

Semester: III

Hours weekly: 2

ECTS credit: 3

Lecturer: Iris Tičac, PhD.

Course prerequisites:

Examination methods: Oral or written exam

Learning outcomes and competences:

- The introduction of the student to the beginnings, the nature and the development of bioethics;
- Familiarizing the student with bioethical key issues, with special emphasis on ethical and philosophical questions and problems (human being as a person, the *bios-ethos* relation, the *ethos* and responsibility).
- To provide the student with the competence for an ethical evaluation, an ethical discourse and the ability to think about a solution to an ethical dilemma (accepting or criticizing the moral arguments). This is achieved by the use of specific aspects of the contemporary bioethical discussions.

Course description:

Key features, the character and development of bioethics. The role of bioethics within science. The relation between bioethics and philosophy. The relation between bioethics and philosophical ethics. The mutual informedness between bioethics and philosophical ethics. Bioethical methodological particularities. Numerous perspectives as a key methodological feature of bioethics. Bioethical theories, principles and rules. Bioethics and ethical theory. The nature of moral elaborations and values in bioethics. The problem of principle in bioethics. The person as a basic principle in bioethics. The question of the "new bioethical paradigm". Bioethics as the "ethics of life". Human dignity and the unconditional respect of life. Chosen basic features belonging to the contemporary bioethical discussion: Life and death within ethical judgment. The basic questions regarding existence and the meaning of life. Bioethics and the ethics of responsibility. Bioethics and human rights.

Literature:

A) *Compulsory:*

ČOVIĆ, A., *Etika i bioetika*, Pergamena, Zagreb 2004.

BARIŠIĆ, P., *Bioetika i ljudska prava*, u: A. Čović (ured.), *Izazovi bioetike. Zbornik radova*,

Hrvatsko filozofsko društvo, Pergamena, Zagreb 2000. str. 43-53.
GEORGE, M., *Bioetika i sukobljeni etički kriteriji*, u: *Filozofska istraživanja*, Zagreb, 85-86.
God.22 (2002) Sv. 2-3(531-539)
KUENZLEN, G., *Odabrani aspekti suvremenih bioetičkih rasprava*, u: "Filozofska istraživanja",
86 (2002) str. 541-548.
MATULIĆ, T., *Bioetika*, Glas koncila, Zagreb 2001., (pogl. 1-5., str. 25-185, i pogl.11-12, str.
365-451).

B) Selected readings:

AGAZZI, E., *Bioetica e persona*, Milano 1993.
BEAUCHAMP, T.L.-CHILDRESS, J.F., *Principles of Biomedical Ethics*, Oxford University
Press, New York 1994.
ČOVIĆ, A. (uredio), *Izazovi bioetike*, Zbornik radova, Pergamena HFD, Zagreb 2000.
EENGELHARDT, T.H.Jr., *Foundation of Bioethics*, Oxford University Press, New York-Oxford,
1996.
KUHSE, H. (Hrsg.), *A Companion to bioethics*, Oxford 1998.
MORI, M. (ured.), *Questioni di Bioetica*, Editori Riuniti, Roma 1988.
RAMSEY, P., *Fabricated Man. The Ethics of Genetic Control*, Yale University Press, New
Haven- London, 1970.
SEIFERT, J., *What is Life? The originality, irreducibility and value of Life*, Central European
Value Studies CEVS H.G. Callaway, Editor, Amsterdam- Atlanta, GA 1997.
BEAUCHAMP, T. L., *Nacela u bioetici*, u: *Drustvena istraživanja*, Zagreb, 23-24.(1996)
VIAFORA, C., *Fondamenti di bioetica*, Casa Editrice Ambrosiana, Milano 1989.

INNATE IDEAS AND A *PRIORI* KNOWLEDGE
(Elective course)

Course code: 24ZA30

Semester: IV

Hours weekly: 2

ECTS credit: 3

Course prerequisites: Successfully completed course exam *Philosophy of Cognition I*

Examination methods: Oral or written exam

Lecturer: Dario Škarica, PhD.

Assistant:

Learning outcomes and competences:

- The introduction of the student to the historic development of the philosophical concept of the innate ideas;
- The introduction of the student to the concept of *a priori* knowledge (Does it exist? Is it synthetic? Its relation toward the necessary and contingent truth, etc.).

Course description:

The first segment of the course is dedicated to the historical development of the philosophical concept of the innate ideas: from Plato's theory of recollection, Augustus' theory of illumination and Thomas' learning about abstractions to Locke's critique of sciences about innate ideas and the rational sciences about innate ideas as dispositional innate knowledge.

The second segment of the course is dedicated to Kant's learning of a priori knowledge in concordance to the following themes: cognitive difference between knowledge a priori and knowledge a posteriori as opposed to the logical/metaphysical difference between the necessary and contingent truth, and the semantic difference between analytical and synthetic judgments; a priori knowledge and necessity; Quine and his opinion about analytical and synthetic judgments; synthetic judgments a priori -do they exist or not?; theories about a priori knowledge, psychologism, linguistics, pragmatism, coherent understanding of a priori knowledge.

Literature:

A) Compulsory:

BEALER, G., "A priori", u: GRECO, J., - SOSA, E., *Epistemologija. Vodič u teorije znanja*, Jesenski i Turk, Zagreb, 2004, str. 297-330.

DESCARTES, R., *Razmišljanja o prvoj filozofiji*, Demetra, Zagreb 1993.
 KANT, I., *Kritika čistog uma*, Matica hrvatska, Zagreb 1987.
 KRIPKE, S., *Imenovanje i nužnost*, KruZak, Zagreb 1997.
 LEIBNIZ, G. W., *Novi ogleđi o ljudskom razumu*, Veselin Masleša, Sarajevo 1986.
 LOCKE, J., *Ogled o ljudskom razumu*, sv. I i II, Kultura, Beograd 1962.
 MACAN, I., *Filozofija spoznaje*, Filozofsko-teološki institut Družbe Isusove, Zagreb 1997.
 MARKUSOVIĆ, A., *Naturalizam i apriorna spoznaja*, Hrvatsko filozofsko društvo, Zagreb 1988.
 PLATON, *Menon*, KruZak, Zagreb 1997.
 QUINE, W. v. O., "Dvije dogme empirizma", u: *Kontekst i značenje*, ur. N. Mišćević i M. Potrč, Izdavački centar Rijeka, Rijeka 1987, str. 69-86.

B) Selected readings:

AYER, A. J., *Language, Truth and Logic*, 2nd edn, Gollancz, London 1946.
 BENACERRAF, P., "Mathematical truth", *Journal of Philosophy* 70 (1973), str. 661-679.
 BLANSHARD, B., *The Nature of Thought*, Allen and Unwin, London 1939.
 BRACKEN, H. M., "Innate ideas - Then and Now", *Dialogue* 6 (1967).
 CASULLO, A., "Necessity, certainty, and the a priori", *Canadian Journal of Philosophy* 18 (1988), str. 43-66. CASULLO, A., "Revisability, reliabilism, and a priori knowledge", *Philosophy and Phenomenological Research* 49 (1988), str. 87-213.
 CHOMSKY, N., - KATZ, J., "On Innateness: a Reply to Cooper", *Philosophical Review* 84 (1975). COFFA, J. A., *The Semantic Tradition from Kant to Carnap*, Cambridge University Press, Cambridge 1991.
 COOPER, D. E., "Innateness: Old and New", *Philosophical Review* 81 (1972).
 COTTINGHAM, J., *The Rationalists*, Oxford University Press, Oxford 1988.
 FODOR, J., *Representations*, MIT Press, Cambridge 1981.
 GREENLEE, D., "Locke and the Controversy over Innate Ideas", *Journal of the History of Ideas* 33 (1972).
 KITCHER, P., *The Nature of Mathematical Knowledge*, Oxford University Press, Oxford 1983.
 MOSER, P.K. (ur.), *A Priori Knowledge*, Oxford University Press, Oxford 1987.
 PUTNAM, H., "Two dogmas' revisited", u: Putnam, H., *Philosophical Papers*, sv. III: *Realism and Reason*, Cambridge: Cambridge University Press, 1983, str. 87-97.
 PUTNAM, H., "What is mathematical truth?", u: PUTNAM, H., *Philosophical Papers*, sv. I: *Mathematics, Matter and Method*, 2nd edn, Cambridge University Press, Cambridge 1979, str. 60-78.
 RUSSELL, B., *Problemi filozofije*, Nolit, Beograd 1980.
 STICH, S. P. (ur.), *Innate Ideas*, University of California Press, Berkeley 1975.
 WITTGENSTEIN, L., *Remarks on the Foundations of Mathematics*, Blackwell, Oxford 1956.
 WITTGENSTEIN, L., *Wittgenstein's lectures on the Foundation of Mathematics*, ur. C. Diamond, Ithaca, NY: Cornell University Press, 1976.
 YOLTON, J. W., *John Locke and the Way of Ideas*, Oxford 1956.

INTRODUCTION TO CHRISTIAN PHILOSOPHY (Elective course)

Course code: 25KF30

Semester: V

Hours weekly: 2

ECTS credit: 3

Course prerequisites:

Lecturer: Borislav Dadić, PhD.

Assistant: Marko Vučetić, M. A

Examination methods: Oral or written exam

Learning outcomes and competences:

- The introduction of the students to some basic themes belonging to Catholic philosophy;
- To provide the student with the ability to discuss about the development and the achievements of Catholic philosophy;
- To provide the student with the ability to critically apply the basic principles of Catholic philosophy on the philosophical problems of contemporary man.

Course description:

The introduction to the course and the evaluation of the necessity for a philosophical discussion about Catholic philosophy. Pros and cons for such discussion. Necessary explanations of the concept of Philosophy in relation to its nature and its historical position.

Two different approaches to the problem: historical and problem-oriented. The historical encounter of Philosophy and Catholicism. The expanding of the philosophical horizons. New themes in Philosophy introduced by Catholicism: example - the creation *ex nihilo*, the philosophical problem of the person, the philosophical problem of freedom, the relation between faith and reason. The importance and the presence of the Catholic perspective in the modern and contemporary Philosophy.

Defining the essence of the Catholic definition. Thomas' *esse* as the basis for Catholic metaphysics. The basic themes of Catholic metaphysics: human being, essence, causality, purpose, participation and analogy. The specifics about the philosophy of the creation of *ex nihilo* and the participation to the essence in itself. Further development of Catholic philosophy through Anthropology, Philosophy of cognition, Ethics and Philosophy about God.

The creation of the final synthesis of the Catholic philosophy, and its possible future development, especially in relation to the philosophical problems related to

human beings, their freedom, and the role of Catholic philosophy in the solving of contemporary problems.

Literature:

A) Compulsory:

GILSON, E., *Uvod u kršćansku filozofiju*, Filozofsko-teološki institut Družbe Isusove, Zagreb 1995.

MACAN I., *Kršćanska filozofija u katoličkom mišljenju 19. i 20. stoljeća*, u "Obnovljeni život" 3-4 (1993), str. 325-346; 2 (1994), str. 167-191.

DADIĆ BORISLAV, *'Intellectus fidei' u procesu katehizacije*, u "Kateheza" 2 (1999), str. 189-195.

IVAN PAVAO II, *Fides et ratio. Vjera i razum*, Kršćanska sadašnjost, Zagreb 1999.

B) Selected readings:

"Obnovljeni život", 1 (2000) str. 25-105. ***, *Christian Philosophy*, "The Monist", vol. 75, no. 3 (1992). BOGLIOLO, L., *Il problema della filosofia cristiana*, Morcelliana, Brescia 1959.

COPELSTON, F., *Russian Religious Philosophy*, Search Press University of Notre Dame, Notre Dame 1988.

CORETH E. - NEIDL W.M. - PFLIGERSDORFER G. (ured.), *Christliche Philosophie im katholischen Denken des 19. und 20. Jahrhunderts*, 3 voll., Styria, Graz-Wien-Köln 1987-1990.

DADIĆ BORISLAV, *Metafizika u enciklici 'Fides et ratio'*, "Obnovljeni život", 3 (2000) str. 389-397.

DEMPF, A., *Christliche Philosophie. Der Mensch zwischen Gott und Welt*, Bonn 1952.

FLOUCAT, Y., *Pour une philosophie chrétienne*, Téqui, Paris 1983.

GILSON, E., *Elements of Christian Philosophy*, Doubleday, Garden City 1960.

GILSON, E., *What is Christian Philosophy?*, u "A Gilson Reader, Image Books, Garden City 1957.

LIVI, A., *Il cristianesimo nella filosofia*, Japadre, L'Aquila 1969.

MANTOVANI, M. (et al.), *Fede e ragione. Opposizione, composizione?* Libreria Ateneo Salesiano, Roma 1999.

MARITAIN, J., *De la philosophie chrétienne*, Paris 1933.

MUCK, O., *Christliche Philosophie*, Verlag Butzon & Becker, Kevelaer Rheinland 1964.

OWENS, J., *Towards a Christian Philosophy*, The Catholic University of America Press, Washington 1990.

SWEENEY, L., *Christian Philosophy*, Peter Lang, New York-Washington-Baltimore-Bern-Frankfurt am Main-Berlin-Wienna-Paris 1997.

TORRE, J. M. DE., *Filosofia cristiana*, Palabra, Madrid 1990⁴

INTRODUCTION INTO INDIAN PHILOSOPHY

(Elective course)

Course code: 27IF30

Semester: I

Hours weekly: 2

ECTS credit: 3

Lecturer: Boris Mikulić PhD.

Assistant:

Exam prerequisites:

Examination methods: written and oral. The written exam contains in an essay (ca. 15000-18000 characters with spaces i.e. 8-10 computer written pages with 1,5 line spacing). For the oral exam students are expected to refer on three different themes from, respectively, early vedânta, early nâstika schools, and orthodox classical systems. Themes of the essay and of the oral exam must not coincide.

Learning outcomes and competences:

Students are expected to attain a philosophically profound and analytical, though introductory, knowledge both of contents and modes of thinking in the Indian philosophical tradition as well as to be able to autonomously recognize, evaluate, and critically apply its resources onto the Western intellectual tradition.

Course description:

1) Introductory part: historical and methodological presuppositions in understanding the relationship between the European and Indian philosophical tradition with special attention to the very concept of philosophy in both traditions. Issues to be considered: eurocentrism, orientalism, comparativism, culturalism versus an inherently philosophical approach to Indian philosophies.

2) Main part: Reading, analysis and interpretation of philosophical texts, focusing on characteristic issues of the Indian philosophy such as the Absolute, the human subject, knowledge, liberation etc. in archaic schools (early vedânta, early buddhism, jainism, lokâyata). – Presentation of selected philosophical themes in popular literary and religious contexts (Bhagavadgîta, tantrism). – Referring on selected systematic issues such as ethics, aesthetics, philosophy of language, epistemology, and logic in classical philosophical systems. – Modern Indian thinkers.

