

**Master in  
Modern and  
Contemporary  
European  
Philosophy**

-  
**FHSE**

**Institute of Philosophy**

**General  
Information  
2021-2022**

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## Welcome Address

Dear students,

Welcome to the academic year 2021-2022, welcome to our Master in Modern and Contemporary European Philosophy! We are very glad that you are here.

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

Let me finally draw your attention to the departmental website: <http://philosophie.uni.lu> where you can find useful information concerning teaching and research as well as news about upcoming events like conferences, workshops, colloquia etc.

Unfortunately, the pandemic is not yet over. Like last semester, this semester will be special since our teaching will be directly affected by the sanitation protocols in force in Luxembourg. After careful consideration of the situation, we have decided that in the first week of the semester all courses will be taught remotely since we cannot estimate how many students will be physically present on campus in week one. We will let you know how we proceed in the rest of the semester by the end of the first week.

Our aim is to make this a successful semester under the current challenging circumstances. In particular we would like to make social contacts between students and/or faculty possible in order to avoid social isolation. Be assured that where possible, course will be taught in person. I will keep you informed throughout the semester about the respective decisions and changes.

Have a good start into the academic year 2021-2022,

Yours,

Dietmar Heidemann  
(Study Director)

## Teaching Staff and Courses

Name	Course	remote/in person* (week 1: remote!)
Christoph Fehige	Empiricism	after week 1: <i>tba</i>
Dietmar Heidemann	Kant	after week 1: <i>tba</i>
	German Idealism I	after week 1: <i>tba</i>
Frank Hofmann	Contemporary European Philosophy I	after week 1: <i>tba</i>
	Contemporary European Philosophy II	after week 1: <i>tba</i>
	Master Colloquium (b)	after week 1: <i>tba</i>
Thomas Raleigh	Rationalism	after week 1: <i>tba</i>
	The Philosophy and Ethics of AI**	after week 1: <i>tba</i>
Arnaud Dewalque	Nietzsche/Philosophy of Existence/Hermeneutics: Continental Philosophy	after week 1: <i>tba</i>
Lukas Sosoe	Philosophy of Law**	after week 1: <i>tba</i>

\* For all questions concerning remote studies, please check out [remote.uni.lu](https://remote.uni.lu)

\*\* Optional course/elective, not mandatory.

## Modules and ECTS

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

## Semestral Overview

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

## Further Information and Contact Details

<b>Enrolment</b>	<a href="http://wwwen.uni.lu/etudiants/inscriptions_reinscriptions">http://wwwen.uni.lu/etudiants/inscriptions_reinscriptions</a>	
<b>Further information</b>	<a href="http://www.uni.lu/studies/flshase/master_in_modern_and_contemporary_european_philosophy_academique">www.uni.lu/studies/flshase/master_in_modern_and_contemporary_european_philosophy_academique</a> and <a href="http://philosophie.uni.lu">http://philosophie.uni.lu</a>	
<b>Contact</b>	Prof. Dr. Dietmar Heidemann (Study director) <a href="mailto:dietmar.heidemann@uni.lu">dietmar.heidemann@uni.lu</a>	Sven Seidenthal (Assistant) <a href="mailto:sven.seidenthal@uni.lu">sven.seidenthal@uni.lu</a>
	Prof. Dr. Thomas Raleigh (Faculty member) <a href="mailto:thomas.raleigh@uni.lu">thomas.raleigh@uni.lu</a>	Dr. Deven Burks (Postdoctoral Researcher) <a href="mailto:deven.burks@uni.lu">deven.burks@uni.lu</a>
	Prof. Dr. Frank Hofmann (Deputy study director) <a href="mailto:frank.hofmann@uni.lu">frank.hofmann@uni.lu</a>	Dr. Hannes Fraissler (Postdoctoral Researcher) <a href="mailto:hannes.fraissler@uni.lu">hannes.fraissler@uni.lu</a>
	Dr. Sabrina Bauer (Postdoctoral Researcher) <a href="mailto:sabrina.bauer@uni.lu">sabrina.bauer@uni.lu</a>	Prof. Dr. Lukas Sosoe (Faculty member) <a href="mailto:lukas.sosoe@uni.lu">lukas.sosoe@uni.lu</a>
	Véronique Laye (Secretary, T. +352 / 46 66 44 <a href="mailto:veronique.laye@uni.lu">veronique.laye@uni.lu</a>	Yannick Kohl (Doctoral Researcher) <a href="mailto:yannick.kohl@uni.lu">yannick.kohl@uni.lu</a>

