



# UNIVERSITÀ DEGLI STUDI DI PALERMO

<b>DEPARTMENT</b>	Scienze Umanistiche		
<b>ACADEMIC YEAR</b>	2019/2020		
<b>MASTER'S DEGREE (MSC)</b>	PHILOSOPHICAL AND HISTORICAL SCIENCES		
<b>SUBJECT</b>	PHILOSOPHY OF RELIGIONS (ADVANCED LEVEL)		
<b>TYPE OF EDUCATIONAL ACTIVITY</b>	C		
<b>AMBIT</b>	21023-Attività formative affini o integrative		
<b>CODE</b>	15840		
<b>SCIENTIFIC SECTOR(S)</b>	M-FIL/01		
<b>HEAD PROFESSOR(S)</b>	LUPO ROSA MARIA	Professore Associato	Univ. di PALERMO
<b>OTHER PROFESSOR(S)</b>			
<b>CREDITS</b>	6		
<b>INDIVIDUAL STUDY (Hrs)</b>	120		
<b>COURSE ACTIVITY (Hrs)</b>	30		
<b>PROPAEDEUTICAL SUBJECTS</b>			
<b>MUTUALIZATION</b>			
<b>YEAR</b>	2		
<b>TERM (SEMESTER)</b>	1° semester		
<b>ATTENDANCE</b>	Not mandatory		
<b>EVALUATION</b>	Out of 30		
<b>TEACHER OFFICE HOURS</b>	<b>LUPO ROSA MARIA</b> 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.		

<b>PREREQUISITES</b>	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.
<b>LEARNING OUTCOMES</b>	<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> <p>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;</p> <p>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;</p> <p>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;</p> <p>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;</p> <p>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.</p>
<b>ASSESSMENT METHODS</b>	<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> <p>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;</p> <p>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;</p> <p>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;</p> <p>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;</p> <p>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> <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> <p>The students who have not the possibility to attend the lectures are requested to contact the head professor for the texts and the topics which will be discussed during the final evaluation. Referring to the agreement, the above mentioned criteria will be followed by the head professor.</p>
<b>EDUCATIONAL OBJECTIVES</b>	<p>The educational goals follow those of the second cycle degree in "Scienze filosofiche e storiche". 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>
<b>TEACHING METHODS</b>	<p>Frontal teaching</p> <p>Guided discussions on the proposed texts</p> <p>Seminars held by the students</p>
<b>SUGGESTED BIBLIOGRAPHY</b>	<p>Post-secularismo e religioni</p> <p>Si e' ormai soliti definire la nostra epoca come "postsecolare". A partire dalla comprensione del postsecularismo, si analizzera' la posizione di uno dei pensatori piu' attenti in epoca contemporanea alla questione del rapporto fra fede e ragione e, dunque, al tema della possibilita' di un dialogo fra credenti e non e fra credenti di varie religioni.</p> <p>Testi in programma:</p> <p>J. Habermas, Verbalizzare il sacro. Sul lascito religioso della filosofia, tr. it. di L. Ceppa, Laterza, Roma-Bari 2015</p> <p>J. Habermas, Tra scienza e fede, tr. it di M. Carpitella, Laterza, Roma- Bari 2006</p> <p>G. Lingua (a c. di), Religione e ragione pubblica. Percorsi nella societa' post-secolare, ETS, Pisa 2010</p> <p>Per un approfondimento si consiglia la lettura di R. Braidotti, B. Blaagaard, T. de Graauw, E. Midden (eds.), Trasformations of Religion and the Public Sphere, Palgrave Macmillan New York 2014</p> <p>Postsecularism and religions</p> <p>It is common to define our age as "postsecular". Departing from the understanding of postsecularism, the lectures will analyse Habermas' position, since he is one of the most significant contemporary scholars of the question of the relationship between faith and reason and of the problem of the possibility of a dialogue between believers and unbelievers and among people of different religions.</p> <p>Suggested bibliography</p> <p>J. Habermas, Verbalizzare il sacro. Sul lascito religioso della filosofia, tr. it. di L. Ceppa, Laterza, Roma-Bari 2015</p> <p>J. Habermas, Tra scienza e fede, tr. it di M. Carpitella, Laterza, Roma- Bari 2006</p> <p>G. Lingua (a c. di), Religione e ragione pubblica. Percorsi nella societa' post-secolare, ETS, Pisa 2010</p> <p>In order to deepen the topic of the course of lectures it is recommended the reading of R. Braidotti, B. Blaagaard, T. de Graauw, E. Midden (eds.), Trasformations of Religion and the Public Sphere, Palgrave Macmillan New York 2014</p>

## 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 the postsecular age
6	Analysis of Habermas' volume "Tra scienza e fede"
10	Analysis of Habermas' volume "Verbalizzare il sacro"
Hrs	Practice
4	Seminars held by the students on the book "Religioni e ragione pubblica" under the direction of the head professor.
2	Final guided discussion with the students on the accomplished results and conclusions.