Literature:

A) Compulsory:

For the oral exam as well as for the written essay students are expected to refer primarily to the academic literature as listed below. Others sources, especially in foreign languages, are welcome but have to be presented in advance.

B) Selected readings:

Collections of Indian philosophical texts in translation

- Počeci indijske misli. Izbor (vede, upanišade, Bhagavad-gîtâ, socijalno-politička misao), izbor, predgovor, napomene i glosar Rada Iveković, Beograd: Bigz, 1981.
- Izbor izvornih tekstova ranog buddhizma, u: Rada Iveković, Rana buddhistička misao, Sarajevo: Veselin Masleša, Bibl. Logos, 1977.
- Čedomil Veljačić, Pjesme prosjaka i prosjakinje. Izbor rane buddhističke poezije, Sarajevo: Veselin Masleša, bibl. Logos, 1977.
- Bhagavad-gîtâ. Pesma o božanstvu, Beograd: Grafos, 1978., prev. Pavle Jevtić; također: Bhagavad-gita: u Mahabharata, Zagreb: August Cesarec, 1989., knj. VI (Bhišmaparvan), 23-41 (prijevod s engleskog; sravnjivanje prijevoda s izvornikom, konkordancija s engl. prijevodom, predgovor, bilješke i kazalo Mislav Ježić),
- Dhamma-padam. Put ispravnosti. Antologija buddhističke etike, prev. Čedomil Veljačić, Zagreb: Naprijed, 1990.
- Patanjđali. Izreke o jogi, predgovor, komentar i prijevod Zoran Zec, Beograd: Bigz, 1977.
- Indijska i iranska etika, ur. R. Iveković i Č. Veljačić, Sarajevo: Svjetlost, 1980 (vede, upanišadi, socijalno-politička misao, đainizam, buddhizam, šest skolastičkih sistema brahmanske filozofije, misao 19. i 20. st.; glosar termina).

B. Monographies

- Mislav Ježić, Rgvedski himni. Izvori indijske kulture i indoeuropsko nasljeđe, Zagreb: Globus, 1987. (s izv. tekstovima i bogatim kritičkim aparatom).
- Mislav Ježić, Rgvedske upanišadi: Aitareya, Kaušitaki, Baškalamantra-Upanišad, Zagreb: Matica hrvatska, 1999. (sanskrtski izvornik, hrvatski prijevod, uvodi, objašnjenja, interpretacije).
- Dušan Pajin, Filozofija upanišada, Beograd: Nolit, 1980. (studija)
- Borislav Mikulić, Karmayoga. Studije o genezi ideje 'praktičkog' u ranoj indijskoj filozofiji, Sarajevo: Veselin Masleša, bibl. Logos, 1988.
- Pavle Jevtić, Karma i reinkarnacija u hinduskoj religiji i filozofiji, Novi Sad: Književna zajednica Novog Sada, 1988.
- Bhikkhu Njanađivako, Budizam, Beograd: Prosveta, bibl. Zodijak, 1977. (s tekstovima)
- Čedomil Veljačić, Ethos spoznaje u evropskoj i u indijskoj filozofiji, Beograd: Bigz, 1982.
- Dušan Pajin, Tantrizam i joga, Beograd: Prosveta, 1986. (s tekstovima)
- Mirča Elijade (Mircea Eliade), Joga. Besmrtnost i sloboda, Beograd: Bigz, 1984.
- 10. R. C. Pandeya, Indijska filozofija jezika, Beograd: mala edicija Ideja, 1975. (studija)
- Th. Stcherbatsky, Konceptija buddhističke nirvane, Zagreb: Demetra, 2004. (preveo i priredio G. Kardaš)
- Th. Stcherbatsky, Središnja konceptija buddhizma i značenje riječi dharma, Zagreb: Demetra, 2005. (preveo i priredio G. Kardaš)
- Th. Stcherbatsky, Buddhistička logika, sv. I-II, Zagreb: Demetra, (izlazi) 2005.

C. Collections of essays and studies on Indian philosophies by prominent authors

- Rada Iveković, Druga Indija, Zagreb: Školska knjiga, 1982. (osnovni pojmovi ind. filozofije, arhajske i klasične filozofije, socijalno- i povijesno-filozofska tematika)
- Rada Iveković, Indija - Fragmenti osamdesetih. Filozofija i srodne discipline, Zagreb: Biblioteka Filozofska istraživanja, 1989.

- Dušan Pajin, Vrednost neopipljivog. Susret Istoka i Zapada, G. Milanovac: Dečje novine, 1990.
- Čedomil Veljačić, *Philosophia perennis*, sv. I-II, Zagreb: Demetra, 2004. (priredio G. Kardaš)

D. Histories of Indian philosophy (1 title mandatory)

- Rada Iveković, *Pregled indijske filozofije*, Zagreb: Zavod za filozofiju Filozofskog fakulteta u Zagrebu, bibl. Filozofska misao, 1981.
- Čedomil Veljačić, *Filozofija istočnih naroda I-II, knjiga I: Indijska filozofija i odabrani tekstovi*, Zagreb: Nakladni zavod Matice hrvatske, 1958. (kasniji pretisci).
- Čedomil Veljačić, *Razmeđa azijskih filozofija I-II*, Zagreb: Sveučilišna naklada Liber, 1978.
- Sarvepali Radhakrishnan (S. Radhakrishnan), *Indijska filozofija I-II*, Beograd: Nolit, 1964. (s uvodnom studijom Čedomila Veljačića o neohinduističkoj filozofiji).
- Giuseppe Tucci, *Istorija indijske filozofije*, Beograd: Nolit, 1981.
- M. Hiriyanna, *Osnove indijske filozofije*, Zagreb: Naprijed, 1980. (s uvodnom studijom Č. Veljačića).

E. Cultural and historical surveys and studies, special journal issues dedicated to Indian cultural, literary, and philosophical themes:

- Radoslav Katičić, *Stara indijska književnost. Sanskrtska, palijska i prakrtska*, Zagreb: Nakladni zavod Matice hrvatske, 1973.
- Jeanne Auboyer, *Indija do VIII stoljeća*, Zagreb: Naprijed, 1979.
- Riječ i misao Indije (zbornik indoloških radova), u: *Književna smotra*, god. XVI (1984), br. 53.
- *Praxis* 3-4, Zagreb, 1973. (upanišade, buddhizam)
- *Indijska filozofija jezika (Dijalog 1-2)*, Sarajevo, 1979.
- *Dometi* (Rijeka), br. 11 (1976), br. 4, 5 (1979)

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LOGIC AND THE METHODOLOGY OF SOCIAL SCIENCES

(Elective course)

Course code: 24DZ30

Semester: IV

Hours weekly: 2

ECTS credit: 3

Course prerequisites: Successful completion of the course *The Basic of Logic and Methodology*

Examination methods: Oral or written exam *Lecturer:* Mirko Jakić, PhD.

Assistant: Josip Ćirić, M.A.

Learning outcomes and competences:

- The ability to apply the inductive and deductive models of logic within the methodology of social sciences. The analysis of the arguments;
- The ability to apply the logical and theoretical assumptions to the methodology of social sciences;
- Discussing issues about the relation between the philosophy of social sciences and the methodology of social sciences.

Course description:

The use of the symbolic model of the logic of judgment within the methodology of social sciences. The analysis of arguments based on theory with the help of theoretical symbolical models of logic of judgment. The tablet of authenticity, the tree of authenticity and the *reductio ad absurdum* which are the results of giving a sentence a symbolic value which represents the theoretical description of a certain state of things during a research process within social sciences. The use of the symbolic model of the logic of the predicate. The analysis of theoretically based arguments with the help of theoretical symbolic models of the logic of the predicate. The tablet of authenticity and the tree of the authenticity of the formulas which are the results of giving a sentence a symbolic value which represents a theoretical description of a certain state of things during a research process within social sciences. The use of inductive logic and quantification as an assumption of the statistical procedures in the process of social sciences research. To problematize the relation of the philosophy of social sciences with particular attention to the theoretically-cognitive aspect of the problem. Examples: Kant's *Critique of Pure Reason*, Hegel *Science of Logic*.

Literature:

A) *Compulsory:*

JAKIĆ, M., *Logika*, Školska knjiga, Zagreb 2000.

POPPER, K., *Logika znanstvenog otkrića Nolit*, Beograd, 1973. (poglavlja 1. do 7.) KUHN, T., *Struktura Znanstvenih Revolucija* klada Jesenski i Turk, Hrvatsko sociološko društvo, Zagreb, 1999.

B) *Selected readings:*

KANT, I., *Kritika čistoga uma*, NZMH, Zagreb, 1984.

HEGEL, *Nauka Logike*, Grafički Zavod, Beograd 1977.

KELLEY, D. *The Art of Reasoning*, Norton & Co, New York, London 1990.

POPPER, K., *Realism and the Aim of Science*, New York, London 1983.

WRIGHT VON, G. H., *Objašnjenje i razumijevanje*. Sazvežđa, Beograd, 1975.

HUSSERL, E., *Logische Untersuchungen*, Hague 1984.

AGAZZI, E., (ed) *Modern Logic - A Survey, Historical, Philosophical, and Mathematical Aspects of Modern Logic and Its Applications*, Synthese, Kluwer 1981

KITCHENER, R. F. *The Conduct of Inquiry*. University press of America, Inc., Lanham, New York, Oxford, 1999.

GOWER, B., *Scientific method: An Historical and Philosophical Introduction*. Blackwell Publishers, London, 1997.

VADUM, A. C. - RANKIN, N. O. *Psychological Research: Methods for Discovery and Validation*. Irwin/McGraw-Hill, Boston, MA

METAPHYSICAL – ETHICAL APPROACH TO LOVE

(Elective course)

Course code: 22LJ20

Semester: V

Hours weekly: 2

ECTS credit: 3

Lecturer: Iris Tićac, PhD.

Course prerequisites:

Examination methods: Oral or written exam

Course structure:

-lectures with discussions, discussions based on the original philosophical texts

Learning outcomes and competences:

-to enable student for a systematical and argued consideration of the essence of love from the metaphysical and ethical point of view, philosophical analysis of the ethical meaning of love (love as a moral act, personalistic norm)

-to encourage students to see the difference between love and false analogies, and the meaning and role of love in the life of a person and community

Course description:

-number of questions regarding love: why is love the highest actualization of human abilities and realization of person; what is the specific difference between metaphysical-ethical approach to love and the psychological approach; what is the essence of love. This includes the philosophical analysis of metaphysical and ethical meaning of love. Metaphysical meaning of love: what gives the person the ability to love; the transcendence of person in love.

Ethical meaning of love: personal act of love, essential components and dimensions (*amor complacentiae, amor concupiscentiae, amor benevolentiae*); love as an answer to a value; love and moral good; love and justice; love as a moral act; love as a virtue; love as a personalistic norm.

Literature:

A) *Compulsory:*

AUGUSTIN, A., *O Božjoj državi. De civitate Dei*, Sv. I, Kršćanska sadašnjost, Zagreb 1982.; Sv. II., Kršćanska sadašnjost, Zagreb 1995.; Sv. III., Kršćanska sadašnjost, Zagreb 1996.

(odabrana poglavlja)

AKVINSKI, T., «Narav ljubavi», u: VEREŠ, T., *Izabrano djelo*, Globus, Zagreb 1981., str. 264-266.

KANT, I., *Metafizika čudoređa*, Matica hrvatska, Zagreb 1999. (odabrana poglavlja)

WOJTYLA, K., Pravednost i ljubav, u: WOJTYLA, K., *Temelji etike*, Verbum, Split 1998., str. 97-101.

B) *Selected readings:*

BELIĆ, M., «Ljubav – osnovica bivstvovanja», u: *Obnovljeni život*, FTI, Zagreb 37 (1982), str. 44-53.

HILDEBRAND, D. von, *Das Wesen der Liebe*, Verlag Josef Habbel, Regensburg 1975.

LEWIS, C. S., *The four Loves*, Harper Collins Publishers,

PIEPER, J., *Über die Liebe*, München 1972.

TIĆAC, I., «Etičko značenje ljubavi», u: TIĆAC, I., *Personalistička etika Karola Wojtyle*, HFD, Zagreb 2008., str. 147-170.

WOJTYLA, K., *Liebe und Verantwortung*, Kösel Verlag, München

PERCEPTION AND INTROSPECTION

(Elective course)

Course code: 24PI30

Semester: IV

Hours weekly: 2

ECTS credit: 3

Course prerequisites: The completion of the course *Philosophy of Cognition I*

Examination methods: Oral or written exam

Lecturer: Dario Škarica, PhD.

Assistant:

Learning outcomes and competences:

- The acquiring of the knowledge about the differences between the psychological and epistemological approach to perception;
- The introduction to the principles of perceptive organization;
- The introduction to the epistemological theories of perception;
- The introduction to the problems present in the relation of perception and belief, justification and knowledge;
- The introduction to the traditional theory of introspection and the contemporary attempts to defy certain elements of that theory.

Course description:

The first segment of the course is dedicated to the differences between the psychological and epistemological approach to perception, with special emphasis to the difference between sensation (*sensatio*) and perception (*perceptio*). Within the boundaries of a psychological approach special attention would be dedicated to the Gestalt psychology, more precisely to the principles of the perceptive organization, perceptive continuities and the perceptive illusions and hallucinations. Within the boundaries of an epistemological approach special attention would be dedicated to the perception as a source of justification and knowledge, the causal theory of perception, direct realism, argument from illusions, indirect (representative) realism, phenomenalism/idealism, sans-date theories of perception and the adverbial and intentional theories of perception.

The second segment would be dedicated to the traditional theory of introspection and the contemporary attempts to refute certain element of this theory, especially the thesis about privacy, infallibility and the full transparency of introspection.

The third segment of the course is dedicated to the thesis of introspection as the basis for the cognition of the outer world.

Literature:

A) Compulsory:

AYER, A. J., *Problem saznanja*, Nolit, Beograd 1963.

KÖHLER, W., *Gestalt-psihologija. Uvod u nove pojmove moderne psihologije*, Nolit, Beograd 1985.

PRIJIC-SAMARŽIJA, S., *Oko i svijet. Teorija precepcije i dilema realizam-antirealizam*, Hrvatski kulturni dom, Rijeka 1995.

ALSTON, W., "Opažajna spoznaja", u: Greco, J., i Sosa, E., *Epistemologija. Vodič u teorije znanja*, Jesenski i Turk, Zagreb 2004.

CHOMSKY, N., *Gramatika i um*, Nolit, Beograd 1979.

WITTGENSTEIN, L., *Filozofijska istraživanja*, Nakladni zavod Globus, Zagreb 1998.

