# Philosophical Anthropology

## Prof. Alessandra Papa

***COURSE AIMS AND INTENDED LEARNING OUTCOMES***

This course aims to provide students with the basic notions of Philosophical Anthropology and, at the same time, equip students with the necessary tools for critical consideration of man and the construction of his identity via human relations and dialogue. Furthermore, due to the singular nature of the course, it aims to encourage moral consideration as a means of rationally exploring different positions.

In consideration of the generally intended learning outcomes, at the end of the course students are expected to:

1. Know the fundamental elements of Philosophical Anthropology.
2. Understand, with a critical approach, the anthropological themes and the main paradigms concerning the relationship among human vision, moral action, and the forms of culture.
3. Understand and master the basic vocabulary of ethical/moral reflection on issues such as dignity and human rights, and cultural diversity.
4. Take a clear and reasoned position on moral issues that involve the topics covered in the course, by applying knowledge and judgments.
5. Converse and debate on the ethical and anthropological issues addressed in class by making explicit reference to the vocabulary and argumentative strategies of the philosophical tradition.
6. Read and understand complex philosophical texts on anthropological reflection.
7. Develop learning skills that enable students to continue their studies with a higher degree of autonomy.

***COURSE CONTENT***

The course, divided into two modules, develops along two lines. The first aims to outline certain classic topics of the history of anthropology so as to grasp how the *What is man?* question is constituent of every educational and learning process. The second - also using the Greek tragedy plot - poses a theme often underestimated as an anthropological question in itself: the conflict and hostility as practical-theoretical places where you have an ethical experience of the relationship and encounter with those who are different from us. The purpose is to reflect on the risk of creating an enemy at all costs to safeguard a personal identity that is, however, incapable of authentic ethical recognition. Coming to terms with the forms of hostility allows, therefore, to highlight the dimensions of responsibility as safeguarding others, but also as the ability to respond to what has been done to others. From Sophocles' Antigone - the one who was "born against" and defends the laws of the heart - to the more or less subtle forms of totalitarian violence, the evil of hostility emerges in many different ways, first of all in injustice and in indifference that prevents us from grasping the human person as a value and ethical figure, when instead it is precisely the individual in front of us who, in their diversity, imposes a precise moral code on us: that of 'remaining human'.

***READING LIST***

– E. Coreth, *Antropologia filosofica,* Italian translation, Morcelliana, Brescia, 2007 (from p. 9 to p. 43).

– A. Papa, *Antigone. Il diritto di piangere. Fenomenologia del lutto femminile,* Vita e Pensiero, Milano 2019 (from p. 83 to p. 235).

Reading for in-depth analysis (recommended)

M. Cacciari (edited by), *Antigone*, Italian translation, Einaudi, Torino 2007.

The teaching material - uploaded on Blackboard during the course - is an integral part of the exam content.

***TEACHING METHOD***

Lectures. Face-to-face teaching. Three hours a week.

***ASSESSMENT METHOD AND CRITERIA***

The course includes a final exam aimed at verifying the knowledge of the texts and topics discussed in class.

Specifically, the exam consists of an interview during which students must first demonstrate their familiarity with the key concepts of the authors covered during the course and, at the same time, their ability to find their way around the themes and basic issues discussed in class.

In summary, the interview will be aimed at verifying from a disciplinary point of view:

– The students’ accurate knowledge of the fundamental contents of the discipline, learnt through the study of the textbooks in the reading list;

– The ability to critically rework the contents and identify logical links between the different themes/problems;

* Accuracy and effective presentation skills;
* Appropriate use of the philosophical lexicon.

The final mark will consequently take into consideration accuracy and quality of students’ answers, as well as their ability to communicate during the interview. Therefore, assessment will be based on accuracy of students’ answers, appropriate use of specific terminology, construction of consistent arguments, ability to identify conceptual connections and open questions.

Assessment:

30 with honours: excellent, sound knowledge, excellent skills of expression, complete understanding of concepts and topics.

30: very good, thorough knowledge, accurate and well-articulated skills of expression.

27-29: good, satisfactory knowledge, generally accurate skills of expression.

24-26: quite good knowledge, but not complete and not always accurate.

21-23: generally good but rather superficial knowledge. Skills of expression not always appropriate.

18-21: fair.

***NOTES AND PREREQUISITES***

Since this is an introductory course to the study of philosophical anthropology, there are no content-related prerequisites for attending it. However, a strong interest in philosophical reflection and a marked intellectual curiosity for the tragic phenomenon and its relationship with philosophy are expected.

In case the current Covid-19 health emergency does not allow frontal teaching, remote teaching will be carried out following procedures that will be promptly notified to students.

Further information can be found on the lecturer's webpage at http://docenti.unicatt.it/web/searchByName.do?language=ENG or on the Faculty notice board.