

Postgraduate Course

# THE MEANINGFUL LIFE AND ITS PHILOSOPHICAL IMPLICATIONS

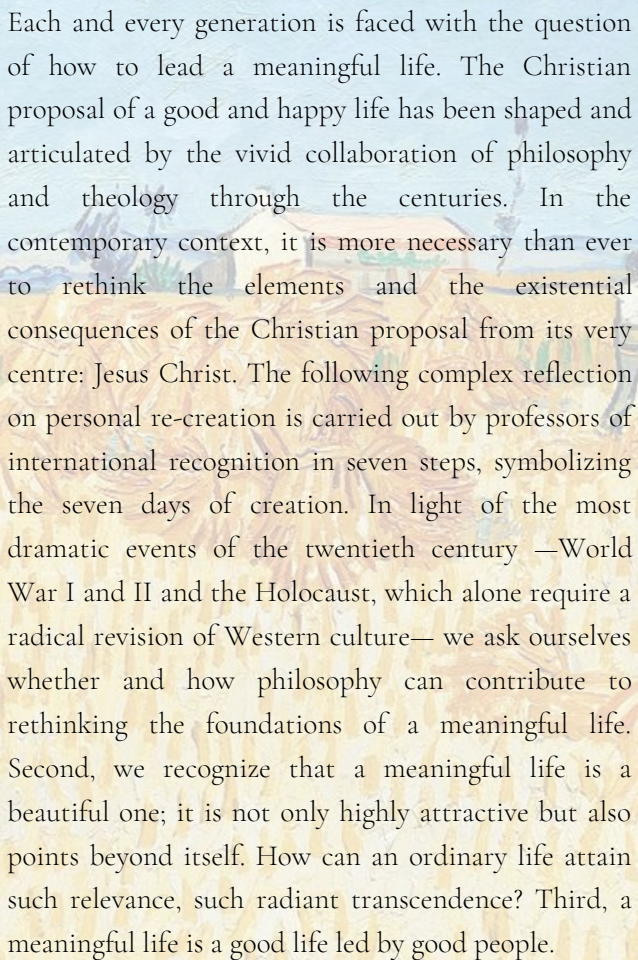
Online Modality

October 2022 - January 2023



Universidad  
Pontificia  
de Salamanca

**IFES**  
INSTITUTO de FILOSOFÍA  
EDITH STEIN

The background of the page is a complex, layered image. It features a classical painting of a landscape with a figure, possibly a saint or a philosopher, standing in a field. The painting is overlaid with a grid pattern, and the colors are muted and somewhat desaturated. The overall effect is that of a historical or philosophical text set against a backdrop of art.

Each and every generation is faced with the question of how to lead a meaningful life. The Christian proposal of a good and happy life has been shaped and articulated by the vivid collaboration of philosophy and theology through the centuries. In the contemporary context, it is more necessary than ever to rethink the elements and the existential consequences of the Christian proposal from its very centre: Jesus Christ. The following complex reflection on personal re-creation is carried out by professors of international recognition in seven steps, symbolizing the seven days of creation. In light of the most dramatic events of the twentieth century —World War I and II and the Holocaust, which alone require a radical revision of Western culture— we ask ourselves whether and how philosophy can contribute to rethinking the foundations of a meaningful life. Second, we recognize that a meaningful life is a beautiful one; it is not only highly attractive but also points beyond itself. How can an ordinary life attain such relevance, such radiant transcendence? Third, a meaningful life is a good life led by good people.

Can you be good without responding to the divine goodness as it is present in the world? Fourth, a good life can only be lived within a community with supportive traditions in which relations are shaped in a certain way, starting from the most intimate relationships that inform our way of relating to those living on the peripheries (Good Samaritan). Fifth, we want to analyze the ultimate meaning of everything that there is, both through faith and reason. Along the lines of Saint John Paul II, we identify the meaning of life as self-gift. Sixth, we recognize that self-gift presupposes a specific experience and understanding of freedom. Finally, a meaningful life is certainly a happy life. But what does happiness mean in times of hardship for fragile human beings that fail, err and sin? Thus, the last reflection on the meaningful life has to do with our ultimate hope. We cordially invite everyone interested in the meaningful life from a philosophical perspective to join us for this course. We are especially grateful for applicants who are postgraduate and PhD students of theology, philosophy, political sciences, economics, psychology and literature.