B) Selected readings:

ARMSTRONG, D., *What is Consciousness?*, u: *The Nature of Mind*, Cornell University Press, Ithaca 1980.

AUSTIN, J. L., *Sense and Sensibilia*, Clarendon Press, Oxford 1962. AYER, A. J., *The Foundations of Empirical Knowledge*, Macmillan, London 1940.

BERIĆ, B., *Kognitivizam i svijest*, Hrvatski kulturni dom, Rijeka 1994.

BUFORD, T. O., *Essays on Other Minds*, University of Illinois Press, Chicago 1970.

CHISHOLM, R. M., *Perceiving: A Philosophical Study*, Cornell University Press, New York 1957.

CHOMSKY, N., *Jezik i problemi znanja*, Filozofski fakultet, Zagreb 1991.

CHOMSKY, N., *Rules and Representations*, Columbia University Press, New York 1980.

CRANE, T. (ed.), *The Contents of Experience: Essays on Perception*, Cambridge University Press, Cambridge 1994.

DANCY, J. (ed.), *Perceptual Knowledge*, Oxford University Press, Oxford 1988. DRETSKE, F. I., *Knowledge and the Flow of Information*, MIT Press/Bradford Books, Cambridge 1980.

DRETSKE, F. I., *Seeing and Knowing*,: Routledge & Kegan Paul - University of Chicago Press, London - 1969.

HYSLOP, A., *Other Minds*, Kluwer, Dordrecht - Chicago 1994. JACKSON, F., *Perception: A Representative Theory*, Cambridge University Press, Cambridge, 1977.

LEHRER, K., *Metamind*, Oxford University Press, Oxford 1991.

LOCKE, J., *Ogled o ljudskom razumu*, 2 sv., Kultura, Beograd 1962.

LYONS, W., *The Disappearance of Introspection*, MIT Press, Cambridge 1986.

NISBETT, R., i Wilson, T., *Telling More Than We Can Know: Verbal Reports on Mental Processes*, u: "Psychological Review" 84 (1977), 3: str. 231-259.

PERKINS, M., *Sensing the World*, Hackett Publishing Co., Indianapolis 1983.

PITCHER, G., *A Theory of Perception*, Princeton University Press, Princeton 1971.

ROSENTHAL, D., "A Theory of Consciousness", ZIF Report 40, Center for Interdisciplinary Research, Bielefeld 1990.

SEARLE, J., *Intentionality*, Cambridge University Press, Cambridge 1983.

STERNBERG, R. J., *Kognitivna psihologija*, Naklada Slap, Jasterbarsko 2005.

VESEY, G. N. A., *Perception*, Macmillan, London 1971.

WEISKRANTZ, L., *Blindsight: A Case Study and Implications*, Oxford University Press, Oxford 1986.

PHILOSOPHY AND SCIENCE-FICTION

(Elective course)

Course code: 25ZF30

Semester: VI

Hours weekly: 2

ECTS credit: 3

Enrolling conditions: --

Seminar structure and evaluation: writing exam

Lecturer: Slavko Brkić, PhD

Assistant: Josip Ćirić, M.A

Learning outcomes and competencies:

- Introduction to basic philosophical problems using science-fiction (SF) literature and movies.
- Making philosophical discourse approachable to students whom philosophy is not the primary study choice.
- Interdisciplinary introduction to analytical philosophy and cultural studies, and abilitating students for the use of philosophical discourse in the art appreciation.

Course description:

1. Tangents of SF literature and movies with philosophy; connections of art and philosophy: two-way topic transfer; teaching philosophy using SF genre. 2. Logic and inference: paradoxes; rules of inference; mathematical logic; linguistics; cognition. 3. Myth and reason: development of myth-philosophy-science explanatory system; structure of the monomyth. 4. Ethics: universalism or relativism; top-bottom ethics or bottom-up ethics; others; anthropocentrism. 5. Knowledge and epistemology: theories of the truth; knowledge; perception; noumen and phaenomenon; phenomenology. 6. Other minds: scepticism and the existence of the outhar world; other minds theory; psychology. 7. Mind and machine I - artificial intelligence; mind-body problem; strong and weak AI; representationalism and neural networks; cognitive science. 8. Mind and machine II - digital culture: changes in philosophy caused by computers; technology induced alienation; virtual identity. 9. Mind and machine III - cyborgs: term 'human' and essentialism; Theseus' ship; intervention of technology into our understanding what concept 'human' means. 10. Identity: Descartes and focus on consciousness; Kant's philosophical psychology; Hume's bundle mind theory; Sigmund Freud and formative approach to human personality; Jacque Lacan's 'others'; social construction of identity. 11. Sex, gender and sexuality: philosophy of sexuality; differentiating sex, gender and sexuality; normativity; the question of legitimacy. 12. Ecology and philosophy: relationship between human and the environment; power and responsibility;

understanding ecology in major religions; sustained development. 13. Utopias and dystopias: the pattern of ideal society in philosophy (Plato, St. Augustine, T. Campanella, F. Patricius, T. More); attempts to establish utopian community; virtual societies. 14. Philosophy and the science: epistemological status of science; methodological anarchism; postmodern debate on method; conflict between evolutionists and creationists.

Literature:

A) Compulsory literature:

BLACKBURN, SIMON: *Poziv na misao: poticajni uvod u filozofiju*, Zagreb: AGM 2002.

ĆIRIĆ, J. (2005) Znanstvena fikcija i filozofija, *Acta Iadertina*, vol. 3, str. 7-14, Sveučilište u Zadru, Zadar.

NAGEL, T. (2002) *Što sve to znači? : vrlo kratak uvod u filozofiju*, Zagreb : KruZak.

RUSSELL, B. (2005) *Mudrost Zapada*, Split: Marjan tisak.

B) Selecter readings:

B1) Theoretical works:

CROCE, B. (2004) *Književna kritika kao filozofija*, Zagreb: Prosvjeta.

ELIADE, M. (2004) *Aspekti mita*, Zagreb: Demetra.

HARAWAY, D. (1999) Kiborški manifest: znanost, tehnologija i socijalistički feminizam s kraja dvadesetog stoljeća: ulomak, *Književna smotra: časopis za svjetsku književnost*, 31, 114(4), str. 35-44.

LEM, S. (1977) *Summa technologiae*, Beograd: Nolit.

MYERS, R. E. (ur.) (1983) *The Intersection of Science Fiction with Philosophy. Critical Studies*. Westport, CT & London: Greenwood Press.

SOLAR, M. (1988) *Roman i mit: književnost, ideologija, mitologija*, Zagreb: August Cesarec.

SOLAR, M. (2001) Mit i trač kao temeljni tipovi diskursa našeg doba, *Republika: mjesečnik za književnost, umjetnost i društvo*, 57, 1/2, str. 40-53.

SOLAR, M. (2004) *Uvod u filozofiju književnosti*, Zagreb: Golden Marketing - Tehnička knjiga.

ŽIVKOVIĆ, Z. (ur.) (1976) *Naučna fantastika: zbornik teorijskih radova*, Beograd: BIGZ.

B2) Literature:

ASIMOV, I. (1987) *And Gods Themselves*, Beograd: Zoroaster.

ASIMOV, I. (2001) *Collected Robots*, Beograd: Polaris.

BRADBURY, R. (1997) *Fahrenheit 451*, Zagreb: Pegaz.

CARROLL, L. (1964) *Alice in Wonderland*, Zagreb: Mladost.

CLARKE, A. C. (1995) *2001: A Space Odissey*, Opatija: Otokar Keršovani.

CRICHTON, M. (2007) *Andromeda Strain*, Zagreb: Izvori.

DICK, P. K. (2000) *Bladerunner: Do Androids Dream Electric Sheeps?*, Zagreb: Zagrebačka naklada.

DOUGLAS, A. (2004) *Hitchhiker's Guide to the Galaxy*, Zagreb: Zagrebačka naklada.

GIBSON, W. (2003) *Neuromancer in Neuromancer; Count Zero; Mona Lisa overdrive*, Zagreb: Lunapark.

HERBERT, F. (2004) *Dune*, Zagreb: Izvori.

HERBERT, F. (2005) *Children of Dune*, Zagreb: Izvori.

HERBERT, B. (2003) *Dine: Butlerian Jyhad*, Zagreb: Izvori.

HUXLEY, A. L. (1998) *Brave New World*, Zagreb: Izvori.

LE GUIN, U. K. (2004) *Left Hand of Darkness*, Zagreb: Izvori.
LEM, S. (1988) *Solaris*, Beograd: Prosveta.
TOLKIEN, J. R. R. (2004) *Silmarillion*, Zagreb: Algoritam.
TOLKIEN, J. R. R. (2005) *Lord of the Rings*, Zagreb: Algoritam.
ZAMJATIN, E. I. (2003) *Us*, Zagreb: Naklada Breza.

B3) Movies:

2001: A Space Odyssey (1968), dir. Stanley Kubrick; starring Keir Dullea, Gary Lockwood, Douglas Rain; Metro-Goldwyn-Meyer, UK/USA.
Blade Runner (1982), dir. Ridley Scott; starring Harrison Ford, Rutger Hauer, Sean Young, Edward James Olmos; Blade Runner Partnership, USA.
Dark Star (1974), dir. John Carpenter; starring Brian Narelle, Cal Kuniholm, Dre Pahich; Jack H. Harris Enterprise, USA.
Donnie Darko (2001), dir. Richard Kelly; starring Jake Gyllenhaal, Patrick Swayze, Jazzie Mahannah; Pandora Cinema, USA.
Fahrenheit 451 (1966), dir. François Truffaut; starring Oskar Werner, Julie Christie, Cyril Cusack; Anglo Enterprises, UK.
Inherit the Wind (1960), dir. Stanley Kramer; starring Spencer Tracy, Fredrick March, Gene Kelly; Stanley Kramer Productions, USA.
Kôkaku kidôtai (1995), dir. Mamoru Oshii; starring/voices Akio Ôtsuka, Koichi Yamadera, Tamio Ôki; Bandai Visual Co., Japan.
Kôkaku kidôtai: Inosensu (2004), dir. Mamoru Oshii; starring/voices Akio Ôtsuka, Koichi Yamadera, Tamio Ôki; Bandai Visual Co., Japan.
Logan's Run: A Look Into the 23rd Century (1976), dir. Ronald Saland; starring Michael York, Jenny Aguter, Peter Ustinov; Professional Films, USA.
Matrix, The (1999), dir. Andy Wachowski i Larry Wachowski; starring Keanu Reeves, Laurence Fishburne, Carrie-Ann Moss, Hugo Weaving; Village Roadshow Pictures, USA.
Rocky Horror Picture Show, The (1975), dir. Jim Sharman; starring Tim Curry, Susan Sarandon, Barry Bostwick, Richard O'Brien; 20th Century Fox, UK/USA.
Soylent Green (1973), dir. Richard Fleischer; starring Charlton Heston, Leigh Taylor-Young, Edward G. Robinson; Metro-Goldwyn-Meyer, USA.
Star Trek: First Contact (1996), dir. Johnatan Frakes; starring Patrick Stewart, Johnatan Frakes, Brent Spiner; Paramount Pictures, USA.
Star Wars (1977), dir. George Lucas; starring Mark Hamill, Harrison Ford, Carrie Fisher, Alec Guinness; 20th Century Fox, USA.
Young Frankenstein (1974), dir. Mel Brooks; uloge Gene Wilder, Peter Boyle, Marty Feldman; 20th Century Fox, USA.
Zardoz (1974), dir. John Boorman; starring Sean Connery, Charlotte Rampling; John Boorman Productions, UK/Ireland.

PHILOSOPHICAL COUNSELING

(Elective course)

Course code: 26SV30

Semester: VI

Hours weekly: 2

ECTS credit: 3

Enrolling conditions: --

Seminar structure and evaluation: written exam

Lecturer: Slavko Brkić, PhD

Assistant: Josip Ćirić, M. A

Learning outcomes and competencies:

- Acquating philosophical dimension in counseling practice
- Interdisciplinary approach to counseling practice and to philosophy of psychology
- Acquiring communication skills and basic application of philosophical texts for counseling purpose

Course description:

Psychological counseling and psychotherapy. Psychotherapy approaches - paradigmatic overview. Biological-medicine paradigm. Psychodynamics. Cognitive-behavioral approach. Humanistic approach. Philosophical roots of psychology theories and intervention. Historical approach to psychological disorders. Sociology of mental disorders. Demarcation of normal-abnormal. Rules of the valid life: historical approach and paradigmatic leaps. Holistic medicine: Alcmeon, Hyppocrates. Plato's politics toward persons with disabilities. Aristotle on soul. Stoics on suffering. Cicero on emotions. Seneca's stoicism. Christianity: heritage and new understanding of the soul. Descartes' mechanism. Philosophical counseling - diversity of approaches. Deconstructing methodology. Dialectics of psychological and philosophical counseling. Psychology of communication. Social psychology. Four phases in philosophical counseling. Case studies. Integrative approach. Antipsychiatry and philosophical implications of intervention.

Literature:

A) Compulsory literature:

COREY, G. (2004) *Teorija i praksa psihološkog savjetovanja i psihoterapije*, Jastrebarsko: Naklada Slap; str. 3-63. poglavlja: Uvod i pregled, Savjetovatelj: osoba i profesionalac, Etička pitanja u savjetodavnoj praksi.

DAVISON, G. C. I NEALE, J. M. (2003) *Psihologija abnormalnog doživljavanja i ponašanja*, Jastrebarsko: Naklada Slap; str. 1-61. poglavlja: Povijesna i znanstvena razmatranja, Postojeće paradigme u psihologiji i psihoterapiji.
MARINOFF, L.(2000) *Umjesto Prozac - Platon! : filozofija kao psihološka pomoć*, Zagreb: VBZ.

B) Selecter readings:

ARBUCKLE, D. S. (1970). *Counseling: Philosophy, Theory and Practice*, Boston, MA: Allyn & Bacon.
BARCLAY, J. R. (1968) *Counseling and Philosophy: A Theoretical Exposition*, Boston, MA: Houghton Mifflin Company.
CAPUZZI, D. I GROSS, D. R. (1999) *Counseling and Psychotherapy: Theories and Interventions*, Upper Saddle River, NJ: Merrill.
COCKERHAM, W. C. (1992) *Sociology of Mental Disorder*, Englewood Cliffs, NJ: Prentice Hall.
MARINOFF, L. (2002) *Philosophical Practice*, San Diego, CA: Academic Press.
RAABE, P. B. (2001) *Philosophical Counseling: Theory and Practice*, Westport, CN & London: Praeger.
RAABE, P. B. (2002) *Issues in Philosophical Counseling*, Westport, CN & London: Praeger.
SHARF, R. S. (2000) *Theories of Psychotherapy & Counseling: Concepts and Cases*, Belmont, CA: Wadsworth/Thomson Learning.
SPITZBERG, B. H. I PEARSON, J. C. (1990) *Interpersonal Communication: Concepts, Components, and Contexts*, Dubuque, IA: Wm. C. Brown Publishers.

