

COURSE DESCRIPTION

The Philosophy subjects in the Loyola Schools Core Curriculum are designed to assist students in developing habits of critical reflection of their personal social, religious and ethical experiences.

This course, Philosophy of Religion (PH 103), examines the experience of religion from a phenomenological perspective. Philosophy of the Human Person (PH 101) is a prerequisite to this course.

COURSE OBJECTIVES

By the end of the semester, the student is expected:

1. to have a thorough understanding of the texts closely read in class;
2. to have developed further the habit of philosophical reflection, the skill of clear, critical thinking, and the discipline of rigorous reading;
3. to be able to critically discuss different viewpoints regarding religion;
4. to be aware of various motivations for belief, and to be able to reflect on the authenticity or inauthenticity of these;
5. to have allowed a dialogue with various philosophical perspectives on the experiences of religion and of the Transcendent to deepen his/her critical reflection of his/her own experiences of religion.

COURSE OUTLINE

I. Introduction to the Course

- **SKIM:** Ninian Smart, "The Nature of Religion"
- **SKIM:** Wilfred Cantwell Smith, "The Meaning and End of Religion"

II. Unbelief and the Silence of God

- **CLOSE READING:** Quentin Lauer, "The Problem of Unbelief"
- **CLOSE READING:** Jean-Paul Sartre, "Existentialism"
- **CLOSE READING:** Gabriel Marcel, "From Opinion to Faith"
- **SKIM:** Zvi Kolitz, "Yossel Rakover's Appeal to God"

FIRST LONG EXAM

III. Faith, Hope, and the Silence of God

- **CLOSE READING:** Gabriel Marcel, "A Sketch of a Phenomenology and a Metaphysic of Hope"
- **SKIM:** Thomas Merton, Excerpts from Contemplative Prayer

SECOND LONG EXAM

IV. Expressions of Faith

- **CLOSE READING:** Thomas Aquinas, The Five Ways
- **CLOSE READING:** Paul Tillich, Excerpts from Dynamics of Faith

Synthesis and Review

COURSE ITINERARY/TIMEFRAME

Wk	Date	Topic	Readings	Tasks
1	Jun 10, Mon	BUSINESS MATTERS		Seatplan. HW: Please: (1) subscribe to the Google group (required), (2) download the syllabus and bring return slip on Monday, (3) fill in a 3x5 index card (required), (4) join the Facebook group (if you have a Facebook account), (5) email me a 150 pixel by 150 pixel photo (no more than 20 kb); file name should be "PH103BB-surnamefirstname.xx x" (where xxx is the document extension [jpg, gif, png, etc]).
	Jun 12, Wed	HOLIDAY: Independence Day		
	Jun 14, Fri	No classes up to 4:30 PM – Faculty Day		HW for Mon: Skim Smart and Smith articles Reflection point: What about the reverse? What does it mean not to believe?
2	Jun 17, Mon	Introduction: the silence of God; What is "religion"? – two perspectives	Smart & Smith articles	HW for Wednesday: Read Lauer article
	Jun 19, Wed	Atheism	Luijpen, "The Problem of Unbelief"	Quiz, Lauer article
	Jun 21, Fri	Anti-theism		
3	Jun 24, Mon	Summary of discussion points regarding unbelief		HW - group discussion on excerpts from Hitchens/Dawkins
	Jun 26, Wed	Belief without commitment		
	Jun 28, Fri	Smug Belief		
4	Jul 1, Mon	Living Faith		
	Jul 3, Wed	Summary of Luijpen's article; examine Luijpen's argument		HW for Fri: What if God didn't exist?
	Jul 5, Fri	Brief introduction to Sartre; history of Western philosophy	Sartre, "Existentialism"	HW for Monday: Read Sartre article
5	Jul 8, Mon	Existence precedes essence; freedom and responsibility		Quiz, Sartre article
	Jul 10, Wed	Despair, abandonment, anguish		
	Jul 12, Fri	Living authentically vs. bad faith		
6	Jul 15, Mon	Subjectivity and Intersubjectivity		
	Jul 17, Wed	Objections		
	Jul 19, Fri	Summary of Sartre's article; break down and examine Sartre's argument. What image does Sartre have of believers' faith? Do you think it is an accurate image of believers' faith?		Reflection point: Do you think Sartre is an atheist or an antitheist (cf. Luijpen)? HW for Mon: Read Marcel, "From Opinion to Faith"
7	Jul 22, Mon	Introduction to Marcel	Marcel, "From Opinion to Faith" Kolitz, "Yossel Rakover"	Quiz, Marcel, "From Opinion to Faith"