Prof. Dr. Alexander Batthyány  
Program Director



Dr. phil. hab. Mátyás Szalay  
Coordinator



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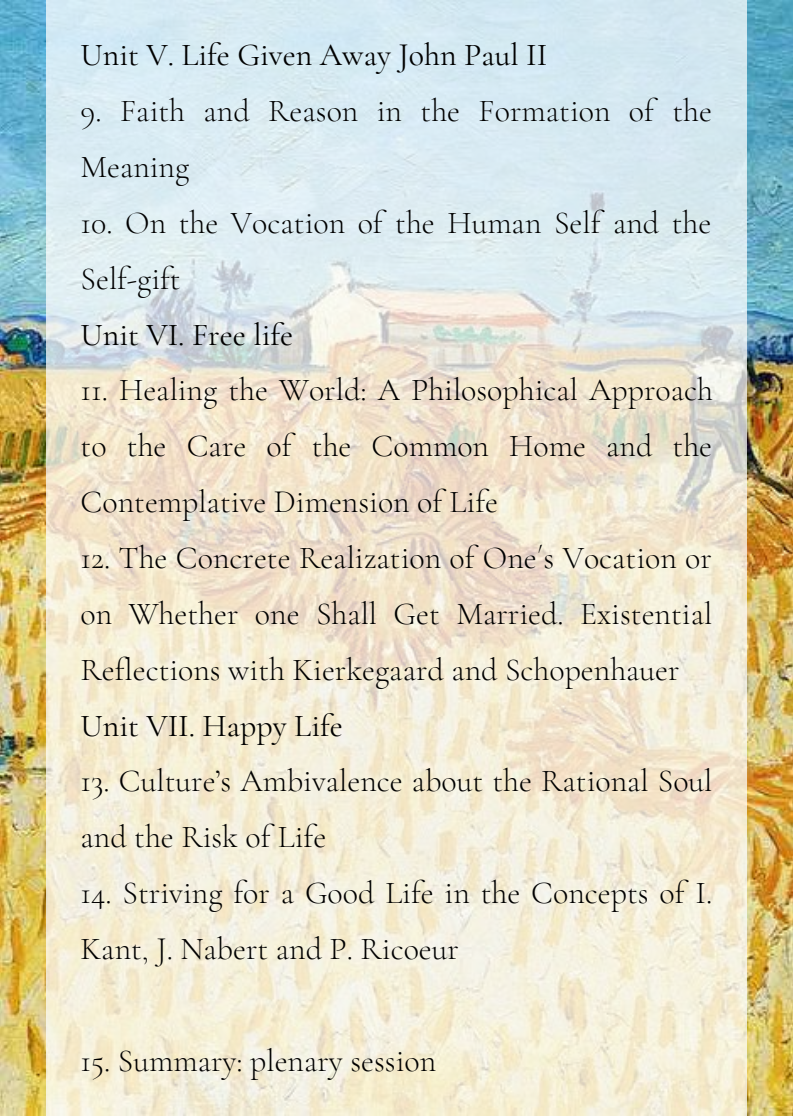
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The background is a painting of a rural landscape. In the center, there is a white house with a red roof. To the right, a person is walking away from the viewer. The foreground is filled with a dense field of golden-yellow flowers, possibly sunflowers. The sky is a pale blue with some light clouds. The overall style is impressionistic, with visible brushstrokes and a warm, golden light.

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## Alexander Batthyány

holds the Viktor Frankl Chair for Philosophy and Psychology at the International Academy of Philosophy in the Principality of Liechtenstein and is Director of the newly established Research Institute for Theoretical Psychology and Personalist Studies at Pázmány University, Budapest. Since 2012, Batthyány is Visiting Professor for existential psychotherapy at the Moscow University Institute of Psychoanalysis, Russia. He is Director of the Viktor Frankl Institute and the Viktor Frankl Archives in Vienna and first editor of the 14-volume edition of the Collected Works of Viktor Frankl. His books and publications have been translated into twelve languages.

# From Freud to Scheler: On Viktor Frankl's Path to Logotherapy and Existential Analysis

Date: October 3, 2022

## Class description:

In this unit, we will study the life and work of the Viennese psychiatrist and existential philosopher Viktor Frankl (1905-1997). We will look both at the history of ideas (such as Frankl's intellectual trajectory from Sigmund Freud to Max Scheler), as well as the personal life circumstances, especially during the Holocaust, which played a central role in the development and refinement of Frankl's school of a personalist, meaning-oriented school of psychotherapy (logotherapy and existential analysis).

## Bibliography:

- Frankl, V. (2010). Introduction by Alexander Batthyány-Viktor E. Frankl & the Development of Logotherapy & Existential Analysis, in: *The Feeling of Meaninglessness*. Marquette University Press, 7-39.
- Frankl, V. (2010). From Lecture Hall to Auschwitz, in: *The Feeling of Meaninglessness*. Marquette University Press, 209-220.



