

# COURSE DESCRIPTION 2019-2020

## YEAR ONE

### **Introduction to Philosophy [OFS01]**

The course is introductory and basic, is offered to those who have no previous studies in philosophy, both to those who already have studied the history of philosophy benefit from further possibility of deepening of philosophical issues particularly related to their specific university studies. It is to introduce students to the question of fundamental philosophy, recalling the main stages of its development in the context of Western thought and culture, and providing adequate epistemological philosophy with respect to various scientific disciplines (with a particular attention to so-called "human and social sciences") and with respect to theology. At the end of the course students will be able to: - know the milestones and the main topics of Western philosophical thought, putting them in dialogue with other traditions wisdom and emerging issues of contemporary society; Know how to argue and provide a definition of philosophy as a science, and the reason for its individual and particular nature. Know how to relate the philosophical knowledge with the various forms of scientific rationality and theology; Know the main topics of philosophy and contemporary disciplines in relation to these issues mainly from the world of education and communication.

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. The Supreme Pontiff John Paul II, *Encyclical Letter: Fides et Ratio, on the relationship between Faith and Reason*. Citta' del Vaticano, LEV, 1998.
3. ABBAGNANO N.-FORNERO G. (a cura), *Dizionario di Filosofia* (Torino, UTET 1998).

4. MANTOVANI M., *Là dove osa il pensiero. Introduzione alla filosofia* (Dispensa, UPS, Roma, 2015).
5. MANTOVANI M.- AMERISE M. (a cura), *Fede, cultura e scienza. Discipline in dialogo* (Città del Vaticano, LEV 2008).
6. BERTRAND RUSSELL, *A History of Western Philosophy*. Routledge Classics, 2008.
7. ANGELES, PETER A. *A Dictionary of Philosophy*. London: Harper and Row, 1981.
8. BLACKBURN, SIMON. *The Oxford Dictionary of Philosophy*. New York: Oxford, 1994.
9. DURANT, W. *The Story of Philosophy*. London: Pocket Books, 1976.
10. EDWARDS, PAUL (ed.). *A Dictionary of Philosophy*. 8 vols. New York: Macmillan, 1967.
11. MAGILL, N. FRANK (ed.). *Masterpieces of World Philosophy in Summary Form*. London: George Allen, 1963.

### **Introduction to Liturgy [OS12]**

Derivation and etymology of the term 'Liturgy'; Review of the main stages of the history of the liturgy: Liturgy in the ancient world, in the Old Testament world and in the New Testament world; Liturgical Books; Various elements of Liturgy; *Lex Orandi Lex credendi*, Encounter with God; Rite: Purpose and Value; *Mysterion - Sacramentum*; Liturgical Signs, Symbols and Laws; Liturgical In-culturation; Outline the basic structures of the Christian liturgy, especially as they emerge from the liturgical reform desired by Vatican II. Reading and commenting on the main issues of the conciliar Constitution *Sacrosanctum Concilium*. Particular attention will be devoted to the following topics: the assembly and liturgical participation; the Word of God in the liturgy; the liturgical language (the main verbal codes and non-verbal); hermeneutics of ritual book.

## Proposed Bibliography:

Basic didactical subsidies of the professor.

1. Ratzinger, Joseph. *The Spirit of the Liturgy*. San Francisco: Ignatius Press, 2000.
2. Flannery, Austin. Edited by. Vatican Council II: The Conciliar and Post-conciliar Documents.
3. Constitution on the Liturgy (*Sacrosanctum Concilium*). Dublin: Talbot Press, 1975.
4. *Catechism of the Catholic Church*. 1066-1209.
5. Bibliography: Baumstark, Anton, trans. Fritz West, *On the Historical Development of the Liturgy*. Collegeville, MN: Liturgical Press, 2011.

## **Methodology of Scientific Research [OCS01]**

Introductory issues: academic study (factors, constraints, strategies); scientific work, science and scientific research, general characteristics of scientific work; method and methodology, different method, types of scientific work. Subsidies for research libraries, archives, documentation centers, information services: databases and the Internet. Stages in the preparation of scientific work: choosing the topic, bibliographic preliminary search (sources, targets of the first literature search, means of collecting bibliography), project staff work, collection of documentation, organization of material, processing of documentation. Preparation and presentation of a scientific monograph: parts of a scientific paper, the first draft to the final draft global, final verification, printing and publishing. Use of computers in scientific work: computer and written work (concrete possibilities, design and research initial bibliographical planning work, a first draft revision of the text, layout and final printing). Scientific work in different areas of research: research in theoretical, historical, theological, methodological-educational, psychological, sociological, catechetical, social communication. Some particular types of scientific work: academic seminar as a method of study and research, literature review and report and criticism. Technical and formal aspects. Exercises of application.

### Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. PRELLEZO J.M.-GARCÍA J.M., *Invito alla ricerca. Metodologia e tecniche del lavoro scientifico* (Roma, LAS 42007); PRELLEZO J.M.-GARCÍA J.M., *Investigar. Metodología y técnicas del trabajo científico* (Madrid, CCS 2003);
3. VELLONE E.-ALVARO R. (a cura), *Manuale di pubblicazione dell'American Psychological Association* (Napoli, EdiSES 2010);
4. JOY KAIPAN SDB, *Scientific Methodology. Guidelines for the Writing of Assignments and Theses for the Students of Philosophy and Theology*. 3 Ed. Krishtu Jyoti Publications, Bengaluru, 2012.
5. EVANS D.-GRUBA P.-ZOBEL J., *How to Write a Better Thesis* (New York, Springer 2014);
6. SANTORO M., *Lezioni di bibliografia* (Milano, Ed. Bibliografica 2012);
7. CHACKALACKAL, SAJU. *Research Methodology*. Bangalore: Dharmaram Publications, 2004.
8. FARINA, RAFFAELLO. *Methodologia* (3rd ed.). Rome: Libreria Ateneo Salesiano, 1978.

## **Philosophy of Education [OS03]**

### **Part - I**

In this course on Philosophy of Education, students will explore Eastern and Western philosophies of human flourishing, dilemmas in contemporary education. Students will encounter the philosophical underpinnings that help educators navigate through the truly difficult historical situation of 21st century education.

I. Nature and Scope of Education: 1. Introduction. 2. Education as a science and Education as a social process; 3. Nature of knowledge and theories of knowledge; 4. Role of Philosophy in Education- individual, social, vocational

and democratic; 5. Pedagogy, Formal, informal, and non-formal agencies of education; 6. Relation between school and society.

II. Western Philosophical Thought: 1. Major Schools; Naturalism, Idealism, Rationalism, Pragmatism, Realism, Logical Positivism, Empiricism, Existentialism, Marxism and Post modernism. 2. Their educational implications with special reference to epistemology, axiology and the process of education.

III. Functions of Education: 1. Individual development; 2. Transmission of cultural heritage; 3. Acquisition of skills; 4. Acquisition and generation of human values; Social cohesion; Educational communication; 5. Introduction to research and research designs approaches and types; A practical approach to philosophy of education.

### **Suggested Bibliography:**

1. Bailin, S., and Siegel, H. (2003). Critical Thinking. The Blackwell guide to the philosophy of education.
2. Barrow, Robin. (1988). Chapter 1: Concept of education, Chapter 2: Knowledge and curriculum. An introduction to Philosophy of Education, London; Routledge.
3. Biesta, G. (2010). 'This is My Truth, Tell Me Yours'. Deconstructive pragmatism as philosophy for education. Educational Philosophy and Theory,
4. Morris, V. (1966). Existentialism in Education, New York: Harper and Row.
5. Peters, R.S. (Ed). (2010). The concept of education (International library of the philosophy of education volume 17). Routledge.

## **Part - II**

### **Principles and Techniques of Teaching and Pedagogy**

This course on Principles and Techniques of Teaching and Pedagogy introduces the students to the concept, nature and scope of teaching. It also acquaints them with the principles, levels, strategies and skills of teaching. It

will enable the students to understand the process of teaching and its various components. The theoretical perspective of the teaching will help them in constructing the foundation of teaching while the models of teaching will guide them in practical aspects of teaching. Knowing the storehouse of teaching methods will enable the students to use them judiciously and wisely. Pedagogy will enable the students to understand teaching as an art and science. The students will also be able to update themselves with the innovative pedagogies.

I: Concept and aspects of teaching: 1. Teaching: Concept, nature and scope; Teaching competency: 2. Understanding the child, understanding the subject, contextualization, punctuality, regularity, integrity, humility, accountability, humanism, empathy, enthusiasm; 3. skills of teaching: explaining, questioning, stimulus variation, reinforcement, achieving closure etc.; 4. Integration of different teaching skills and strategies of teaching; 5. Autocratic, Permissive, Democratic.

II: Theories and models of teaching: 1. Principles and maxims of teaching; 2. Theories of teaching: behaviourism, cognitivism, constructivism, co-operative approach; 3. Models of teaching; information processing models, social models, behavioral models and personal models.

III: Teaching Methods: 1. Teacher –centred methods: lecture, demonstration, team-teaching, mastery learning strategy; 2. Learner-centred methods; programmed learning, personalized system of instruction, problem solving method; Activity-centred methods: 3. Seminar, workshops, peer-tutoring, group discussion, projects, panel discussion, brainstorming, symposium and role play; 4. Teaching aids; significance, types and uses.

IV: Recent developments in Pedagogy: 1. Pedagogy: concept and significance; History of pedagogy; 2. Indian, Greek and Roman history of pedagogy; innovative pedagogy: 3. Cross over learning, learning through argumentation, incidental learning, learning by doing, embodied learning, 4. Pedagogical approaches for diversity in society and its interface with the classroom.

### **Suggested Bibliography:**

1. Aggarwal, J.C. Principles, methods and techniques of teaching. Delhi: Vikas Pub House
2. Anderson, L. W. et al. International Encyclopedia of Teaching and Training Education, Pergmon press.
3. Joyce, B. & Weil, M. Models of teaching. New Delhi: Prentice Hall.
4. Hall, G. E. & Quinn, L.F.& Gollnick, D.M. Introduction to Teaching: Making a Difference in Student Learning. Sage Publisher.
5. Teaching Techniques. ND; Pragon

### **Philosophy of Education [OS03]**

**Objective:** In this course on Philosophy of Education, students will explore Eastern and Western philosophies of human flourishing, dilemmas in contemporary education. Students will encounter the philosophical underpinnings that help educators navigate through the truly difficult historical situation of 21<sup>st</sup> century education.

#### **Module I: Nature and Scope of Education**

- a. Introduction. Education as a science and Education as a social process; Nature of knowledge and theories of knowledge; Role of Philosophy in Education- individual, social, vocational and democratic; Pedagogy, Formal, informal, and non-formal agencies of education; Relation between school and society.

#### **Module II: Western Philosophical Thought**

- a. Major Schools; Naturalism, Idealism, Rationalism, Pragmatism, Realism, Logical Positivism, Empiricism, Existentialism, Marxism and Post modernism- Their educational implications with special reference to epistemology, axiology and the process of education.

### **Module III: Functions of Education**

- a. Individual development; Transmission of cultural heritage; Acquisition of skills; Acquisition and generation of human values; Social cohesion; Educational communication; Introduction to research and research designs approaches and types; A practical approach to philosophy of education.

#### **Suggested Bibliography:**

1. Bailin, S., and Siegel, H. (2003). *Critical Thinking*. The Blackwell guide to the philosophy of education.
2. Barrow, Robin. (1988). Chapter 1: Concept of education, Chapter 2: Knowledge and curriculum. *An introduction to Philosophy of Education*, London; Routledge.
3. Biesta, G. (2010). 'This is My Truth, Tell Me Yours'. *Deconstructive pragmatism as philosophy for education*. *Educational Philosophy and Theory*,
4. Morris, V. (1966). *Existentialism in Education*, New York: Harper and Row.
5. Peters, R.S. (Ed). (2010). *The concept of education (International library of the philosophy of education volume 17)*. Routledge.

### **History of Ancient Western Philosophy [OFS10]**

1. Basic training activities *Paideia*: the speech of Pericles, the myth of the Cave, the theory of the four causes.
2. Introduction to Ancient Philosophy: a view of Aristotle and the mythological wisdom.
3. Overview.
4. Naturalistic Period: Ionic, Pythagoreans, Eleatics, Physical pluralists.
5. Classical Period: the anthropological turn with the Sophists and Socrates.
6. Plato.
7. Aristotle.
8. Hellenistic Schools: Epicureans, Stoics, Sceptics.
9. Roman Period: Philo of Alexandria, Medioplatonici, Neoaristotelici.
10. Neoplatonists: Plotinus, Porphyry and Iamblichus, Proclus, Christian Neoplatonists.
11. Research: Brief analysis of a Platonic dialogue according to the theme and the methodological guidance provided by Professor.