	Jul 24, Wed	Opinion		
	Jul 26, Fri	Religious Opinion		
8	Jul 29, Mon	Conviction		
	Jul 31, Wed	HOLIDAY: Feast of St. Ignatius		
	Aug 2, Fri	Belief		
9	Aug 5, Mon	Summary of Marcel		HW for Aug 7: Reflection point: What is authentic faith? Has your understanding of the word "faith" changed/broadened? In what way?
	Aug 7, Wed	Review/Buffer		
	Aug 8, Thu	Long Test (exact date, time TBA)		HW for Aug 14: Read Marcel, "Hope," 1 st part
	Aug 9, Fri	HOLIDAY: Eid II Fit'r		
10	Aug 12, Mon	What hope is not	Marcel, "Sketch of a Phenomenology and a Metaphysic of Hope"	Quiz on part 1 of Marcel
	Aug 14, Wed	Captivity		
	Aug 16, Fri	Optimism, acceptance		
11	Aug 19, Mon	HOLIDAY: Quezon City Day		
	Aug 21, Wed	HOLIDAY: Ninoy Aquino Day		
	Aug 22, Fri	Non-acceptance		
12	Aug 26, Mon	HOLIDAY: National Heroes' Day		HW for Wed: Read Marcel, "Hope," 2nd part
	Aug 28, Wed	The temptation to despair		Quiz on part 2 of Marcel
	Aug 30, Fri	Empiricism: creativity, time		
13	Sep 2, Mon	Empiricism: love		HW for Wed: Read Marcel, "Hope," 3rd part
	Sep 4, Wed	The Infinite; Faith and hope	Merton, excerpts from <u>Contemplative Prayer</u>	Quiz on part 3 of Marcel
	Sep 6, Fri	Summary, review/buffer		
14	Sep 9, Mon	Long Test (exact date, time TBA)		HW for Wed: Read Aquinas article
	Sep 11, Wed	Brief introduction to Aquinas; Five Ways	Thomas Aquinas, "The Five Ways" (excerpt from Summa Theologica)	Quiz on Aquinas article HW: Look for contemporary versions of Aquinas' five arguments
	Sep 13, Fri	Five Ways		
15	Sep 16, Mon	Five Ways; the Dawkins-Collins debate		HW for Wed: Read Tillich article
	Sep 18, Wed	Symbols	Tillich, excerpts from <u>Dynamics of Faith</u>	Quiz on Tillich article
	Sep 20, Fri	Religious Symbols		
16	Sep 23, Mon	Myths		
	Sep 25, Wed	Symbols and the Community		
	Sep 27, Fri	History		
17	Sep 30, Mon	Religious Community		Film-screening (if we have time): The Quarrel
	Oct 2, Wed	Summation		
	Oct 4, Fri	Buffer/Review		
18	Oct 7 to 12	FINAL EXAMS		

**Schedule and content may change slightly depending on the needs and pace of the class.*

REQUIRED READINGS

- Aquinas, Thomas. The Five Ways. (1999.) In Philosophy of Religion: Toward a Global Perspective, pp. 103-105, Gary E. Kessler, Ed., 1999, Belmont, California: Wadsworth. Excerpt from The Summa Theologica of St. Thomas Aquinas, part 1. [The Fathers of the English Dominican Province, translator]. New York: Genzinger Brothers, 1911.
- Kolitz, Zvi. (1994). Yossel Rakover's Appeal to God. In Cross Currents (Fall, 1994), pp. 362-377.
- Lauer, Quentin. (1991). The Problem of Unbelief. A Lauer Reader: The Ateneo Collection, pp. 91-102, Rainier R. A. Ibana, Ed., 1991, Quezon City: Office of Research and Publications, Ateneo de Manila University. Reprint of an article in Thought 42, No. 167, pp. 505-518.
- Marcel, Gabriel. (2009.) A Sketch of a Phenomenology and a Metaphysic of Hope. In Homo Viator: Introduction to a Metaphysic of Hope. Trans. E. Crauford & P. Seaton. South Bend, IN: St. Augustine's Press.
- Marcel, Gabriel. (2002.) From Opinion to Faith. In Creative Fidelity. Trans., Robert Rosthal. New York: Fordham University Press.
- Merton, Thomas. (1969). Introduction to and chapter 11 of Contemplative Prayer. New York: Doubleday.
- Sartre, Jean-Paul. (2007). Existentialism is a Humanism. Trans. Carol Macomber. New Haven: Yale University Press.
- Tillich, Paul. (1957). Dynamics of Faith. New York: Harper Torchbooks.

