



# UNIVERSITÀ DEGLI STUDI DI PALERMO

DEPARTMENT	Scienze Umanistiche
ACADEMIC YEAR	2021/2022
BACHELOR'S DEGREE (BSC)	PHILOSOPHICAL AND HISTORICAL STUDIES
SUBJECT	HISTORY OF MEDIEVAL PHILOSOPHY
TYPE OF EDUCATIONAL ACTIVITY	B
AMBIT	50265-Discipline filosofiche
CODE	06881
SCIENTIFIC SECTOR(S)	M-FIL/08
HEAD PROFESSOR(S)	ROCCARO GIUSEPPE      Professore a contratto in      Univ. di PALERMO quiescenza
OTHER PROFESSOR(S)	
CREDITS	6
INDIVIDUAL STUDY (Hrs)	120
COURSE ACTIVITY (Hrs)	30
PROPAEDEUTICAL SUBJECTS	
MUTUALIZATION	
YEAR	2
TERM (SEMESTER)	2° semester
ATTENDANCE	Not mandatory
EVALUATION	Out of 30
TEACHER OFFICE HOURS	<b>ROCCARO GIUSEPPE</b> Monday    15:00    16:00    Stanza IV piano nel corridoio (ex-Fac. di Lettere e Filosofia) Dip. Scienze umanistiche

DOCENTE: Prof. GIUSEPPE ROCCARO

PREREQUISITES	The prerequisites are those assessed through the admission test.
LEARNING OUTCOMES	<p>ECTS credits for this course are awarded to students who have demonstrated:</p> <p>Knowledge and understanding:</p> <p>Understanding of fundamental notions about the historical development of philosophical and scientific thought in the Middle Ages, with particular attention on the debate in the various areas of philosophical research (theoretical, logical, epistemological, linguistic, aesthetic, ethical, religious, political).</p> <p>Knowledge of the different cultures that interact during the Middle Ages (Latin, Arabic, Hebrew, etc.) in reference to Greek cultural heritage and its transmission in different areas.</p> <p>Understanding of the main concepts of the various cultures and, in particular, the three main religions (prophecy, law, jurisprudence, mysticism, politics, theology, revelation, etc.). Understanding of fundamental ideologies and interpretations of medieval thought, from modern to contemporary studies.</p> <p>Understanding of the key terms of religion and philosophy in the history of medieval thought through the use of specialist literature. Acquisition of the most advanced tools for the study of philosophical texts in the various cultural fields.</p> <p>Ability to use the appropriate language in this discipline.</p> <p>Applying knowledge and understanding:</p> <p>Ability to recognize and organize autonomously studies and research in this area.</p> <p>Ability to rebuild and to examine critically the methodological and technical criteria for interpretative reading of sources and texts of the main Latin philosophers, but not just Latin.</p> <p>Ability to compare different translations and interpretations of the texts of Greek philosophy in the Latin and not Latin culture, in Christian the one or not, according to thematic paths for single terms or concepts, such as 'usia' or 'prosopon'.</p> <p>Making judgements:</p> <p>Undertaking an ongoing research on the different themes and figures of history of medieval thought from the transition between late antiquity and the Middle Ages and, therefore, from the period of the so-called "patristics" until the end of 1300/early 1400.</p> <p>Knowledge of the strictly philosophical issues, but also of the theological and doctrinal debate, the main movements of thought and the main logic, theological, philosophical and political issues.</p> <p>Own development of comparisons between the various philosophers, taking in account the different modern and contemporary interpretations, to read critically the historical development of the main philosophical questions. Furthermore, the comparison must be well open not only to philosophy, but also to other fields in which the thought is exercised during the Middle Ages, such as mysticism, exegesis, law, etc. through the reading of authors and texts of Latin, Jewish, Muslim thought, etc. Developing autonomous research techniques and interpretation models to be used in the study of issues in any philosophical topic in order to improve the ability of independent evaluation, the course will promote guided discussions, tutorials, seminars, planning of researches as personalized as possible.</p> <p>Communication:</p> <p>Ability to present the results of their studies, even to a non-specialist public, trying to raise critical debate on their importance to determine and address the issues of the contemporary world.</p> <p>Ability to develop the learned concepts and techniques in written papers, both to read critically issues, to interpret and comment philosophical and not philosophical texts (with attention on the core issues), and to reconstruct and present arguments and schemes useful for the contextualization of authors</p> <p>Ability to communicate their conclusions, the knowledge and the rationale indispensable for their understanding, to specialist and nonspecialist audiences clearly and unambiguously.</p> <p>Learning ability:</p> <p>Having, at the end of the training course, a clear picture of the criteria and techniques used in the philosophical arguments and ability to submit their own and appropriate interpretations of texts of Medieval thought, developing their ability to upgrade with the consultation of publications in Medieval studies, also according to the latest modes of debate among scholars in the field. And then, e. g., learning the concepts and skills -at least the basic ones- for the use of textual databases even in virtual sources.</p>
ASSESSMENT METHODS	<p>Ongoing evaluation (compulsory only for the first year courses): to be developed according to the directives of the teacher.</p> <p>Final oral assessment, accompanied by the presentation of a paper.</p>