#### **Proposed Bibliography:**

1. Basic didactical subsidies of the professor.



2. REALE G., *La storia della filosofia greca e romana*, 10 voll., specialmente il vol. 1 sui Presocratici, il 3 su Platone e il 4 su Aristotele (Milano, Bompiani 2004) [R];
3. ANTHONY KENNY, *Ancient Philosophy: A New History of Western Philosophy*, Volume I. 1st Edition. Oxford University Press, 2006.
4. MASCIA, CARMIN. *History of Philosophy*. New Jersey: St. Anthony Guild Press, 1957.
5. RUSSELL BERTRAND. *History of Western Philosophy*. London: Routledge, 1996.
6. STACE, W. T. *A Critical History of Greek Philosophy*. London: Macmillan & Co. 1964.
7. VELLILAMTHADAM, THOMAS. *Greek Wisdom: Its Growth from Thales to Aristotle*. Kottayam: Oriental Institute Publications, 1981.

### Latin I [OS26]

General Introduction to Latin.

PART I. The pronunciation of Latin: alphabet, sounds of the letters, letters, syllables, quantity, accent, how to read Latin, liturgical Latin.

PART II. Latin for beginners, Chapter I-XV.

VII-VIII. FIRST OR *Ā*-DECLENSION—*Gender, Agreement of Adjectives, Word Order*

IX-X. SECOND OR *O*-DECLENSION—GENERAL RULES FOR DECLENSION—*Predicate Nominative Apposition*—DIALOGUE

XI. ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS

XII. NOUNS IN **-ius** AND **-ium**—GERMĀNIA

XIII. SECOND DECLENSION (*Continued*)—Nouns in **-er** and **-ir**—ITALIA—DIALOGUE

XIV. POSSESSIVE ADJECTIVE PRONOUNS

XV. ABLATIVE DENOTING WITH—*Cause, Means, Accompaniment, Manner*—THE ROMANS PREPARE FOR WAR

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. Benjamin L. D'Ooge, *Latin for Beginners*. Public domain in the USA. 2006.

### **Cambridge Assessment of English – FCE B2 [OS21]**

#### Proposed Bibliography:

1. ANNETTE CAPEL & WENDY SHARP, *Cambridge English Objective First*, Student's Book. 4 Ed. Cambridge University Press, 2015.
2. Basic didactical subsidies of the professor.

#### **Logic [OFS08]**

1. Introduction: the logic in the context of philosophical sciences. Elements of semiotics. Logic and formal logic. From formal logic to symbolic logic as rigorous formal logic. 2. The stoic logic from modern point of view. Tautologies, inferences, patterns and rules of inference. The hypothetical syllogisms. 3. The Aristotelian logic. Topical by the arrangement of the *Organon* by Andronicus of Rhodes (1st century BC., Cr.). 3.1. Logic of the concept. Concept and abstraction. Singularity and universality of the concepts of things. Predicates and predicable. The tree of Porfirio and its developments. 3.2. Logic of the proposition. The stoic logical square, outlined by Bochenski OP (1882-1995), in the Aristotelian, known since *Peri Hermeneias Apuleius* (2nd c.). 3.3. Logical reasoning. The categorical syllogisms. Syllogistic terms of Aristotelian, post Aristotelian, and modern. Syllogistic as strict but infinitesimal fragment of predicate logic and first order and logic classes. Elements of predicate logic first order and logic of relations. The logic of relations as essential link in the whole philosophical problematic: St. Thomas Aquinas, *Summa Theologiae*. Th., I, 13, 7. 4. Propedeutica: philosophy of language and logic; language and meta-language; semiotics: pragmatics,

semantics, syntax; non symbolic language and symbolic language; the *suppositio: autonomia*, use and mention; statements, propositions, statements; variables, constants, operators; from formal logic to symbolic logic as rigorous formal logic. 5. The logic of statements: statements atomic and molecular statements; the truth tables; *interdefinibilità* of the connective; tautologies, format and rules of inference; axiomatic systems and natural deduction. The logic of Galen and connective *poliadici* 3. The first-order logic: the Aristotelian syllogistic logic predicate mono argumentation; interpretation and interpretation object replacement of quantifiers; quantification and multiple predicate logic.

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. IRVING M. COPI & CARL COHEN, *Introduction to Logic*. 9 Ed. University of Michigan. Pearson Higher Education, New Jersey, 2000.
3. BITTLE, CELESTINE N. *The Science of Correct Thinking*. Milwaukee: The Bruce Publishing Company, 1948.
4. COPI, IRVING M. & Cohen M. *Introduction to Logic*, 11<sup>th</sup> Edition. Pearson Education Inc., 2002
5. CREIGHTON, JAMES EDWIN, *Introductory Logic*. New York: Macmillan Company, 1923.
6. JOSEPH, H. W. B. *An Introduction to Logic* (2<sup>nd</sup> ed.). Great Britain: Oxford, 1970.
7. STRAWSON, P.F. *Introduction to Logical Theory*. London: Methuen and Co., 1952.

### **Introduction to the Study of Salesian Sources - (Salesian Studies) [OS14]**

Why this course? What are salesian sources? Why to study the salesian sources? The mandate of the GC 26 in 2008 and GC 27 in 2014. The publication and translation of a collection of the principal salesian Sources (GC 26, Acts, 12). General Introduction to the I st Volume. Short presentation

of the Rector Major Emeritus, Fr. Pascual Chavez. Introduction of 50 pages by 3 curators of the I st Volume. Writings of Don Bosco arranged in 4 parts:

- i) Writings and documents for the history of Don Bosco and of the salesian work.
- ii) Writings and testimonies of Don Bosco about education and the school.
- iii) Writings and testimonies of Don Bosco concerning the spiritual life.
- iv) Biographical and autobiographical writings. General Index.

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. ISTITUTO STORICO SALESIANO, *Fonti Salesiane. Don Bosco e la sua Opera. Racolta Ontologica*. LAS, Roma2014.

### **Philosophy of Being – Metaphysics/Theoretical I [OFS02]**

1. Introduction: the metaphysical wisdom, utopia or reality? 2. Essential outline and methodological discourse on being. 3. Ontological fundamental research to the scrutiny of the positions: Cartesian metaphysics, Kant and Heidegger. 4. The analog value of the concept of being and the tension between the univocal and equivocal. 5. The problem of multiplicity, contingency and finiteness of existence, its solutions, and the historical relationship between the act of being and essence. 6. Becoming “exists”, its interpretations of history and the need for further structuring metaphysical entity. 7. The transcendental properties of being: unity and uniqueness, intelligibility and ontological value of existing. 8. Laws of transcendental being: the principles of identity and non-contradiction; the principles of causality and purpose. 9. Conclusion. Guided reading of philosophical essays: Thomas Aquinas, <*Summa Theologica*>, I pars, Prologus; I, q . 5 , a. 1-4 ; I, q . 16 , a. 1-8 ; I, q . 17 , a. 1-4 ; I, q . 48 , a. 1-4 ; I, q . 49 , a. 1-3 .

Research seminar: the correlation between the good, the true and the “being” according to some questions of the <*Summa Theologica*>, and <*De Veritate*>.

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. ALESSI A., *Sui Sentieri dell'Essere. Introduzione alla metafisica* (Roma, LAS 2004).
3. GILSON È, *Costanti Filosofiche dell'Essere* (Milano, Massimo 1993).
4. OWENS J., *An elementary Christian Metaphysics* (Houston, Center for Thomistic Studies 1985).
5. AUNE, BRUCE. *Metaphysics: The Elements*. Minnesota: University of Minnesota Press, 1985
6. BERNARDETE, JOSE A. *Metaphysics: The Logical Approach*. New York: Oxford University Press, 1989.
7. CORETH, EMERICH. *Metaphysics* (English edition by Joseph Donceel). New York: Herder & Herder, 1968.
8. WALLACE, WILLIAM A. *The Elements of Philosophy*. New York: Alba House, 1977.

### **Philosophy of Knowledge [OFS09]**

1. Introduction: a) The crisis in culture and its epistemological assumptions; b) The reasons militating against the man's ability to take the path of the truth; c) The tenacity of reason.
2. Outlines constituent of the philosophy of knowledge: a) The scope and purpose of the epistemological research; b) The method of the philosophy of knowledge; c) Definition, originality and articulation of philosophical knowledge.
3. Truthful fundamental Experience: a) The statement of incontrovertible truth; b) The nature and content of the original experience of the truth; c) The problem of the error.
4. Truth, evidence and certainty: a) The problem of the essence of truth; b) The criteria for

discernment of truth; c) The certainty of subjective reflection give evidence; 5. The sense knowledge: a) Historical positions; b) truth value of the original and sensitive knowledge derived; c) structural conditions of sensitive knowledge. 6. Value and structure of rational knowledge: a) the originality of the noetic rational knowledge; b) truth value of rational knowledge; c) structural conditions of rational knowledge. 7. Methods, processes and areas of rational knowledge: a) the essential functions of intelligence; b) the basic acts of rational knowledge: concept, judgment and reasoning (inductive and deductive); c) areas “quidditative” attainable by rational knowledge. 8. Conclusion: the incontrovertibility of knowledge open and perfectible knowledge.

The term "method". The epistemological obstacles and the method of rationalism applied. Rudolf Carnap: The method of constitution. Bertrand Russell: The construction method. Henri Bergson: The method of intuition. Mbog Bassong: The meiuotic method. Hans Albert: The critical method. Paul Karl Feyerabend: Against the Method. Concluding Remarks

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. ALESSI A., *Sui sentieri della verità. Introduzione alla filosofia della conoscenza* (Roma, LAS 2004).
3. BITTLE, N. CELESTINE. *Reality and the Mind: Epistemology*. Milwaukee: The Bruce Publishing Company, 1953.
4. CHISHOLM, R. *Theory of Knowledge*. Englewood Cliffs: Prentice Hall, 1989.
5. HOSPERS, J. *An Introduction to Philosophical Analysis*. London: Routledge and Kegan Paul Ltd., 1982.
6. LEHRER, K. *Theory of Knowledge*. Boulder: Westview Press, 1990.
7. LONERGAN, B. *Insight: A Study of Human Understanding*. San Francisco: Harper and Row, 1978.
8. LUPER, S. *Essential Knowledge: Readings in Epistemology*. New York and Oxford: Pearson Longman, 2004.

9. MOSER, K. P. *Theory of Knowledge: A Thematic Introduction*. New York: Oxford University Press, 1998.
10. PHILLIPS, R.P. *Modern Thomistic Philosophy: An Explanation for Students*. Westminster: The Newman Press, 1957.
11. POPPER, K. *Objective Knowledge*. Oxford: Clarendon Press, 1972.
12. RUSSEL, B. *Human Knowledge: Its Scope and Limits*. New York: Humanities Press, 1966.

### **History of Religion: Buddhist Philosophy[OS09]**

What the Buddha taught? The Buddha. The Buddhist attitude of mind. The Four Noble Truths. The First Noble Truth: “*Dukkha*”. The Second Noble Truth: “*Samudaya*” (The arising of *Dukkha*). The Third Noble Truth: “*Niroda*” (The cessation of *Dukka*). The Fourth Noble Truth: “*Magga*” (The Path). The Doctrine of No Soul: “*Anatta*”. Meditation of mental culture: “*Bhavana*”. Instruction for life.

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. NARADA, *The Buddha and His Teachings*, Buddhist Missionary Society, Malaysia, 1988.
3. PETER HARVEY, *An Introduction to Buddhism. Teachings, History and Practices*. Foundation Books Pvt. Ltd, New Delhi, 2005.
4. JACK KORNFIELD, *Modern Buddhist Masters*. Buddhist Publication Society, Kandy, 2007.
5. ANURADHA SENEVIRATHNA, *King Asoka and Buddhism. Historical and literary studies*. Buddhist Publication Society, Kandy, 2007.

### **History of Medieval Philosophy [OFS11]**

1. Introduction. 2. St. Augustine. 3. The monasteries and the court (the "*Corpus Dionysianum*", Boethius, monasteries and encyclopedias, the Carolingian Renaissance, John Scotus Eriugena, the monks and the dialectic, Anselm of

Canterbury). 4. Twelfth Century and various schools (the problem of universals, Abelardo, the school of Chartres, John of Salisbury, St. Bernard, the school of San Vittore) . 5. The Arab world, the return of Aristotle and universities (Avicenna, Averroes, Maimonides). 6. The Franciscans and the spread of Aristotelian philosophy (St. Bonaventure, Robert Grosseteste, Roger Bacon, Raymond Lully). 7. Albert the Great, Thomas Aquinas and Aristotelianism. 8. The transformations of school (the controversy around the Thomism, Duns Scotus, the renewal of political thought, William of Ockham, the masters of Paris and Oxford, the speculative mysticism). 10. Conclusion. Sense knowledge and the theory of abstraction according to Thomas Aquinas, <Summa Theologica> , I, qq . 84-87. Outline of method in history and historiography of medieval philosophy. The transmission of knowledge and writings in the Middle Ages. The philosophy of the thirteenth century: critical interpretations. Analysis of some problems typical of medieval thought through the examination of some texts.