## Teaching Schedule and Course Descriptions

### Master in Modern and Contemporary European Philosophy

Teaching schedule 2021-2022

**Semester 1 – Winter 2021**

	Monday	Tuesday	Wednesday	Thursday	Friday
8.00 - 9.30					
9.45 - 11.15		<b>Rationalism (M1)</b> Raleigh	<b>Philosophy of Law</b> Sosoë (optional/elective)		
11.30 - 13.00	<b>Contemporary European Philosophy I (M3)</b> Hofmann	<b>Kant (M2)</b> Heidemann		<b>Nietzsche/Philosophy of Existence/Hermeneutics: Continental Philosophy (M3)</b> Dewalque	<b>Philosophy &amp; Ethics of AI</b> (optional/elective) Raleigh
<i>break</i>	<i>break</i>	<i>break</i>	<i>break</i>	<i>break</i>	<i>break</i>
13.15 - 14.45	<b>14:00-17:15</b> on 18, 25 Oct; 8, 15, 22, and 29 Nov; 13 Dec <b>Empiricism (M1)</b> Fehige				
15.00 - 16.30	<b>Empiricism (M1)</b> Fehige	<b>German Idealism I (M2)</b> Heidemann			
16.45 – 18.15	<b>Empiricism (M1)</b> Fehige				



# Master in Modern and Contemporary European Philosophy

Teaching schedule 2021-2022

Semester 3 - Winter 2021

	Monday	Tuesday	Wednesday	Thursday	Friday
8.00 -9.30					
9.45 -11.15		Rationalism (M1) Raleigh	Philosophy of Law Sosoë (optional/elective)		
11.30 -13.00	Contemporary European Philosophy I (M3) Hofmann				Philosophy & Ethics of AI (optional/elective) Raleigh
break	break	break	break	break	break
13.15 -14.45		Contemporary European Philosophy II (M3) Hofmann			
15.00 -16.30		German Idealism I (M2) Heidemann			
16.45 -18.15	17.30 – 19.00 Master Colloquium (b) (M4) Hofmann				

**Module** 3

**ECTS** 5

**Instructor** Frank Hofmann

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

**Course description** The simple starting point for our studies is the question: What is knowledge? More recently, within the post-Gettier discussion, it has been emphasized that a theory of knowledge must preserve the intuition that knowledge is more valuable than merely true belief. This is known as the so-called 'value problem'. So the question can be put in the following way: What is knowledge such that it is more valuable than merely true belief? – An interesting approach has been proposed by Ernest Sosa and John Greco who have been at the forefront of developing the framework of so-called 'Virtue Epistemology'. According to this proposal, knowledge is of special epistemic value since it involves the exercise of an epistemic competence (epistemic 'virtue'). We will also look at Evidentialism – which connects justification and knowledge to having evidence and believing on the basis of evidence – and a radically new perspective that entirely rejects any analysis of knowledge, namely, Timothy Williamson's 'Knowledge-First' approach.

**Course type** Seminar

**Bibliography** Pritchard, D., *What is this thing called knowledge?*, Routledge, 2006.  
Greco, J., *Achieving Knowledge*, Cambridge University Press, 2010.  
Sosa, E., *A Virtue Epistemology*, Vol. I, Oxford University Press, 2009.  
Pritchard, D., *Anti-luck virtue epistemology*, *Journal of Philosophy* 109:3, 247-49, 2012.  
Conee, E., Feldman, R., "Evidentialism", *Philosophical Studies* 48:1, 1985, 15-34.  
Derose, K., "Ought we to follow our evidence", *Philosophy and Phenomenological Research* 60:3, 697-706.  
Williamson, T., *Knowledge and Its Limits*, Oxford University Press, 2000.  
(Further references will be provided in the run of the seminar.)