	<p>This paper will be planned and designed during the course in the form of a scientific paper about a topic agreed with the teacher, and under his guidance. It aims at verifying the level of text comprehension and analysis, the student's ability to elaborate critically reasoning, to reconstruct and to present the historical and cultural context of issues, authors and texts, and to express clearly and neatly personal conclusions.</p> <p>The oral assessment is a discussion in which knowledge and skills in the field of study are going to be tested.</p> <p>Final pass marks go from 18 to 30 points.</p> <p>Besides the discussion about the paper, the student is required to answer few questions regarding the whole program of study with reference to the suggested books.</p> <p>Questions shall assess</p> <ol style="list-style-type: none"> <li>knowledge and understanding</li> <li>cognitive and practical skills</li> <li>adequate ability to communicate</li> <li>making independent judgements.</li> </ol> <p>Pass Marks European Qualifications Framework</p> <p>30-30 cum laude</p> <ol style="list-style-type: none"> <li>advanced knowledge of subjects of study, involving a critical understanding of theories and principles in their historical development and in various fields of philosophical research</li> <li>advanced skills, demonstrating mastery and innovation, required to solve complex and unpredictable problems regarding methodology and interpretation of the Medieval Philosophy (in the Greek, Latin, Syriac, Arabic, and Hebrew Traditions)</li> <li>fully adequate use of specialized language, also addressing any objections in an original way</li> <li>skill of managing and innovating the study field, supporting conclusions with valid arguments</li> </ol> <p>26-29</p> <ol style="list-style-type: none"> <li>comprehensive, specialized knowledge with a full awareness of the boundaries of that knowledge</li> <li>a comprehensive range of cognitive and practical skills required to determine the relationships and differences of Medieval thought within various cultures (Western, Asian, etc.)</li> <li>comprehensive use of specialized language</li> <li>exercise management and supervision in contexts of work or study activities</li> </ol> <p>22-25</p> <ol style="list-style-type: none"> <li>knowledge of facts, principles, processes and general concepts, in the study of the Medieval thought</li> <li>basic skills required to accomplish tasks and solve problems by selecting and applying basic methods, tools, materials and information for the study of the Medieval thought</li> <li>basic ability to use specialized language</li> <li>basic skills of an autonomous organization of the study</li> </ol> <p>18-21</p> <ol style="list-style-type: none"> <li>minimum general knowledge</li> <li>minimum skills required to carry out simple tasks</li> <li>minimum ability to communicate relevant information</li> <li>minimum skills of an autonomous organization of the study.</li> </ol>
<b>EDUCATIONAL OBJECTIVES</b>	<p>Taking in account the specific nature of the degree course, deepening historical and cultural themes and issues, as well as philosophical and theological, strongly proved by the so-called medieval tradition in the period from the phase of late-ancient and patristic thought until the end of 1300 / beginning of 1400 through the main lines of thought present in the Latin-Christian, Arabic-Islamic, Jewish and Greek-Byzantine traditions. Therefore texts of several authors of late-ancient and medieval periods will be read and used, both of Latin tradition and of other cultural traditions.</p> <p>Learning ability to continue studying in a critical and autonomous way the various systems of thought and philosophical issues related to them, knowing how to critically read the huge and varied body of knowledge accessible today in written sources, as well as even in the mass and virtual media.</p> <p>The theoretical focus of the course will be reflection on the theme: ""Faith and interpretations in the medieval Cultures".</p> <p>In order to enhance the coordination with other courses, a part of the program will be dedicated to the trans-disciplinary topic "Reasons and Passions".</p> <p>The course includes guided discussions and seminar activities aimed to improve communication skills and argumentative skills of students.</p>
<b>TEACHING METHODS</b>	Guided discussions and analysis on the proposed texts with seminar methods