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. GILSON E., *La filosofia nel Medioevo. Dalle origini patristiche alla fine del XIV secolo* (Firenze, La Nuova Italia 1973);
3. REALE G.-ANTISERI D., *Il pensiero occidentale dalle origini ad oggi*, vol. I (Brescia, La Scuola 1983);
4. TOMMASO D'AQUINO, *Summa Theologiae*, I, qq. 84-87. Leonean Edition with Latin Text. Fathers of the English Dominican Province.
5. FREDERICK C. COPLESTON, *A History of Medieval Philosophy*. University of Notre Dame Press, 1990.
6. JOHN MARENBNON, *Medieval Philosophy. An Historical and Philosophical Introduction*. Rutledge, New York, 2007.
7. BOSLEY RICHARD & MARTIN TWEEDALE. *Basic Issues in Medieval Philosophy*. Peterborough: Broadview Press. 1997.
8. CHADWICK, HENRY. *Augustine*. New York: Oxford University Press, 1996.



9. COPLESTON FREDERICK. *A History of Medieval Philosophy*.
10. GILSON ETIENNE. *The Spirit of Mediaeval Philosophy*. New York: Scribner's, 1940.
- 11.----- . *History of Christian Philosophy in the middle Ages*. New York: Random House, 1955.
12. KENNY, ANTHONY. *The Oxford Illustrated History of Western Philosophy*. London: Oxford University Press, 1994.
13. KNOWLES, DAVID. *The Evolution of Medieval Thought*. London: Longman Publishing Group, 1988.
14. THILLY, FRANK. *A History of Philosophy*. Allahabad: Central Publishing House, 1985.

### **Relation between Philosophy and Theology (*Fides et Ratio*) [OCS02]**

What do you mean by "faith". The different types of "rationality". Brief references to the epistemological status of philosophy, consideration of what theology, and analysis of major historical and theoretical models of their relationship. Themes and content of the encyclical *Fides et Ratio* of Pope John Paul II and of various interventions of the *Magisterium* of Pope Benedict XVI and Pope Francis. Some significant texts on the relationship between faith and reason, and between faith and art). (Notes on the concept of theology and direct approach to the texts of some significant authors: Thomas Aquinas, Francisco de Vitoria, Melchior Cano, John Henry Newman, Edith Stein, Karl Rahner, Hans Urs von Balthasar).

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. The Supreme Pontiff John Paul II, *Encyclical Letter: Fides et Ratio, on the relationship between Faith and Reason*. Citta' del Vaticano, LEV, 1998.

## **History of the Salesian Congregation I (1815-1888) - (Salesian Studies)**

### **[OS16]**

Introduction. The birth of Don Bosco. Political Restoration. Cultural Restoration. The Industrial Revolution. Catholic Associations. The Years of Formation. Priestly Ordination. First Years of Oratory. The decisive setting up of the salesian work while the Italian unity is achieved. Expansion. Missions. Foundations. Don Bosco during the final unification of Italy. Final Years and Death.

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. MORAND WIRTH, *Da Don Bosco ai Nostri Giorni*. LAS. Roma, 2000.

### **Philosophical Anthropology [OFS05]**

Introduction: Complexity and urgency. 1. Anthropology, anthropology and method. 2. The physicality between experience and language. 3. The man and the search for truth. 4. The self-consciousness, a center, a hub. 5. Inner freedom and the range of extrinsic freedom. 6. Axiology and essential reference of free will. 7. The social dimension as. 7. The feeling, attitude radical next to reason and will. 8. Love as the culmination of for - others. 9. The person: the point of concentration. 10. Sexuality and person. 11. The bad: check and mystery. 11. Check and supreme mystery: death. 12. The hope, the structure of being. Conclusion. Educational activity characterizing Man between questions and needs. The perennial question of the contemporary milieu and original - anthropology, anthropology and method - History of the conceptions of man in Western philosophy - An analysis of the constitution of existence: the in-itself, the for-itself, the for-others - Corporeity between experience and language - phenomenological approach to human life - knowledge as a base, appearance and sensory and meta-sensitive - Plurality, historical, hermeneutical - Self-consciousness, a center, a joint - Inner freedom and the range of freedom extrinsic - Axiology and essential reference of free will - Sociability in its

forms of co-being, pro-be in-be - originality and originality of the face and the relationship I-Thou to us a broader - sentiment, radical attitude next to reason and will - as the culmination of Love for-others - Analysis of the concentration existential inwardness, self-transcendence and person - Man as a spirit and unitotality - Ratio between mind and brain - Analysis of the existential condition : worldliness, sexuality, historical, operational, mortality - Man as a paradox - Anthropology and Humanism

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. PALUMBIERI S., L'uomo questa meraviglia. *Antropologia filosofica I. Trattato sulla costituzione antropologica* (Città del Vaticano, Urbaniana University Press 1999).
3. PALUMBIERI S., L'uomo questo paradosso. *Antropologia filosofica II. Trattato sulla con-centrazione e condizione antropologica* (Città del Vaticano, Urbaniana University Press 2000).
4. BORDIGNON B., *Persona é relazione* (Soveria-Mannelli, Rubettino 2013).
5. BITTLE, CELESTINE N. *The Whole Man*. Milwaukee: The Bruce Publishing Company, 1944.
6. BOGLIOLO, LOUIS. *Philosophical Anthropology*. Vols I & II. Shillong: Sacred Heart Theological College, 1984.
7. DONCEEL, J. F. *Philosophical Psychology*. New York: Sheed & Ward, 1967.
8. KLUBERTANZ, GEORGE P. *The Philosophy of Human Nature*. New York: Appleton Century-Croft, 1951.
9. KOREN, HENRY J. *An Introduction the Philosophy of Animate Nature*. London: Herder Book Co., 1955.

### **Social Doctrine of the Catholic Church [OS13]**

An integral and solidary humanism. Gods plan of love for humanity. The Church's mission and social doctrine. The human person and human rights. The principles of the Church's social doctrine. The family, the vital cell of the society. Human work. Economic life. The political community. The International Community. Safeguarding the environment. The promotion of peace. Social doctrine and ecclesial action. For a civilization of love.

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE. *Compendium of the Social Doctrine of the Church*. Libreria Editrice Vaticana. 2005.

## YEAR TWO

### **Introduction to the Old & New Testaments [OS11]**

The Bible as a living book; Nature of the Word of God; Praying the Word of God & *Lectio Divina*; Uniqueness of the Bible: Revelation, Inspiration, Inerrancy and Canon; Formation of the Bible; Outline of Biblical History; Introduction to the Old Testament: Pentateuch, Historical Books, Prophetic Books and Wisdom Books & Psalms; Introduction to the New Testament; Gospel and Gospels; Socio-cultural and Historical Background to the New Testament: Greek ambient, Roman ambient, Jewish ambient; The formation of the Gospel; The Synoptic Gospels; General survey of New Testament books; Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. MATTAM, ZACHARIAS, *Meeting Christ in the Scriptures*, Bangalore: Kristu Jyoti Publications, 2009.
3. IGLESIAS, YOLANDA & SALVATORE PUTZU, *The Promise: An Introduction to the Old Testament*, Manila: Word & Life Publications, 1996.
4. ACHTEMEIER, PAUL & OTHERS, *Introducing the New Testament: Its Literature and Theology*, Grand Rapids: 2001.
5. BROWN, RAYMOND E., *An Introduction to the New Testament*, Bangalore: Theological Publications in India, 2000.

### **Preparatory Course on Comprehensive Written and Oral Exams [FEX01]**

The course discusses: Basic guidelines for final comprehensive oral and written exams. *Lectio Coram*. Development of significant philosophical thesis in major branches of thought. Development of areas of research and synthesis for the final dissertation. Clarification of methodological and scientific formalities in paper work.

Proposed Bibliography:

1. Basic didactical subsidies of the professor.

### **Moral Philosophy [OFS06]**

Basic Training activities. 1. For a moral philosophy as a practical philosophy of human conduct. 2. Theory of human conduct: the subject as capable of self-determination as an individual and passionate. 3. The sense of the distinction between good and evil in human conduct. 4. The good and happy life, aim of human conduct. 5. The practical reason as a rule of human conduct; discussion of some theories of practical rationality; The *ordo rationis* purposes virtuous and moral standards specifications. 6. Configuration of the good life according to practical reason: the good life of individuals and society in the world. 7. The function of the virtues in the good life: virtue and duty; virtue and conduct; virtues and good life; virtue and practical wisdom; the practice of virtue. 8. Corruption of the agent and of his conduct: the evil and vices. 9. Extra-individual principles of human conduct: the family, society, God. 10. Moral education and moral growth. Educational activity characterizing guided reading of philosophical essays: Thomas Aquinas, *Summa Theologica*, I a Objection. Research seminar: The virtuous life as life imperfectly blessed according to St. Thomas Aquinas, *Summa Theologica*, I a Objection qq. 1-5.

#### Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. ABBÀ G., Felicità, vita buona e virtù. Saggio di filosofia morale (Roma, LAS 1995).
3. RHONEIMER M., La prospettiva della morale. Fondamenti dell'etica filosofica (Roma, Armando 1994).
4. THOMAS AQUINAS, *Summa Theologiae*, Ia-IIae.
5. THOMAS AQUINAS, *Summa Theologiae*, I-II, qq. 6-21.
6. WESTBERG D., Right Practical Reason. Aristotle, Action and Prudence in Aquinas (Oxford, Clarendon Press 1994).

7. ----- . *Nicomachean Ethics*. Translated by W. D. Ross. New York: Oxford University Press, 1998.
8. ----- . *Summa Theologica*. Complete English Edition in Five Volumes. New York: Christian Classics, 1948.
9. AQUINAS, T. *Commentary on the Nicomachean Ethics*. Notre Dame - IN: Dumb Ox Books, 1993.
10. ARISTOTLE. *Eudemian Ethics*. Translated by M. Woods and edited by J. L. Ackrill. Oxford: Clarendon Press, 1982.
11. AUDI, R. *Action, Intention, and Reason*. London: Cornell University Press, 1993.
12. BOURKE, V. *Ethics: A Textbook in Moral Philosophy*. New York: Macmillan, 1966.
13. BROAD, C. D. *Five Types of Ethical Theory*. London: Routledge and Kegan Paul, 1930.
14. D'ARCY, E. *Conscience and its Right to Freedom*. London, New York: Sheed and Ward, 1961.
15. DONAGAN, A. *The Theory of Morality*. London, Chicago: The University of Chicago Press, 1977.
16. FOOT, P. (ed). *Introduction to Theory of Ethics*. Oxford: Oxford University Press, 1967.
17. GULA, RICHARD M. *What are They Saying About Moral Norms?* New York, Ramsey: Paulist Press, 1982.
18. HARDIE, W. F. R. *Aristotle's Ethical Theory*. Oxford: Clarendon Press, 1985.
19. HARE, R. M. *Moral Thinking: Its Levels, Method and Point*. Oxford: Clarendon Press, 1981.
20. KANT, I. *Foundations of the Metaphysics of Morals*. Indianapolis: Beck, 1959.
21. LENNON, K. *Explaining Human Action*. La Salle: Open Court, 1990.

22. MACINTYRE, A. *After Virtue: A Study in Moral Theory*. London: Duckworth, 1981.
23. MEILAND, J. W. *The Nature of Intention*. London: Barnes & Noble, 1970.
24. MURTAGH, J. *Intrinsic Evil: An Examination of this Concept and its Place in Current Discussions on Absolute Moral Norms*. Rome: Pontifical Gregorian University, 1973.
25. POJMAN, LOUIS P. (ed.). *Moral Philosophy: A Reader*. 3rd ed. Indianapolis: Hackett Publishing, 2003.
26. SULLIVAN, R. J. *Morality and the Good Life: A Commentary on Aristotle's Nicomachean Ethics*. Memphis: Memphis State of University Press, 1977.

### **Theoretical Philosophy – II [OFS03]**

Epistemological setting of philosophical theology (TF) and notes on its history. Legitimacy and necessity of the TF. The theoretical reasons, anthropological and axiological of the rejection of God. Nativism and religious intuitionism. The so-called "ontological argument" and its critical evaluation. The topics "*ex veritate*" and "*ex moralitate*" and their critical evaluation. The approach of the phenomenological perspective and mysticism to the question of the existence of God. There is a "Way of Beauty", and what features would it have? The arguments "to back": the way metaphysics. The theme of the ineffability of the divine being and the concept of mystery: the analogical knowledge of God. God as the fullness of being and subsisting as simplicity, unity, intelligibility and absolute goodness. The dynamic immutability, eternity and the divine immensity. God as creative love and providential: the intelligence, the will and the divine omnipotence. God and evil. The reality transcendent and personal God. Philosophy of being and philosophy of love. Guided reading of philosophical essays: The demonstrability of God's existence . The text of q . The Pars 2 of the *Summa Theologica* of Thomas Aquinas , with essays on the content , sources , commentary , criticism and defense of the " five-way " in the



history of Thomism and of Western thought , and comparison with the content of the q . 12 ( *Quomodo Deus in nobis cognoscatur* ) of the Pars . Relationship between the topics covered in the " five-way " and some elements of contemporary atheism .