PHILOSOPHY OF HISTORY

(Elective course)

Course code: 21FP30

Semester: I-III

Hours weekly: 2

ECTS credit: 3

Course prerequisites: the student must be enrolled in undergraduate study of philosophy or some other undergraduate study in University of Zadar

Lecturer: Lino Veljak, PhD

Assistant:

Examination methods: Oral exam

Learning outcomes and competences:

-in the systematical and critical form the students will acquire fundamental information about basic problems of philosophy of history and relevant guidelines of the philosophical approach to the history. They will also be encouraged to do autonomous research and inquiry into the subject, and to do interdisciplinary and multidisciplinary approach to the subjects of philosophy of history.

-the students will be qualified for individual reading of the literature on the philosophy of history and the theory of history, and (in an initial form) for research in that field.

Course description:

The notion of history (difference between history/historiography, terminological controversies, ambiguities and the clarification of the same). The genesis of the philosophical consideration of history. The beginnings and the development of the philosophy of history. The genesis and the development of the notions of the philosophy of history (terminological controversies, ambiguities and the clarification of the same). For Aurelius Augustinus to Hegel. Cyclical and progressive theory of history. Philosophy of history and historical reasoning. Owl of Minerva and thinking of the future. Antithesis and antimonies of the history. The past – contemporarity – modernity. The questionability of the phrase “history – teacher of life”. The end of history. Theology and utopia. Transcendence, immanence and secularization. Philosophy of history and historical sciences. The relation of philosophy of history to philosophy itself and social/spiritual sciences.

Literature:

A) Compulsory:

AUGUSTIN, A., *O državi Božjoj, Kršćanska sadašnjost*, Zagreb 1995-1996.

VICO, G., *Načela nove znanosti*, Naprijed, Zagreb 1982.

KANT, I., *Um i sloboda*, Mladost, Beograd 1974.

HEGEL, G.W.F., *Filozofija povijesti*, Kultura, Zagreb 1951.

MARX/ENGELS, K./F., *Rani radovi*, Naprijed, Zagreb 1989.

NIETZSCHE, F., *O koristi i šteti istorije za život*, Grafos, Beograd 1990.
 POPPER, K. R., *Otvoreno društvo i njegovi neprijatelji*, KruZak, Zagreb 2003.
 LOEWITH, K., *Svjetska povijest i događanje spasa*, August Cesarec - Svjetlost, Zagreb - Sarajevo 1990.
 MAKANEC, J., *Uvod u filozofiju povijesti*, Hrvatska sveučilišna naklada, Zagreb 1993.
 MARITAIN, J., *Filozofija povijesti*, FTI, Zagreb 1990.
 SUTLIĆ, V., *Uvod u povijesno mišljenje*, Demetra, Zagreb 1994.

(the students are obliged to prepare at least two works)

B) Selected readings:

BLOCH, E., *Duh utopije*
 BOWLER, P. J., *The Invention of Progress*, Blackwell, Malden 1990.
 BURGER, H., *Znanost povijesti*, Centar za kulturnu djelatnost Saveza socijalističke omladine Zagreba, Zagreb 1978.
 CACCIARI, M., *Geo-filozofija Europe*, Ceres, Zagreb 1996.
 CAZES, B., *Povijest budućnosti*, "August Cesarec", Zagreb 1992.
 CEKIĆ, M., *Misao u vremenu*, Hegelovo društvo, Beograd 1985.
 COLLINGWOOD, R. G., *Ideja istorije*, Svjetlost - Globus, Sarajevo - Zagreb 1986.
 COMTE, A., *Kurs pozitivne filozofije*, Univerzitetska riječ, Nikšić 1989.
 CONDORCET, M.J.A-N. C., *Nacrt povijesnog prikaza napretka ljudskog duha*, Politička kultura, Zagreb 2001.
 FUKUYAMA, F., *Kraj povijesti i posljednji čovjek*, Hrvatska sveučilišna naklada, Zagreb 1994.
 HELLER, A., *Teorija istorije*, Rad, Beograd 1984.
 HUNTINGTON, S. P., *Sukob civilizacija i preustroj svjetskog poretka*, Izvori, Zagreb 1998.
 INGE, W. R., *The Idea of Progress*, The Clarendon press, 1920.
 KANGRGA, M., *Smisao povijesnoga*, Studentski centar Sveučilišta u Zagrebu, Zagreb 1970.
 KANGRGA, M., *Praksa-vrijeme-svijet*, Naprijed, Zagreb 1989.
 POPPER, K. R., *Bijeda historicizma, U potrazi za boljim svijetom*, KruZak, Zagreb 1996.
 SPENGLER, O., *Propast Zapada*, Demetra, Zagreb 1998-2000.
 SUPEK, R., *Živjeti nakon historije*, R. Supek - S. Mašić, Zagreb - Beograd 1986.
 TOYNBEE, A. J., *A Study of History*, Oxford University Press, Oxford 1987.
 TUĐMAN, F., *Bespuća povijesne zbiljnosti*, Hrvatska sveučilišna naklada, Zagreb 1994.
 TURGOT, A. R. J., *Napredak i povijest*, Politička kultura - Udruženje studenata filozofije Filozofskog fakulteta, Zagreb 2003.
 VELJAK, L., *Od ontologije do filozofije povijesti*, Hrvatsko filozofsko društvo, Zagreb 2004.
 VOLTAIRE, *Histoire de Charles XII*, Garnier 1921.
 VRANICKI, P., *Filozofija historije*, Naprijed, Zagreb 1988.
 WHITEHEAD, A. N., *Adventures of Ideas*, Simon & Schuster, 1985.
 ŽMEGAČ, V., *Književnost i filozofija povijesti*, Hrvatsko filozofsko društvo, Zagreb 1994.

(it is recommended that the students prepare at least one work from this list)

SELECTED METAPHYSICAL QUESTIONS
(Elective course)

Course code: 23MP30

Semester: III

Hours weekly: 2

ECTS credit: 3

Course prerequisites:

Lecturer: Borislav Dadić, PhD.

Assistant:

Examination methods: Oral or written exam

Learning outcomes and competences:

- Introduce the student to important metaphysical questions;
- Introduce the student into a discussion about metaphysical questions and the ways in which to seek the answers;
- Provide the student with the ability to adapt the metaphysical solutions real everyday life situations.

Course description:

A general introduction to the nature of metaphysical thinking and the development of metaphysics as a separate science. The specifics of metaphysics in relation to ontology and other types of science. The special role of metaphysics within human knowledge. The human being as the starting point for metaphysical research. The possibilities and principles of understanding the human being. The metaphysical structure of the human being: substance and accident; matter and form; act and potential; the essence and the existence. The specific role of existence in the creation and actions of all beings. A discussion about the real and nominal difference between the essence and existence of a human being.

The specifics of the subject that is existing and acting. The endurance of the subject. The discussion about the causes and the first principles of the human beings. Similarities and differences between the formative and conclusive cause. Participation as a special causing form.

Literature:

A) Compulsory:

MIŠIĆ, A., (ured.), *Metafizika*, Zagreb 1995.

STADLER, J., *Opća metafizika ili ontologija*, Breza, Zagreb 2004. TOMA AKVINSKI, *Izabrano djelo*, Globus, Zagreb 1981, str. 38-60.

B) Selected readings:

ALESSI, A., *Sui sentieri dell'essere. Introduzione alla metafisica*, Libreria Ateneo Salesiano, Roma 1998.

ALVIRA, T. - CLAVELL, L. - MELENDO, T., *Metafisica*, Le Monnier, Firenze 1987.

BOGLIOLO, L., *Metafisica e Teologia razionale*, Urbaniana University Press, Roma 1988.

CORETH, E., *Metaphysik*, Tyrolia, Innsbruck-Wien-München 1980.

GAVRIĆ, A., *Narav i značenje metafizike kod prvih tomista. Primjer Remigija iz Firenze*, u A. MIŠIĆ (ured.), *Oči vjere*, Filozofsko-teološki institut Družbe Isusove, Zagreb 2002., str 48-67 (www.dominikanci.hr/toma-akvinski/ag_remigije.fdf).

GILBERT, P., *Corso di metafisica*, Piemme, Casale Monferrato 1997.

GRENET, P.-B., *Ontologie*, Beauchesne, Paris 1966¹¹.

MOLINARO, A., *Metafisica. Corso sistematico*, Edizioni Paoline, Cinisello Balsamo 1994.

MONDIN, B., *Ontologia e metafisica*, Edizioni Studio Domenicano, Bologna 1999.

MUCK, O., *Pojam materija prima u Tome Akvinskoga i njegove ontološke pretpostavke*, u M. STEINER, M. (ured.), *Ljepota istine*, Filozofsko-teološki institut Družbe Isusove, Zagreb 1996., str. 34-46.

OWENS, J., *An Elementary Christian Metaphysica*, Milwaukee 1963.

RAMÍREZ, S., *De analogia*, 4 voll., CSIS, Madrid 1970-1972.

RASSAM, J., *Le silence, introduction à la métaphysique*, Publications de l'Université, Toulouse 1980.

TAYLOR, R., *Metaphysic*, Prentice Hall, Englewood Cliffs 1991⁴.

TYN, T., *Metafisica della sostanza. Partecipazione e analogia entis*, Edizioni Studio Domenicano, Bologna 1981.

VANNIROVIGHI, S., *Elementi di filosofia, II: Metafisica*, La Scuola, Brescia 1989⁹.

WEISSMAHR, B., *Ontología*, Herder, Barcelona 1986.

ROMERA, L., *Introduzione alla domanda metafisica*, Armando, Roma 2003.

MURRAY, D. G. (ured.), *La metafisica del terzo millennio*, Armando, Roma 2001.

THE EFFECT OF THE WORLD-VIEW ON SCIENTIFIC CREATIVITY
(Elective course)

Course code: 25SZ30

Semester: V

Hours weekly: 2

ECTS credit: 3

Course prerequisites:

Examination methods: Oral or written exam

Lecturer: Iris Tićac, PhD.

Assistant: Vani Roščić M.A.

Learning outcomes and competences:

- The introduction to the world-view influence on science in various relevant cultures and a historical review of numerous important scientists;
- To stress the importance of a personal point of view in relation to the scientist and his work.

Course description:

The course is divided into three segments. The first segment is dedicated to the analysis of the influence of the animistic conception of the universe (which is subject to constant cycles of birth, life, death, and again birth), present in numerous ancient cultures such as the Egyptian, Indian, Chinese, Babylonian and Greek, where this conception affected the scientific development.

The second segment is dedicated to the analysis of the Judaeo-Christian concept of God, the world and man, and their mutual interaction together with the effect of such beliefs on the epistemological work of Physicist/Cosmologists such as Buridana, Nicola from Oresme, Copernicus, Galileo, Descartes and Newton. Furthermore, certain important epistemological aspects (common to all these scientists) will be emphasized and analysed, together with the similar analysis regarding the work of the fathers of modern Physics - Planck and Einstein, and the influences on their philosophical beliefs and physical cosmology.

The third segment is dedicated to the analysis of the philosophical aspects of physical cosmology, which supports the coherent rationality of the cosmos and the epistemology of moderate realism together with the perception and attitudes of the physicist.

Literature:

A) *Compulsory:*

JAKI, L. Stanley, *The Road of Science and the Way to God*, Scottish Academic Press, Edinburgh 1978.

POOLE, M., *Scienza e fede a confronto*, Elle di ci, Leumann 1992.

AGAZZI, E., *Scienza e fede: nuove prospettive su un vecchio problema*, Massimo, Milano 1983.

HAFFNER, P., *Creation and Scientific Creativity: A Study in the Thought of S. L. Jaki*, Christendom Press, Front Royal 1991, str. 13-65.

B) *Selected readings:*

JAKI, L. S., *The Origin of Science and the Science of its Origin*, Scottish Academic Press, Edinburgh 1978.

JAKI, L. S., *Science and Creation: From Eternal Cycles to an Oscillating Universe*, Scottish Academic Press, Edinburgh, 1986².

JAKI, L. S., *The Savior of Science*, Regnery Gateway, Washington 1988.

JAKI, L. S., *Bible and Science*, Christendom Press, Front Royal 1996.

BARTHOLOMEW, D. J., *Dio e il caos*, SEI, Torino 1987.

GILLIES, D. - GIORELLO, G., *La filosofia della scienza nel XX secolo*, Laterza, Bari 1995.

MARCOZZI, V., *Il problema di Dio e la scienza*, Morcelliana, Brescia 1958⁷.

NEEDHAM, J., *Scienza e civiltà in Cina*, vol. II, Einaudi, Torino 1983.

PEDERSEN, O., *The Book of Nature*, Vatican Observatory, Vatican City 1992.

MASI, R., *Religione, scienza e filozofia*, Morcelliana, Brescia 1958.

THE MYSTERY OF BEAUTY
(Elective course)

Course code: 24ML30

Semester: II

Hours weekly: 2

ECTS credit: 3

Lecturer: Iris Tićac, PhD.

Assistant: Vani Roščić, M.A.

Exam prerequisites

:

Examination methods: Oral or written exam

Learning outcomes and competences:

- to enable students for philosophical consideration of beauty;
- to acquire basic modalities of the interpretation of beauty in nature and in art;
- to introduce the student to critique consideration of taste

Learning outcomes and competences:

The mysterious nature of beauty. Everlasting interest in beauty when it is considered as the source of the human happiness and the importance of the beauty for the development of the human personality. During the course we will explain what beauty is not through the exploration of the relationship between beauty and luxury, beautiful and tacky, beautiful and trivial. The ugly will also be one of the subjects. After that we will consider the beauty *in se* through the relationship with the truth and the good. The beauty is a part of spiritual life. Sensible beauty. The beauty as *splendor formae*. Natural beauty. Artistic beauty. About the obvious and mysterious in the work of art. How spiritual and material coincide in the work of art. The work of art as something available. Artistic context, matter and law. Philosophical consideration of artistic creation. Forming through attempts and risks. Inspiration and work. Practice and improvisation. Successful artistic form. Interpretation of the work of art. Identity and the transcendence of the work of art in relation to the interpretation. Taste and critique judgment. Aesthetical contemplation.

Literature:

A) Compulsory:

- MARITAIN, J., *Umjetnost i skolastika*, Nakladni Zavod Glabus, Zagreb, 2001.
ECO, U., *Estetički problem u Tome Akvinskoga*, prevela Sonja Roić, Nakladni Zavod KUPAREO, RAJMUND, *Čovjek i umjetnost. Oglеди iz estetike*, Kršćanska sadašnjost, Zagreb, 1993.
GALOVIĆ, MILAN, *Ljepota kao sjaj istine*, Demetra, Zagreb, 2003.