** Guide questions for some of the above readings, as well as additional files pertinent to the class, may be accessed in the class Google Drive (<http://tinyurl.com/ph103bb-folder>).

SUGGESTED READINGS

- Anselm. (2007). "Proslogion." In Basic Writings. Indianapolis, IN: Hackett Publishing.
- Benedict XVI. (2005). Deus Caritas Est. http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html.
- Benedict XVI. (2007). Spe Salvi. http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20071130_spe-salvi_en.html.
- Buber, Martin. (1958). I and Thou. Excerpt from Martin Buber, I and Thou (Ronald Gregor Smith, translator). Charles Scribner's Sons. (Reprinted in Philosophy of Religion: Toward a Global Perspective, pp. 171-176, by Gary E. Kessler, Ed., 1999, Belmont, California: Wadsworth.
- Greene, Graham. (1951). The End of the Affair. Great Britain: William Heinemann Ltd.
- Jones, Gerald et al. (2003). Existentialism and Humanism: Jean-Paul Sartre. Great Britain: Holder Murray.
- Marcel, Gabriel. (2002). Transcendent as Metaproblematic [Robert Rosthal, translator]. In Creative Fidelity, New York: Fordham University Press.
- McFague, Sallie (1982). Metaphorical Theology. Excerpt from Metaphorical Theology: Models of God in Religions Language, Fortress Press. (Used with permission in Philosophy of Religion: Toward a Global Perspective, pp. 405-426, by Gary E. Kessler, ed., 1999, Belmont, California: Wadsworth.
- Merton, Thomas. Introduction to and chapter 11 of Contemplative Prayer.
- Nietzsche, Friedrich. Thus Spoke Zarathustra.
- Nietzsche, Friedrich. Thus Spoke Zarathustra.
- Nishitani, Keiji. (1982). Religion and Nothingness (Jan Van Bragt, translator and editor). California: University of California. (Reprinted with permission as "What is Religion?" in Philosophy of Religion: Toward a Global Perspective, pp. 35-42, ed. Gary E. Kessler, Ed., 1999, Belmont, California: Wadsworth.) [Offers a Buddhist perspective.]
- Otto, Rudolf. (1923). The Idea of the Holy (John W. Harvey, translator). Oxford: Oxford University Press.
- The Quarrel (film).
- Smart, Ninian. (1999). "The Nature of Religion." in Philosophy of Religion: Toward a Global Perspective, pp. 3-11, by Gary E. Kessler, Ed., 1999, Belmont, California: Wadsworth. Reprint of an excerpt from The World's Religions (pp. 10-25), 1989, New Jersey: Prentice-Hall.
- Westphal, Merold. (1984). Ambivalence and the Sacred. In God, Guilt, and Death, pp. 25-45, American University Press.
- Wiesel, Elie. Night. (1958). (Rodway translation into English, Hill & Wang). New York: Bantam Books. (Originally published in French, 1958.) [Highly recommended!!]
- Udayana. Excerpt from Nyayakusumanjali (E. B. Cowel and M. C. Nyayaratna, translators). Calcutta. Reprinted as "The Seven

Ways" in Philosophy of Religion: Toward a Global Perspective, pp. 153-162, by ed. Gary E. Kessler, 1999, Belmont, California: Wadsworth. [An Indian perspective.]

METHOD OF STUDY

This course is a reading course; all exchanges within the classroom shall be grounded in the assigned readings which, it will be assumed, the students have read. This course shall follow the cycle of classical Scholastic formation: **prelectio-lectio-repetitio**.