# On the Intersection between World View and Psychological Functioning

Date: October 10, 2022

## Class description:

A growing number of psychological studies shows that our world views, i.e. what we expect from us, others, and the world, plays a pivotal role in mental health and our general psychological functioning. In this unit, we will, thus, look at the immediate impact of our (often implicit) assumptions and ideas about us, others, and the world and how subtle corrections may exert a healing and consoling influence on our everyday lives.

## Bibliography:

- Frankl, V. (2010). Psychiatry & Man's Quest for Meaning, in: The Feeling of Meaninglessness. Marquette University Press, 49-60.
- Frankl, V. (2010). Collective Neuroses of the Present Day, in: The Feeling of Meaninglessness. Marquette University Press, 221-234.



## Diego I. Rosales Meana

is Senior Researcher in Hápax Action Sciences Institute. Ph.D. in Philosophy from the Universidad Pontificia Comillas (Madrid) and member of the Sistema Nacional de Investigadores del Conacyt (Level 1). He is a member of the Latin American Circle of Phenomenology and the Alpha Platform of the Catholic University of Louvain, Belgium. Author of the book "Anthropology of Desire. Personal Existence in Augustine of Hippo" (Madrid: Comillas, 2020). He is currently conducting research on the legality of religious existence as a manifestation of personal being. He is assistant professor at Tecnológico de Monterrey and partner of Lumbral, a creative space dedicated to branding and brand identity. He co-edits the philosophy collection of Aliosventos Ediciones.

# Living in Beauty and Leading a Beautiful Life

Date: October 17, 2022

## Class description:

Beauty has been exiled from the modern world and, with it, gratuity and everything that can guide man through the path of suffering the pain of life. If for the classical world, a beautiful life is determined by proportion and virtue, we will ask in this lecture how has Christianity transfigured beauty. Isn't Christianity configured by the Absolute Gift, by Total Love and by a Continuous Giving until the disproportion and excess of the Cross? We will intersect Balthasar's conception of "beauty", the notion of "form-of-life" in G. Agamben, the poetic series "The World" by Czesław Miłosz, and the figure of the Clown as it has been captured in the pictorial work of G. Rouault.

## Bibliography:

- Agamben, G. (2000). *Form-of-Life. Means Without End. Notes on Politics*. University of Minnesota Press. Translation by V. Binetti and C. Casarino, 3-12.
- Balthasar, H. U. (2009). *Point of Departure and Concerns. The Glory of the Lord. A Theological Aesthetics. Vol. I: Seeing the Form*. Ignatius Press. Translation by E. Leiva-Merikakis, 16-31.
- Miłosz, C. (2001). *The World. New and Collected Poems 1931-2001*. Harper Collins, 36-55.



## Martino Feyles

is Associate Professor of Aesthetics at University degli Studi eCampus. He has taught Aesthetics at the University of Tuscia in Viterbo and at the Academy of Fine Arts in Reggio Calabria. He was Professor of Aesthetics at the Pontifical Lateran University from 2016 to 2020. He is a member of the S.I.E. (Italian Society of Aesthetics) and of the eCampus University 'Medium and Mediality' Doctorate College.

Main publications: *Memory, Imagination and Technique* (Neu, Rome 2010), *Studies for the Phenomenology of Memory* (Franco Angeli, Rome 2012), *Hypomnesis, Memory and the Archive* (Rubettino, Soveria Mannelli 2013), *Margins of Aesthetics* (Mimesis, Milan 2016), *Medial Environments* [with P. Montani and D. Cecchi] (Meltemi, Rome 2018), *Derrida and the Arts* (Morcelliana, Brescia 2018).

## The Aesthetic Path to God

Date: October 24, 2022

### Class description:

In my lecture I will try to show - following Plato, Augustine, Balthasar and Giussani - that authentic Christian experience has a fundamental aesthetic dimension. In the modern age, religiosity is conceived as a moral duty that is opposed to the attractiveness of feeling; however, since antiquity there has been an aesthetic path to God that is based on the idea that the experience of beauty has an intrinsic metaphysical and religious dimension.

### Bibliography:

- Sheffield, F. C. (ed.). (2008). Plato: The Symposium. Cambridge University Press, 210a-212a.
- Augustine, S. (1853). Book X, in: The Confessions of S. Augustine. JH Parker, vol. 1.