B) Selected readings:

- BARBARIĆ, D., (ur.) *Zagonetka umjetnosti*, Demetra, Zagreb, 2003.
CROCE, B., *Brevijar estetike*, Naklada Ljevak, Zagreb, 2003.
CROCE, B., "La teoria dell'arte come pura visibilità", AA.VV. *Nuovi saggi di estetica*, Laterza, Bari, 1920, str. 237-254.
ECO, U., *La definizione dell'arte*, Mursia, Milano, 1978.
ECO, U., *Arte e Bellezza nell'estetica medievale*, Bompiani, Milano, 1987.
FOCHT, IVAN, *Istina i biće umjetnosti*, Svjetlost, Sarajevo, 1959.
FOCHT, IVAN, *Tajna umjetnosti*, Školska knjiga, Zagreb, 1976.
FOCILLON, H., *Život oblika*, Tipotisač, Zagreb, 1995.
GADAMER, HANS-GEORG, *Oglеди o filozofiji umjetnosti*, AGM, Zagreb, 2003.
PIEMONTESE, F., "Arte e vita spirituale", *Il Popolo Nuovo*, 17.2.1956. str.3.
VATTIMO, G., *Etica dell'interpretazione*, Rosenberg & Sellier, Torino, 1989.
VON HILDEBRAND, A., *Il problema della Forma nell'arte figurativa*, Aesthetca Edizioni, Palermo, 2001.
VON HILDEBRAND, D., *Estetica*, Bompiani, Milano, 2006.
YARZA, I., *Un'introduzione all'estetica*, Edizioni Ares, Milano, 2004.

THE NORM AND FORTUNE (Elective course)

Course code: 25NS30

Semester: V

Hours weekly: 2

ECTS credit: 3

Lecturer: Iris Tićac, PhD.

Course prerequisites:

Examination methods: Oral or written exam

Learning outcomes and competences:

- The explanation of the different approaches to the concept of good and the consequent formulations of the relation of the norm and fortune;
- To provide the student with the ability of a philosophical analytical comparison, and the understanding of the changes in the relation of the norm and fortune;
- To emphasize the importance of this issue for Ethics.

Course description:

Based on the analysis of selected philosophical works (Aristotel, St. Thomas Aquinas, Kant) concepts such as the norm and fortune are being discussed. This includes the analysis of their relation and the various questions related to this issue: Are (and in what way) the different concepts of fortune (metaphysical and empirical) caused by the different understanding of the concept of good; what are the causes for the changes of the perception in the relation of the norm and fortune; what is the role of fortune within a moral context; can fortune be the basis for moral behavior or is fortune just a secondary intention of the will. What is the relation between bliss and moral values? What is the importance of these issues for Ethics? In what way does the metaphysical concept of good lead to a solution to the relation between fortune and morality, while the leaving of the metaphysical concepts leads to the problem of antinomy between fortune and morality?

Literature:

A) Compulsory:

ARISTOTEL, *Nikomahova etika*, Sveučilišna naklada Liber, Zagreb 1988. (NE I, VII, IX, X)
KANT, I., *Kritika praktičnog uma*, Kultura, Zagreb, 1956., Prva knjiga, II pogl. (85-125.) i Druga knjiga, V. pogl. (144-153.)

TOMA AKVINSKI, *Suma protiv pogana II*, Kršćanska sadašnjost, Zagreb 1993. Knjiga III, pogl. 26-63., str. 101-259. ISTI, *U čemu se sastoji čovjekova sreća?*, u: T. VEREŠ, *Toma Akvinski-Izabrano djelo*, Zagreb 1981., str.212-222.

B) Selected readings:

ABBA, G., *Felicità, vita buona e virtù*, LAS, Roma 1995.

FORSCHNER, M., *Ueber das Glueck des Menschen*, Darmstadt, 1994.

WOJTYLA, K., *Norm und Glueck*, u: *Lubliner Vorlesungen*, Seewald, Stuttgart 1981.

MULLER, R.P., *Dietrich von Hildebrand, the Aristotelian Thomistic Tradition and the Phenomenology of Happiness*, u: *Aletheia. An International Yearbook of Philosophy*, Peter Lang, Bern-Berlin-Frankfurt/M-new York-Paris-Wien, 5(1992), str. 237-249.

SPAEMANN, R., *Glueck und Wohlwollen: Versuch ueber Ethik*, Stuttgart 1989.

THE PHENOMENOLOGICAL ESTABLISHMENT OF VALUES (Elective course)

Course code: 26FV30

Semester: IV

Hours weekly: 2

ECTS credit: 3

Lecturer: Iris Tićac, PhD.

Course prerequisites:

Examination methods: Oral or written exam

Learning outcomes and competences:

-The introduction and understanding of the contribution of phenomenology of values to the rehabilitation of the objective good and the attempt of establishing new ethics;

-The reviewing of the advantages and the limitations of the phenomenology of values;

-The motivation and the achieving of student sensibility towards a systematic and argued reviewing of the importance of the rehabilitation of the objective values as normative values for human actions.

Course description:

The reasons for the establishing and the novelty of axiology or the phenomenological study of values. To show the specifics and innovation of the phenomenological approach to values by observing the concept of the valuable Ethics in Scheler, Hartmann and Hildebrand. The basic questions of the Ethic of values: What does it mean that a thing (act, person) has values? Are values something that belongs to a thing or are they something imposed by the subject? The existence of facts of values as personal facts? Values as material qualities. How can we perceive them? What kind of values are directly offered to us by the phenomenological experience? The question of establishing values. The specific characteristics of moral values. The hierarchical classification of values. The relation between values and beings. The question of the relation between the moral essence and the comprehension of values. The problem of establishing values within axiological ethics.

Literature:

A) Compulsory:

HARTMANN, N., *Etika*, Naklada Ljevak, Zagreb 2003.

HILDEBRAND, D. VON., *Ethik, Gesammelte Werke Bd. II*, Stuttgart 1973. (Ethics, Franciscan Herald Press, Chigaco 1972.)

SCHELER, M., *Der Formalismus in der Ethik und die materiale Wertethik*, Bern-Muenchen, 1980. (SCHELER, M., *Il formalismo nell etica materiale del valori*, Ed. San Paolo, Torino

1996.;

TIĆAC, I., *Uvod u etičku misao Dietricha von Hildebranda*, Teologija u Rijeci, Rijeka 2001.

B) Selected readings:

DE FINANCE, J., *Personne et valeur*, Editrice Pontificia Universita Gregoriana 1992.

CROSBY, J.F., *The Idea of Value and The Reform of the Tradicional Metaphysics of Bonum*, u: *Aletheia* I, 2(1977)

DA RE, A., *Valore e conflitto di valori nell etica fenomenologica*, u: *Fenomenologia e Societa*, 1(1991).

KUHN, H. (Hrsg.), *Die Muenchener Phaenomenologie*, Den Haag 1975.

SCHREY, H., *Einfuehrung in die Ethik*, Darmstadt 1972.

JANSSEN, P., *Cucenje/spoznavanje - vrijednost/bitak*, u: *Filozofska istrazivanja*, Zagreb, 60 God. 16(1996) Sv. 1 (115-128)

MACAN, Ch.E., *K jednoj genetickoj etici*, u: *Filozofska istrazivanja*, Zagreb 60 God 16(1996) Sv.1 (101-113)

SCHWARZ, B., *Wahrheit, Wert und Sein. Festgabe fuer Dietrich von Hildebrand zum 80. Geburtstag*, Regensburg 1970.

VALORI, P., *L esperienza morale*, Morcelliana Editrice, Brescia 1985.

WENISCH, F., *Die Objektivitaet der Werte*, Salzburg 1968.

WITTMANN, M., *Die moderne Wertethik historisch untersucht und kritisch geprueft*, Muenster 1940.

THE PERSON AND FREEDOM

(Elective course)

Course code: 26OS30

Semester: VI

Hours weekly: 2

ECTS credit: 3

Course prerequisites:

Lecturer: Borislav Dadić, PhD

Assistant:

Examination methods: Oral or written exam

Learning outcomes and competences:

- The introduction of the student to a more complex analysis of the problems of man as a human being;
- To provide the student with the ability to discuss (with arguments) about personal actions and responsibilities;
- To achieve a critical review of the amount and the boundaries of personal freedom, together with all the consequences related to it.

Course description:

Human being: phenomenological and metaphysical perspective. A historical overview of the development of the philosophy of the human being. Its metaphysical treats. Different perspectives on the concept of the human being. Important differences between individual and a person. The task of a person to fulfil itself: authenticity, spontaneity and personal maturity. The uniqueness of a person. The experience of freedom as a starting point for the analysis of a person.

Freedom as a fact and freedom as a philosophical problem. Different types of freedom. The historical development of the philosophy of freedom: the ethical concept of freedom and the development of metaphysical freedom. Freedom as a metaphysical basis for a person and a source for creativity and further development. The philosophy of freedom and the mystery of evil. The deception of determinism and the self-cancellation of freedom. A person and the various types of determinism. A person and society: the problem of the relation between the common good and the individual good. A person and values within a personal context of evaluating ethics. A person and others. Love as a privileged location for the affirmation of a person and its freedom.

The dynamics of a person and culture. The history of a person and its creative activities in the world. The spirituality of a person and its relation to the material aspects of the world. The person and the meaning of the world. The person, time and eternity.

Literature:

A) *Compulsory:*

- BERDJAJEV, N., *O čovekovom ropstvu i slobodi. Ogled o personalističkoj filozofiji*, Književna zajednica Novoga Sada, Novi Sad 1991.
MARITAIN, J., *Tri reformatora*, Laus, Split 1995., str. 20-34
DADIĆ, B., *Odnos pojedinačnog i općeg dobra u perspektivi metafizike osobe*, u: "Filozofska istraživanja" 1 (2004), str. 41-58.

B) *Selected readings:*

- AUGUSTIN, *O slobodi volje*, Demetra, Zagreb 1998.
BERDJAJEV, N., *Ja i svijet objekata*, Kršćanska sadašnjost, Zagreb 1984, str. 121-152.
CARDONA, C., *Metafísica del bien y del mal*, Eunsa, Pamplona 1987.
DADIĆ, B., *Metafísica della libertà nella filosofia di Nikolaj Berdjajev*, Peter Lang, Frankfurt am Main, Berlin, Bern, Bruxelles, New York, Oxford, Wien 2002.
DE FINANCE, J., *Existence et Liberté*, Emanuel Vitte Editur, Lyon 1955.
DE FINANCE, J., *Personne et Valeur*, PUG, Roma 1992.
DEVČIĆ, I., *Personalizam na ruski način. Shvaćanje osobe u ruskoj filozofiji*, u: IDEM, *Osmi dan stvaranja*, Kršćanska sadašnjost, Zagreb 1999., str. 333-363.
FABRO, C., *Riflessioni sulla libertà*, Maggioli Editore, Rimini 1983.
FORMENT, E., *Ser y persona*, Ediciones de la Universidad de Barcelona, Barcelona 1983².
GUARDINI, R., *Welt und Person. Versuche zur christliche Lehre von Menschen*, Matthias Grünewald Verlag, Mainz 1995.
KOS, S., *Metafizička narav osobe u pravnom poretku*, u M. STEINER (ured.), *Ljepota istine*, Filozofsko-teološki institut Družbe Isusove, Zagreb 1996, str. 19-33.
LOSKY N. O., *Vrijednost i biće*, Kršćanska sadašnjost, Zagreb 2002, str. 57-86.
PAREYSON, L., *Filosofia della libertà*, Il melangolo, Genova 1991².
RUSSO, F., *La persona umana*, Armando, Roma 2000.
CLAVELL, L., *Metafísica e libertà*, Armando, Roma 1996.
SEIFERT, J., *Essere e persona*, Vita e Pensiero, Milano 1989.
SOLOVJOV, V., *Smisao ljubavi*, Sfairos, Beograd 1995.
WOJTYŁA, K., *Metafísica della persona. Tutte le opere filosofiche e saggi integrativi*, Bompiani, Milano 2003.

3.4 DESCRIPTION OF ELECTIVE SEMINARS

ARISTOTLE'S ETHICS OF VIRTUE

(Elective seminar)

Seminar code: 35EK15

Semester: V

Hours weekly: 1

ECTS credit: 1,5

Lecturer or Assistant: Iris Tićac, PhD.

Seminar structure and evaluation:

-The introduction to Aristotle's "Nikomah's Ethics" (subject lecturer), the philosophical interpretation and critical analysis of "Nikomah's Ethics"; the discussion of the philosophical text, individual seminar papers, seminar papers discussions.

Learning outcomes and competences:

-To provide the student with the ability for a critical analysis of an original philosophical text, an individual presentation of the seminar paper, and an argument based discussion;

-To encourage the student to a more complex reflection about the meaning of virtue.

Seminar description:

The philosophical analysis and discussion of the text "Nikomah's Ethics" with particular emphasis on the following: the definition of virtue, mesotes-theory. The taking into consideration of the most contemporary commentaries about "Nikomah's Ethics".

Literature:

A)Compulsory:

ARISTOTEL, *Nikomahova etika*, Sveučilišna naklada Liber, Zagreb 1988.

MACINTERY, A., *Za vrlinom. Studija o teoriji morala*, Kruzak, Zagreb 2002., str. 157-177.

B)Selected readings:

DUERING, I., *Aristoteles. Darstellung und Interpretation seines Denkens*, Heidelberg 1966.

FRAGSTEIN, A. VON, *Studien zur Ethik des Aristoteles*, Amsterdam 1974.

HOEFFE, O., *Praktische Philosophie. Das Modell des Aristoteles*, Verlag Anton Pustet, Muenchen und Salzburg 1971.

- HARDIE, W.F.R., *Aristotle's ethical theory*, Oxford 1968.
- KENNY, A., *The Aristotelian Ethics. A Study of the Relationship between the "Eudemian" and the "Nicomachean Ethics" of Aristotle*, Oxford 1978.
- KRAEMER, H.J., *Arete bei Platon und Aristoteles*. Heidelberg 1959.
- RHONHEIMER, M., *Praktische Vernunft und Vernuenftigkeit der Praxis*, Akademie Verlag, Berlin, 1994.
- VOLKMANN-SSCHLUCK, K.-H., *Ethos und Wissen in der Nikomachischen Ethik des Aristoteles, u: Sein und Ethos*, Mainz 1963., 56-68.
- SCHILLING, H., *Das Ethos des Mesotes. Eine Studie zur Nikomachischen Ethik des Aristoteles*, Tuebingen 1930.