Prelectio

Prelectio refers to the stage of preparation for the meeting. Students are to closely read and reflect on the assigned text before coming to class.

Lectio

The time inside the classroom shall be spent deepening the class' understanding of and reflection on the readings. The term lectio literally refers to the instructor's lecture, but meetings shall also be devoted to discussions and activities apart from straightforward lectures. The Socratic method of questioning will often be used.

The basic medium of instruction in the classroom shall be English. However, communication will be given priority over the medium; therefore, a student may use (straight) Filipino if he prefers during class discussions as well as in examinations. In class, each student is expected to orally respond in complete sentences, whichever language she is using. **"Taglish" is not to be used in this class, nor in any of the requirements for this class.**

Repetitio

After the class has met, students will be asked to further reflect on and synthesize the themes on their own. Students are highly encouraged to continue informal discussions about the philosophical themes outside of class to aid in their repetitio.

METHODS OF ASSESSMENT

- **Diagnostic & Formative Assessment:** class discussions, activities, quizzes, written Q&A before each new quiz
- **Summative Assessment:** long exams, final oral exam

COURSE REQUIREMENTS

- **Class Standing** - 2/3 of the final grade
 - **Prelectio quizzes (around 7 or 8) and exercises** - 1/3 of Class Standing
 - **Two written long exams** - 2/3 of Class Standing
- **Final individual oral exam** - 1/3 of the final grade
- **Class participation** - basis for evaluating borderline grades

In the computation of the average of all quizzes, the grade of the lowest quiz shall be cancelled.

GRADING SYSTEM AND RATIONALE

Marks for Quizzes

Prelectio quizzes are objective quizzes based on the text, given to evaluate the student's understanding of the assigned reading, and to push students to come to class having read the text, so as to maximize the fruitfulness of the discussion.

Prelectio quizzes will be given a grade ranging from 0.0 (F) to 4.0 (A), based on the accuracy of the

student's response to the question.

Marks for Exams and Papers

Two essay-type long exams and a final exam will be given to evaluate the students' critical understanding of the themes and philosophical insight.

Long exams, papers, and the final oral exam will each be given a grade ranging from 0.0 (F) to 4.0 (A), based on the following rubrics:

	A	B	C	D	F
Explanation of the concepts	All main ideas are understood in a clear and nuanced way. Words are one's own, precise and philosophical. Demonstrates intimate knowledge of the text. Appreciates the philosopher's question and pushes the question to explore an answer.	All main ideas are understood in a clear and nuanced way. Words are one's own and used/chosen carefully. Understands details of the text not discussed in class. Shows some appreciation of the philosopher's question.	All key ideas are understood but vaguely or simplistically. A few details may be missed or may be incorrect. Merely parrots the broad strokes of what was discussed in class. Merely parrots the wording used in class.	One key idea or a few subordinate ideas are misunderstood, but the broad strokes of the central theme are known.	Many key ideas are misunderstood, or the central idea of the philosopher is contradicted.
Logical argumentation	Clear, organized, rigorous. Anticipates and addresses objections or counter-arguments.	Argumentation is clear and organized.	Main ideas mentioned but discussion is disorganized and rather disjointed. A few logical lapses.	Some logical lapses. Ideas are quite disjointed. Or a few premises are incorrect.	Illogical. Or many premises are incorrect.
Insight	Major insight/s that proceed/s from the philosopher's question and from an appreciation of the philosopher's ideas.	One of the following: Raises questions related to the philosopher's ideas. Examples, if used, illuminate the philosopher's ideas or push these ideas forward. Or is able to see implicit relationships among ideas.	No new insight. If examples are shared, these do not shed further light on the philosopher's ideas.	Some misreading of the text though general idea is understood.	Major misreading of the text.
Answering the question/s	Answers the question/s clearly and with insight.	Answers the question/s clearly.	Elaborates on all relevant ideas but spends only a little time directly addressing the question/s.	Spends only a little time directly addressing the question/s and elaborates on only some relevant ideas.	Does not answer the question.

Deductions:

- **Basic** grammatical errors/logical lapses: may be penalized with a 0.05 deduction, up to 0.25 points.
- "Taglish" in the oral exam: 0.10 deduction

Constant participation in class (basis for evaluating border-line grades)

Students are expected to come to class well-prepared. Intelligent questions and insights from the class during classroom discussions are highly encouraged.

