

5.0 credits	30.0 h	1q	Ce cours bisannuel est dispensé en 2011-2012, 2013-2014, ...
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Teacher(s) :	Leclercq Jean ; Maesschalck Marc ;
Language :	Français
Place of the course	Louvain-la-Neuve
Prerequisites :	/
Main themes :	Religion belongs to human culture and thus has a general impact on man and, especially, involving man's reflection on his condition. This in particular establishes the philosophy of religion's place. Far removed from any positivist temptation (fundamentalism, fideism), this discipline ensures the believer as to the general conditions of religion in relation to thought. It moreover offers the unbeliever an approach to religion in its status as a thought system in cooperation with the human sciences. A Philosophy of Religion course takes its inspiration from the major precursors (Kant, Schelling, Hegel, etc...; as well as theologians when they express themselves as philosophers: Origen, Augustine, Thomas Aquinas, etc...). It seeks to arm against any confusing of theology and religious philosophy.
Aims :	Be capable of explaining the relationship of philosophy and religion, while respecting both the originality of religion and philosophy's right to reflect on religion. <i>The contribution of this Teaching Unit to the development and command of the skills and learning outcomes of the programme(s) can be accessed at the end of this sheet, in the section entitled "Programmes/courses offering this Teaching Unit".</i>
Evaluation methods :	Travail de 10 pages à réaliser à partir d'une lecture de commentaire proposé en forme de lecture. Suite à l'envoi de ce travail par mail, l'étudiant recevra en retour une question sur le travail à préparer pour l'examen oral. Exposé de la question lors de l'examen oral (15 min.). Le travail peut être réalisé en français, en anglais, en espagnol ou en allemand, moyennant accord avec le titulaire.
Teaching methods :	/
Content :	Nowadays, one of the main approaches of religion in political philosophy is the one that consists in interrogating its place and function within public sphere. Such an interpretation does not content itself to define religion from what in its belief contents is rationally acceptable, it rather take for criterion the formation of public reason and judge religion with respect to its capacity to accept the rules of pluralism, of adaptation. This approach is based on the resources of procedural ethics (Rawls, Habermas) and of pragmatic ethics (Rorty). However, we need to question to what extent this 'politics of theology' does not function as a mirror facing the limits of democratic cohesion and of the ideal sovereignty of the law.
Bibliography :	Jelen T.G. et Wilcox C., Religion and Politics in Comparative Perspective, The One, the Few, the Many, Cambridge UP, Cambridge, 2002. Maesschalck M., Larouche J.-M., Jobin G. (éds), « La religion dans l'espace public », Numéro spécial de Ethique publique, 8/1 (2006). Maesschalck M., « La philosophie de la religion et le tournant pragmatiste des sciences sociales », in Archivio di filosofia, LXXV/1-2 (2007), pp. 397- 412. Maesschalck M., « Paul Ric'ur et les éthiques procédurales », in Revue d'histoire et de philosophie religieuses, 86/1, pp. 67-96. Kanabus B. et Maréchal J. (dir.), Dire la croyance religieuse. Langage, religion et société, Bruxelles, Peter Lang, coll. Anthropologie et philosophie sociale, 2012.
Cycle and year of study :	<a href="#">&gt; Master [120] in Sciences of Religions</a> <a href="#">&gt; Certificat universitaire en sciences des religions</a> <a href="#">&gt; Master [60] in Philosophy</a> <a href="#">&gt; Master [120] in Philosophy</a> <a href="#">&gt; Certificat universitaire en philosophie (approfondissement)</a> <a href="#">&gt; Master [120] in Ethics</a> <a href="#">&gt; Master [120] in Theology</a> <a href="#">&gt; Master [120] in Anthropology</a>
Faculty or entity in charge:	EFIL