ARISTOTLE'S METAPHYSICAL THOUGHT
(Elective seminar)

Seminar code: 32AM15

Semester: II

Hours weekly: 1

ECTS credit: 1,5

Lecturer: Borislav Dadić, PhD.

Assistant: Ivana Knežić, M.A.

Seminar structure: The philosophical interpretation and the critical discussion of selected Aristotle's texts. The writing of seminar papers in the form of syntactic conclusions.

Student evaluation: The evaluation of the presentation of the seminar paper, the participation to the philosophical discussions based on the analyzed materials, the evaluation of the conclusive seminar reports.

Learning outcomes and competences:

- To provide the student with the ability for a detailed analysis and interpretation of an original philosophical text;
- To practice through the presentation of the term papers and the arguments supporting that research paper;
- To encourage the student to further develop the discussions and the arguments by additional reading of Aristotle's work or some other works relevant to the seminar subject.

Seminar description:

The gradual introduction to Aristotle's metaphysical thought achieved by reading, interpreting and discussing the material in question. The discussion of all the elements of Aristotle's First Philosophy. Critical reviews on the presented thesis.

Literature:

A)*Compulsory:*

ARISTOTEL, *Metafizika*, knjiga A(I), a (IV), H(VIII), Hrvatska sveučilišna naklada, Zagreb 1992.

B)*Selected readings:*

ARISTOTEL, *Fizika*, Hrvatska sveučilišna naklada, Zagreb 1992.
COPLESTON, F., *Istorija filozofije, I: Grčka i Rim*, BIGZ, Beograd 1988, str. 303-571.
GREGORIĆ, P. - GRGIĆ, F., *Aristotelova Metafizika*, Kruzak, Zagreb 2003.
REALE, G. (ured.), *Aristotele. Metafizica con Saggio introdutivo, testo greco e commentario*, 3 voll., Vita e Pensiero, Milano 1993.

BERDJAJEV'S EXISTENTIALISM

(Elective saminar)

Seminar code: 37BE15

Semester: I

Hours weekly: 1

ECTS credit: 1,5

Lecturer: Borislav Dadić, PhD

Seminar structure and evaluation:

-The critical analysis of texts; term papers based on selected writings, discussion;

-Evaluation: term papers, discussion based on the term paper, conclusive conversation;

Learning outcomes and competences:

-To provide the student with the ability for a critical analysis of a text, its presentation and an argument based discussion;

-To introduce the student to Berdjajev's existentially-peronalist conception of man and the possibilities of his fulfillment;

Seminar description:

With the analysis of Berdjajev's work *Me and the World of Objects* and the writing of the term papers (together with their presentation and the following discussion) the seminar will provide the student with a more complex analysis of the way the author perceives human existence and the path to her fulfillment thought the dynamic relation with God. The seminar will deal with the following themes: Philosophy between religion and science. Anthropology in Philosophy. Freedom as self-improvement. The creative character of the cognition of the existential subject. The existential loneliness of egotism and the concept of love as the solution. The community as a place for personal fulfillment. Time and eternity. Person and death.

Literature:

A) *Compulsory:*

BERDJAJEV, N., *Ja i svijet objekata - pet razmišljanja o postojanju*, Kršćanska sadašnjost, Zagreb 1984.

B) *Selected readings:*

BERDJAJEV, N., *Naziranje Dostojevskog na svijet*, Zagreb 1936.

BERDJAJEV, N., *Novo srednjovjekovje*, Laus, Split 1991.

BERDJAJEV, N., *Sudbina čovjeka u savremenom svijetu*, Zagreb 1935.

- BERDJAJEV, N., *Smisao povijesti*, Verbum, Split 2005.
- BERDJAJEV, N., *Duh i realnost*, Kršćanska sadašnjost, Zagreb 1985. BERDJAJEV, N., *Ruska ideja*, Prosveta, Beograd 1987.
- BERDJAJEV, N., *Savremena kriza kulture*, Dom, Ms 1990.
- BERDJAJEV, N., *O vrijednosti kršćanstva i nevrijednosti kršćana*, Župski ured, Đakovački Selci 1989.
- BERDJAJEV, N., *Izvori i smisao ruskog komunizma*, Književne novine, Beograd 1989.
- BERDJAJEV, N., *Filozofija nejednakosti*; Oktoih, Titograd 1990.
- KRIBL, J., *Eshatologija Nikolaja Berdjajeva*, Nadbiskupski duhovni stol, Zagreb 1982.
- KRIBL, J., *Misli uz Berdjajevljevu "Vrijednost kršćanstva i nevrijednost kršćana"*, Nadbiskupski duhovni stol, Zagreb 1981

. DESCARTES' DISCOURSE ON METHOD

(Elective seminar)

Course code: 33RM15

Semester: III.

ECTS credit: 1,5

Lecturer: Mirko Jakić, PhD

Assistant: Marica Vernazza, M. A.

Seminar structure and evaluation:

-presentation of seminar papers, active participation in discussions, regular attendance, critical reading of text, written assignments.

Learning outcomes and competencies:

-to provide students with the ability to attentively read, philosophically interpret and analyse original texts.

-developing the ability of individually presenting texts and arguments based on discussions;

-introduction to Descartes' basic themes and problems

-to motivate students to profoundly consider and expand philosophical problems

Course description:

Analysing Descartes' main works *Discourse on Method* and *Meditations on First Philosophy*. Reviews of presentations of individual seminar papers and discussions will enable students to gradually get to know the foundations of Descartes' philosophy. Descartes' question of method, *mathesis universalis*. Doubt as a method and thought patterns to offset and resolve doubt. *Cogito, ergo sum*. Clarity and distinctiveness as the criteria of truth. Relation between reason and sense; external world. Innate ideas and metaphysical foundation of the cognition. The question of the substance and the problem of dualism of the finite substances (*res cogitans* and *res extensa*). Cosmological and ontological proof of God's existence and the cartezian logical circle.

Literature:

A) Compulsory:

DESCARTES, R., *Rasprava o metodi*, Matica hrvatska, Zagreb, 1951.

DESCARTES, R., *Razmišljanja o prvoj filozofiji*, Demetra, Zagreb, 1993.

B) Selected readings:

COPLESTON, F., *Istorija filozofije, IV: Od Dekarta do Lajbnica*, BIGZ, Beograd 1995.

BARBARIĆ, D. (prir.), *Hrestomatija filozofije 5 – Filozofija racionalizma*, Školska knjiga, Zagreb, 1997.

HUME'S "ENQUIRY CONCERNING HUMAN UNDERSTANDING"

(Elective seminar)

Seminar code: 34HI15

Semester: IV

Hours weekly: 1

ECTS credit: 1,5

Lecturer or Assistant: Dario Škarica, PhD.

Seminar prerequisites: The completion of the course *Philosophy of Cognition I*

Seminar structure and evaluation:

Critical reading of texts, seminar paper, discussion. The level of understanding of the texts is graded, the ability of argumentation, the scope of knowledge related to the subject.

Learning outcomes and competences:

-The introduction to the basic themes of Hume's theory of knowledge.

Seminar description:

The critical reading of Hume's "Enquiry Concerning Human Understanding" and the analysis of the following themes: impressions and ideas, abstract ideas, induction problems, knowledge and probability, Hume's learning about witnessing as a source of knowledge. Particular emphasis will be dedicated to Hume's problem of induction: pragmatic justification of induction (Reichenbach), the linguistic approach to the problem of induction (Strawson), the inductive justification of induction (Skrms), the *a priori* justification of induction (Russell), coherent response to Hume's problem of induction (Ewing, Blanchard).

Literature:

A) Compulsory:

BLACK, M., "Indukcija", u: A. N. PRIOR, *Historija logike*, Naprijed, Zagreb 1970, str. 201-245.

BOŽIČEVIĆ, V. (ured.), *Filozofija britanskog empirizma*, Školska knjiga, Zagreb 1996.

DANCY, J., *Uvod u suvremenu epistemologiju*, Hrvatski studiji, Zagreb 2001.

HUME, D., *Istraživanje o ljudskom razumu*, Naprijed, Zagreb 1988.

HUME, D., *Rasprava o ljudskoj prirodi*, Veselin Masleša, Sarajevo, 1983.

MACAN, I., *Filozofija spoznaje*, Filozofsko-teološki institut Družbe Isusove, Zagreb, 1997.

PETROVIĆ, G., *Engleska empiristička filozofija*, Nakladni zavod Matice hrvatske, Zagreb, 1979.

B) Selected readings:

- BEAUCHAMP, T.L. - ROSENBERG, A., *Hume and the Problem of Causation*, Oxford University Press, New York 1981.
- BLANSHARD, B., *The Nature of Thought*, Allen and Unwin, London 1939.
- EWING, A. C., *Idealism. A Critical Survey*, Methuen, London 1934.
- FLEW, A., *Hume's Philosophy of Belief*, Humanities Press, New York 1961.
- FOGELIN, R. J., *Hume's Skepticism in the 'Treatise of Human Nature'*, Routledge & Kegan Paul, London, and Boston 1985.
- GRIMM, K., *Indukcija. Prikaz njezinih problema*, Zagreb, 1941.
- KEMP SMITH, N., *The Philosophy of David Hume*, Macmillan, London 1941.
- NORTON, D.F. (URED.), *The Cambridge Companion to Hume*, Cambridge University Press, New York 1993.
- NOXON, J., *Hume's Philosophical Development: A Study of His Methods*, Clarendon Press, Oxford 1973.
- PEARS, D., *Hume's System: An Examination of the First Book of His 'Treatise'*, Oxford University Press, Oxford 1990.
- PRICE, H. H., *Hume's Theory of the External World*, Clarendon Press, Oxford 1940.
- REICHENBACH, H., *The Theory of Probability*, Berkeley, 1949.
- RUSSELL, B., *Problemi filozofije*, Nolit, Beograd 1980.
- SKYRMS, B., *Choice and Chance*, Wadsworth, 2nd edn, Encino 1985.
- STRAWSON, G., *The Secret Connexion: Causation, Realism, and David Hume*, Clarendon Press, Oxford 1989.
- STRAWSON, P. F., *Introduction to Logical Theory*, John Wiley & Sons, New York 1952.
- STROUD, B., *Hume*, Routledge & Kegan Paul, London 1977.
- SWINBURNE, R. (ured.), *The Justification of Induction*, Oxford University Press, Oxford 1974.
- VON WRIGHT, G.H., *A Treatise on Induction and Probability*, Routledge & Kegan Paul, London 1951.
- WRIGHT, J., *The Sceptical Realism of David Hume*, Manchester University Press, Manchester 1983.

INDUCTIVE LOGIC AND THE THEORY OF PROBABILITY
(Elective seminar)

Seminar code: 31TV15

Semester: I

Hours weekly: 1

ECTS credit: 1,5

Seminar structure and evaluation: Presentations, discussions, examples;

Lecturer: Slavko Brkić, PhD.

Learning outcomes and competences:

- The introduction to the distinction between inductive and deductive logic; -Hempel's paradox;
- The emphasise of the importance of inductive logic in natural and social sciences;
- The presentation of the relation between inductive logic and the theory of probability;
- The informal interpretation of probability in the context of introducing the theory of probability as the foundation of epistemology;

Seminar description:

The seminar will be based on the analysis of the following themes: the probability calculus; games of chance; axiomatic defining of probability; the classical interpretation of probability; the empiric interpretation of probability; epistemic interpretation of probability; inductive logic; the normal language and the inductive argument; the demonstrative induction and the problems of justification of the induction.

Literature:

A) Compulsory:

SARAPA, N., *Teorija vjerojatnosti*, Školska knjiga Zagreb 1987.

ELEZOVIĆ, N., *Zbirka zadataka iz teorije vjerojatnosti*, Liber, Zagreb 1982.

MITRINOVIĆ, D. S., *Zbornik matematičkih problema*, Naučna knjiga, Beograd 1960.

PAUŠE, Ž., *Vjerojatnost- Informacija-Stohastički procesi*, Školska knjiga, Zagreb 1974.

B) Selected readings:

KYBURG, H. E. Jr., *Probability and Inductive Logic*, Macmillan, London 1970. LEVI, I., *The Enterprise of Knowledge*, MIT Press, Cambridge, 1980.

LEVI, I., *Gambling with Truth*, MIT Press, Cambridge, 1967.

SUPPES P., *Probabilistic Metaphysics*, Basil Blackwell, 1984

CARNAP, R., *Logical Foundations of Probability*, The Universiti of Chicago Press, 1950. (1970.)

HINTIKKA, K.,J.,J. - SUPPES, P., *Information and Inference*, D. Reidel PC, 1970.

EARMAN J., *Bayes or Bust?*, MIT Press, 1996.

INTRODUCTION TO KANT'S EPISTEMOLOGY

(Elective seminar)

Course code: 34KS15

Semester: IV

ECTS credit: 1,5

Lecturer: Mirko Jakić, PhD

Assistant: Marica Vernazza, M.A

Seminar structure and evaluation:

-presentation of seminar papers, active participation in discussions, regular attendance, critical reading of text, written assignments.

Learning outcomes and competences:

- to provide students with the ability to attentively read, philosophically interpret and analyze original texts.
- developing the ability of individually presenting texts and arguments based on discussions;
- introduction to basic problems of Kant's epistemology
- to motivate students to profoundly consider basic questions of Kant's epistemology

Course description:

Influences of rationalism and empiricism in forming Kant's philosophy. Hume's influence. Basic problems of criticism. Knowledge of a priori analytic and synthetic judgment. The problem of metaphysics as a form of science – is it possible for metaphysics to be a science? Ideas of transcendental philosophy. Space as a form of the external sense and time as a form of the internal sense. Empirical reality and transcendental “ideality” of space and time. Forms of judgment. Categories, pure notions of reason. Transcendental deduction of categories. The transcendental power of judging. “Schematism” of pure notions of reason. The principles of pure reason. Phenomena i noumena. Transcendental dialectics. The mind as a source of metaphysical instinct. Dialectic illusion. Transcendental ideas. Psychological, cosmological and theological idea. The importance of ideas for human knowledge. Determining boundaries of pure mind.

Literature:

A) Compulsory:

KANT, I., *Dvije rasprave. Prolegomena za svaku buduću metafiziku*, Matica hrvatska, Zagreb, 1953.

KANT, I., *Kritika čistog uma*, Matica hrvatska, Zagreb, 1987.

B) Selected readings:

BARBARIĆ, D., *Filozofija njemačkog idealizma*, Školska knjiga, Zagreb 1998.

FILIPOVIĆ, V., *Klasični njemački idealizam*, Nakladni zavod Matice hrvatske, Zagreb 1979.

MARKUSOVIĆ, A., *Naturalizam i apriorna spoznaja*, Hrvatsko filozofsko društvo, Zagreb, 1988.