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. ALESSI A., Sui sentieri dell'Assoluto. Introduzione alla teologia filosofica (Roma, LAS 2004).
3. ALBARELLO D., La libertà e l'evento. Percorsi di teologia filosofica dopo Heidegger (Milano, Glossa 2008).
4. ANGELES, P. A. *The Problem of God: A Short Introduction*. New York: Prometheus Books, 1980.
5. FLEW, A. *God and Philosophy*. New York: Brace and World, 1969.
6. JASTROW, R. *God and the Astronomers*. New York, Norton, 1978.
7. MATSON, W. I. *The Existence of God*. Ithaca, Cornell University Press, 1965.
8. MCCLOSKEY, H. J. "God and Evil." *Philosophical Quarterly*, vol. X, 1960, pp.97-114.
9. PLANTINGA, A. *Gods and Other Minds*: Ithaca, Cornell University Press, 1967.
10. SMITH, G. H. *Atheism: The Case against God*. Buffalo: Prometheus Books, 1979.
11. WARREN, T. B. & A. Flew. *The Warren-Flew Debate on the Existence of God*. Jonesboro: National Christian Press, 1977.

### **Cambridge Assessment of English – FCE B2 [OS21]**

Proposed Bibliography:

1. ANNETTE CAPEL & WENDY SHARP, *Cambridge English Objective First*, Student's Book. 4 Ed. Cambridge University Press, 2015.
2. Basic didactical subsidies of the professor.

### **The Memoirs of the Oratory - (Salesian Studies) [OS19]**

General Introduction to the text. Specific characteristics of the autobiography. Distribution of the chapters. Careful analysis of each chapter. Critical apparatus of the text. Synthesis and conclusions.

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. The Autobiography of Saint John Bosco, *Memoirs of the Oratory of Saint Francis de Sales from 1815 to 1855*. Don Bosco Publications, New Rochelle, New York, 1989.

### **History of Modern Western Philosophy [OFS12]**

Characteristics of Renaissance. Pacifism and utopia: Cusano, Campanella, More, Erasmus. The scientific revolution from Copernicus to Newton. The birth of modern philosophy: Descartes. The occasionalism. Pascal and the mystery of man. Pantheism of Spinoza. The corporeismo and political absolutism of Hobbes. Leibniz and metaphysics monadologica. Empiricism Locke to Hume. The Immaterialism Berkeley. Vico and history as a new science. Rousseau and the critique of society. The enlightenments. Kant and transcendental philosophy. Romanticism. Fichte and the crisis of Kantianism. Schelling 's philosophy and identity. The absolute idealism of Hegel.

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. CASTELL ALBURE. *An Introduction to Modern Philosophy*. New York: Macmillan Publishing Company, 1905.
3. COPLESTON F. C. *A History of Modern Philosophy*. London: Mathuen and Co. Ltd., 1980.
4. MASCIA CARMIN. *History of Philosophy*. New Jersey: St. Anthony Guild Press, 1957.

5. MASIH U. *A Critical History of Modern Philosophy*. Delhi: Motilal Banarsidass, 1983.
6. RUSSELL BERTRAND. *History of Western Philosophy*. London: Routledge, 1996.
7. SERUTON ROGER. *Modern Philosophy: An Introduction and Survey*. New York: Penguin Books, 1996.

## Latin II [OS27]

- XVI. THE NINE IRREGULAR ADJECTIVES
- XVII. THE DEMONSTRATIVE **is, ea, id**—DIALOGUE
- XVIII. CONJUGATION—Present, Imperfect, and Future of **sum**—DIALOGUE
- XIX. PRESENT ACTIVE INDICATIVE OF **amō** AND **moneō**
- XX. IMPERFECT ACTIVE INDICATIVE OF **amō** AND **moneō**—*Meaning of the Imperfect*—NIOBE AND HER CHILDREN
- XXI. FUTURE ACTIVE INDICATIVE OF **amō** AND **moneō**—NIOBE AND HER CHILDREN (*Concluded*)
- XXII. REVIEW OF VERBS—*The Dative with Adjectives*—CORNELIA AND HER JEWELS
- XXIII. ixPRESENT ACTIVE INDICATIVE OF **regō** AND **audiō**—CORNELIA AND HER JEWELS (*Concluded*)
- XXIV. IMPERFECT ACTIVE INDICATIVE OF **regō** AND **audiō**—*The Dative with Special Intransitive Verbs*
- XXV. FUTURE ACTIVE INDICATIVE OF **regō** AND **audiō**
- XXVI. VERBS IN **-iō**—Present, Imperfect, and Future Active Indicative of **capiō**—*The Imperative*
- XXVII to XXX.

### Proposed Bibliography:

1. Basic didactical subsidies of the professor.

2. Benjamin L. D'Ooge, *Latin for Beginners*. Public domain in the USA. 2006.

### **History of Religion: Hinduism [OS09]**

Hinduism is the predominant religion of the Indian subcontinent. Hinduism is often referred to as *Sanātana Dharma*, a Sanskrit phrase meaning “the eternal law,” by its practitioners. Hindu beliefs vary widely, with concepts of God and/or gods ranging from Panentheism, pantheism, monotheism, polytheism, and atheism with Vishnu and Shiva being the most popular deities. Other notable characteristics include a belief in reincarnation and karma, as well as personal duty, or dharma. Among its roots is the historical Vedic religion of Iron Age India, and as such Hinduism is often stated to be the “oldest religious tradition” or “oldest living major tradition.” It is formed of diverse traditions and types and has no single founder. Hinduism is the world's third largest religion after Christianity and Islam, with approximately a billion adherents, of whom about 905 million live in India. Other countries with large Hindu populations can be found across southern Asia.

Hinduism's vast body of scriptures are divided into *Śruti* (“revealed”) and *Smṛiti* (“remembered”). These scriptures discuss theology, philosophy and mythology, and provide information on the practice of dharma (religious living). Among these texts, the *Vedas* and the *Upanishads* are the foremost in authority, importance and antiquity. Other major scriptures include the *Tantras*, the *Agama*, the *Purānas* and the epics *Mahābhārata* and *Rāmāyana*. The *Bhagavad Gītā*, a treatise from the *Mahābhārata*, spoken by Krishna, is sometimes called a summary of the spiritual teachings of the *Vedas*.

#### Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. Adlakha, S.K. *Religious Mysticism : Hinduism and Islam*. New Delhi: Mittal Publications,2005.

3. Dasgupta, S.N. *Hindu Mysticism*. New Delhi: Motilal Banarsidass, 1927.
4. Donald, Braue. *Maya in Radhakrishnan's Thought: Six Meanings other than Illusion*. Delhi: Motilal Banarsidass, 1984.
5. Ghose, Sisirkumar. *Mysticism*. New Delhi: Clarion Books, 1987.
6. Patanjali. V. *Thoughts on Indian Mysticism*. New Delhi: Sagar Publications, 1978.
7. Radhakrishnan. *Indian Philosophy*. Vol. 2. Bombay: Blackie & Son Publishers Pvt. Ltd., 1923.
8. Radhakrishnan. *The Brahma Sutra: The Philosophy of Spiritual Life*. London: George Allen & Unwin Ltd., 1960
9. Sircar, M.N. *Life Thought and Mysticism in India*. New Delhi: Classical Publications, 1978.
10. Sircar, Mahendranath. *Hindu Mysticism According to the Upanishads*. New Delhi: Oriental Books Reprint Corporation, 1934.
11. Staal Frits. *Exploring Mysticism: A Methodological Essay*. California: University of California Press, 1975.

### **Philosophy of Science – Cosmology [OFS04]**

Introduction: some big questions on our 'existing in-world'.

2. The primordial sense of wonder (*thaumazein*): the common cradle of philosophy and science: the ability to wonder as true impression of the philosopher, look at the universe in view of wonder, the wonder to critical knowledge.
3. The growing concern for today's ecological crisis and the need for a philosophical reflection on the nature: some authoritative warnings from the scientific community, the various manifestation of the ecological crisis.
4. Scientific Knowledge of the physical world: the originality of scientific knowledge, the characteristics of the scientific method, deduction and induction, falsification and the process of conjectures and refutations (Popper), the role of the 'paradigm' in the revolutions science (Kuhn), strengths and limitations of science.
5. The microscopic universe - the internal structure of matter: the Greek conception: the theory of Aristotle *hylomorphic* - matter and form, the revolution and the Galilean-Cartesian mechanistic view of nature, the neo-

atomism and the world of determinism, the quantum physics and dual nature (particle/wave) of the material.

6. The macroscopic universe - concepts of space, time and movement: the ancient conceptions (Greek) of space, time and motion, the problem of absolute space and time, the Michaelson-Morley experiment (1887), the first theory of relativity (relativity) of Einstein, the various cosmological models: Copernicus, Galileo, Newton and Einstein's general theory of relativity.

7. The universe - origin, structure, evolution and end: the theory of the Big Bang, the galaxies, the stars, the solar system, the Earth, the end of the universe: various theories / speculation.

8. The origin and evolution of life on Earth and the population of the planet Earth as the 'womb' of life, the explosion of life on Earth, the population of the common home of the Earth .

9. The ultimate cause of the universe: efficient and final causality, the 'objective' within the physical world.

10. Conclusion: The cosmos, the man and the Divine: towards a 'cosmo-theandrica' vision of reality, the relationship between science and faith.

Texts:

1. Basic didactical subsidies of the professor.
2. ALESSI A., Sui sentieri della materia. Introduzione alla cosmologia filosofica (Roma, LAS 2014);
3. COLES P., Cosmology: A Very Short Introduction (Oxford, Oxford University Press 2001);
4. KUREETHADAM J.I., Creation in Crisis: Science, Ethics, Theology (New York, Orbis Books 2014); SELVAGGI F., Filosofia del mondo. Cosmologia filosofica (Roma, PUG 1996); STACHEL J. Einstein's Miraculous Year: Five Papers that Changed the Face of Physics (Princeton-Oxford: Princeton University Press 2005);

5. WALLACE W.A., *The Modelling of Nature: Philosophy of Science and Philosophy of Nature in Synthesis* (Washington, Catholic University of America 1996).
6. BITTLE, CELESTINE N. *From Aether to Cosmos*. New York: The Bruce Publishing Company, 1947.
7. CHAISSON, E. *Cosmic Dawn: The Origins of Matter and Life*. Boston: Little Brown, 1981.
8. DAVIES, P. *God and the New Physics*. New York: Simon and Schuster, 1983.
9. DE CHARDIN, PIERRE TEILHARD. *The Human Phenomenon*. New York: Harper Collins Publisher, 1999.
10. DODELSON, Scott. *Modern Cosmology*. Amsterdam: Academic Press, 2003.
11. FOLEY, LEO ALBERT. *Cosmology - Philosophical and Scientific*. Milwaukee: Bruce Publishing Company, 1962.
12. HILL, I. *An Abstract of a New Theory of the Formation of the Earth*. Baltimore: N.G. Maxwell, 1823.
13. HIRIGAN, J. E. *Chance or Design?* New York: Library, 1979.
14. KOPP, V. Joseph. *Teilhard de Chardin: A New Synthesis of Evolution*. London: Paulist Press, 1974.
15. KOREN, HENRY J. *An Introduction to the Philosophy of Nature*. Pittsburgh: Duquesne University press, 1962.
16. LAIRD, J. *Theism and Cosmology*. Freeport: Libraries Press, 1969.
17. MALLOVE, E. F. *The Quickening Universe: Cosmic Evolution and Human Destiny*. New York: St. Martin's, 1987.
18. MORRIS, H. M. *Biblical Cosmology and Modern Science*. New Jersey: Craig Press, 1970.
19. PADMANABAHN, T. *Structure Formation in the Universe*. Cambridge New York: University Press, 2003.
20. PEEBLES, P.J.E. *The Large-Scale Structure of the Universe*. Princeton: Princeton University Press, 1980.

21.SINGH, Simon, *Big Bang: The Origin of the Universe*. New York: Harper Colling Publishers, 2004.

### **General Psychology [OS07]**

The course aims to introduce participants to the fundamental knowledge of the psychology and, in particular, of the dynamic processes that go into determining human behavior. After outlining the main reference coordinates of contemporary psychology, the next part of the course will be deepened the reasons that influence human behavior. Outlining a kind of everyday psychology will shed light on the dynamics of basic behaviors that contribute to determine everyday; then talking about motivation and emotions we ask what are the causes that make us sick or, conversely, how to protect their health and wellbeing; They will be considered the factors that affect aging, personality development or construction of personal identity.

Finally, we will present the main theoretical models to explain the intent dynamic processes underlying the behavior.

- I. What is psychology: 1. What is studying psychology. 2. The origins of psychology. 3. The theoretical approaches in psychology. 4. The fields of psychology. 5. The situation of complexity in the current psychology. 6. The methods of the research in psychology. 7. The experimental method. 8. The descriptive method. 9. The co relational method. 10. The clinical method. 11. The method of research intervention. 12. The method of systematic relational. 13. Towards a circularity.
- II. Dynamic Processes: 1. Dynamic Psychology. 2. The subjectivity of motivation. 3. The proactive size. 4. The strength of expectations. 5. The emotions, affective reason. 6. Emotions, dispositional states. 7. The unawareness of the reasons. 8. The pre-reflected conduct. 9. The weight of the decisions.



