

COURSE TITLE		THEODICY						
Code	KBF221A ISVU: 258475	Year of study			II			
Course teacher/s	Full professor, Hrvoje Relja, Ph.D.	Credit (ECTS)			5			
Assistants	Assistant Jure Ivić M.S.	Type of instruction (number of hours per semester)			L	S	E	F
					45			
Course status	Core course	Percentage of e-learning implementation						
COURSE DESCRIPTION								
Course goals	<p>Getting to know the theodicy question of God's existence, goodness, omniscience and omnipotence as opposed to the existence of evil in the world.</p> <p>Getting to know the authors and their ideas on the theodical question from Greek thought to the present day</p> <p>Getting to know the authors and their ideas on the theodical question from Greek thought to the present day</p>							
Course enrollment requirements and core competencies	Attended and passed courses from the history of philosophy							
Expected learning outcomes at the course level (4-10 learning outcomes)	<p>After listening to the lectures and passing the exam, the student will:</p> <ul style="list-style-type: none"> <li>- know the meaning of the term theodicy</li> <li>- understand the historical development of theodicy issues</li> <li>- be able to explain and elucidate different theodical systems of thought</li> <li>- be able to compare different theodic arguments</li> <li>- be able to describe the human experiences from which the theodical question arises</li> <li>- connect and distinguish philosophical issues from theological ones</li> </ul>							
Detailed course content (weekly class schedule)	<ul style="list-style-type: none"> <li>- The term of theodicy. Origin, meaning and historical overview. (2 hours)</li> <li>- Beginning and evil. Biblical account of creation and fall. The first sin, the murder of Abel, the flood (8 hours)</li> <li>- Job. The just man and suffering (2 hours)</li> <li>- Augustine - evil as privatio boni (2 hours)</li> <li>- Leibniz - the emergence of theodicy. Metaphysical, physical and moral evil. The best possible world (6 hours)</li> <li>- Kant and the idea of eternal peace - a response to evil in the world (2 hours)</li> <li>- Schopenhauer - suffering and possible liberation (2 hours)</li> <li>- Nietzsche and the announcement of nihilism (2 hours)</li> <li>- Dostoevsky and the Grand Inquisitor. Power of nihilism (2 hours)</li> <li>- Freud - the illusion of the Creator and God's action in the world (2 hours)</li> <li>- Jonas - God after Auschwitz - helpless God? (3 hours)</li> <li>- Arendt - the banality of evil - how to think evil? (3 hours)</li> <li>- Girard - mimetic structure of violence and Christianity as a response (5 hours)</li> <li>- Metz - talk about God and theodicy sensitivity. (2 hours)</li> <li>- Pareyson - freedom, evil and suffering (2 hours)</li> </ul>							
Format of course instruction:	<input checked="" type="checkbox"/> lectures			<input type="checkbox"/> (other)				
Student obligations	Regular class attendance and active participation.							
Screening student work (specify portion in ECTS credits per each activity so that total	Class attendance	1,5	Research		Practical training			
	Experimental work		Written representation		(Other)			
	Essay	1	Seminar essay		(Other)			

number of ECTS credits corresponds to the ECTS credit value of the course)	Mid-term exams	1,0	Oral exam	0,5	(Other)	
	Written exam	0,5	Project		(Other)	
Grading and evaluation of student work in class and at the final exam	Mid-term exam – 50% Final exam – 50 %					
Obligatory literature (available in the library or via other media)	Title			Number of copies in the library	Availability via other media	
	N. Fischer, <i>Čovjek traži Boga. Filozofski pristup</i> , KS, Zagreb, 2001.			2		
	I. Devčić, <i>Bog i filozofija</i> , KS, Zagreb, 2003.			1		
	S. Kušar, <i>Filozofija o Bogu. Građa i literatura za studij teodiceje</i> , KS, Zagreb, 2001.			1		
	B. Davies, <i>Uvod u filozofiju religije</i> , Hrvatski studiji, 1998.					
	T. Akvinski, <i>Izabrano djelo</i> (priredio T. Vereš), Globus, Zagreb, 1981.			4		
	A. Canterburyjski, <i>Quod vere sit Deus. Monologion. Prologion</i> , Demetra, Zagreb, 1997.			2		
	A. Augustin, <i>O slobodi volje</i> , Demetra, Zagreb, 1998.			1		
	Ivan Pavao II., <i>Fides et ratio. Vjera i razum</i> , KS, Zagreb, 1999.			2		
	I. Kant, <i>Kritika čistoga uma</i> , Nakladni zavod Matice hrvatske, Zagreb, 1984.			2		
Supplementary literature	T. Akvinski, <i>Suma protiv pogana</i> , KS, Zagreb 1993., vol. I.; E. Coreth, <i>Gott im philosophischen Denken</i> , Kohlhammer, Stuttgart 2001. W. Schulz, <i>Bog novovjekovne metafizike</i> , Matica hrvatska, Zagreb 1996. B. Welte, <i>Religionsphilosophie</i> , Herder, Freiburg 1978. I. Devčić, <i>Pred Bogom blizim i dalekim</i> , FTI, Zagreb 1998. H. Lasić, <i>Čovjek u svjetlu transcendencije. Nadnaravno određenje ljudskoga bića</i> , FTI, Zagreb 1994.					
Quality assurance methods aimed at ensuring the acquisition of defined learning outcomes	Lectures, consultations, student attendance register and participation in discussions, mid-term exam and the final exam.					
Other (according to the opinion of education provider)						