



UNIVERSITÀ DEGLI STUDI DI PALERMO

DEPARTMENT	Scienze Umanistiche		
ACADEMIC YEAR	2017/2018		
MASTER'S DEGREE (MSC)	PHILOSOPHICAL AND HISTORICAL SCIENCES		
SUBJECT	PHILOSOPHY OF RELIGIONS (ADVANCED LEVEL)		
TYPE OF EDUCATIONAL ACTIVITY	C		
AMBIT	21023-Attività formative affini o integrative		
CODE	15840		
SCIENTIFIC SECTOR(S)	M-FIL/01		
HEAD PROFESSOR(S)	LUPO ROSA MARIA	Professore Associato	Univ. di PALERMO
OTHER PROFESSOR(S)			
CREDITS	6		
INDIVIDUAL STUDY (Hrs)	120		
COURSE ACTIVITY (Hrs)	30		
PROPAEDEUTICAL SUBJECTS			
MUTUALIZATION			
YEAR	2		
TERM (SEMESTER)	1° semester		
ATTENDANCE	Not mandatory		
EVALUATION	Out of 30		
TEACHER OFFICE HOURS	LUPO ROSA MARIA Wednesday 9:00 10:00 Ufficio docente, ed. 12 , III piano. Gli studenti sono pregati di contattare prima per mail il docente per confermare il ricevimento o chiedere un orario alternativo, in base alle possibilità del docente.		

PREREQUISITES	The discipline requires a basic knowledge of the History of Philosophy, of some fundamental philosophical concepts of ontological and gnoseological character and of some metaphysical notions (being, first principle, substance), which the students have already acquired through the first cycle degree in Philosophy.
LEARNING OUTCOMES	<p>ECTS credits for the course are awarded to students who have developed in an at least basic way the following skills referring to Dublin Descriptors:</p> <ol style="list-style-type: none"> 1) Knowledge and understanding: the student owns the specific disciplinary knowledge and from a methodological point of view he/she shows to be able to understand in a conscious way the phenomenological structure of the contemporary philosophy of religions, also in relationship to the contemporary postsecular debate on the otherness of the divine; the student is also able to use this disciplinary knowledge in order to extend his/her global learning and in order to improve his/her critical understanding skill concerning the philosophical disciplinary questions as well as the debate on the relationship between philosophy and theology, the interreligious dialogue and the topic of otherness; 2) Applying knowledge and understanding: the student is able to apply his/her knowledge and is able to use his/her critical understanding skill in relation to still now open theoretical, ethical and social questions, or in relation to for him/her not familiar problems or to interdisciplinary problems; 3) Making judgements: on the basis of his/her knowledge the student is able to express in an autonomous way judgments and valuations which are supported by a coherent and plausible argumentation and which concern specific questions of the philosophy of religions in its theoretical working according to its phenomenological turn; 4) Communication: the student is able to communicate in a clear and organic way and through the specific terminology the meaning of the ontological, gnoseological and ethical problems which pertain to the philosophy of religions as well as the theories and doctrines elaborated during the history of the discipline (especially as a part of metaphysics) concerning God, the relationship between God and human beings, faith; he/she is also able to elaborate and communicate in a clear way the same topics to a non-scholarly audience, stimulating its critical attention on those topics; 5) Learning skills: the student is able to use a productive method in order to extend his/her knowledge in an autonomous way, finding in his/her research the most useful instruments and being able to coordinate in an organic and interdisciplinary way all that he/she has already learned for improving the specific disciplinary knowledge as well as his/her global philosophical and scientific knowledge as humanist.
ASSESSMENT METHODS	<p>The final evaluation consists in an oral discussion which aims at testing the student's possessing of disciplinary skills and knowledge according to the topic of the course of lectures and the suggested bibliography.</p> <p>Final pass marks go from 18 to 30 points cum laude.</p> <p>The student will begin presenting a theme or question concerning the topic of lectures which he/she freely chooses. Subsequently the head professor will ask at least two-three questions in order to test the knowledge acquired by the student on the topic of the course of lectures referring to the suggested books. Thereby the head professor will verify the student's level of achieving of the following goals:</p> <ol style="list-style-type: none"> 1) the student has acquired the specific disciplinary knowledge and shows his/her awareness of the contemporary debate of the phenomenological philosophy of religions especially referring to the question of otherness and of the interreligious dialogue; 2) the student has understood the general topic of the course of lectures as well as the questions concerning the relationship between philosophy and theology and those theoretical and ethical problems discussed by the contemporary philosophy of religions on the basis of the deconstruction of the metaphysical theology; 3) the student is able to work out in an autonomous way the topical problems of the course of lectures and he/she is able also to present the aporetic traits emerging from the topic of the otherness in the postsecular age; 4) the student is able to expose in a clear and organic way and through the specific terminology arguments, topics, problems of the discipline as well as parts of the suggested bibliography; 5) the student is able to formulate his/her own opinion or judgment and to support an interpretive thesis in a satisfactory way and if necessary he/she is able to give an original plausible interpretation of the topics and questions he/she has confronted on the basis of the suggested bibliography referring also to the ethical-social problems of today concerning the presence of different religions and cultures in the same geographical area. <p>The head professor will express the evaluation referring to the student's achievement of the five above mentioned goals in the following way:</p> <p>30- 30 cum laude: the five above mentioned goals have been reached in an optimal way</p> <p>29-27: the five above mentioned goals have been reached in a plenty</p>