- III. Motivational systems: 1. Between nature and culture. 2. The classification of motivation. 3. Three essential motivational systems. 4. Hunger. An example of a physiological reason. 5. The pro-social reasons. 6. The reasons for self development.
- IV. The emotional process: 1. Complexity of emotions. 2. The theory of peripheral and central theory of emotions. 3. The activation theory and the theory of cognitive activation. 4. The theory of the appraisal. 5. The theory psycho-evolutionist. 6. The emotional process according to the model of Scherer. 7. The evaluation of the situation. 8. The activation of the organism. 9. The expression of emotions.
- V. The fragility of the mind: 1. The ability to adapt. 2. Models of conflict. 3. The role conflicts. 4. The tasks. 5. Anxiety. 6. The "basic defect". 7. Frustration. 8. The concept of normality. 9. The distinction between distress and disorder. 10. Why do we get sick? 11. One way to recovery. Psychotherapies. YOU. To the mental well-being: 1. The new concept of health. 2. The stock of the situation. Between normality and pathology. 3. The wellbeing. Stay within their means. 4. Some positive indicators of health. 5. The knowledge and self-acceptance. 6. The ability to solve problems. 7. The ability to relate. 8. The emotional control. 9. Self-esteem and self-image. 10. The defenses. 11. The sublimation. 12. rationalize-tion. 13. The projection. 14. Moving. 15. The reaction formation. 16. The identification and interjection. 17. The regression and fixation.
- VI. The personality: 1. For a definition. 2. From a structural point of view. 3. From a dynamic point of view. 4. Determining Factors. 5. The maturation. 6. Adolescence, identity and personality. 7. The stages of personal growth.
- VII. Theoretic models in dynamic-psychology: 1. Is Freud still relevant? 2. The origins of psychoanalysis. 3. The removal and discovery of neurosis. 4. Sexual desire. 5. The unconscious and the other psychic dimensions. 6. The psychoanalytic method. 7. Developments

psychoanalysis. 8. The analytical psychology of Jung. 9. Ego psychology. 10. The object relations theory. 11. The interpersonal model. 12. The Psychology of Self. 13. The systemic relational model.

**Texts:**

1. Basic didactical subsidies of the professor.
2. Baron, Robert A. *Psychology*. New Delhi: Pearson, 2001.
3. Hayes, Nicky. *Foundations of Psychology*. London: Routledge, 1994.
4. Laird, James. *Psychology*, Boston: Houghton Mifflin Company, 1991.
5. Malim, Tony and Ann Birch. *Introductory Psychology*. London: Macmillan, 1998.
6. Mangal, S.K. *General Psychology*. New Delhi: Sterling Publishers, 1998.
7. Ternald, L. Dodge. *Introduction to Psychology*. Delhi: AITBS Publishers, 1999.
8. Baron, Robert A. *Psychology*. New Delhi: Pearson, 2001.
9. Darley, John M. *Psychology*. New Jersey: Prentice-Hall, 1991.
10. Laird, James. *Psychology*. Boston: Houghton Mifflin Company, 1991.
11. Ternald, L. Dodge. *Introduction to Psychology*. Delhi: AITBS Publishers, 1999.

**Political Philosophy [OFS07]**

Political philosophy is the application of philosophical thinking to ideas about society and the state. It is in other words a speculative inquiry into the assumptions of the practical activity of politics. It is concerned with normative thinking rather than empirical thought and hence is dealing with matters of evaluation. Philosophy differs from science because while science seeks

explanation, philosophy seeks justifications. It means that its objective is to look for rational or justifying grounds in order to accept or reject a belief.

Course Outline:

01. INTRODUCTION: Chief Functions, Main Sources
02. THE STATE: Constituents, Origin, Purpose
03. THE COMMUNITY OF NATIONS: The Need of the World Community, UNO, NAM, SAARC
04. TYPES OF GOVERNMENTS: Democracy, Socialism, Liberalism, Welfarism
05. WESTERN POLITICAL THINKERS
06. EASTERN POLITICAL THINKERS

Selected Bibliography:

*Early Greek Political Thought From Homer to the Sophists.* Edited by Michael Gagarin and Paul Woodruff. New York: Cambridge University Press, 1995.

*The Political Philosophy of Cosmopolitanism.* Edited by Gillian Brock and Harry Brighouse. Cambridge: Cambridge University Press, 2005.

Russell, Bertrand. *Political Ideas.* Boston: Unwin Paperback, 1985.

Iyer, Raghavan Narasimhan. *The Moral and Political Thoughts of Mahatma Gandhi.* New York: Oxford University Press, 2000.

*Interpreting Modern Political Philosophy: From Machiavelli to Marx.* Edited by Alistair Edwards and Jules Townshend. New York: Palgrave Macmillan, 2002.

*Essays in Social and Political Philosophy.* Edited by Krishna Roy Chanda Gupta. New Delhi: Indian Council of Philosophical Research in Association with Allied Publishers, 1989.

- Raphael, D.D. *Problems of Political Philosophy*. Hampshire: Macmillan Education, 1990.
- Haworth, Alan. *Understanding Political Philosophers from Ancient to Modern Times*. London: Routledge, 2004.
- Martain, Jacques. *The Social and Political Philosophy of Jacques Martain*. New York: Image Books, 1965.
- Sharma, U. *Western Political Thought*. Agra: Lakshmi Narain, 1993.
- Mukharjee, Subrata and Ramasamy Sushila. *A History of Political Thought Plato to Marx*. New Delhi: Prentice Hall, 1999.
- Hardimon, Michael. *Hegel's Social Philosophy: The Project of Reconciliation*. New York: Cambridge University Press, 1994.
- Machiavelli, Niccolo. *The Prince*. New York: Oxford University Press, 2005.
- Plato. *The Republic*. Translated with an Introduction by Desmond Lee. New York: Penguin Books, 2003.
- Aristotle. *Aristotle's Politics*. Translated with an Introduction by Joe Sachs. Newburyport: Focus Publications.
- Jefferson, Thomas. *The Political Writings of Thomas Jefferson: Representative Selection*. New York: Liberal Arts Press, 1955.
- Gurusamy, S. *Peasant Politics in South India: A Socio-Political Analysis of a Pressure Group*. Delhi: Kanishka Publication, 1993.
- Kuruvachira, George J. *The Common Good and Political Philosophy*. Bangalore: Kristu Jyothi Publications, 1999.
- Varma, V.P. *Political Philosophy*. Agra: Lakshmi Agarwal, 1977.

### **History of Contemporary Philosophy [OFS13]**

1. Reaction against metaphysical idealism: the right and left Hegelian transformation of idealism (A. Schopenhauer, Friedrich Nietzsche, S. Kierkegaard, Karl Marx).
2. The positivism of Auguste Comte.
3. The phenomenology (Husserl, M. Scheler, M. Heidegger).
4. Existentialism (K. Jaspers, JP Sartre, G. Marcel).

5. The logical atomism (B. Russell, L. Wittgenstein).
  6. The philosophy of language.
  7. Pragmatism (C. Pierce, W. James).
  8. Structuralism;
  9. The philosophy of contemporary and contemporary Islam. FA0642.
- Advanced module: educational activity characterizing Guided reading of philosophical essays: MARCEL G. Mystery of Being; M. Heidegger, Being and Time; ID., What is Metaphysics ?; S. Kierkegaard, aut-aut; ID., Fear and Trembling; L. WITTGENSTEIN, Tractatus Logico-philosophicus; ID., Philosophical Investigations. Research seminar: 1. The problem of God in the writings of the existentialist philosophers.

Texts:

1. Basic didactical subsidies of the professor.
2. COPLESTON F., A History of Philosophy, voll. 8-9 (London, Burns & Oates 1964);
3. ID., Contemporary Philosophy (London, Search Press Limited 1979);
4. REALE G.-ANTISERI D., Il pensiero occidentale dalle origini ad oggi, vol. 3 (Brescia, La Scuola 1983); VANNI ROVIGHI S., Storia della filosofia contemporanea. Dall'ottocento ai giorni nostri (Brescia, La Scuola 1980).
5. Borzaga, Reynold. *Contemporary Philosophy*. Milwaukee: Bruce Publishing Company, 1966.
6. Castell, Albure. *An Introduction to Modern Philosophy*. New York: Macmillan Publishing Company, 1905.
7. Copleston, F. C. *A History of Medieval Philosophy*, Vol. VII-IX. New York: Doubleday, 1993.
8. Marias, Julien. *History of Philosophy*. New York: Dover Publications, 1967.
9. Mascia, Carmin. *History of Philosophy*. New Jersey: St. Anthony Guild Press, 1957.

10. Russell, Bertrand. *History of Western Philosophy*. London: Routledge, 1996.
11. Stumpf, Samuel E. & James Fieser. *From Socrates to Sartre and Beyond*. New York: McGraw-Hill, 2003.

### **Economy, Ethics and Finance [OS01]**

The course aims to provide students with the theoretical and cultural orientation to the current debate on ethics and economics. The basic content of the encyclical of Benedict XVI *Caritas in Veritate*, will be examined. The key moments of the history of economic thought in relation to its mindset and ethics. A specific study will consist of an analysis of the steps of the most salient economic doctrine of the encyclical, in the light of the major contributions made by leading economists to the history of economic thought. It will also be presented the perspective known as "Civil Economy", which is characterized by a personalist and relational system, taking into account the following issues: the idea of person, rational and well-being in the contemporary economic theory; Responsibilities, the new name of the economy; Economic, market and business in the Anglo-Saxon tradition of modern economics; The civil tradition; The enterprise and civil cooperation; The market and its ethos: fraternity and gratuity; Organizations in ideal motive.

#### **Texts:**

1. Basic didactical subsidies of the professor.
2. BENEDICT XVI, Encyclical Letter, *Caritas in Veritate* (Città del Vaticano, LEV 2009);
3. BRUNI L., *L'impresa Civile* (Milano, Università Bocconi Editore-EGEA 2009);
4. CARLOTTI P., *Carità, Persona e Sviluppo. La novità della Caritas in Veritate* (Roma, LAS 2011);
5. FAUCCI R. *Breve storia dell'economia politica* (Giappichelli 2006);  
FAZIO A., *Globalizzazione. Politica economica e Dottrina sociale* (Todi, Tau 2008);

6. MANTOVANI M.-PESSA A.-RIGGI O. (a cura), Oltre la crisi: prospettive per un nuovo modello di sviluppo. Il contributo del pensiero realistico dinamico di Tommaso Demaria (Roma, LAS 2011);  
RONCAGLIA A., La ricchezza delle idee. Storia del pensiero economico (Laterza 2001);
7. TOSO M., Verso quale società? La dottrina sociale della Chiesa per una nuova progettualità (Roma, LAS 2000)

### **History of the Salesian Congregation II (1888-2000) (Salesian Studies) [OS17]**

Introduction.

The main periods of salesian history: 1888-2015.

The Salesian presence in Europe under Fr. Rua.

The expansion of the salesian presence in America.

The rectorship of Fr. Albera 1910-1921.

The time of Bl. Philip Rinaldi 1922-1931.

The era of maximum development under Ricaldone and Ziggotti 1932-1965.

Formation.

Missions.

Persecutions and martyrdom.

The institute of the FMA 1888-1965.

Salesian Cooperators.

Don Bosco Past Pupils.

History of Salesian congregation 1965-2015.

Texts:

1. Basic didactical subsidies of the professor.
2. Morand Wirth, *Don Bosco and His Salesians*. Part II.

### **Philosophy of Language [OS04]**

The Word and words. Language structure to be in the context of an integrated anthropology. Language expression of being. Origin and dynamism of language. Word conceived and expressed. The event of the word and the inner experience. Objectives and methodologies of the philosophy of language. Ontology of the word in Plato, Aristotle, Thomas Aquinas, Martin Heidegger, HG Gadamer, P.Ricoeur. Language and the mystery of God and religious communication between ineffability. Humanism of the word: a delivery, a hope. Language as listening.

Texts:

1. Basic didactical subsidies of the professor.
2. Alston, William P. *Philosophy of Language*. London: Prentice Hall, INC., 1964.
3. Floisted, Guttam. *Contemporary Philosophy: A New Survey*. Dordrech: Martinus Nijhoff Publishers, 1986.
4. Hacking, Ian. *Why Does Language Matter to Philosophy?* London: Cambridge University Press, 1975.
5. Lavine, T. Z. *From Socrates to Sartre the Philosophic Quest*. New York: Bantam Books, 1989.
6. Manyozo, Linje. *Media, Communication and Development: Three Approaches*. New Delhi: Sage Publications India Pvt Ltd, 2012.

