# Relationship Philosophy

## Prof. Donatella Pagliacci

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

The course aims to outline the essential features of a philosophical reflection on the theme of *relationship*, starting from the understanding of its *ontological status* and its inevitable *plural* dimension.

In light of an extensive investigation on the *services to individuals*, which pervades the Master's degree programme, the course aims to bring these services back to their original *relational* matrix, in order to escape merely *functionalistic* logics, highlighting the *uniqueness* of the *human being*.

At the end of the course, the students will be capable of identifying and distinguishing, from a philosophical perspective, the complex figures that mark the experiential pathways of human relationships: from the topic of vulnerability and human frailty, to the main paradigms linked to the ethics of care, to the broadest relationship between visions of man and professional conduct, also tackling the most recent works of Narrative medicine and the related inclusion and exclusion processes characterising institutional action.

***COURSE CONTENT***

The course is divided into a general and a special part aimed at testing the categories initially presented.

The first step will consist of highlighting the substantialist-relational paradigm underlying the concept of *human being*, and subsequently reconstructing the process that, in the contemporary age, has resulted in the loss of its original meaning, linked to the affirmation of the utmost *uniqueness* and *unrepeatability* of every human being, to transform it in a vision characterised by outer appearance and functionality, based on performance, efficiency and the lack of real freedom.

Consequently, the aim will be to avoid types of relationships that focus on self-centredness or on *impersonal* logic. Hence, there will be a rethinking, from a *relational* perspective, of the meaning of *being human*, with an in-depth examination of personalist tradition thought, which is deeply rooted and spreads in the contemporary perspective.

Reflecting on personal care services from a relational perspective means facing the fundamental and inevitable ethical implications, including those regarding the ethics of care, that focuses on narrating personal experience and personal resources.

***READING LIST***

P. Ricoeur, *Per un'etica dell'alterità*. *Sei colloqui*, Edizioni Lavoro, Milan 1998.

P. Ricoeur, *Il giusto*, 2, Effatà, Torino 2007 (Due saggi dal testo: *Autonomia e vulnerabilità*; *La differenza tra il normale e il patologico come fonte di rispetto*).

D. Pagliacci, *L’io nella distanza. Essere in relazione, oltre la prossimità*, Mimesis, Milan 2019.

A. Pessina (edited by), *Vulnus. Persone nella pandemia*, Mimesis, Milan 2022 (at least two essays of your choice).

***TEACHING METHOD***

Frontal lectures in the classroom. Three hours per week.

***ASSESSMENT METHOD AND CRITERIA***

Oral exam aimed at verifying: 1) students’ reading of the texts indicated; 2) ability to present their content; 3) their ability to argue and clearly express the topics by identifying the links between the themes covered; 4) mastery of suitable and adequate language; 5) accuracy and clarity of presentation.

Firstly, students will have to demonstrate their knowledge of the key concepts covered during the course. In the oral interview they will have to demonstrate their familiarity with the basic themes and issues discussed during lectures, with particular attention to: the distinction between the concept of *human being* in an *ontological*, *psychic* and *moral* sense; the problem of the relationship between *power* and *domination*; the role of *indifference* within the human community in order to think of a *relationships philosophy* protected from merely *functionalistic* interactions; the different problems at stake in the case of maternity surrogacy.

The assessment will be based on students’ appropriate use of specific terminology, reasoned and consistent structuring of argumentation, ability to identify conceptual links and open questions.

Assessment:

30 cum laude: excellent, solid knowledge, excellent expressive skills, complete understanding of concepts and topics.

30: very good, complete and adequate knowledge, correct and well-articulated expression skills.

27-29: good, satisfactory knowledge, essentially correct expression skills.

24-26: fairly good knowledge, however not complete and not always correct.

21-23: generally good but superficial knowledge. Often inappropriate expression.

18-21: sufficient.

***NOTES AND PREREQUISITES***

There are no content-related prerequisites for attending the course. However, intellectual interest and curiosity for philosophical-moral reflection are required. The use of a history of philosophy manual is recommended to autonomously investigate the references to the authors covered in class.

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.