	<p>satisfactory way</p> <p>26-24: the five above mentioned goals have been reached in a quite satisfactory way</p> <p>23-21: the five above mentioned goals have been reached in a sufficient way</p> <p>20-18: the five above mentioned goals have been reached in an elementary and limited way</p>
EDUCATIONAL OBJECTIVES	<p>The educational goals follow those of the second cycle degree in "Scienze filosofiche". The course of lectures has as its goal to provide for the students methods and instruments which help them to complete their educational path through a sharpening of their own knowledge in the specific field of the philosophy of religions and, more generally, of the scientific sector to which the discipline pertains (M-FIL/01) and that through a phenomenological methodology which is today current in the contemporary philosophy of religions. Therefore, the course aims at the development of the students' capacity of critical orientation as concerns the main topics of the discipline - at first that concerning the divine and the human experience of it - through an increase of the following capacities: capacity of reading and understanding texts; capacity of arguing and communicating knowledge and theses; capacity of using in a rigorous way the method of the formal reasoning; capacity of increasing the store of knowledge as concerns the discipline using also knowledge acquired through other disciplines; capacity of using the bibliographical instruments; capacity of recognizing in a critical way the conceptual and the historical structures of the discipline; capacity of applying knowledge concerning the historical-philosophical tradition in order to inquire the problems which are relevant for the discipline; capacity of creating relationships between already acquired knowledge and the main topics of the contemporary debate in order to formulate mature evaluations according to the level which is expected by the "Corso di Studi in Scienze filosofiche". Nevertheless, because of the particular questions to which the philosophy of religions is today directed the course of lectures aims at developing the students's awareness of the complexity of the ethical and social problems which pertain to our multireligious and multiethnic society.</p>
TEACHING METHODS	<p>Frontal teaching</p> <p>Guided discussions on the proposed texts</p> <p>Seminars held by the students</p>
SUGGESTED BIBLIOGRAPHY	<p>Titolo del corso: L'alterita' del divino fra immanenza e trascendenza</p> <p>Il corso intende indagare il tema dell'alterita' come nozione che non demarca ogni tipo di fenomeno con cui il soggetto entra in relazione, ma precipuamente l'ambito del divino in quanto il totalmente altro e l'assolutamente trascendente. Il corso si propone, quindi, di focalizzare la tensione dialettica fra immanenza e trascendenza che la nozione di alterita' comporta per illustrare e porre in esame e discussione i caratteri dell'alterita' e in particolare di quella divina, il tipo di conoscenza e esperienza che l'umano puo' avere o fare dell'alterita' mondana e divina e le forme di rapporto con siffatta alterita'. Per far questo il corso intende fare uso di un metodo fenomenologico, a partire dalla revisione fenomenologica operata da Heidegger e la successiva rielaborazione levinassiana che porta ad un superamento dell'ontologia metafisica nel pensiero di Dio e del riferimento ad una paradigma conoscitivo basato sul quel tipo di ontologia del divino.</p> <p>Testi in programma</p> <p>M. Heidegger, Essere e tempo, ed. it. a c. di F. Volpi, Longanesi, Milano 2005, solo § 7</p> <p>E. Levinas, Alterita' e trascendenza, tr. it di S. Regazzoni, Il nuovo melangolo, Genova 2008</p> <p>E. Levinas, Di Dio che viene all'idea, ed. it. a c. di S. Petrosino, Jaca Book, Milano 1993</p> <p>Per un approfondimento del tema del corso si consiglia la lettura del volume J.L. Kosky, Levinas and the Philosophy of Religion, Indiana University Press 2001</p> <p>Topic of the course of lectures: The Otherness of the Divine between Immanence and Transcendence</p> <p>The course of lectures aims at investigating the topic of the otherness as a notion which concerns not only every phenomenon to which the subject has a relationship but also the sphere of the divine as the wholly other and the absolutely transcendent. Thus, the course aims at dealing with the dialectical tensions between immanence and transcendence implied in the notion of otherness in order to elucidate and to discuss the traits of the otherness (especially the divine one), the kind of knowledge and experience the human being can do and the form of relationship between the divine and the human. Therefore, the course will adopt a phenomenological method departing from Heidegger's and Levinas' revisions of phenomenology which imply an overcoming of the metaphysical ontology of God as well as of the cognitive paradigm following that ontology.</p>