Discussions may be continued on the class mailing list.

Border-line grades will be evaluated based on the student's participation in class. In border-line cases, students who often voluntarily participate, raise perceptive questions, and share keen insights will be given the higher grade.

Policy on Missed Quizzes or Exams

If a student is absent from his/her class, he/she may take a quiz in a section other than one's own; however, the student's absence will still be recorded. If a quiz is missed completely, a make-up quizzes will not ordinarily not given, except in the following grave circumstances:

- (1) absence due to the student's hospital confinement (in-patient status);
- (2) absence due to the serious illness, accident, or death of an immediate family member (parent, sibling, spouse, child) or a special family relation equivalent in closeness to that of an immediate family member (decided on a case-to-case basis);
- (3) absence caused when the student's presence is required elsewhere by law (in which case the make-up quiz must be arranged before the student's absence);
- (4) absence caused in instances when the student is officially representing the school in an outside event (in which case the make-up quiz must be arranged before the student's absence).

Except in cases of prolonged absences due to serious circumstances, the student must take the make-up quiz within one week of the original schedule of the quiz. Documentation attesting to the special circumstances surrounding the student's absence must be provided before the make-up quiz is granted. In all other instances (e.g., minor illnesses, attending weddings or parties), make-up quizzes will not be given.

A student who is absent for a long exam will be granted the option to take a make-up exam on the condition that she consults with the instructor within 24 hours of the scheduled exam; however, the student's grade for the make-up exam will ordinarily merit a full-point deduction (e.g., 3.0 \Rightarrow 2.0).

This full-point deduction will only be waived in the most urgent of circumstances for which the student must provide documentation/certification:

- (1) missed exam due to the student's hospital confinement (in-patient status) or to a serious illness rendering it impossible for the student to take her exam (to be decided on a case-to-case basis only after having been presented with a medical certificate);
- (2) missed exam due to the serious illness, accident, or death of an immediate family member (parent, sibling, spouse, child) or a special family relation equivalent in closeness to that of an immediate family member (decided on a case-to-case basis);
- (3) missed exam caused when the student's presence is required elsewhere by law (in which case the make-up exam must be arranged before the student's absence);
- (4) missed exam caused in instances when the student is officially representing the school in an outside event (in which case the make-up exam must be arranged before the student's absence).

Please note that minor illnesses (e.g., fever, cold) and attending events such as weddings or parties are NOT sufficient reason to have the full-point penalty waived.

Regarding Inquiries About Grades

From the moment that final examinations begin, until final grades are released by the registrar, questions regarding grades will not be entertained by the instructor. Please note that grades received from the registrar are **final**. According to university policy, a recorded final grade may be changed only if there was a miscomputation in arriving at a student's final grade, or if a similar clerical error was committed.

CLASSROOM POLICIES

Language

Please use straight English or straight Filipino when speaking in class/oral exams, and when accomplishing requirements.

Attendance

Attendance will be checked at the start of each class; an instance of tardiness will be considered an absence. University rules regarding the quota of absences apply (9 for an MWF class); no distinction will be made between excused and unexcused absences. A student who exceeds the maximum number of allowable absences will receive a final grade of **W** for the course. Dean's listers who wish to avail of the privilege of unlimited cuts are requested to supply me with a photocopy of their grades last semester.

All students are expected to assume full responsibility for any lectures or announcements missed due to absences or tardiness. A student is allowed to sit in any of my other sections if he has missed or expects to miss his own class, **but the student's absence from his original section will still be recorded.**

Honor

The submission of any requirement is a tacit attestation, on the student's honor, that he accomplished the work entirely on his own, without any third-party aid unless specifically cited.

Cheating in any form is **completely unacceptable**. It is a violation of your classmates' right to a fair grade; moreover, it destroys the principles of integrity and truthfulness on which education—and all of life, for that matter—ought to be founded. The following acts will be sufficient cause for being reported to the Assistant Dean for Student Affairs:

Cheating During a Written Examination

The Loyola Schools Student Handbook considers all of the following bases for suspecting an act of dishonesty during a written exam: (a) talking, (b) whispering, (c) making unnecessary noise, (d) calling others' attention, (e) looking around, (f) looking at others' papers, (g) using unauthorized notes or text messages, (h) making one's test paper visible to others, (i) behaving suspiciously.