### **History of Religion: Islam [OS09]**

Islam studies in its historical, philosophical, religious, and political dimensions and assists in the understanding of its contemporary vitality and attraction as a faith, a culture and a way of life. The course introduces the history, faith, beliefs, philosophy, theology, ethics and practices of Islam with an emphasis on diverse manifestations of Islamic culture in different ethnic and social contexts and provide overview of essential rituals of Islamic life, mystical practices of



Sufis, certain popular forms of religious practice, sources and application of Islamic law, and distinctive Islamic artistic and literary forms. At the completion of the course, the student will be able to examine the theology, philosophy, history, and main social and legal institutions of Islam. Specifically, the student will be able to:

- Demonstrate a broad knowledge of the history of Islam.
- Describe the basic doctrines of Islamic religion, distinguishing its internal diversities and summarizing its overall unifying elements.
- Identify key characteristics of the Qur'an, the Prophet, and Islamic law and Ethics
- Explain major elements of Islamic religious practice, rituals, sects, mysticism and popular traditions.
- Describe the ethnic, geographical and linguistic spread of Muslims around the globe with special reference to Sri Lanka.

### **Major Topics to be Included:**

Critical attention will be given to the following topics:

- Historical and cultural background for the development and expansion of Islam.
- Theological aspects of Islam including the importance of the life of the Prophet Muhammad, the Qur'an, and the Five Pillars of Islam.
- Various SECTS in Islam: The Sunnis, the Shias, other schools/interpretations of the Sharia laws (the radical/fundamentalist and the moderate groups). Why there's such a variety of Muslims!
- Centrality of law and Ethics in the Islamic religious system.
- Theological principles and ritual practices of Sunni and Shi'a Islam.
- Revival and reform in Islam.

- Examination of Islam in the world today: Today, unfortunately, Islam is no more perceived as a religion of peace due to the politics played by Muslims in the world, and the terrorism associated with the Muslims...as it's so evident in the media. A lot of prejudice against Islam exists in the minds of non-Muslims!! The Professor can throw necessary light on these areas and bring forth proper understanding.

## YEAR THREE

### **Theoretical Phil. I/Philosophy of Being/Metaphysics - Advance Module [OFS02.2]**

Emmanuel Kant, *Critique of Pure Reason*

Kant's *Critique of Pure Reason* is one of the seminal and monumental works in the history of Western philosophy. The analysis of the Cambridge edition places the reader in the most independent yet best informed interpretative position by presenting entirely separate versions of all the portions of the work that revised heavily for the second edition: the prefaces, the introduction, Transcendental Aesthetic, Transcendental Deduction, the chapter on Phenomena and Noumena, and the Paralogisms of Pure Reason. The major areas of discussion will follow Paul Guyer: The emergence of the *Critique*, The Background to the *Critique*, Kant's Copernican Turn and the Rationalist Tradition, Kant, the Empiricists, and the Enterprise of Deduction, Basic arguments of the *Critique*, The impact of the *Critique*.

#### Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. Emmanuel Kant, *Critique of Pure Reason*, Cambridge University Press, 1998.
3. Paul Guyer, *The Cambridge Companion to Kant's Critique of Pure Reason*, Cambridge University Press, 2010.
4. Sebastina Gardner, *Kant and the Critique of Pure Reason*, Routledge, London 1999.
5. Yirmiyahu Yovel, *Kant's Philosophical Revolution. A Short Guide to the Critique of Pure Reason*,

## **Ecumenism & Inter Religious Dialogue – Advance Module [OS39]**

### *Arminianism*

Arminianism is a system of Christian theology which, while admitting that salvation is entirely by God's grace, emphasizes God's decision to respect Man's response to his saving grace. The other alternative school of thought is Calvinism. Jacobus Arminius (1559-1609) was a reformed Dutch theologian who studied under Theodore Beza in Geneva. His disagreements with the Calvinists began when he was serving as a pastor in Amsterdam. His refusal (in 1591) to defend the Calvinist doctrine of predestination was the beginning of a division that would continue for centuries. When the plague struck Amsterdam in 1601, Arminius was convinced that the Calvinist doctrine of predestination, when pushed too far would bring anxiety and depression in believers (Leeuwen et al. 2009, XII); since everything is already predetermined, there is little one could do to change anything. When he was a professor of theology at Leiden, Arminius repudiated the causative effect of God's foreknowledge. He argued that God's foreknowledge does not cause things to happen, it simply knows what's going to happen (Bangs 1985, 253). The controversy between Franciscus Gomarus (another professor at Leiden) and Arminius started in 1604 when the latter started to teach his views on predestination publically. Following John Calvin and Theodore Beza, Gomarus believed and taught double predestination – that in the same way God chose people for eternal life (election), he chose some for eternal damnation (reprobation). In either case, it is not because of something in them, i.e. God does not predestine people to heaven because they have faith in him, neither does he predestine people to hell because they are sinners; it is because of his holy will he is doing both. According to the Calvinists, God cannot depend on something other than himself. Arminius believed in predestination too, but only in election and not in reprobation. He would not have God as the author of sin or evil, but emphasized God's love and human freedom. He considered double predestination to be an insult to the view of God presented in the bible. Arminius was asking for a nationwide synod to sort out the theological

differences and insisted that the Bible be the sole authority in the synods. However, others were not willing for this as they held onto the confessions *and* the Bible as their base. Revising the confessions was considered almost an unpardonable sin (Leeuwen et al. 2009, xv). After the untimely death of Arminius in 1609, his followers and sympathizers produced a remonstrance (thus the name Remonstrants) to the state of Holland in 1610 outlining their disagreement with Calvinism. The main five points of the remonstrance are:

- Article I – Conditional Election – God chose all those whom he foreknew would believe in Christ through the grace of the Holy Ghost.
- Article II – Unlimited Atonement – Christ died for everyone, but the effects of his death are applied only to those who believe.
- Article III – Will – Man by himself cannot think, will or do anything good.
- Article IV – Resistible Grace – The grace of God which turns a man towards God can be resisted.
- Article V – Conditional Perseverance – While the latter Arminians believed in falling from the grace, the original Remonstrants made this a subject for further study – thereby opening the possibility that a saved person could fall from grace.

Major Discussion:

- Augustine/ John Calvin
- Jacobus Arminius
- Jansenism Vs Jesuits
- The five points of Arminianism
- The five points of Calvinism
- Freewill Theism
- Supralapsarian/Infralapsarianism
- Foreknowledge-Middle Knowledge

- Open Theism

Proposed Bibliography:

Bangs, Carl. 1985. *Arminius: A Study in the Dutch Reformation*. 2nd ed. Grand Rapids, Mich: F. Asbury Press.

Boer, William den. 2010. *God's Twofold Love: The Theology of Jacob Arminius (1559-1609)*. 1st ed. Göttingen: Vandenhoeck & Ruprecht.

Craig, William Lane. 1988. *The Problem of Divine Foreknowledge and Future Contingents from Aristotle to Suarez*. Brill's Studies in Intellectual History, v. 7. Leiden ; New York: E.J. Brill.

———. 1990. *Divine Foreknowledge and Human Freedom: The Coherence of Theism: Omniscience*. Leiden ; New York: E.J. Brill.

———. 2000. *The Only Wise God: The Compatibility of Divine Foreknowledge and Human Freedom*. Reprinted. Eugene, Or: Wipf and Stock.

Kosits, Russell D. 2004. "A Loss of Will: 'Arminianism,' Nonsectarianism, and the Erosion of American Psychology's Moral Project, 1636--1890." PhD Thesis, University of New Hampshire.

Leeuwen, Theodoor Marius van, Keith D. Stanglin, and Marijke Tolsma, eds. 2009. *Arminius, Arminianism, and Europe: Jacobus Arminius (1559/60-1609)*. Brill's Series in Church History, v. 39. Leiden ; Boston: Brill.

Maddox, Randy L, and Jason E Vickers. n.d. "The Cambridge Companion to John Wesley," 366.

Moreland, J. P, and William Lane Craig. 2009. *Philosophical Foundations for a Christian Worldview*. Westmont: InterVarsity Press.

Olson, Roger. 2014. *Arminianism - FAQ*. SeebedShorts.

Olson, Roger E. 2006. *Arminian Theology: Myths and Realities*. Downers Grove, Ill: IVP Academic.

Picirilli, Robert E. 2002. *Grace, Faith, Free Will: Contrasting Views of Salvation: Calvinism and Arminianism*. Nashville, Tenn: Randall House Publications.

Pinnock, Clark. 2000. *The Openness of God a Biblical Challenge to the Traditional Understanding of God*.

Seamands, David A. 2002. *Redeeming the Past: Recovering from the Memories That Cause Our Pain*. Colorado Springs, Colo: Victor.

Stanglin, Keith D., ed. 2014. *Reconsidering Arminius: Beyond the Reformed and Wesleyan Divide*. Nashville, Tennessee: Kingswood Books.

Stanglin, Keith D., Mark G. Bilby, and Mark H. Mann, eds. 2014. *Reconsidering Arminius: Beyond the Reformed and Wesleyan Divide*. Kingswood Books. Nashville, Tennessee: Kingswood Books.

Stanglin, Keith D., and Thomas H. McCall. 2012. *Jacob Arminius: Theologian of Grace*. New York: Oxford University Press.

Stephens, Randall J. 2010. "The Holiness/Pentecostal/Charismatic Extension of the Wesleyan Tradition." In *Cambridge Companion to John Wesley*, 262–81. Cambridge, UK ; New York: Cambridge University Press.

Strimple, Robert B., and David VanDrunen, eds. 2004. *The Pattern of Sound Doctrine: Systematic Theology at the Westminster Seminaries: Essays in Honor of Robert B. Strimple*. Phillipsburg, N.J: P & R Pub.

**History of Contemporary Western Philosophy - Advance Module**  
**[OFS13.2]**

JEAN PAUL SARTRE, *Being and Nothingness*

For Sartre, human existence is conscious being, “being-for-itself” (*pour-soi*). Human existence as “being-for-itself” is temporal—always in some present, always on the way from some past toward some future. Another characteristic of human existence is its dependence on things. Things have a fundamentally different mode of existence: “being-in-itself” (*en-soi*). They have no consciousness, no possibilities, no freedom. Their being is complete as it is. One danger for human existence is that it may be falsely reduced from free “being-for-itself” to unfree “being-in-itself.” This threat may come from others or from oneself. One may intentionally avoid freedom and the anxiety of conscious decision making by convincing oneself that one has no options, but this is to reduce oneself to an object, to use freedom to deny freedom, to live in “bad faith” (*mauvaise foi*). The existence of “the others” (*autrui*) is a fundamental fact of human existence. In Sartre’s view, however, the constant factor in interpersonal relationships is not potential harmony, but inevitable alienation. Lovers, in his analysis, cannot avoid the objectifying will to possess, which denies freedom and reduces the loved one from “being-for-itself” to “being-in-itself.”

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. Sartre, Jean-Paul (2003). *Being and Nothingness*. Hazel E. Barnes (trans.). London: Routledge.

**Theoretical Philosophy II/Natural Theology - Advance Module [OFS03.2]**  
ETIENNE GILSON, *God and Philosophy*

*God and Philosophy* reproduces the four Mahlon Powell Lectures on Philosophy exactly as Étienne Gilson gave them at Indiana University in 1939-1940. In the preface, he treats the unifying topic of his lectures: the



metaphysical problem of God and its relationship to philosophy. Gilson explains that he is applying a method of investigation previously used in *The Unity of Philosophical Experience* (1937) and *Reason and Revelation in the Middle Ages* (1938). In “God and Christian Philosophy,” Gilson examines how Christian philosophy developed by using the techniques of Greek philosophy to explain the world rationally in the light of the revealed Jewish-Christian religion. Gilson recounts God’s revelation of himself to Moses and the Jews as the one God. He emphasizes that God revealed himself as a somebody, as He Who Is. He insists upon the familiarity of the Jews with their God, who personally took care of them. He proposes that any philosopher who has accepted this God must identify the supreme physical cause of the world with God. For the philosopher who believes in the Christian God, the philosophical principle and the religious principle must be one and the same.

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. Etienne Gilson, *God and Philosophy*, Yale University Press, London 1941.

**History of Religions - Buddhist Philosophy Advance Module: [OS10.1.1]**  
DALAI LAMA XIV, *Beyond Religion. Ethics for a Whole World*

Buddhist leader His Holiness the Dalai Lama sets aside his religious approach of life and talks about our quest for happiness. He seeks to reach attention of people despite their age, colour, sex and most importantly, religious beliefs. Whether you are Christian, Muslim, Buddhist, Jew, Hindu or a non-believer, this book will introduce you to ethics and morals that we, as human beings, each should practice. This is the secret of our individual happiness as well as whole humanity’s wellbeing. Avoiding difficult Buddhist jargon, Nobel Peace laureate reveals our human nature of seeking eternal pleasure and happiness. In the first part of the book, he systematically analyses what we, Westerners,

consider happiness, such as material wealth, friendships, health and so on. However, he points out, that this is misguided understanding. Instead, he shows us the way to a true and everlasting happiness, which comes from within oneself. The second part is a practical guide of how to become happier and better human being. It teaches to restrain from negative behaviour, fight with pessimistic thoughts and destructive emotions, and cultivate key inner values such as compassion, patience, self-discipline, generosity and philanthropy. The book informs readers that the process of genuine changes is long and somehow a bit painful. At the very least, it does not lie to you like those quick and easy guides to happiness, wealth and love; all genuine changes take time and effort.