Steven D. Long

is Cary M. Maguire University Professor of Ethics at Southern Methodist University. Previously he worked at Marquette University, Garrett-Evangelical Theological Seminary, St. Joseph's University and Duke Divinity School. He received his Ph.D. from Duke University, and is an ordained United Methodist Minister who served churches in Honduras and North Carolina. He works at the intersection between theology and ethics and has published over fifty essays and fourteen books on theology and ethics including *Divine Economy: Theology and the Market* (2000), *The Goodness of God: Theology, Church and Social Order* (2001), *John Wesley's Moral Theology: The Quest for God and Goodness* (2005), *Calculated Futures* (2007), *Christian Ethics: Very Short Introduction* (2010), *Saving Karl Barth: Hans Urs von Balthasar's Preoccupation* (2014) and *The Perfectly Simple Triune God: Aquinas and His Legacy* (2016).

# Charity, Goodness, and Nature

Date: November 7, 2022

## Class description:

The relationship between the moral and theological virtues has been contested for some time. Are the natural, acquired virtues sufficient for good of politics and ethics but the theological virtue cordoned off to some special, salvific realm? Recently, a position known as “integralism” has reemerged arguing for a “common good” that can be known without any reference to theological virtues. This lecture will suggest that is a mistake and leads to an unfortunate reactionary traditionalism.

## Bibliography:

- Carpenter, A. and Hughes Huff, C. (n.d.). Against Integralism. <https://theologyandsociety.com/against-integralism/>
- Carpenter, A. and Hughes Huff, C. (n.d.). Integralismus. <https://theologyandsociety.com/against-integralism/>
- Long, S.D. (n.d.). Reactionary Thomism



Tim Mosteller

Ph.D. in Philosophy for the University of Miami. He is Professor of Philosophy at California Baptist University. He has interests in epistemology (theories of truth), metaphysics (theories of existence), and ethics (theories of goodness). He is currently working on a book project defending a realist view of the objectivity of the good and moral knowledge. His most recent books are *Theories of Truth: An Introduction* (Bloomsbury, 2014) and *The Heresy of Heresies: A Defense of Christian Common Sense Ontological Realism* (Cascade Books, forthcoming 2021).



# Aquinas' Ontology of Good: Being a Good Person and Living a Good Life

Date: November 14, 2022

## Class description:

This presentation will examine how Aquinas' arguments for the identity of being and goodness entail the nature of being a good person and living a good life. We will evaluate four of Aquinas' arguments. Then we will show how being a good person and living a good life are directly related to the complete exemplification of essential human nature.

## Bibliography:

- Mosteller, T. (2021). From Being to Goodness to "Life, Liberty, and the Pursuit of Happiness". *Lex Naturalis*, (6) 109-130.
- Klubertanz, G. (2005). The Transcendentals, in: *Introduction to the Philosophy of Being*. Wipf & Stock Publishers, 228-235.
- Willard, D. (2007). *Where is Moral Knowledge? Provocations*.



## Enrique Anrubia

studied philosophy at the Universities of Navarra and Valencia, graduating from the latter. He has a doctorate in Anthropology from the Catholic University of Murcia, where he was a Professor of Symbolic Anthropology. He was part of the Hispanic Society of Philosophical Anthropology and the Academic Society of Philosophy, and is currently a Full Professor of Philosophical Anthropology at the CEU Cardenal Herrera University in Valencia. He has been a visiting scholar at Boston University and the University of Porto, and a Visiting Fellow at the University of Notre Dame (USA). His research interests are anthropology and philosophy of pain, hermeneutics, social sciences and philosophical anthropology. He has been coordinator or editor of numerous books and author of academic articles. Author of the books *Play. Life through philosophy and cinema* (Comares 2021), *The solitude* (Synthesis 2018), *The wound and the plea. Philosophy on consolation* (Thémata 2013), and *The version of ourselves. Nature, symbol and culture in Clifford Geertz* (Comares 2008). Winner in 2016 ex aequo of the Angel Herrera Award for the Best Research Work in Humanities and Social Sciences.

# The Idea of Loneliness: A Philosophical and Cultural Review

Date: November 21, 2022

## Class description:

Nowadays loneliness has become a massive social problem. Modern Western Countries like UK, Japan or Sweden have increased the number of bills and policies to solve this social problem. Nevertheless, loneliness is being understood from the socio-psychological point of view and the idea of social isolation. In this lecture we will try to understand the historical path of loneliness in order to reveal the tricky situation of this social problem, to untied the misunderstandings and to clarify the cultural problem from a philosophical point of view.