**Assessment** (1.) Final paper (ca. 3000 words) **and** (2.) presentation or mini essay (ca. 700 words).

**Time** Monday, 11.30-13.00

## Response-Dependence as a Programme in Moral Philosophy

<b>Module</b>	1
<b>ECTS</b>	5
<b>Instructor</b>	Christoph Fehige
<b>Learning goals</b>	An empiricist moral philosophy says that we <i>experience</i> actions or attitudes as good or evil, right or wrong, virtuous or vicious. The relevant experiences are often held to be the “moral sentiments” – so that, for example, when we call an action virtuous, we talk, in essence, about our own sentiments (of a certain kind) regarding that action and project them onto the action. More generally speaking, obligation or value or virtue are seen as “response-dependent”, as constituted by certain subjective “responses” to things. At the end of this course, you should have a good basic knowledge of such approaches to ethics: structures, varieties, challenges, pros and cons.
<b>Course description</b>	<p>We will make parts of the journey on our own, thinking without texts, but central passages of various texts, old and new, will also be processed. The most important text will be 23 paragraphs from David Hume’s <i>Treatise</i>: from sec. 3.1.1, § 26; from sec. 3.1.2, §§ 1–4, 6, 11; from sec. 3.3.1, §§ 6–11, 14–23. Please read those paragraphs with care and make notes about them, in the style that is explained here: <a href="http://www.fehige.info/pdf/Notes.pdf">www.fehige.info/pdf/Notes.pdf</a>.</p> <p>Typically, the task from one session to the next will be to read and condense a portion of text and prepare answers to questions; the sessions themselves will typically be centred around your summaries and answers. <b>Participants should prepare answers to questions from each session to the next and be ready to present, in every session, their answers in class. That’s how this course works.</b></p>
<b>Course type</b>	Seminar
<b>Bibliography</b>	<p>You are not required to track down books or articles for this course because you will be provided with pdf files of the excerpts that we will plough through. However, as always, reading more is instructive.</p> <p>Simon Blackburn, <i>Ruling Passions</i>, Oxford 1998.</p> <p>C. D. Broad, “Some Reflections on Moral-Sense Theories in Ethics”, <i>Proceedings of the Aristotelian Society</i>, New Series, 45 (1944–45).</p> <p>David Hume, <i>A Treatise of Human Nature</i> (1739/40), ed. by David Fate Norton and Mary J. Norton, Oxford 2000 (in the series <i>Oxford Philosophical Texts: The Complete Editions for Students</i>); not to be confused with (vol. 1 or both volumes of) the same two people’s (!) edition of the same work (!), the <i>Treatise</i>, for the same publisher (!) for another series, the <i>Clarendon Hume Edition Series</i>.</p> <p>David Hume, <i>An Enquiry concerning the Principles of Morals</i> (1751), ed. by Tom L. Beauchamp, Oxford 1998 (in the series <i>Oxford Philosophical Texts: The Complete Editions for Students</i>).</p> <p>Francis Hutcheson, <i>An Inquiry into the Original of our Ideas of Beauty and Virtue</i> (first ed. in 1725), third ed., London 1729.</p> <p>———, <i>An Essay on the Nature and Conduct of the Passions and Affections: With Illustrations on the Moral Sense</i>, London 1728.</p> <p>J. L. Mackie, <i>Hume’s Moral Theory</i>, Routledge, London 1980.</p> <p>Elijah Millgram, “Moral Values and Secondary Qualities”, <i>American Philosophical Quarterly</i> 36 (1999).</p> <p>Yates, David, “Response-Dependence”, <i>Philosophical Books</i> (2008).</p>
<b>Exam</b>	A written exam, in English, in the afternoon of Mon 13 Dec, on the campus Belval.
<b>Moodle Course ID</b>	MA-PHILO-M1-102
<b>Time</b>	The course will take place (with a 15-minute break) from 14:00 to 17:15 on the following seven Mondays: 18, 25 Oct; 8 to 29 Nov; 13 Dec. The written exam will be in the final session, on 13 December. The first session, on 18 October, will not just be a logistical quickie; we’ll do the full 180 minutes.