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. DALAI LAMA XIV, *Beyond Religion. Ethics for a Whole World*, Houghton Mifflin Harcourt, 2011.

**Philosophy of Education - Advance Module Principles and Techniques of Teaching and Pedagogy [OS10.1.1]**

AGGARWA J.C., *Principles, Methods and Techniques of Teaching*

**Objective:** This course on Principles and Techniques of Teaching and Pedagogy introduces the students to the concept, nature and scope of teaching. It also acquaints them with the principles, levels, strategies and skills of teaching. It will enable the students to understand the process of teaching and its various components. The theoretical perspective of the teaching will help them in constructing the foundation of teaching while the models of teaching will guide them in practical aspects of teaching. Knowing the storehouse of teaching methods will enable the students to use them judiciously and wisely. Pedagogy will enable the students to understand teaching as an art and science. The students will also be able to update themselves with the innovative pedagogies.

### **Module I: Concept and aspects of teaching**

- a. Teaching: Concept, nature and scope; Teaching competency: Understanding the child, understanding the subject, contextualization, punctuality, regularity, integrity, humility, accountability, humanism, empathy, enthusiasm; skills of teaching: explaining, questioning, stimulus variation, reinforcement, achieving closure etc.; integration of different teaching skills and strategies of teaching; Autocratic, Permissive, Democratic.

### **Module II: Theories and models of teaching**

- a. Principles and maxims of teaching; Theories of teaching: behaviourism, cognitivism, constructivism, co-operative approach; Models of teaching: information processing models, social models, behavioral models and personal models.

### **Module III: Teaching Methods**

- a. Teacher –centred methods: lecture, demonstration, team-teaching, mastery learning strategy; Learner-centred methods; programmed learning, personalized system of instruction, problem solving method; Activity-centred methods: seminar, workshops, peer-tutoring, group discussion, projects, panel discussion, brainstorming, symposium and role play; teaching aids; significance, types and uses.

### **Module IV: Recent developments in Pedagogy**

- a. Pedagogy: concept and significance; History of pedagogy; Indian, Greek and Roman history of pedagogy; innovative pedagogy: cross over learning, learning through argumentation, incidental learning, learning by doing, embodied learning, Pedagogical approaches for diversity in society and its interface with the classroom.

#### **Suggested Bibliography:**

1. Aggarwal, J.C. Principles, methods and techniques of teaching. Delhi: Vikas Pub House
2. Anderson, L. W. et al. International Encyclopedia of Teaching and Training Education, Pergmon press.
3. Joyce, B. & Weil, M. Models of teaching. New Delhi: Prentice Hall.

4. Hall, G. E. & Quinn, L.F.& Gollnick, D.M. Introduction to Teaching: Making a Difference in Student Learning. Sage Publisher.
5. Teaching Techniques. ND; Pragnun.

**Moral Philosophy/Fundamental Ethics - Advanced Module**  
ALASDAIR C. MACINTYRE, *After Virtue*

*After Virtue* was recognized as a significant and potentially controversial critique of contemporary moral philosophy. The book has been translated into more than fifteen foreign languages and has sold over one hundred thousand copies. Now, twenty-five years later, the University of Notre Dame Press is pleased to release the third edition of *After Virtue*, which includes a new prologue “*After Virtue after a Quarter of a Century.*” Alasdair MacIntyre examines the historical and conceptual roots of the idea of virtue, diagnoses the reasons for its absence in personal and public life, and offers a tentative proposal for its recovery. While the individual chapters are wide-ranging, once pieced together they comprise a penetrating and focused argument about the price of modernity. In the Third Edition prologue, MacIntyre revisits the central theses of the book and concludes that although he has learned a great deal and has supplemented and refined his theses and arguments in other works, he has “as yet found no reason for abandoning the major contentions” of this book. While he recognizes that his conception of human beings as virtuous or vicious needed not only a metaphysical but also a biological grounding, ultimately he remains “committed to the thesis that it is only from the standpoint of a very different tradition, one whose beliefs and presuppositions were articulated in their classical form by Aristotle, that we can understand both the genesis and the predicament of moral modernity.”

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. ALASDAIR C. MACINTYRE, *After Virtue*, University of Notre Dame Press, 1981.

## Philosophy of Religions – Hinduism [OS10.4.3]

R.C. ZENNER, *The Bagavad Gita*

The *Bhagavad Gita* "The Song of God" often referred to as **the Gita**, is a 700-verse Sanskrit scripture that is part of the Hindu epic *Mahabharata* (chapters 23–40 of Bhishma Parva). The *Gita* is set in a narrative framework of a dialogue between Pandava prince Arjuna and his guide and charioteer Krishna. At the *Dharma Yudhha* (righteous war) between Pandavas and Kauravas, Arjuna is filled with moral dilemma and despair about the violence and death the war will cause. He wonders if he should renounce and seeks Krishna's counsel, whose answers and discourse constitute the *Bhagavad Gita*. Krishna counsels Arjuna to "fulfill his Kshatriya (warrior) duty to uphold the Dharma" through "selfless action". The Krishna–Arjuna dialogue cover a broad range of spiritual topics, touching upon ethical dilemmas and philosophical issues that go far beyond the war Arjuna faces. The *Bhagavad Gita* presents a synthesis of Hindu ideas about *dharma*, theistic *bhakti*, and the yogic ideals of moksha. The text covers jnana, bhakti, karma, and Raja Yoga (spoken of in the 6th chapter) incorporating ideas from the Samkhya-Yoga philosophy. Numerous commentaries have been written on the *Bhagavad Gita* with widely differing views on the essentials. The setting of the *Gita* in a battlefield has been interpreted as an allegory for the ethical and moral struggles of the human life.

The *Bhagavad Gita* is the best known and most famous of Hindu texts, with a unique pan-Hindu influence.

### Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. R.C. ZENNER, *The Bagavad Gita*.

## Philosophy of Language - Advance Module [OS04.1]

ARISTOTLE, *Rhetoric*

Aristotle's *Rhetoric* is a comprehensive treatise on the art of persuasive speech. The author developed this work over the course of many decades, spanning his time at Plato's Academy (367-347 BCE) and his time teaching at the Lyceum (335-322 BCE). Aristotle did not intend this work for wide publication; rather, it was a collection of works that either Aristotle himself or a subsequent editor combined. The *Rhetoric* is divided into three books, or sections. Book one establishes the general principles, terminologies, and assumptions that will inform the rest of the work. Aristotle defines 'rhetoric', then describes the three main methods of persuasion: *logos* (logical reasoning), *ethos* (character), and *pathos* (emotion). Book two is the longest in this work, and it provides a detailed investigation of *logos*, *pathos*, and *ethos*. Beginning with *pathos*, Aristotle focuses on the emotions that could be useful for public speakers, such as anger. The author contends that a thorough understanding of every emotion will help the speaker to excite the desired emotion in his listeners. The final book in this work deals with *lexis* (style or delivery) and *taxis* (arrangement). Regarding style, Aristotle advises the reader to use natural-sounding language and diction that is simple and elegant, and not so overwrought that it sounds poetic. This discussion also involves some aspects of Greek language that do not translate into English. Finally, Aristotle discusses his recommended arrangement for speeches, encompassing a proem (introduction), narrative, argument, and epilogue (conclusion). He explains the best use of the various rhetorical tools within this arrangement, depending on the style of oratory. The work ends abruptly with the conclusion of this discussion.

### Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. ARISTOTLE, *Rhetoric*.

**Philosophy of Knowledge - Advance Module [OFS09.2]**  
CHARLES TAYLOR, *A Secular Age* (2007)

Charles Taylor's *A Secular Age* considers in detail the character of the various intellectual and social transformations in the West over the last five hundred years which have led to our current secular age. In doing so Taylor presents a new understanding of secularity, not so much in terms of the falling away of belief in God or the receding of religion from the public square – although he does not deny the importance of these – but in terms of the transition from a society in which it was virtually impossible to challenge belief in God to one in which belief in God is one of multiple, contested options. In particular he opposes what he calls subtraction accounts, which explain the rise of secularism in terms of the realization and assertion of innate aspects of the human character which became possible with the Enlightenment removal of religious constraints, arguing the need to pay careful attention to changing conditions of belief and the construction of new images of the self and society. The work is divided into five sections, four of which are historical and the fifth constructive.

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. Charles Taylor, *A Secular Age*, Harvard University Press, 2007.

**History of Medieval Western Philosophy - Advance Module [OFS11.2]**  
WILLIAM OF OCKHAM, *Tractatus de Principiis Theologiae*

William of Ockham was a radical theologian and philosopher in the high middle ages. His investigations are completely different the other Christian scholars. This text of *Tractatus de Principiis Theologiae* is consisted his main philosophical and theological ideas and issues. He uses his two major theories

to re-define the main principles of the Theology such as the Principles of Absolute Divine Power and Parsimony. The second principle was later identified as the Principle of Ockham's razor. The text was written by him to make strong replies to the Popes who were ruled and powered of the Church in his lifetime especially authority of the Pope John XXII.

### **Objectives**

1. Identifying background of William of Ockham's
2. What is the Biography of William of Ockham's
3. How we consider him as an important philosopher (through his Bibliographical Notes)
4. Short Discussion about his conflict with the Pope John XXII through his "Octo Questiones Super Potestate ac Dignitate Papali"
5. Introduction to Tractatus de Principiis Theologiae
6. Discussion about his ideas in the text
  - First Part - The Principle of Absolute Divine Power
  - Second Part - The Principle of Parsimony
7. Influence of William of Ockham up to date

### **Proposed Bibliography:**

1. Basic didactical subsidies of the professor.
2. WILLIAM OF OCKHAM, *Tractatus de Principiis Theologiae*.

### **History of Ancient Western Philosophy - Advance Module [OFS10.2] AUGUSTINE, *City of God***

*The City of God* is a religious, political, and philosophical dissertation on the fall of Rome. In this work, divided into twenty-two books, Augustine argues against claims that Christianity caused Rome to fall as he addresses the social and political climate of Rome and events of the time (410 BCE). Augustine proposes that Christianity actually helped Rome survive. Augustine describes



the existence of two groups or sub-cities, "The City of God" (believers, the elect) and "The City of Man" (non-believers, pagans), at odds with one another in Rome and society in general. Augustine explains that since the fall of angels in the beginning of time, these two groups have contended for the souls of man everywhere, and these forces continue the fight over the hearts and souls of Romans. Each of the twenty-two books addresses a spiritual aspect related to the condition of man in relation to God.

**Objectives:**

1. A short introduce of the life of St. Augustine.
2. Back ground to the book of the City of God.
3. An introduction to the separate books.
4. Agustín's different teachings.
5. Teachings of Grace.
6. Two cities.
7. Different of two cities.
8. Each book will be discussed in different themes.

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. AUGUSTINE, *City of God*.

**Philosophy of Religions – Hinduism [OS10.4.5]**

SRI AUROBINDO, *The Secret of the Veda*

Essays on the Rig Veda and its mystic symbolism, with translations of selected hymns. These writings on and translations of the Rig Veda were published in the monthly review *Arya* between 1914 and 1920. Most of them appeared there under three headings: *The Secret of the Veda*, "Selected Hymns" and "Hymns of the Atris". Other translations that did not appear under any of these headings make up the final part of the volume. In August 1914, Sri Aurobindo began to

publish *The Secret of the Veda* in the first issue of the philosophical review *Arya*. This series was accompanied by a related one, *Selected Hymns*. *Selected Hymns* was followed a year later by *Hymns of the Atris*. These works, written and published in monthly instalments between 1914 and 1917, form Parts One to Three of the present volume. Besides *Selected Hymns* and *Hymns of the Atris*, other Vedic translations appeared in the *Arya* at various times between 1915 and 1920. They were usually introduced when a page or two had to be filled at the end of a 64-page issue. These translations have been placed in the order of their original publication in Part Four, “Other Hymns”.

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. SRI AUROBINDO, *The Secret of the Veda*, Sri Aurobindo Ashram Publication, 1914.