	and students participation.
<b>SUGGESTED BIBLIOGRAPHY</b>	<p>Il programma di esami prevede:</p> <p>1] E. Gilson, La filosofia nel Medioevo. Dalle origini patristiche alla fine del XIV secolo (Linee generali e principali autori della Patristica; Boezio; Dionigi; Rinascita carolingia; Eriugena; Dialettici e teologi dell'XI sec.; Anselmo d'Aosta; Scuola di Chartes; Abelardo; Linee generali del pensiero medievale del XII sec.; Filosofia araba ed ebraica e loro relazioni con il pensiero cristiano; Università e Scolastica; Principali autori del XIII sec.; Tommaso d'Aquino; Bonaventura; Raimondo Lullo; Averroismo e Avicennismo; Linee generali del pensiero filosofico nel XIV secolo; Duns Scoto; Ockham; Buridano; La mistica; Il pensiero politico; Il pensiero scientifico; Gli 'umanisti' medievali)</p> <p>2] Lettura integrale di due classici del pensiero medievale:</p> <p>a) un testo di un autore latino a scelta tra i seguenti:</p> <ul style="list-style-type: none"> <li>- Agostino, Il «De Libero Arbitrio». Studio introduttivo, testo, traduzione e commento di F. De Capitani, Vita e pensiero, Milano 1987</li> <li>- Anselmo, Proslogion in Anselmo d'Aosta, Monologio e Proslogio. Testo latino a fronte, Bompiani, Milano 2002</li> <li>- Boezio, Le differenze topiche. Testo latino a fronte, Bompiani, Milano 2017</li> <li>- Bonaventura da Bagnoregio, Itinerario della mente in Dio. Riconduzione delle arti alla teologia, Città' Nuova, Milano 1995</li> <li>- Duns Scoto, Trattato sul primo principio. Testo latino a fronte, Bompiani, Milano 2008</li> <li>- Giovanni Scoto Eriugena, Sulle nature dell'universo. Testo latino a fronte. Voll. 1-5, a cura P. Dronke; tr. t. di M. Pereira,, Mondadori, Milano 2012-2017</li> <li>OPPURE Divisione della natura. Testo latino a fronte, a cura di N. Gorlani, Bompiani, Milano 2013</li> <li>- Giovanni Buridano, Il cielo e il mondo. Commento al trattato «Del cielo» di Aristotele, Rusconi, Milano 1983</li> <li>- Guglielmo d'Ockham, Logica dei termini, Rusconi, Milano 1992</li> <li>- R. Lullo, Arte breve. Testo latino a fronte, a cura di M. M. Romano, Bompiani, Milano 2002</li> <li>- L. Pozzi, Le consequentiae nella logica medievale, Liviana, Padova 1978</li> <li>- Tommaso d'Aquino, Summa theologiae, I, qq. 1-8</li> <li>- Tommaso d'Aquino, L'ente e l'essenza. Testo latino a fronte, Bompiani, Milano 2002</li> <li>- Tommaso d'Aquino, Sulla verità, Testo latino a fronte, Bompiani, Milano 2005, questione I: La verità'</li> </ul> <p>b) un testo di un autore ebraico o arabo a scelta tra i seguenti:</p> <ul style="list-style-type: none"> <li>- Al-Farabi, La città' virtuosa, Testo arabo a fronte, BUR , Milano 1996</li> <li>- Al-Gazali, La retta bilancia, in Al-Gazali, La bilancia dell'azione e altri scritti, Utet, Torino 2005</li> <li>- Averroes, L'incoerenza dell'incoerenza dei filosofi, UTET, Torino 