## Bibliography:

- Russell, D. Peplau, L. A. & Ferguson, M. L. (1978). UCLA Loneliness Scale, in: Developing a measure of loneliness. *Journal of Personality Assessment*, 42, 290-294.
- Turkle, S. (2012). Connected, but alone? [Video]. Conferencias TED. [https://www.ted.com/talks/sherry\\_turkle\\_connected\\_but\\_alone](https://www.ted.com/talks/sherry_turkle_connected_but_alone)



## Eduard Fiedler

graduated with a degree in Law (MA) at Masaryk University and in Theology (MA) at Charles University. In early 2022, he received Ph.D. in Philosophy and Aesthetics from Universität Regensburg and Masaryk University. In his doctoral dissertation, he developed a Trinitarian ontology of beauty based on the German-speaking Trinitarian ontology of the 20th-Century. Eduard Fiedler is currently working as a research fellow within an interdisciplinary research project focusing on the Trinitarian ontology of the human person at the Catholic Theological Faculty of Charles University, Prague.

# Frui Trinitate Deo: Trinitarian Ontology and Eschatological Reality

Date: November 28, 2022

## Class description:

Since, according to Augustine, the ultimate meaning of every human life can be described as "frui Trinitate Deo" (De Trinitate I, 8, 18), in what sense is this meaning already anticipated in created reality as lived from within the Christian community? Trinitarian ontology names the Trinitarian meaning of created being by emphasizing the relational and communal character of life, but it is not clear whether its statements are more descriptions of the given or symbols of the expected. In my lecture, I will thus propose that the statements implied in Trinitarian ontology must follow Augustine's principle bidirectionally linking metaphysical reality ("res") and eschatological hope ("spes") so that the ultimate Trinitarian reality is already everything by offering a little path and hope, symbolized by the child and Christ, in the midst of nothing.

## Bibliography:

- Coda, P. (2020). The Unity and the Trinity of God in the Rhythm of a Trinitarian Ontology", in: From the Trinity: The Coming of God in Revelation and Theology. The Catholic University of America Press, 480–507.
- Hemmerle, K. (2020). Theses Towards a Trinitarian Ontology. Angelico Press.



Rocco Buttiglione

received an honorary degree in Philosophy from the Catholic University of Lublin, a Ph.D. in Law from the University of Rome La Sapienza and an honorary doctorate from Francisco Marroquín University. He was a member of the Pontifical Council for Justice and Peace. He has been a member of Parliament since 1994 and served as Minister of European Affairs, Minister of Culture and Vice President of the Chamber of Deputies. He was the Director of the Saint John Paul II Chair at the Pontifical Lateran University and Pro-rector of the International Academy of Philosophy. He is a member of the scientific committee of the John Paul II International Foundation for the Social Magisterium of the Church (European Academy of Sciences and Arts), member of the Chilean Academy of Sciences, Political and Moral Sciences and member of the Pontifical Academy of Social Sciences. He has been a Full Professor at different universities and he is currently Professor at the IFES (Instituto de Filosofía Edith Stein).

# Faith and Reason in the Formation of the Meaning

Date: December 5, 2022

Class description:

We are going to treat the following issues:

- The positivist reduction of reason.
- Pascal and an integral conception of reason.
- Faith is a modality of the exercise of Reason.
- The phenomenological approach: to learn to listen to what is effectively given in experience.
- The constitution of the proper object of religious experience.
- The encounter with the experience of the other and the concept of human experience.
- The experience of giving trust to somebody.
- The reasons to believe.

Bibliography:

- Giussani, L. (1997). *The Religious Sense*. McQueen Gills University.

# On the Vocation of the Human Self and the Self-gift

Date: December 12, 2022

Class description:

Vocation: what does it mean? Ezra Pound: "I have heard a wee wind searching/through still forests for me...". The experience of standing in need and the experience of being sought. Falling in love. Love. The gift of oneself and the experience of receiving my true being from another. Being in relation. Archetypal relations: Mother/Child; Man/Woman, Father/Son.

Bibliography:

- Harris, L. J. (1989). The radiation of fatherhood, in: Karol Wojtyla, *The Collected Plays and Writings on Theatre*. The University of California Press.
- Pound, E., Baechler, L., & Litz, A. W. (1990). Search, in: *Personae: The Shorter Poems of Ezra Pound* (Vol. 697). New Directions Publishing.





## José Miguel Ángeles de León

graduated in Philosophy from the Autonomous University of Querétaro, where he graduated with the thesis *Reflections on radical Cartesianism*. Master in Philosophy from the Universidad Iberoamericana, with the thesis *Don Quixote de La Mancha, Knight of the Faith? A reading beyond Fear and trembling and Unamuno's quixotism*.