KANT'S CRITIQUE OF PURE REASON
(Elective seminar)

Course code: 25KK15

Semester: V

Hours weekly: 1

ECTS credit: 1,5

Lecturer: Pavo Barišić PhD.

Seminar structure and evaluation:

-Detailed introduction to Kant's *Critique of Pure Reason*

Seminar description:

The idea of transcendental philosophy. The differences between pure and empirical knowledge. *A priori* knowledge. The difference between analytic and synthetic judgment. Synthetic *a priori* judgments. The problem of metaphysics.

Transcendental esthetics. Space and time: metaphysical and transcendental discussion about space and time, their empiric reality and transcendental ideality. Geometrical knowledge as synthetic knowledge *a priori*.

Transcendental logic. Transcendental analytics: pure concepts of reason (categories), deduction of the pure concepts of reason, the schematics of the pure concepts of reason, concepts of pure reasons, the refuting of idealism, phaenomena and noumena, the ambivalence of the reflexive concepts.

Transcendental dialectics, transcendental appearance, transcendental ideas, paralogism of pure reason, the antinomy of pure reason, the ideal of pure reason (ontological, cosmological, physically-theological proof: the critique of rational theology).

Transcendental methodology.

Literature:

A) *Compulsory:*

KANT, I., *Kritika čistog uma*, Matica hrvatska, Zagreb 1987.

B) *Selected readings:*

BARBARIĆ, D., *Filozofija njemačkog idealizma*, Školska knjiga, Zagreb 1998.

BAUMGARTNER, H. M., *Kants "Kritik der reinen Vernunft". Anleitung zur Lektüre*, München, 1988.

BIRD, G., *Kant's Theory of Knowledge*, London 1962.

BRAJČIĆ, R., *Filozofski eksperiment. Signifikantni i egzistentni vidici u filozofiji*, Hrvatsko filozofsko društvo, Zagreb 1996.

COHEN, H., *Kants Theorie der Erfahrung*, Berlin 1918.

- COHEN, H., *Kommentar zu Immanuel Kants Kritik der reinen Vernunft*, Leipzig, ^{2/3}1917-1920.
- DRESCHER, W., *Vernunft und Transzendenz. Einführung in Kants Kritik der reinen Vernunft*, Meisenheim 1971.
- FILIPOVIĆ, V., *Klasični njemački idealizam*, Nakladni zavod Matice hrvatske, Zagreb 1979.
- GRAYEFF, F., *Deutung und Darstellung der theoretischen Philosophie Kants. Ein Kommentar zu den grundlegenden Teilen der Kritik der reinen Vernunft*, Hamburg, ²1966.
- HEIMSOETH, H., *Transzendente Dialektik. Ein Kommentar zu Kants Kritik der reinen Vernunft*, 4 Teile, Berlin 1966-1971.
- HENRICH, D., *Identität und Objektivität. Eine Untersuchung über Kants transzendente Deduktion*, Heidelberg 1976.
- HOLZHEY, H., *Kants Erfahrungsbegriff*, Basel/Stuttgart, 1970.
- KOVAČ, S., *Logika kao demonstrirana doktrina*, Hrvatsko filozofsko društvo, Zagreb 1992.
- MENZEL, A., *Kants Kritik der reinen Vernunft. Leitfaden zum Studium*, Berlin 1922.
- MESSER, A., *Kommentar zu Kants Kritik der reinen Vernunft*, Stuttgart, 1922/1923.
- NINK, C., *Kommentar zu Kants Kritik der reinen Vernunft. Kritische Einführung in Kants Erkenntnistheorie*, Frankfurt a. M., 1930.
- PATON, H. J., *Kant's Metaphysic of Experience. A Commentary on the First Half of the Kritik der reinen Vernunft*, 2 sv., London ²1951.
- RATHKE, H., *Systematisches Handlexikon zu Kants Kritik der reinen Vernunft*, Hamburg 1965.
- VAIHINGER, H., *Commentar zu Kants Kritik der reinen Vernunft*, 2 sv., Stuttgart/Berlin/Leipzig 1881/1892.

LOCKE'S «ESSEY CONCERNING HUMAN UNDERSTANDING»

(Elective seminar)

Seminar code: 34LO15

Semester: IV

Hours weekly: 1

ECTS credit: 1,5

Lecturer or Assistant: Dario Škarica, PhD.

Seminar prerequisite: Completed all course exams from the 1st year

Seminar structure and evaluation:

Critical reading of texts, seminar paper, discussion. The level of understanding of the texts is graded, the ability of argumentation, the scope of knowledge related to the subject.

Learning outcomes and competences:

-The introduction to the basic themes of Locke's theory of knowledge.

Seminar description:

The critical reading of Locke's "Essay Concerning Human Understanding" and the analysis of the following themes: The basic outlines of Locke's empirics, Locke's critique of the sciences of innate ideas, Locke's learning about ideas, Locke's learning about knowledge and faith, his division between the intuitive, demonstrative and sensitive knowledge.

Literature:

A) Compulsory:

LOCKE, J., *Ogled o ljudskom razumu*, sv. I i II, Kultura, Beograd 1962.

BOŽIČEVIĆ, V. (ur.), *Filozofija britanskog empirizma*, Školska knjiga, Zagreb 1996.

PETROVIĆ, G., *Engleska empiristička filozofija*, Nakladni zavod Matice hrvatske, Zagreb 1979.

MACAN, I., *Filozofija spoznaje*, Filozofsko-teološki institut Družbe Isusove, Zagreb 1997.

B) Selected readings:

AARON, R., *John Locke*, Oxford University Press, Oxford 1937. (3rd edn, 1971).

ALEXANDER, P., *Ideas, Qualities and Corpuscles: Locke and Boyle on the External World*, Cambridge University Press, Cambridge 1985.

AYERS, M., *Locke*, Routledge, 2 sv., London 1991.

AYERS, M., *Locke: Epistemology and Ontology*, Routledge, London 1993.

LOWE, E. J., *Locke on Human Understanding*, Routledge, London 1995.

YOLTON, J. W., *John Locke and the Way of Ideas*, Oxford University Press, Oxford 1956.

YOLTON, J. W., *Locke and the Compass of the Human Understanding*, Cambridge University Press, London 1970

MARITAIN'S *THE THREE REFORMATORS*

(Elective seminar)

Seminar code: 35TR15

Semester: V

Hours weekly: 1

ECTS credit: 1,5

Lecturer: Borislav Dadić, PhD

Assistant: Maja Poljak, M.A.

Seminar structure and evaluation:

-The critical analysis of texts; term papers based on selected writings, discussion;

-Evaluation: term papers, discussion based on the term paper, conclusive conversation;

Learning outcomes and competences:

-To provide the student with the ability for a critical analysis of a text, its presentation and an argument based discussion;

-To introduce the student to the roots of contemporary thought and to diachronically analyze it;

Seminar description:

With the analysis of Maritain's *The Three Reformators* and the writing of the term papers (together with their presentation and the following discussion) the seminar will provide the student with a more complex analysis of relation between the work of Luther, Descartes and Rousseau, and the contemporary philosophical approaches. The analysis of this influence will be bipolar - on one side there will be a historical search for the roots and the founding of the ideas that symbolize today's world, while on the other side, with these facts in mind, the seminar will attempt to analyze the meaning of the roots itself.

Literature:

A) *Compulsory:*

MARITAIN, J., *Tri reformatora. Luther, Descartes, Rousseau*, Laus, Split 1995.

B) *Selected readings:*

BOYER, C., *Luther : sa doctrine*, Presses de l'Université Grégorienne, Rome 1970.

MEISSINGER, K. A., *Luther : die deutsche Tragödie 1521*, L. Lehnen, München 1953.

ERIKSON, E. H., *Young man Luther : a study in psychoanalysis and history*, W.W. Norton, New York 1962.

ARAGÜÉS PÉREZ, F., *Lutero y Rousseau : su influencia en la ideología del liberalismo capitalista*, Institución Fernando el Católico, Zaragoza 1947.

- DESCARTES, R., *Metafizičke meditacije*, Demetra, Zagreb 1993.
- DESCARTES, R., *Rasprava o metodi*, Matica hrvatska, Zagreb 1951.
- CANZIANI G., *Filosofia e scienza nella morale di Descartes*, La Nuova Italia, Firenze 1980.
- GRIMALDI N., *L'expérience de la pensée dans la Philosophie de Descartes*, Vrin, Paris 1978.
- POLO L., *Evidencia y realidad en Descartes*, Rialp, Madrid 1963.
- ROUSSEAU J.J., *Ispovijesti*, Školska knjiga, Zagreb 1999.
- KANA, A., *La religion civile chez Jean Jacques Rousseau et la mentalité laïciste*, Pontificia Universitas Urbaniana, Rome 1992.

PASCAL'S THOUGHTS
(Elective seminar)

Seminar code: 36PM15

Semester: VI

Hours weekly: 1

ECTS credit: 1,5

Lecturer: Iris Tićac, PhD

Assistant: Vani Roščić, M.A

Seminar structure and evaluation:

-The critical analysis of texts; term papers based on selected writings, discussion; -Evaluation: term papers, discussion based on the term paper, conclusive speech;

Learning outcomes and competences:

-To provide the student with the ability for a critical analysis of a text, its presentation and an argument based discussion;
-To encourage the student to a more complex reflection about human existence, and to emphasize the limitations of rationalism;

Seminar description:

With the analysis of Pascal's *Thoughts* and the writing of the term papers (together with their presentation and the following discussion) the seminar will provide the student with a more complex analysis of the author's perception of human existence. Particular attention will be dedicated to the following concepts: The misery and greatness of man. The reasons of heart and the limitations of rationalism. The unquenchable thirst for happiness and the unavoidable questions about God. Catholicism as an above-rational message capable of solving reason's unsolvable existential questions.

Literature:

A) Compulsory:

PASCAL, B., *Misli*, Zora, Zagreb 1969.

B) Selected readings:

BRUNSCHVIG, Léon, *Blaise Pascal*, Vrin, Paris 1953.

KRAILSHEIMER, A. J., *Pascal*, Oxford University Press, Oxford 1986.

GUARDINI, R., *Christliches Bewusstsein : Versuche über Pascal*, J. Hegner, Leipzig 1935.

SCIACCA, M. F., *Pascal*, Marzorati, Milano 1971.

MOSCATO, A., *Pascal. L'esperienza e il discorso*, Marzorati, Milano 1963.
BAUSOLA, A., *Introduzione a Pascal*, Laterza, Bari 1973.

PLATO AND PLOTIN - SELECTED WRITINGS
(Elective seminar)

Seminar code: 31PP15

Semester: I

Hours weekly: 1

ECTS credit: 1,5

Lecturer: Borislav Dadić, PhD

Assistant: Ivana Knežić, M.A.

Seminar structure and evaluation:

- The critical analysis of texts; term papers based on selected writings, discussion;
- Evaluation: term papers, discussion based on the term paper, conclusive speech;

Learning outcomes and competences:

- To provide the student with the ability for a critical analysis of a text, the presentation of his conclusions and an argument based discussion;
- The introduction of the student to the basic principles and ideas of Platonism and neo-Platonism;

Seminar description:

With the use of selected writings by Plato and Plotin, and the writing of term papers (together with an oral presentation and discussion of the subject) a more extensive knowledge of the subject will be achieved. The analysis of Plato's work will be based on the following material: The idea of good, levels of knowledge, the myth of the cave *The State* 502c-520a; The Rise toward the Beautiful *The Feast* 22210a-212c; Some of the higher orders of Idea *Sofist* 254b-256e; the God, the Idea and the space *Timej* 27a-37b; the Society and the individual *The State* 434d-440a; the sickness of the body and soul *Timei* 86b-88c; Two ways of living *Tetet* 175c-177a; The immortality of the soul and its destiny after death *The State* 608b-614a; The analysis of Plotin will be based on the following material: the path to reality *Eneade I*, 6, cc. 6-9; The identity between One and Goodness *Eneade V*, 5, c. 10; the One and things *Eneade VI*, 9, cc. 1-2; What is One? *Eneade VI*, 9, c. 4; The Path towards the One *Eneade VI*, 9, cc. 4, 9.

Literature:

A) Compulsory:

PLATON, *Država* 434d-440a, 502c-520a, 608b-614a; hrv, pr.: Sveučilišna naklada Liber, Zagreb 1977.

PLATON, *Symposion* 210a-212c; pr.: I. Đ. Đurđevića, Beograd-Sarajevo 1921.

PLATON, *Sofist* 254b-256e; hrv. pr.: *Protagora. Sofist*, Naprijed, Zagreb 1975.

PLATON, *Timej* 27a-31b, 86b-88c.

PLATON, *Tetet* 175c-177a; hr. pr.: *Fileb. Teetet*, Naprijed, Zagreb 1979.

PLOTIN, *Eneade* I, 6, cc. 6-9; V, 5, c. 10; VI, 9, cc. 1-2; VI, 9, c. 4; VI, 9, cc. 4, 9; Književne novine, Beograd 1984.

B) Selected readings:

REALE G., *Storia della filosofia antica*, 5 sv., Vita e Pensiero, Milano 1975-80.

KRÄMER H., *Platonovo utemeljenje metafizike*, Demetra, Zagreb 1997.

REALE G., *Per una nuova interpretazione di Platone. Riletura della metafisica dei grandi dialoghi alla luce della "Dottrine non scritte"*, Vita e Pensiero, Milano 1993¹¹.

ROSS D., *Platonova teorija ideja*, Kruzak, Zagreb 1998.

VOGEL C. J. De, *Rethinking Plato and Platonism*, E. J. Brill, Leiden 1986.

FESTUGIÈRE A. F., *Contemplation et vie contemplative selon Platon*, Vrin, Paris 1975.

BARBARIĆ, D. (ured.), *Grčka filozofija*, Školska knjiga, Zagreb 1995.

PRACTICUM IN LOGIC I

(Elective seminar)

Course code: 31LP15

Semester: I

Hours weekly: 1S

ECTS credit: 1,5

Enrolling conditions: --

Seminar structure and evaluation: written exam at the end of the semester

Lecturer: Slavko Brkić, PhD

Assistant: Josip Ćirić, M.A

Learning outcomes and competencies:

- introducing specific and applied topics in logic;
- acquiring skill of applying logic formalism on specific tasks in cognitive science;
- introducing into basic issues of the philosophy of logic.

Course description:

First part is focused on argument formalization, validation techniques (RAA, truth-trees, derivations) in proposition and predicate logic. Axiomatization and proof theory follows.

Second part is focused on problems of modal logic, application of logic on belief change and models used for that purpose in logic and social psychology.

Third part represents introduction to philosophy of logic. Turing machine, Markov algorithm and application of logic in linguistics and cognitive science, Russell-Whitehead's reduction attempt, and Gödel's uncertainty theorem.

