



# UNIVERSITÀ DEGLI STUDI DI PALERMO

DEPARTMENT	Scienze Umanistiche
ACADEMIC YEAR	2022/2023
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	1
TERM (SEMESTER)	1° semester
ATTENDANCE	Not mandatory
EVALUATION	Out of 30
TEACHER OFFICE HOURS	<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> <ol style="list-style-type: none"> <li>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 philosophical nature of the reflection on religion, faith, worship as present in the suggested bibliography;</li> <li>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 questions, or in relation to for him/her not familiar problems or to interdisciplinary problems;</li> <li>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;</li> <li>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 and which emerge from the suggested bibliography; 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;</li> <li>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.</li> </ol>
<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> <ol style="list-style-type: none"> <li>1) the student has acquired the specific disciplinary knowledge and shows his/her awareness of the role of philosophical reflection on "religion", "faith", "sacred", "divine", "worship", also referring to the selected books for the lectures;</li> <li>2) the student has understood the general topic of the course of lectures as well as the questions concerning the relationship between reason and faith;</li> <li>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 proposed topics during the lectures;</li> <li>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;</li> <li>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 problems posed by the topic of the lectures.</li> </ol> <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 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>
<b>EDUCATIONAL OBJECTIVES</b>	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). Therefore, the course aims at the development of the students' capacity of critical orientation as concerns the

	<p>main topics of the discipline - at first that concerning the divine and the human experience of it and that regarding the relationship between religion and worldviews in the contemporary societies - 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".</p>
<b>TEACHING METHODS</b>	<p>Frontal teaching Guided discussions on the proposed texts Seminars held by the students</p>
<b>SUGGESTED BIBLIOGRAPHY</b>	<p>Titolo del corso: Religione e visioni del mondo Il corso si propone di illustrare entro il pensiero di alcuni autori contemporanei (Dewey, Habermas, Dworkin, Ferry, Gauchet) la relazione fra religione e visione e del mondo e fra religione e religiosità per esaminare il ruolo delle religioni nelle società contemporanee. Testi in programma J. Dewey, Una fede comune, La Nuova Italia, Firenze 1959 R. Dworkin, Religione senza Dio, il Mulino, Bologna 2014 L. Ferry - M. Gauchet, Il religioso dopo la religione, Ipermedium, Napoli 2005 J. Habermas, Verbalizzare il sacro. Sul lascito religioso della filosofia, Laterza, Roma-Bari 2005, pp. V-XV, 5-102, 286-304 G. R. Peterson, Religion as Orienting Worldview, in "Zygon" 36, 1 (2001), pp. 5-19 (il saggio verrà fornito dal docente)</p> <p>*Per gli studenti che non hanno la possibilità di frequentare le lezioni resta invariato il programma con i suoi testi previsti. Per ulteriori chiarimenti, necessità o richieste gli studenti sono invitati a contattare il docente.</p> <p>Religion and Worldviews Referring to some contemporary thinkers (Dewey, Habermas, Dworkin, Ferry, Gauchet), the lectures aim at investigating the relationship between religion and worldview and between religion and religiosity, in order to understand the role of religions in the contemporary societies. Suggested bibliography: J. Dewey, Una fede comune, La Nuova Italia, Firenze 1959 R. Dworkin, Religione senza Dio, il Mulino, Bologna 2014 L. Ferry - M. Gauchet, Il religioso dopo la religione, Ipermedium, Napoli 2005 J. Habermas, Verbalizzare il sacro. Sul lascito religioso della filosofia, Laterza, Roma-Bari 2005, pp. V-XV, 5-102, 286-304 G. R. Peterson, Religion as Orienting Worldview, in "Zygon" 36, 1 (2001), pp. 5-19</p> <p>*For the students who have not the possibility to attend the lectures, they will follow the same suggested bibliography. For any need or request, they are invited to contact the head professor.</p>

## SYLLABUS

<b>Hrs</b>	<b>Frontal teaching</b>
2	Introduction to the discipline and to the topic of lectures. Metodological directions and aim of lectures
4	Dewey: the possibility of a new common faith.
10	Habermas: the role of religions in the post-secular societies and the translation of the semantic content of religions.
4	Dworkin: religion as worldview.
4	Ferry and Gauchet and the notion of "religious" without religion.
2	Final guided discussion with the students on the accomplished results and conclusions. Clarifications regarding the final exam.
<b>Hrs</b>	<b>Practice</b>
4	Seminars held by the students under the direction of the head professor on Peterson's suggested essay.