He has an interest in Patristics, Thomism, Christian Humanism and the Social Doctrine of the Church. He has been a professor of Religion, Humanities, Logic, Ethics, Greco-Latin Etymologies of Spanish and Philosophy. He is associate editor of the Open Insight Journal of Philosophy, professor-researcher and coordinator of the Philosophy Division of the Advanced Social Research Center (CISAV).

# Healing the World: A Philosophical Approach to the Care of the Common Home and the Contemplative Dimension of Life

Date: December 19, 2022

## Class description:

On September 16, 2022, Pope Francis has dictated the catechesis "Healing the world. Care for our common home and a contemplative attitude", where he expands on some of the aspects exposed in *Laudato Si'*. In this class we will explore from a phenomenological-realistic perspective, which receives great influence from Ignatian spirituality, what does the contemplative attitude mean in the care of the common home and of all of life, that from a particular aesthetic sensibility there are traces of the creator in all his creatures. We will see that one of the necessary steps to "heal the world" is to glimpse the need for the path of beauty, active in all creation.

## Bibliography:

- Pope Francis. (2020). Catechesis "Healing the world": Care of the common home and contemplative dimension. The Holy See. Wednesday, 16 September 2020.
- Office for the Liturgical Celebrations of The Supreme Pontiff. Beauty and the Liturgical Rite: [https://www.vatican.va/news\\_services/liturgy/details/ns\\_lit\\_doc\\_20101103\\_rito-liturgico\\_en.html](https://www.vatican.va/news_services/liturgy/details/ns_lit_doc_20101103_rito-liturgico_en.html)



## Mátyás Szalay

obtained his Habilitation *venia docendi* from the University of Pécs in Hungary, Ph. in Philosophy for the Liechtenstein International Academy of Philosophy. Pontifical Masters Degree in Philosophy for the Pontifical University John Paul II in Krakow, Masters Degree in Philosophy for the Liechtenstein International Academy of Philosophy. Bachelors Degree in Germanic Studies and Philosophy. He is currently Associate Professor and Director of the Edith Stein Institute of Philosophy. He has written numerous academic papers and taught courses at various universities. He has edited an anthology of realistic philosophy and is the author of a monograph on the philosophy of vocation and several articles on the philosophical foundations of Christian politics in international journals.

# The Concrete Realization of One's Vocation or on Whether One Shall Get Married. Existential Reflections with Kierkegaard and Schopenhauer

Date: January 9, 2023

## Class description:

I propose to reflect on existential or even vocational freedom exemplified in the long philosophical debate on marriage. I would concentrate only on two famous accounts provided by Kierkegaard and Schopenhauer. The first claims that the “sum and substance of philosophy” is a long list of either-or decisions started with the phrase: “If you marry, you will regret it; if you do not marry, you will also regret it”. Schopenhauer’s insistence on escaping the turmoil created by the Will-to-life destroys the image of romantic love while speaking frankly on suffering, egoism, and the horrors of married life. From the point of view of a sacramental marriage both accounts, despite their intellectual and spiritual short-sightedness, are not only valuable but also indispensable to envisioning what vocational freedom might look like. Moreover, both accounts are more than just an intellectual and more or less adequate description of the complex reality of married life, when completed with a personalistic account of love, they offer helpful spiritual exercises to stay married.

## Bibliography:

- Kierkegaard, S. (2004). *The Aesthetic Validity of Marriage*, in: *Either/or: A Fragment of Life*. Penguin UK.
- Schopenhauer, A. (2021). *The Wisdom of Life*. Phoemixx Classics Ebooks.



## Norm Klassen

is Professor at the University of Waterloo, a literary critic who teaches and writes at the intersections of literature, art, and intellectual history. His most recent book is *Rationality Is ... The Essence of Literary Theory* (2022). He has written on the political vision of the medieval English poet Chaucer in *The Fellowship of the Beatific Vision* and on a Christian defence of the intellectual life in *The Passionate Intellect*. He is currently working on a cultural history of love and reason and the tension between them.

## Culture's Ambivalence about the Rational Soul and the Risk of Life

Date: January 16, 2023

### Class description:

Martha Nussbaum's overview of Stoicism and Gillian Rose's burgeoning Christian political vision of risk both appeal to paradigms of love and reason to promote different ways of conceiving the happy life and the meaning of failure, sin, redemption, and hope.