## Master Colloquium (b)

**Module** 4

**ECTS** 5

**Instructor** Frank Hofmann

**Learning goals** The focus of the Master Colloquium is on presentation and critical discussion. The students will receive valuable feedback that helps to improve their know-how and abilities to design and write a longer paper or thesis on a relevant topic. A superordinate aim is to prepare the students for their master thesis. The students will be assisted in their efforts to choose suitable topics and then to work on them. Some major publications that are highly relevant to current debates will be discussed in order to get to know the current state of the art.

**Course description** In the Master Colloquium, students give presentations on their own work, or discuss recent publications (relevant papers, books/book chapters, etc.). The topic for these recent publications will be contemporary accounts of freedom and responsibility (mostly in the practical/moral case, but possibly also in the epistemic case, depending on the students preferences). The role of reactive attitudes (P. Strawson), control (Fisher, Ravizza), and will and autonomy (Frankfurt) will be studied in order to see how freedom and responsibility could arise. The relevant ideas of determinism, fatalism, and having the ability to act otherwise will be discussed.

**Course type** Seminar

**Bibliography** Relevant readings will be assigned in the seminar.

**Assessment** Presentation and discussion of research projects. (Ungraded)

**Time** Monday, 17.30-19.00

**Module** 1

**ECTS** 5

**Instructor** Thomas Raleigh

**Learning goals** By the end of this course students should have a firm grasp of the development of early modern rationalism as well as some later empiricist challenges to rationalism. Students will develop critical and interpretative skills by engaging with primary historical texts as well as with contemporary papers in philosophy. The emphasis throughout will be on critically assessing arguments and on developing the ability to present lines of thought with maximum clarity and conceptual sophistication.

**Course description** In this course we will try to trace some Rationalist themes in metaphysics, philosophy of mind and epistemology through the writings of some of the great Early Modern Philosophers – especially Descartes, Leibniz and Hume. We will also compare how some of these themes also emerge in contemporary philosophy. Rationalism holds that much substantive knowledge can be acquired by employing our reasoning faculties without the aid of observations from our sensory organs. Some topics to be covered include: skepticism, a priori knowledge, the principle of sufficient reason, the Mind-Body relation, and philosophical methodology.

**Course type** Seminar

**Bibliography** *tba*

**Assessment** (1) In class presentation  
(2) Final Essay – c. 3000 words

**Time** Mo, 9:45-11:15 am

## Kant: The transcendental deduction of the categories in the *Critique of Pure Reason*

**Module** 2

**ECTS** 5

**Instructor** Dietmar Heidemann

**Learning objectives** Students read with comprehension, and interpret the transcendental deduction of the categories in Kant's "Critique of Pure Reason". They analyze and reconstruct the deduction's argument, identify and evaluate its problems and develop solutions to these problems. Moreover, students learn how to refer the central questions of the deduction to the post-Kantian and contemporary developments of philosophy.

**Course description** In this course we interpret, analyze and discuss the centre piece of Kant's *Critique of Pure Reason*, i.e., the seminal transcendental deduction of the categories. The focus will be on the deduction of the *Critique's* second edition; however, we shall also look at the argument of the first edition. The course concentrates on three questions: What is the aim of a transcendental deduction? What is the function of the transcendental apperception? How does Kant proof the objective reality of the pure concepts of the understanding?

**Course type** Seminar

**Bibliography** Kant, I, *Critique of Pure Reason*. Trans. and ed. P. Guyer & A. Wood. Cambridge 1998: Cambridge University Press.  
— *Theoretical Philosophy after 1781*. Trans. and ed. H. Allison & P. Heath. Cambridge 2002: Cambridge University Press.  
Allison, Henry E., *Kant's Transcendental idealism, An Interpretation and Defense*, New Haven, London 2004.  
Guyer, Paul, *Kant and the Claims of Knowledge*, Cambridge 1987.  
Henrich, Dieter, *The Proof-Structure of Kant's Transcendental Deduction*, in: *Review of Metaphysics* 22 (1969), 640-659.

