



# ΠΕΡΙΓΡΑΜΜΑ ΜΑΘΗΜΑΤΟΣ

## (1) ΓΕΝΙΚΑ

<b>SCHOOL</b>	PHILOSOPHY		
<b>ACADEMIC UNIT</b>	PHILOSOPHY		
<b>LEVEL OF STUDIES</b>	GRADUATE STUDIES IDGP "GREEK PHILOSOPHY-PHILOSOPHY OF THE SCIENCES"		
<b>TEACHER</b>	PROF. GOLFO MAGGINI		
<b>COURSE CODE</b>		<b>SEMESTER</b>	
<b>COURSE TITLE</b>	ISSUES IN PHILOSOPHICAL HISTORIOGRAPHY		
<b>INDEPENDENT TEACHING ACTIVITIES</b> <i>if credits are awarded for separate components of the course, e.g. lectures, laboratory exercises, etc. If the credits are awarded for the whole of the course, give the weekly teaching hours and the total credits</i>	<b>WEEKLY TEACHING HOURS</b>	<b>CREDITS</b>	
	3	8	
<i>Add rows if necessary. The organisation of teaching and the teaching methods used are described in detail at (d).</i>			
<b>COURSE TYPE</b> <i>general background, special background, specialised general knowledge, skills development</i>	SPECIAL BACKGROUND		
<b>PREREQUISITE COURSES:</b>	--		
<b>LANGUAGE OF INSTRUCTION and EXAMINATIONS:</b>	GREEK		
<b>IS THE COURSE OFFERED TO ERASMUS STUDENTS</b>	YES		
<b>COURSE WEBSITE (URL)</b>	<a href="http://www.philosophy.uoi.gr">http://www.philosophy.uoi.gr</a>		

## (2) LEARNING OUTCOMES

<p><b>Learning outcomes</b></p> <p><i>The course learning outcomes, specific knowledge, skills and competences of an appropriate level, which the students will acquire with the successful completion of the course are described.</i></p> <p><i>Consult Appendix A</i></p> <ul style="list-style-type: none"> <li>• <i>Description of the level of learning outcomes for each qualifications cycle, according to the Qualifications Framework of the European Higher Education Area</i></li> <li>• <i>Descriptors for Levels 6, 7 &amp; 8 of the European Qualifications Framework for Lifelong Learning and Appendix B</i></li> <li>• <i>Guidelines for writing Learning Outcomes</i></li> </ul> <p>The course aims at:</p> <ol style="list-style-type: none"> <li>1. students to be familiarized with the way philosophy in its systematic form is entangled with the historicity of philosophical questions in such a way as for them</li> </ol>
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- to be indissolubly connected with it.
2. To situate the main ways that the most important philosophers follow in order to approach the history of philosophy, especially from the Renaissance and after.
  3. to trace «paradigms» of approaching the history of philosophy from the Enlightenment and beyond, especially with regard to Vico and Kant in the 18<sup>th</sup> century, Hegel and Schleiermacher at the first half of the 19<sup>th</sup> century and Dilthey, Heidegger and Cassirer from the 19<sup>th</sup> to 20<sup>th</sup> century.
  4. to place issues of philosophical historiography in the context of the “history of reception” of philosophical texts referring mainly on the tradition of ancient philosophical writing.
  5. to outline the metaphilosophical contrast of continental and analytic philosophy regarding the historicity of philosophical questions, even its more recent attempts to abate it.
  6. to designate the importance of historicity for philosophy, not in a doxographical way, but in a more reflective and critical way.

### General Competences

*Taking into consideration the general competences that the degree-holder must acquire (as these appear in the Diploma Supplement and appear below), at which of the following does the course aim?*

<i>Search for, analysis and synthesis of data and information, with the use of the necessary technology</i>	<i>Project planning and management</i>
<i>Adapting to new situations</i>	<i>Respect for difference and multiculturalism</i>
<i>Decision-making</i>	<i>Respect for the natural environment</i>
<i>Working independently</i>	<i>Showing social, professional and ethical responsibility and sensitivity to gender issues</i>
<i>Team work</i>	<i>Criticism and self-criticism</i>
<i>Working in an international environment</i>	<i>Production of free, creative and inductive thinking</i>
<i>Working in an interdisciplinary environment</i>	<i>.....</i>
<i>Production of new research ideas</i>	<i>Others...</i>
	<i>.....</i>

A seminar with a complex hermeneutical and critical orientation helps students develop skills, philosophical and others, regarding:

1. the close promotion of historically informed approach to important philosophical works of modern philosophy, focusing on evaluating their own consistence and respecting for the variety of philosophical idioms that emerge from the historical unravelling of *philosophiein*.
2. the cultivation of analytical thought and critical reflection on basic philosophical notions and philosophical arguments that need to be placed within their philosophical contexts, aiming at declining the simplification of philosophical questions.
3. the encouragement of the ability of discernment/clarification, both conceptual and argumentative, while developing the assimilation of differentiated philosophical tendencies.