### Bibliography:

- Nussbaum, M. (2013). The Stoics on the Extirpation of the Passions. *The Therapy of Desire: Theory and Practice in Hellenistic Ethics*. Princeton University Press, 359-401.
- Rose, G. (2011). Athens and Jerusalem: A tale of three cities. In *Love's Work*. New York Review of Books, 15-39.
- Rose, G. (2011). Dr Grove or Goodness: Hellenism, in: *Love's Work*. New York Review of Books, 42-47.
- Rose, G. (2011). Edna or the Song of Songs: Mystical Theology, in: *Love's Work*. New York Review of Books, 15-36



Władysław Zuziak

obtained his master's degree in theology at the Pontifical Faculty of Theology in Krakow. Then he began doctoral studies in Philosophy at the Catholic University of Louvain and graduated with the thesis *Metaphysical foundations of human activity in J. Maritain*. After that, he received a postdoctoral degree in the humanities in the field of philosophy, with a specialization in ethics and philosophy of man, on the basis of the process of maturing reflective consciousness in the moral philosophy of G. Bastide and J. Nabert. He was dean of the Faculty of Philosophy at the Pontifical Academy of Theology, and was also the vice-chancellor of this university. He served as the Rector of the Pontifical University of John Paul II after Fr. Prof. Maciej Dyduch between 2010 and 2014. Currently, he serves as a pastor in St. Mary's Church in Krakow and is a lecturer in ethics at the Pontifical University of John Paul II.

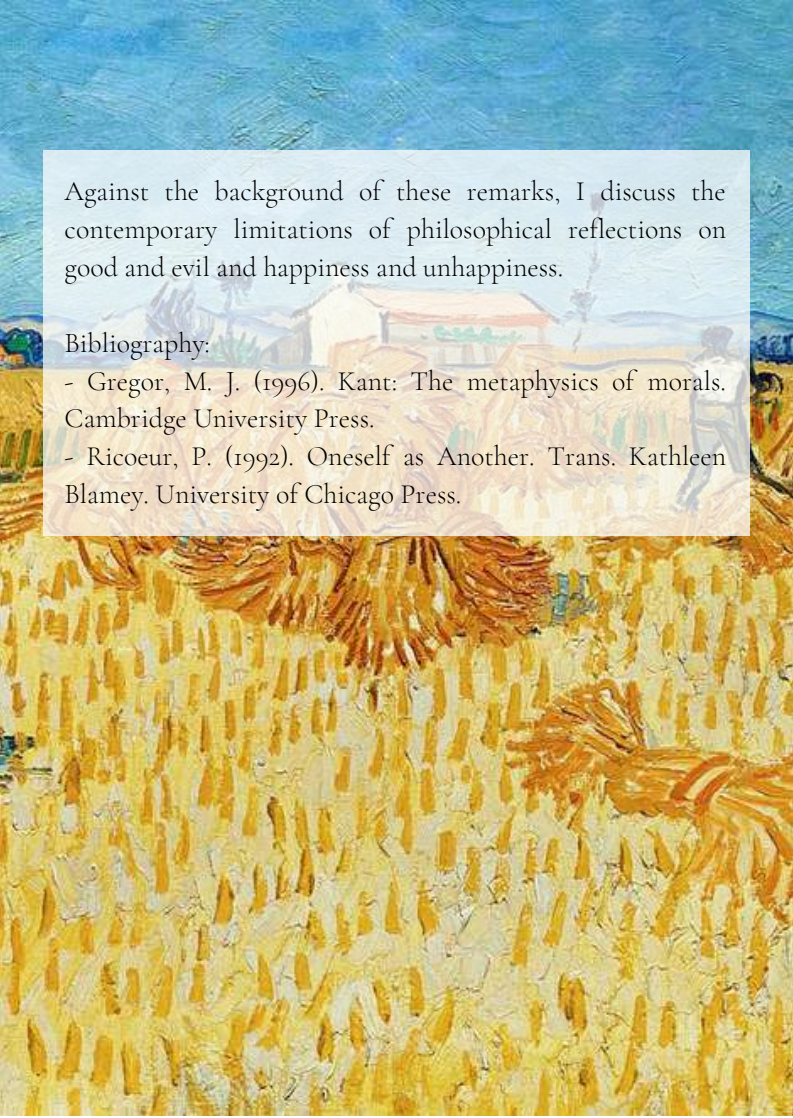
# Striving for a Good Life in the Concepts of I. Kant, J. Nabert and P. Ricoeur

Date: January 23, 2023

## Class description:

The lecture will present the concept of "good life" in the ethics of I. Kant and its criticism by the representative of the philosophy of consciousness J. Nabert and P. Ricoeur. The identification of the pursuit of the "good life" with the pursuit of happiness comes from Greek eudaimonism. In Kant, the achievement of happiness was reduced to obedience to the law. The source of evil is immorality, identified by him with disobedience to the law. The limitations and erroneous assumptions of this formalistic concept were demonstrated by J. Nabert and P. Ricoeur. Nabert accused Kantian ethics of using an abstract notion of freedom and not taking into account the inner experience. On the basis of Kant's criticism, Nabert developed his own concept of evil as the unjustifiable and the possibility of overcoming evil through the desire for justification. Ricoeur, in turn, criticised, among other things, the Kantian reduction of all forms of emotionality to the sphere of desire, which closes the way to a meaningful discussion of happiness, suffering or evil. Moreover, he pointed out the flaws in the very reduction of happiness to the "good life".