Each session consists of introductory lecture, topic discussion, and solving appropriate problems. Average success in solving makes final course grade.

Literature:

A) *Compulsory literature:*

JAKIĆ, M.: Logika, Školska knjiga, Zagreb, 1998.

NELSON, J.: The Logic Book, McGRAW-HILL PC., 1990.

BRKIĆ, S., Epistemička logika i dinamika vjerovanja, Naklada Jurčić, Zagreb 1997.

B) *Selected readings:*

CHOMSKY, N., *Syntactic Structures*, Hague 1957.

- DEVIDE, V., *Matematička logika*, Beograd, 1964.
- KRIPKE, S., *Imenovanje i nužnost*, Kruzak, Zagreb, 1999.
- MARKUSOVIĆ, A., *Naturalizam i apriorna spoznaja*, Hrvatsko filozofsko društvo, Zagreb 1988.
- PENNINGTON, D. C., *Osnove socijalne psihologije*, Naklada Slap: Jastrebarsko, 2001.
- QUINE, W. V., *From a Logical Point of View*, Harvard University Press 1953.
- ŠIKIĆ, Z. *Novija filozofija matematike*, Nolit, Beograd, 1987.
- WILSON, R.A. - KEIL, F. C. (ur.), *The MIT Encyclopedia of Cognitive Sciences*. MIT Press, Cambridge, MA, 1999.
- WITTGENSTEIN, L., *Tractatus Logico-Philosophicus*, Moderna vremena, Zagreb 2003.

PRACTICUM IN LOGIC II

(Elective seminar)

Course code: 32LP15

Semester: II

Hours weekly: 1S

ECTS credit: 1,5

Enrolling conditions: --

Seminar structure and evaluation: written exam at the end of the semester

Lecturer: Slavko Brkić, PhD

Assistant: Josip Ćirić, M.A

Learning outcomes and competencies:

- introducing specific and applied topics in logic;
- acquiring skill of applying logic formalism on specific tasks in cognitive science;
- introducing into basic issues of the philosophy of logic.

Course description:

First part is focused on argument formalization, validation techniques (RAA, truth-trees, derivations) in proposition and predicate logic. Axiomatization and proof theory follows.

Second part is focused on problems of modal logic, application of logic on belief change and models used for that purpose in logic and social psychology.

Third part represents introduction to philosophy of logic. Turing machine, Markov algorithm and application of logic in linguistics and cognitive science, Russell-Whitehead's reduction attempt, and Gödel's uncertainty theorem.

Each session consists of introductory lecture, topic discussion, and solving appropriate problems. Average success in solving makes final course grade.

Literature:

A) *Compulsory literature:*

JAKIĆ, M.: Logika, Školska knjiga, Zagreb, 1998.

NELSON, J.: The Logic Book, McGRAW-HILL PC., 1990.

BRKIĆ, S., Epistemička logika i dinamika vjerovanja, Naklada Jurčić, Zagreb 1997.

B) *Selected readings:*

CHOMSKY, N., *Syntactic Structures*, Hague 1957.

DEVIDE, V., *Matematička logika*, Beograd, 1964.

KRIPKE, S., *Imenovanje i nužnost*, Kruzak, Zagreb, 1999.

MARKUSOVIĆ, A., *Naturalizam i apriorna spoznaja*, Hrvatsko filozofsko društvo, Zagreb 1988.

PENNINGTON, D. C., *Osnove socijalne psihologije*, Naklada Slap: Jastrebarsko, 2001.

QUINE, W. V., *From a Logical Point of View*, Harvard University Press 1953.

ŠIKIĆ, Z. *Novija filozofija matematike*, Nolit, Beograd, 1987.

WILSON, R.A. - KEIL, F. C. (ur.), *The MIT Encyclopedia of Cognitive Sciences*.

MIT Press, Cambridge, MA, 1999.

WITTGENSTEIN, L., *Tractatus Logico-Philosophicus*, Moderna vremena, Zagreb 2003.

SELECTED ANTHORPOLOGICAL QUESTIONS FROM THE WORK OF ST.THOMAS AQUINAS

(Elective seminar)

Course code: 34TA15

Semester: IV

Hours weekly: 1

ECTS credit: 1,5

Seminar structure and evaluation:

- The philosophical interpretation (presentations and discussions) about the anthropological themes in St. Thomas Aquinas' work.
- The ability for starting an argument based discussion (in relation to the actual textual source).
The writing of seminar papers in the form of syntactic conclusions.

Lecturer: Borislav Dadić, PhD.

Assistant: Maja Poljak, M.A.

Learning outcomes and competences:

- To provide the student with the ability for a detailed analysis and interpretation of an original philosophical text;
- To practice through the presentation of the term papers and the arguments supporting that research paper;
- To encourage the student to further develop the discussions and the arguments by the additional reading of St. Thomas Aquinas' texts or some other philosophical sources relevant for the discussed subject.

Seminar description:

A gradual introduction of the student to the basic questions of St. Thomas Aquinas' anthropology, achieved through reading, the interpretation and the discussion of the material in question. The discussion about the different viewpoints related to man, and especially man's unity and the power of his actions. Critical reviews on the presented thesis.

Literature:

A) *Compulsory:*

TOMA AKVINSKI, *De Ver.*, q. 24., u: A. PAVLOVIĆ, *Pariške rasprave Tome Akvinskoga*, Demetra, Zagreb 2001., str. 301-398.

TOMA AKVINSKI, *S. Th.* I, q. 82-83.; hrv. pr.: IDEM, *Izbor iz djela*, sv. I, Naprijed, Zagreb, 1990, str. 186-207.

TOMA AKVINSKI, *CG*, II, qq. 56-90; hrv. pr.: *Kršćanska sadašnjost*, Zagreb 1993, sv. I, str. 581-829.

B) *Selected readings:*

ELDERS, L. J., *De natuurfilosofie van Saint-Thomas van Aquino*, Tabor, Brugge 1995.

VANNIROVIGHI, S., *L'antopologia filosofica di S. Tommaso d'Aquino*, Vita e Pensiero, Milano 1972.

TOMA AKVINSKI, *Opera omnia*, u: www.corpusthomicum.org

THE BASICS OF LOGIC AND GENERAL METHODOLOGY

(Elective seminar)

Seminar code: 33LO15

Semester: III

Hours weekly: 1

ECTS credit: 1,5

Lecturer: Mirko Jakić, PhD

Assistant: Josip Ćirić, M.A.

Seminar structure and evaluation:

-The seminar is an integral part of the study course The Methodology of Scientific Work;

-Evaluation: written exam;

Learning outcomes and competences:

-The introduction of the student to the basic models of deductive and inductive logic use in the methodology of social sciences;

-To introduce the student to general logical and theoretically cognitive assumptions of the methodology of the scientific research in social sciences;

-To introduce the student to the Philosophy of Social sciences;

Seminar description:

The symbolic model of the logic of judgement. The symbolism of sentences expressed in natural languages, with particular attention to sentences, which represents a theoretical description of a certain situation within the research process of social sciences. The tablet of authenticity, reductio ad absurdum, the tree of the authenticity of the formulas which are the results of providing a sentence with a symbolic value, which represents a theoretical description of a certain situation within the research process of social sciences. The symbolical model of the logic of the predicate. Symbolism within the boundaries of the model of logic of the predicate expressed in natural languages, with particular attention to the sentences which represents a theoretical description of a certain situation within the research process of social sciences. The tablet of authenticity and the tree of authenticity of the formulas, which are the result of the symbolic viewpoint in the process of research within social sciences. The basis of inductive logic and the quantification as an assumption of statistic actions in the process of research of social sciences. Philosophical assumptions of the methodology of social sciences with particular attention on the theoretically cognitive aspect of the problem.

Literature:

A) Compulsory:

JAKIĆ, M., *Logika*, Školska knjiga, Zagreb 2000.
POPPER, K., *Logika znanstvenog otkrića Nolit*, Beograd, 1973. (poglavlja 1. do 7.)
KUHN, T., *Struktura Znanstvenih Revolucija* Naklada Jesenski i Turk, Hrvatsko sociološko društvo, Zagreb, 1999.
WRIGHT VON, G. H. *Objašnjenje i razumijevanje*. Sazvežđa, Beograd, 1975. (poglavlja II, III i IV)

B) Selected readings:

BRONOWSKI, J. (1984) *Uspon čovjeka*, Otokar Keršovani, Rijeka.
SAGAN, C. (2000) *Svijet proganjen demonima: znanost kao svijeća u tami*, Naklada Jesenski i Turk, Zagreb.
VUJEVIĆ, M. *Uvođenje u znanstveni rad u području društvenih znanosti*. Informator, Zagreb, 1990.
SILOBRČIĆ, V. *Znanstveno djelo*. Jumena, Zagreb, 1983.
KITCHENER, R. F. *The Conduct of Inquiry*. University press of America, Inc., Lanham, New York, Oxford, 1999.
GOWER, B. *Scientific method: An Historical and Philosophical Introduction*. Blackwell Publishers, London, 1997.

THE PHENOMENON OF CONSCIENCE AND HUMAN ACTIVITY
(Elective seminar)

Seminar code: 36FS15

Semester: VI

Hours weekly: 1

ECTS credit: 1,5

Lecturer or Assistant: Iris Tićac, PhD.

Seminar structure and evaluation:

- The critical analysis of texts; term papers based on selected writings, discussion;
- Evaluation: term papers, discussion based on the term paper, conclusive speech;

Learning outcomes and competences:

- To provide the student with the ability for a critical analysis of a text, its presentation and an argument based discussion;
- To encourage the student to a more complex reflection about the subjective responsibilities for the introduction to a correct function of the conscience in a moral life;

Seminar description:

With the analysis of selected philosophical texts (P. Abelard, I. Kant, T. Aquinas) and the writing of the term papers (together with their presentation and the following discussion) the seminar will provide the student with a more complex analysis of the approach of Philosophy to phenomena of conscience. As opposed to the trend of subjectivity of the conscience the seminar will offer the possibility of an argument-based discussion about the role of conscience in human activity; can conscience be the last norm of acting or must there be a norm for conscience itself, what is the relation of conscience toward the truth, can conscience be considered an "organ" for the recognition of moral values, what are the conditions for a correct function of the conscience, the relation between reason and the act of conscience.

Literature:

A) Compulsory:

ABELARD, P., *Etika*, Naprijed, Zagreb 1970., Gl. I--XV, str. 57-91.

KANT, I., *Metafizika čudoređa*, Matica hrvatska, Zagreb 1999. (Uvod u kreposni nauk, "O savjesti" XII.B.) str.186-187.

AKVINSKI, T., *Izbor iz djela*, Naprijed, 1990. (STh I-II,q.90-97.), str.541-694.

B) Selected readings:

HILDEBRAND, D. VON, *Sittlichkeit und ethische Werterkenntnis*, Vallendar Schoenstadt, 1982.

KOZELJ, I., *Savjest. Put prema Bogu*, Filozofsko-teološki institut Družbe Isusove, Zagreb 1990.

LAUN, A., *Das Gewissen - Oberste Norm sittlichen Handelns*, Innsbruck-Tyrolia, 1984.

MACAN, I., *Savjest - norma moralnog djelovanja*, u: *Ljepota is tine. Zbornik u čast p. Miljenka Belića SJ u povodu 75. obljetnice pivota*, FTI, Zagreb 1996.

LUHMAN, N., *Das Phaenomen des Gewissens*, u: BOECKLE-BECKENFOERHE (Hrsg.) , *Naturrecht in der Kritik*, Mainz, 1973.

ŠEKS.V., *Ogledi o slobodi savjesti*, Zagreb 1994.

ŠUSTAR, A., *Sloboda savjesti*, Zagreb 1982.

WRIGHT, J., *Savjest i autoritet*, Zagreb 1984.

THE USE OF LOGIC ON LINGUISTICS

(Elective seminar)

Seminar code: 32PL30

Semester: II

Hours weekly: 1

ECTS credit: 1,5

Lecturer: Mirko Jakić, PhD.

Assistant:

Seminar structure and evaluation: The seminar is an integral part of the study course *Logic and Linguistics*; the seminar evaluation is based on teaching assignments

Learning outcomes and competences:

- The use of basic models of symbolic logic in Linguistics;
- The use of symbolical means of logical models on sentences expressed in a natural language;
- The analysis of the validity of arguments expressed in sentences belonging to a natural language;
- The use syntactical and semantic models of first order logic on Linguistics

Seminar description:

The symbolic model of the logic of judgment. The syntax and semantics belonging to the logic of judgments models. The tablet of authenticity, reductio ad absurdum, the tree of the authenticity of the formulas which are the results of providing a symbolical value to sentences belonging to the natural languages. The theory of meaning and the logic of judgment model. The symbolical model of the logic of the predicate. The logical syntax and semantics of the model of the predicate logic. Tablets of authenticity and the tree of authenticity of the formula as the result of providing a symbolic value to sentences belonging to the natural languages. Special attention dedicated to the syntax and semantics of the Croatian language. The theory of meaning and the model of the logic of the predicate. Example: metaphor in literature. The study of the models of logical judgment and the logic of the predicate. Theorems and meta-theorems. The logical basics of computer languages and Turing's machines. Artificial symbolic languages and the study and evaluation of the models of logical judgment and the logic of the predicate. Example: the mathematical language and the abstract mathematical entities. The logical presumptions of the philosophy of language.

Literature:

A) *Compulsory:*

JAKIĆ, M. *Filozofija Hilaryja Putnama*, HFD. Zagreb 1992.
LOHMAN, J. *Filozofija i jezikoslovlje*. Naklada Ljevak, Zagreb, 2001.

B) *Selected readings:*

JAKIĆ, M. *Logika*, Školska knjiga, Zagreb 2000.
CRISPIN, W. - HALE, B. (ur.) *Companion to Philosophy of Language*. Blackwell Publishers, 1999.
BERGMAN, M. - J. MOOR, - J. NELSON, *The Logic Book*, Mc.Graw-Hill New York 1990.
D'AGOSTINO, M. - DOV M. GABBAY, - R. HÄHNLE, - J. POSEGGA, *Handbook of Tableau Methods*, Kluwer 1999.
TARSKI, A. *Logic, Semantics, Metamathematics*, Hackett Pub. Comp. 1983. KLEENE, S. *Mathematical Logic*, Wiley, John & Sons, Incorporated, 1967.
GABBAY, D. - F. GUENTHER *Handbook of Philosophical Logic* (4), Kluwer 1989.
ŠKILJAN, D. *Pogled u lingvistiku*. Školska knjiga, Zagreb, 1980.
WILSON, R.A. - KEIL, F. C. (ur.). *The MIT Encyclopedia of Cognitive Sciences*. MIT Press, Cambridge, MA, 1999.
CHOMSKY, N. *Syntactic Structures* Hague 1957.