### (3) SYLLABUS

1. How to read a philosophical text? Historicity as the basic component of philosophical interpretation.
2. Aristotle’s text in the Medieval Ages and Renaissance: linguistic and cultural roads in the course of centuries – the “history of **προσληψη**” of classical texts.
3. The 17<sup>th</sup> century and the “conflict between ancient and modern”: modern thinking against its past.
4. G. Vico and I. Kant: The Enlightenment against Philosophy’s past.
5. Hegel: Philosophy’s historicity as the core of *philosophiein*.

6. The hermeneutical beginnings of philosophy: Schleiermacher and Dilthey.
7. The hermeneutical phenomenology against history of philosophy (I): Heidegger and Aristotle.
8. The hermeneutical phenomenology against history of philosophy (II): the program of “destruction” of Western Metaphysics.
9. The hermeneutical phenomenology against history of philosophy (III): the history of Metaphysics as a history of Being (Heidegger and Nietzsche).
10. The historicity of *philosophiein* as a crucial point regarding the conflict between analytic and continental philosophy in the 20<sup>th</sup> century.

#### (4) TEACHING and LEARNING METHODS - EVALUATION

<p><b>DELIVERY</b> <i>Face-to-face, Distance learning, etc.</i></p>	Face-to-face.	
<p><b>USE OF INFORMATION AND COMMUNICATIONS TECHNOLOGY</b> <i>Use of ICT in teaching, laboratory education, communication with students</i></p>	Use of information and communications technology in teaching, communication and writing of graduate essay.	
<p><b>TEACHING METHODS</b> <i>The manner and methods of teaching are described in detail. Lectures, seminars, laboratory practice, fieldwork, study and analysis of bibliography, tutorials, placements, clinical practice, art workshop, interactive teaching, educational visits, project, essay writing, artistic creativity, etc.</i></p> <p><i>The student's study hours for each learning activity are given as well as the hours of non-directed study according to the principles of the ECTS</i></p>	<b>ACTIVITY</b>	<b>SEMESTER WORKLOAD</b>
	Seminars	40
	Study and Analysis of Bibliography	20
	Essay Writing	40
	Weekly essays/homework	25
	<b>Course Total</b>	<b>125</b>
<p><b>STUDENT PERFORMANCE EVALUATION</b> <i>Description of the evaluation procedure</i></p> <p><i>Language of evaluation, methods of evaluation, summative or conclusive, multiple choice questionnaires, short-answer questions, open-ended questions, problem solving, written work, essay/report, oral examination, public presentation, laboratory work, clinical examination of</i></p>	<p><b>Language of Evaluation:</b> Greek  <b>Methods of Evaluation:</b> Combination of Methods  <b>Criteria of Evaluation:</b>          Weekly short essays &amp; homework, semester essay, presentations : YES</p>	

## (5) ATTACHED BIBLIOGRAPHY

### A. Primary Bibliography

- Cassirer E., *The Philosophy of the Enlightenment*, Princeton University Press, 2009.
- Dilthey W., *The Rise of Hermeneutics*, trans. F. Jameson, GS V, 1972, p. 229-244.
- Χέγκελ G., *Lectures on the Philosophy of History*, WorldBridge Publishing, Netherlands, 2011.
- Heidegger M., *Phenomenological Interpretations of Aristotle*, Indiana University Press, Bloomington 2009.
- Heidegger M., *Introduction to Metaphysics*, Yale University Press, London 2000.
- Heidegger M., «What is Metaphysics?» στο David Krell (ed.), *Basic Writings*, Harper and Row, New York, 1993.
- Heidegger M., *Being and Time*, Harper Perennial Modern Classics, New York 2008.
  
- Kant I., *The Kant - Eberhard Controversy*, The Johns Hopkins University Press, 1973.
- Kant I., *Critique of Pure Reason*, Cambridge University Press, 1999.
- Vico G., *The new Science*, Penguin Classics, USA, UK, 2000.
- Mirandola, *Oration on the Dignity of Man*, trans. R. Caponigri, A Gateway Edition, Chicago, 1956.
- Thomas Aquinas, *On Being and Essence*, CreateSpace Independent Publishing, 2017.

### B. Secondary Bibliography

- Cossutta Fr., *Éléments pour la lecture des textes philosophiques*, Bordas Editions, 1993.
- Rorty R., Schneewind J., Skinner Q., *Philosophy in History*, Cambridge University Press, 2009.

-Vattimo G. (ed.), *Que peut faire la philosophie de son histoire?*, Seuil, Paris 1989.

-Pallaccio C., *Recit et reconstruction. Les fondements de la methode en histoire de la philosophie*, Vrin, Paris 2019.

-Chatelet Fr., *Histoire de la Philosophie. t. 8. Le XX Siecle*, Hachette Literature, 2000.

-Hatzimoysis A., *Philosophical Portrets*, Polis Publishers, Athens 2017.