**Advanced Module Theoretical Philosophy – I [OFS02.2]**  
Etienne Gilson, *Thomism: The Philosophy of Thomas Aquinas*.

Etienne Gilson published six editions of his book devoted to the philosophy of Thomas Aquinas. The appearance of these editions, the first in 1917 and the last in 1965, covers much of the scholarly life of their author. As he says in his Preface, the book was his lifelong companion. The editions represent a sustained effort to set forth his developing views on the philosophy of the man who, in Gilson’s opinion, most profoundly sought out the heart of reality: being, understood as the act of existing (*esse*). Gilson presents his thoughts on this subject with new clarity and precision in his revised sixth and final edition, which is here put into English for the first time. While probing into Thomas’ philosophy, Gilson measures it against the views of his predecessors: notably Plato, Aristotle, Plotinus, and the Pseudo-Dionysius among the Greeks, and Avicenna and Averroes in the Islamic world. Among the Latins, he pays particular attention to the views of Augustine, Boethius, Anselm, and in his own century to those of Alexander of Hales and Bonaventure. Gilson sees Aquinas as retrieving much of the long tradition of philosophy in which he was schooled, but

surpassing it with his original insights and developments. Most important, in Gilson's opinion, is that Thomas goes beyond the essentialist ontology bequeathed to the Middle Ages by Augustine, among others, and reaches a "new ontology" which is truly existential. With this leitmotif, in Part I Gilson explores Thomas' notions of the existence and nature of God and our access to them. Part II examines the emanation of the world from God and the hierarchy of creatures, culminating in the human person. Part III contains Gilson's fullest treatment of Thomas' moral doctrine, featuring the human act, its principles, and the personal, social, and religious life. While stressing the strictly rational character of Thomistic philosophy in the way it reaches its conclusions, this edition, like its predecessors, emphasizes its development within Thomas' theology and the guidance it receives from the Christian faith.

#### Proposed Bibliography:

3. Basic didactical subsidies of the professor.
4. Etienne Gilson, *Thomism: The Philosophy of Thomas Aquinas*. Pontifical Institute of Mediaeval Studies, Toronto 2002.

#### **Advance Module Theoretical Philosophy – II [OFS03.2]**

Glenn Yeffeth (Ed.), *Taking the Red Pill: Science, Philosophy and the Religion in the Matrix*. Introduction by David Gerrold.

This thought-provoking examination of *The Matrix* explores the technological challenges, religious symbolism, and philosophical dilemmas the film presents. Essays by renowned scientists, technologists, philosophers, scholars, social commentators, and science fiction authors provide engaging and provocative perspectives. Explored in a highly accessible fashion are issues such as the future of artificial intelligence and virtual reality. The symbolism hidden throughout *The Matrix* and a few glitches in the film are revealed. Discussions include "Finding God in The Matrix," "The Reality Paradox in The Matrix," and "Was Cypher Right?: Why We Stay in Our Matrix." The fascinating issues posed by the film are handled in an intelligent but nonacademic fashion.

What is the Matrix? / Read Mercer Schuchardt  
Was Cypher right? (Part I): Why we stay in our Matrix / Robin Hanson  
Was Cypher right? (Part II): The nature of reality and why it matters / Lyle Zynda  
Artificial intelligence, science fiction, and The Matrix / Robert J. Sawyer  
The reality paradox in The Matrix / James Gunn  
The Matrix: paradigm of post-modernism or intellectual poseur? (Part I) / Dino Felluga  
The Matrix: paradigm of post-modernism or intellectual poseur? (Part II) / Andrew Gordon  
Glitches in The Matrix... and how to fix them / Peter B. Lloyd  
Buddhism, mythology, and The Matrix / James L. Ford  
Human freedom and the red pill / Peter J. Boettke  
Finding God in The Matrix / Paul Fontana  
The human machine merger: are we heading for The Matrix? / Ray Kurzweil  
Why the future doesn't need us / Bill Joy  
Are we living in The Matrix? The simulation argument / Nick Bostrom  
The Matrix glossary.

Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. Glenn Yeffeth (Ed.), *Taking the Red Pill: Science, Philosophy and the Religion in the Matrix*. Introduction by David Gerrold. BenBella Books Chicago: Distributed by Independent Publishers Group, 2003.

**Advance Module History of Contemporary Philosophy [OFS13.2]**  
Smart, Ninian, *World Religions: A Dialogue*.

Ninian Smart came to public prominence as the founding Professor of the first British university Department of Religious Studies in the late 1960s in the University of Lancaster in England and later at the University of California at

Santa Barbara. His pioneering views on education in religion proved hugely influential at all levels, from primary schools to academic teaching and research. An unending string of publications, many of them accessible to the general public, sustained a reputation that became worldwide. He provided generations of instructions with text books and primary source materials in his approach to studying and teaching world religions. The author elaborates on seven basic themes which four (more specifically five) world religions seek to answer. The themes his work deals with are: Polytheism and Monotheism, Rebirth and Salvation, Nirvana and Mysticism, Worship of God, Buddhism and Trinity, Incarnation and History, Good and Evil. The book takes the form of a dialogue between a Christian, a Jew, a Muslim, a Hindu, a Theravada Buddhist and a Mahayana Buddhist. The result is a fresh and surprising insight into the ultimate truths that humanity has been seeking.

#### Proposed Bibliography:

1. Basic didactical subsidies of the professor.
2. Smart, Ninian, *World Religions: A Dialogue*. Harmondworth, Middlesex, England: Penguin Books, 1960.

#### **Advance Module Philosophy of Knowledge [OFS09.2]** Bernard Lonergan, *Insight: A Study of Human Understanding*

Bernard Lonergan, S.J., has been called one of the most profound philosophers and theologians of the twentieth century, and his major work, *Insight*, has been favorably compared to David Hume's *An Enquiry Concerning Human Understanding* (1748) and Immanuel Kant's *Kritik der reinen Vernunft* (1781; *Critique of Pure Reason*, 1838). With his grasp of modern science and philosophy, Lonergan was able to go well beyond these earlier philosophers in *Insight*, whose pivotal claim is that a general structure of inquiry exists in all thinking individuals, a structure that is operative in every endeavor from the simplest commonsense decisions to the most revolutionary

ideas of scientific, artistic, and theological geniuses. The number of insights generated by humans is ungraspably immense and growing at an accelerated pace, but Lonergan is primarily concerned not with the known but the knowing. He has discovered that knowing has a recurrent structure of experiencing, pondering, judging, and deciding. He challenges readers to understand what it means when they themselves understand, and if they do this, then they not only will generally understand whatever needs to be comprehended but also will have an insight into the insight-making process itself. This understanding will promote intellectual progress in a variety of fields and also help humans to avoid false ideas (“oversights”) that lead to intellectual and social decline, unenlightened policies, and dangerous courses of action.

*Outline:*

*Insight* has two parts, “Insight as Activity” and “Insight as Knowledge,” and these parts have ten chapters each. Lonergan’s purpose in the first five chapters is to elucidate the nature of insight by examining examples from mathematics and science. He wants to clarify how scientists gather data, formulate hypotheses, and verify their ideas. He then uses a generalized version of this empirical method to convince readers of their own process of knowing. He carefully distinguishes this objectification of conscious experience from the mistaken view of introspection as mental picturing. The goal of his theory of understanding is not pictures but an insight into the pattern of a person’s cognitional activities.

**01.** Introduction

**02.** *Insight*: Contextual Introduction, Structure and Horizon Development

**03.** The Cognitional Aspect of Knowledge

**04.** The Epistemological aspect of Knowing

**05.** Conclusion

## SELECTED BIBLIOGRAPHY

### Primary Source

Lonergan, Bernard. *Insight: A Study of Human Understanding*. New York: Philosophical Library, 1970.

### Secondary Sources

McShane, Philip (ed.). *Language, Truth and Meaning*. London: Gill and Macmillan, 1972.

Meynell A. Hugo. *An Introduction to the Philosophy of Bernard Lonergan*. London: Unwin Brothers Ltd., 1976.

Tracy, David. *The Achievement of Bernard Lonergan*. New York: Herder and Herder, 1970.

Crowe, Frederick E. "Origin and Scope of Bernard Lonergan's *Insight*." *Sciences Ecclesiastiques* IX (1957) 269-295.

Crowe, Frederick E. "St. Thomas and the Isomorphism of Human Knowing and its proper Objects." *Sciences Ecclesiastiques* XIII (1961) 167-190.

Flanagan, Joseph F. "Lonergan's Epistemology." *The Thomist* XXXVI (1972) 75-97.

MacKinnon, Edward. "Understanding According to Bernard Lonergan." *The Thomist* XXVIII (1964) 97-132; 338-372; 475-552.

O'Connell, Matthew. "St. Thomas and the Verbum: An Interpretation." *The Modern Schoolman* XXIV (May 1947) 224-234.

### **Modern European Language: Italian (Intermediate Level) [OS30]**

*La proposta formativa dalla Scuola di Italiano – Scuola Leonardo da Vinci*

Beginners in Italian language are our pride! Because they represent a challenge, a constant stimulus and a reason for a greater professional satisfaction in learning. Arriving at the first day of school, presenting yourself at the secretariat, the course syllabus, greetings in Italian. It is not a dream but our goal is to make Italian easy by working together.

## **Method:**

We follow the communication method: from the first day of class and at each level, only the Italian language is spoken in the classroom. We especially emphasize spoken language and communication, but we also work on four basic skills: reading, writing, oral understanding and oral production. The lessons are stimulating, interactive and even entertaining, organized in a relaxed environment where learning will be a natural process. The textbook is accompanied by authentic material, such as newspapers, magazines, videos, which facilitate the knowledge of Italian reality and culture in its many facets. Our teachers, experts in teaching Italian language to foreign students, are available to students to guide them, motivate them and help them in their learning path.

The useful internet websites:

<http://parliamoitaliano.altervista.org>  
<http://parliamoitaliano.altervista.org>  
<https://italianofacile.wordpress.com>  
<http://www.impariamoitaliano.com>  
<http://www.oneworlditaliano.com>

## **IT – Hardware (NVQ Level 3) [OCS04] COMPUTER HARDWARE TECHNICIAN (Skills Standards Code: K72S001)**

<b>No</b>	<b>List Of Units</b>	<b>Code No</b>	<b>Level</b>
01	Prepare estimates for repairs and upgrades	K72S001U01	4
02	Perform preventive maintenance of personal computer	K72S001U02	3
03	Assemble a personal computers to a given configuration	K72S001U03	2
04	Install and configure internal and external devices for existing systems	K72S001U04	3
05	Configure Internet and E-mail	K72S001U05	3
06	Perform cabling, connecting and configuring of a peer to peer network	K72S001U06	4
07	Backup data on a personal computer	K72S001U07	3



08	Attend to problems caused by viruses and other malecious program components	K72S001U08	3
09	Perform repairs to personal computers	K72S001U09	3

### **Packaging for National Vocational Qualifications (NVQ)**

- National Certificate at NVQ Level 3 in the occupation of Computer Hardware Technician will be awarded to those who are competent in units 2+3+4+5+7+8+9 - K72 S001Q1L3
- National Certificate at NVQ Level 4 in the occupation of Computer Hardware Technician will be awarded to those who are competent in units 1+2+3+4+5+6+7+8+9 - K72 S001Q2L4

### **Proposed Bibliography:**

1. Basic didactical subsidies of the professor.

### **Cambridge Assessment of English - FCE B2 [OS21]**

B2 First, formerly known as Cambridge English: First (FCE), is one of our Cambridge English Qualifications. It is our most popular exam, accepted by thousands of businesses and educational institutions worldwide. A B2 First qualification proves you have the language skills to live and work independently in an English-speaking country or study on courses taught in English. This exam is the logical step in your language learning journey between B1 Preliminary and C1 Advanced. B2 First is a test of all areas of language ability. The updated exam (for exam sessions from January 2015) is made up of four papers developed to test your English language skills. You can see exactly what's in each paper below. The Speaking test is taken face to face, with two candidates and two examiners. This creates a more realistic and reliable measure of your ability to use English to communicate.

## Cambridge Assessment of English - ACE C1 [OS37]

<p><b>Reading and Use of English</b> (1 hour 30 minutes) <u>See sample paper</u></p>	<p><b>8 parts/ 56 questions</b></p>	<p>Shows you can deal confidently with different types of text, such as fiction, newspapers and magazines. Tests your use of English with different types of exercise that show how well you can control your grammar and vocabulary.</p>
<p><b>Writing</b> (1 hour 30 minutes) <u>See sample paper</u></p>	<p><b>2 parts</b></p>	<p>You create two different pieces of writing, such as essays, letters/emails, proposals, reports and reviews.</p>
<p><b>Listening</b> (about 40 minutes) <u>See sample paper</u></p>	<p><b>4 parts/ 30 questions</b></p>	<p>Tests your ability to follow and understand a range of spoken materials, such as interviews, radio broadcasts, presentations, talks and everyday conversations.</p>
<p><b>Speaking</b> (15 minutes per pair of candidates) <u>See sample paper</u></p>	<p><b>4 parts</b></p>	<p>Tests your ability to communicate effectively in face-to-face situations. You will take the Speaking test with another candidate.</p>

C1 Advanced, formerly known as Cambridge English: Advanced (CAE), is one of our Cambridge English Qualifications. It is the in-depth, high-level qualification that shows you have the language skills that employers and universities are looking for. C1 Advanced is a thorough test of all areas of language ability. The updated exam (for exam sessions from January 2015) is made up of four papers developed to test your English language skills. You can see exactly what's in each paper below. The Speaking test is taken face to face, with two candidates and two examiners. This creates a more realistic and reliable measure of your ability to use English to communicate.

#### Key facts

CEFR level:	C1
Scale score:	180–199
Test format:	Computer or paper-based
No. of papers:	4
Exam length:	About 4 hours