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

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

## German Idealism I: From Kant to Hegel – Key Topics

**Module** M2

**ECTS** 5

**Instructor** Dietmar Heidemann

**Learning objectives** Students discuss with comprehension, and critically interpret key topics of the philosophical development from Kant to Hegel. Students discuss major ideas from key philosophical writings of this era such as *idealism*, *freedom*, *reason* and *subjectivity*. Students receive an overview of how Kant's conception of reason has been reinterpreted by Fichte, Schelling and Hegel.

**Course description** German Idealism is the philosophical movement approx. from Fichte to Hegel that in many ways refers back to Kant but also distances itself from critical philosophy. This course provides an advanced overview of the philosophical development from Kant to Hegel by focusing on key ideas such as *idealism*, *freedom*, *reason* and *subjectivity*. This is a lecture-style course that also includes reading- and discussion-sections.

**Course type** Seminar

**Bibliography** Beiser, F.C.: German Idealism, Cambridge 2002  
Dudley, W.: Understanding German Idealism, Abingdon, New York 2014.  
Pippin, R. B. : *Hegel's Idealism. The Satisfaction of Self-Consciousness*, Cambridge 1989.

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

**Time** Tu., 3:00-4:30 pm

**Module** 3

**ECTS** 5

**Instructor** Frank Hofmann

**Learning goals** The students will acquire a sensibility for normative phenomena. They will learn how to formulate and conceptualize various questions and theses concerning the domain of normative facts (correctness facts, oughts, normative reasons etc.). Furthermore, they will become familiar with various philosophical views and arguments about normativity. Discussion and argumentation will be practiced in class, and the students will improve their discursive and conceptual skills in the normative domain.

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

**Course type** Seminar

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

**Assessment** (1.) Final paper (ca. 3000 words) **and** (2.) presentation or mini essay (ca. 800 words).

**Time** Tuesday, 13.15-14.45



**Module** 5

**ECTS** 5

**Instructor :** Lukas K. Sosoe

**Learning goals :**

- Explaining the concept of Rule of Law and showing that there are at least three different traditions the students must know.
- The students must be made familiar with the underlying philosophical backgrounds of all these traditions and their convergence into the Declarations of Human Rights and the Fundamental Rights.
- The student must be introduced into the main currents against Human and fundamental Rights and three philosophically most interesting and well-argued critique against Human and Fundamental Rights

**Course description** Traditions of the rule of Law, Human Rights and its Critics

This course will be on three different traditions of the rule of Law, (the Anglo-American tradition, the French and the German tradition traditions) and how they translate Human Rights in their own “language” beyond their divergent philosophical arguments. Although they constitute the foundations of almost all international agreements, Human Rights are still politically and philosophically controversial. This course will explain the reasons why Human rights are still philosophically controversial and present three different objections: E. Burke’s arguments (and the Burkeans), E. Levinas’s rejection of the Human Rights and Luhmann’s sociological refutation of fundamental rights.

**Course type** Seminar

**Bibliography :** (this bibliography will be completed at the beginning of the seminar)  
Burke, E., *Reflections on the French Revolutions* (many different editions)  
Clapham, A. *Human Rights. A short Introduction*, Oxford, 2015.  
Levinas, E. *Totalité et Infini* (many editions)  
Luhmann, N., *Grundrechte als Institution*, Berlin, 1968

**Time** Wednesday, 11:30-13:00

**Module 3:** 20th century and contemporary European philosophy

**ECTS** 5 Click here to enter text.

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**Instructor** Arnaud Dewalque

**Learning goals** Students will be able to understand some main issues at stake in Nietzsche's and Heidegger's philosophical works, as well as to critically discuss some of their views from a contemporary point of view.