	<p>Suggested bibliography M. Heidegger, Essere e tempo, ed. it. a c. di F. Volpi, Longanesi, Milano 2005, solo § 7 E. Levinas, Alterita' e trascendenza, tr. it di S. Regazzoni, Il nuovo melangolo, Genova 2008 E. Levinas, Di Dio che viene all'idea, ed. it. a c. di S. Petrosino, Jaca Book, Milano 1993</p> <p>In order to deepen the topic of the course of lectures it is recommended the reading of J.L. Kosky, Levinas and the Philosophy of Religion, Indiana University Press 2001</p> <p>Il corso intende indagare il tema dell'alterita' come nozione che non demarca ogni tipo di fenomeno con cui il soggetto entra in relazione, ma precipuamente l'ambito del divino in quanto il totalmente altro e l'assolutamente trascendente. Il corso si propone, quindi, di focalizzare la tensione dialettica fra immanenza e trascendenza che la nozione di alterita' comporta per illustrare e porre in esame e discussione i caratteri dell'alterita' e in particolare di quella divina, il tipo di conoscenza e esperienza che l'umano puo' avere o fare dell'alterita' mondana e divina e le forme di rapporto con siffatta alterita'. Per far questo il corso intende fare uso di un metodo fenomenologico, a partire dalla revisione fenomenologica operata da Heidegger e la successiva rielaborazione levinassiana che porta ad un superamento dell'ontologia metafisica nel pensiero di Dio e del riferimento ad una paradigma conoscitivo basato sul quel tipo di ontologia del divino.</p> <p>Testi in programma M. Heidegger, Essere e tempo, ed. it. a c. di F. Volpi, Longanesi, Milano 2005, solo § 7 E. Levinas, Alterita' e trascendenza, tr. it di S. Regazzoni, Il nuovo melangolo, Genova 2008 E. Levinas, Di Dio che viene all'idea, ed. it. a c. di S. Petrosino, Jaca Book, Milano 1993</p> <p>Per un approfondimento del tema del corso si consiglia la lettura del volume J.L. Kosky, Levinas and the Philosophy of Religion, Indiana University Press 2001</p>
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SYLLABUS

Hrs	Frontal teaching
4	Introduction to the discipline with explanation of its objectives and aims and of the methodology which will be applied. Setting of the work method in order to give the student directions for his/her own personal study. General presentation of the topic of the lecture course and intentions. Presentation of the key-questions which will be met during the course.
4	Analysis of Martin Heidegger's Being and Time, § 7
6	Analysis of Levinas' "Alterity and Transcendence" with particular attention to the question of the phenomenic experience of the transcendent otherness.
8	Analysis of Levinas' "Of God who comes to mind" with particular attention to Levinas' overcoming of the metaphysical thinking and his revision of Husserl's phenomenological paradigm.
2	Final guided discussion with the students on the accomplished results and conclusions.
Hrs	Practice
6	Seminars held by the students on the suggested texts under the direction of the head professor.