Plagiarism

Plagiarism is defined as passing off someone else's work as one's own. It is not only a breach of school policy; it is also illegal, and of course, immoral.

When lifting ideas from sources for a paper, always be sure to do the following:

1. **Paraphrase** the text from which you are lifting the idea by rewriting the idea in your own words. Direct quotations should **only** be used when you wish to maintain the author's style and voice. When quoting directly, put the quoted text either in quotation marks (for short quotes) or in block quotation form (for long quotes).
2. Cite the source of your idea in the body of the text.
3. When appropriate, also include a footnote or a parenthetical citation, and list the text in your bibliography.

Please be reminded that merely citing the text without paraphrasing might **not** be a sufficient defense against a charge of plagiarism. Lifting a passage in its entirety from a text without paraphrasing the passage nor punctuating it as a quote **shall** be considered an act of plagiarism and **will** be reported to the Assistant Dean for Student Affairs **even if the said text was cited in the bibliography of your work.**

Simply: if you didn't write it, cite it!!! "I forgot to cite the source" is **not** a valid justification against a charge of plagiarism.

Any Act of Deception Regarding a Class Requirement

Apart from the above, **any act of deception regarding a class requirement** will also be considered in this class to be an act of dishonesty and will be dealt with accordingly.

According to university rules, **any act of academic dishonesty will permanently go on a student's record as a major disciplinary offense.** Dishonesty in any course requirement will merit a minimum academic penalty of F in that academic requirement and will be subject to disciplinary review. Dishonesty in a major course requirement—that is, in any requirement that constitutes twenty (20) percent or more of the final grade—is automatically penalized with a grade of F **in the course**. In the past I have not hesitated to report cases of suspected cheating and plagiarism.

Classroom Decorum

Every student is expected to respect the class and to encourage an atmosphere of learning and academic excellence. For this reason:

- Every student is expected to have a copy of the current reading when she comes to class.
- Students who wish to use their laptops/tablets to take down notes related to the class must comply with the following rules:
 - (1) they will be asked to sit near the front of the classroom (first three rows) for the duration of the semester,
 - (2) they may only open apps and documents directly related to the class, and no other documents or applications,
 - (3) and they may only use their laptop for note-taking for this class, and not for any other purpose (i.e., doing work for other classes, playing games, using instant messenger applications, browsing the Internet).

If there is even just one instance of any student using their laptop/tablet for purposes other than those related to this class, then all students in the class will henceforth be prohibited from using their laptops in class until the end of the semester. Students who open their laptops/tablets in class implicitly grant the instructor the right to check their screens in order to monitor what they are doing.

- Other electronic devices such as cellphones may only be used to take down announcements at the beginning or end of class. While the lecture or discussion is ongoing, such devices must be switched off or set to silent mode and put away. Sending or reading text messages inside the classroom—even when one's cellular phone is hidden under a desk or in one's bag—is **strictly prohibited**. Students who need to take emergency class or who urgently need to read/send messages are asked to step out of the class before doing so.
- Students are asked to come to class dressed simply and comfortably, but in a manner appropriate for an academic setting. Women are asked to refrain from wearing eyebrow-raising attire; men are asked to wear shirts with sleeves; all students are requested to remove baseball caps and hats when inside the classroom.
- Students are expected to help build a spirit of magis by participating actively in class and encouraging others to do the same. During class discussions, students are asked to listen respectfully to one another and to help one another feel comfortable participating in the dialog.

The instructor has the right to send out of the classroom anyone whose decorum is inappropriate for class.

Other Policies

Students are expected to have read and understood the Loyola Schools Student Handbook and the Magna Carta of Students' Rights. These will be the bases for dealing with situations not described above.

Communication and Consultation Hours

All students are required to join the class Google! group by sending a blank e-mail message to: ph103bb-2013+subscribe@googlegroups.com. Students are also encouraged to join the Facebook Group.

Philosophy department (loc. 5360) [please notify me in advance if possible]

Tuesdays 10:30 AM - 12 NN

MWF, by appointment

E-mail: <razada@ateneo.edu>

**Cellphone inquiries will not be entertained, except from the class beadle in urgent situations.*