**Course description** This seminar explores some central themes in Nietzsche's and Heidegger's philosophical works. It is designed to help participants understand those two authors in a way which is both historically informed and relevant from the point of view of contemporary analytic philosophy. We begin with a brief overview of how the scholarly understanding of Nietzsche moved, over the last two decades or so, from perspectivism to (a form of) naturalism. We then narrow down the scope of the course by zooming in on specific topics. The first part of the course consists in an overview of Nietzsche's thoughts about topics such as pessimism, truth, metaphysical fictions, moral judgment, and self-overcoming. The second part addresses Heidegger's own strategy to deal with the so-called 'identity crisis of philosophy' and his efforts towards a better understanding of factual life, personhood, norms, and emotions.

**Course Type** Seminar

**Bibliography** Complete editions:

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

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

Recommended reading: one of the following books

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

Leiter, B. 2019. *Moral Psychology with Nietzsche*, Oxford: OUP.

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

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

Material for the classes will be made available on Moodle.

**Assessment**

All students will be required to take an active part in class discussions throughout the semester and to prepare a paper on some relevant topic.

Final grade will be determined by:

1. class participation
2. short presentation in class
3. paper (3000 words/10 pages, written in English, French or German, deadline will be communicated on Moodle)

Papers are expected to meet the academic

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standards in terms of language quality, clarity and logical articulation, references, etc. They will be sent by email to <arnaud.dewalque@ext.uni.lu> (cc to <a.dewalque@uliege.be>).

**Additional advice** Papers are expected to address one question at issue in Nietzsche OR Heidegger. The suggested standard four-step articulation is the following:

1. you address one philosophical issue
2. you identify and comment on one or two claims by Nietzsche OR Heidegger related to this issue
3. you identify and reconstruct the argument(s) they offer in favour of this (these) claim(s)
4. you discuss the argument(s): on your view, is it sound or not? Why?

Please feel free to balance those elements as you wish: e.g., you can write an analysis paper centered upon the historical reconstruction of the view at stake (2.), or a thesis paper in which you present and defend one claim of yours (3.). In any case, your work should include a short introduction, a core-part, and a brief conclusion. Use footnotes for references or peripheral remarks.

Assessment criteria will be

- the *relevance* of the question at issue
- the formal quality of the written text, including its *clarity*
- the inner *articulation* and consistency of thoughts

**Time slot** Thursday, 11:30 – 13:00. See *guichet étudiant*.

**Module** 5

**ECTS** 5

**Instructor** Thomas Raleigh

**Learning goals** By the end of this course students should have acquired a basic grounding in philosophy and normative ethics, but also a detailed understanding of recent developments in A.I. technology. The aim will be to provide students with the conceptual tools to be comfortable working in an inter-disciplinary manner. Students will develop critical and communicative skills by engaging with literature and topics from both philosophy and computer science. The emphasis in this course will be on developing the ability to collaborate across disciplines so as to explore and provide possible solutions to philosophical and ethical problems that are generated by Artificial Intelligence.

**Course description** Advances in computing technology, especially in Artificial Intelligence, raise the very real prospect of imminent, radical changes to everyday human life: e.g. in employment, healthcare, military conflicts, privacy, education, legal processes and institutions, etc. Trying to work out the ethical implications of these changes is surely one of the most pressing questions that humanity currently faces. AI and related technologies also raise profound philosophical questions concerning the nature of the mental, intelligence, rationality and knowledge. In this course we will try to approach some of these ethical and philosophical questions from an inter-disciplinary perspective. The course will be taught by faculty members from both the Philosophy and Computer Science departments and is open to students studying either the Masters in Contemporary European Philosophy or the Masters in Information and Computer Science. By the end of the course, students should have sufficient understanding both of core philosophical concepts and also the technical details of AI technology, that they can precisely articulate ethical/philosophical problems and theories but also propose realistic possible solutions that take technological and computational constraints into account. There will be an emphasis on group work and on collaboration between philosophers and computer scientists on a course project.

**Course type** Seminar

**Bibliography** *tba*

**Assessment** (1) Short Mid-Term Essay – c. 2000 words  
(2) Group Project and Presentation.

**Time** Fr, 11:30-13:00