1997: Il primo problema: L'eternità' del mondo (pp. 73- 164);</li> <li>- Avicenna, La metafisica, Testo arabo e latino a fronte, Bompiani, Milano 2002: Trattato I</li> <li>- Avicenna, Fonte della vita. Testo latino a fronte, Bompiani, Milano 2007</li> <li>- Jacob Anatoli, Il pungolo dei discepoli, a cura di Luciana Pepi, Officina di Studi Medievali, Palermo 2004</li> <li>- Maimonide, La guida dei perplessi, UTET, Torino 2005: Parte I</li> </ul> <p>3] Antologia dei testi presentati durante le lezioni</p> <p>4] Composizione di un elaborato sul tema del corso «Fede e interpretazioni nelle culture del Medioevo».</p> <p>Durante il corso delle lezioni saranno indicati altri testi per ulteriori approfondimenti. Si consiglia vivamente la lettura dei classici in lingua originale. Si consiglia un'attiva partecipazione alle lezioni in dialogo con colleghi e docente.</p> <p>Testi consigliati per approfondire:</p> <ul style="list-style-type: none"> <li>- I. Biffi e C. Marabelli (a cura di), Figure del pensiero medievale, I-VI, Jaca Book, Milano 2009 ss.</li> <li>- G. Cavallo (a cura di), L'uomo bizantino, Roma-Bari, Laterza</li> <li>- M. Cruz Hernandez, Storia del pensiero nel mondo islamico, 3 voll., Brescia, Paideia</li> <li>- A. De Libera, Storia della filosofia medievale, Milano, Jaca Book</li> <li>- G. D'Onofrio, Storia del pensiero medievale, Città' Nuova, Roma 2011, II ed.</li> <li>- R. Fedriga, S. Puggioni (a cura di), Logica e linguaggio nel Medioevo, LED Edizioni Universitarie, Milano 2005</li> <li>- C. König-Pralong, L'histoire de la philosophie medievale depuis 1950: methodes, textes, debats, dans "Annales. Histoire, Sciences Sociales" 2009/1 (64)</li> <li>- A. Kenny, N. Kretzmann, J. Pinborg (a cura di), La logica nel Medioevo, Jaca Book, Milano 1999</li> </ul>

	<p>- B. Lonergan, Conoscenza e interiorita', Bologna, EDB, 1984</p> <p>- C. Moreschini, Storia del pensiero cristiano tardo-antico, Milano, Bompiani 2013</p> <p>- C. Sirat, La filosofia ebraica medievale secondo i testi editi e inediti, Brescia, Paideia</p> <p>- T. Spidlik, La spiritualita' dell'Oriente cristiano. Manuale sistematico, Cinisello Balsamo, San Paolo, 1995</p> <p>Eventuale altra bibliografia facoltativa per ulteriori approfondimenti potra' essere indicata durante il ricevimento.</p>
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## SYLLABUS

Hrs	Frontal teaching
8	Introduction to the historiography of Medieval Philosophy
8	The concept of Faith in Philosophy, Theology, and Sciences of Medieval Latin, Islamic, Jewish and Byzantine Culture with particular attention on Patristics
8	The concept of interpretation in logic, metaphysics, theology, ethics, politics and science: the main theories in the Middle Ages.
Hrs	Practice
6	Transdisciplinary focus: Reasons and Passions in the different medieval cultures.