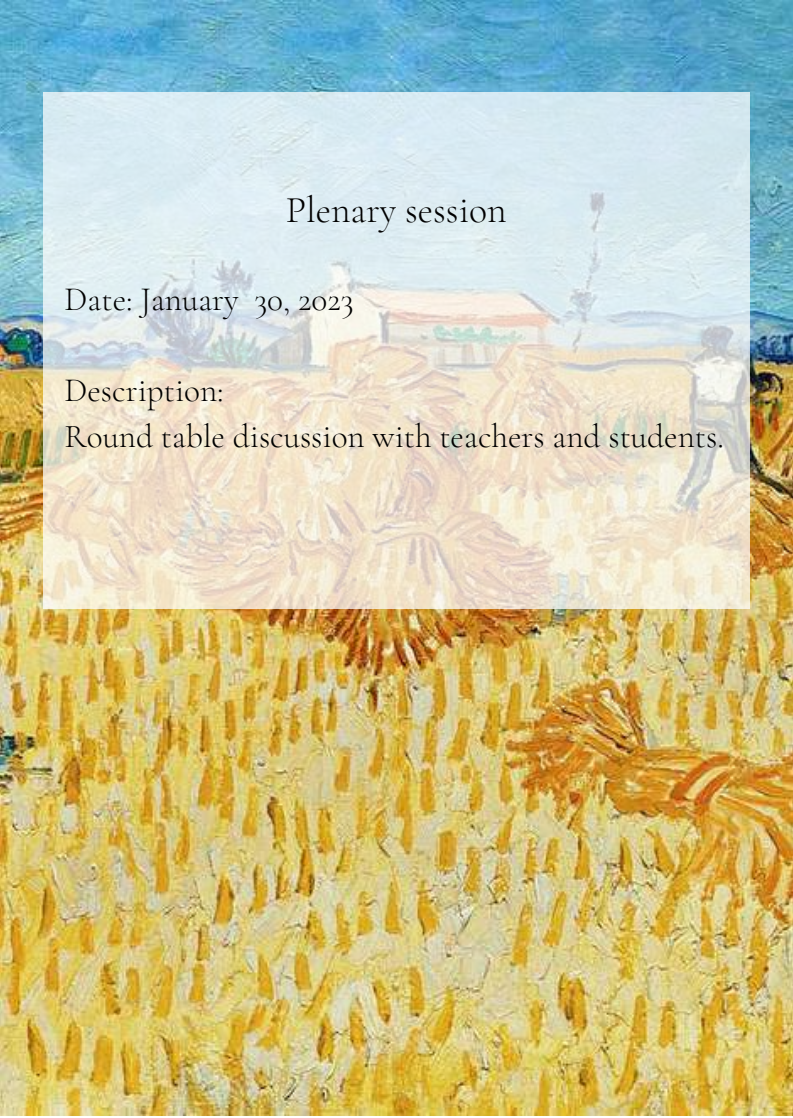


The background of the page is a painting. The top portion shows a blue sky with a white house and some figures. The bottom portion is dominated by a dense field of golden-yellow stalks, likely wheat or corn, rendered with thick, expressive brushstrokes.

Against the background of these remarks, I discuss the contemporary limitations of philosophical reflections on good and evil and happiness and unhappiness.

Bibliography:

- Gregor, M. J. (1996). Kant: The metaphysics of morals. Cambridge University Press.
- Ricoeur, P. (1992). Oneself as Another. Trans. Kathleen Blamey. University of Chicago Press.

The background is a painting of a rural landscape. In the foreground, there is a dense field of golden-yellow wheat stalks, rendered with thick, textured brushstrokes. In the middle ground, a simple house with a reddish-brown roof and a white chimney is visible. To the right of the house, a person wearing a white shirt and dark pants is walking through the field. The sky is a pale, hazy blue. The overall style is impressionistic and textured.

## Plenary session

Date: January 30, 2023

Description:

Round table discussion with teachers and students.

# Why study with us?

- Academic quality

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- Personalized follow-up

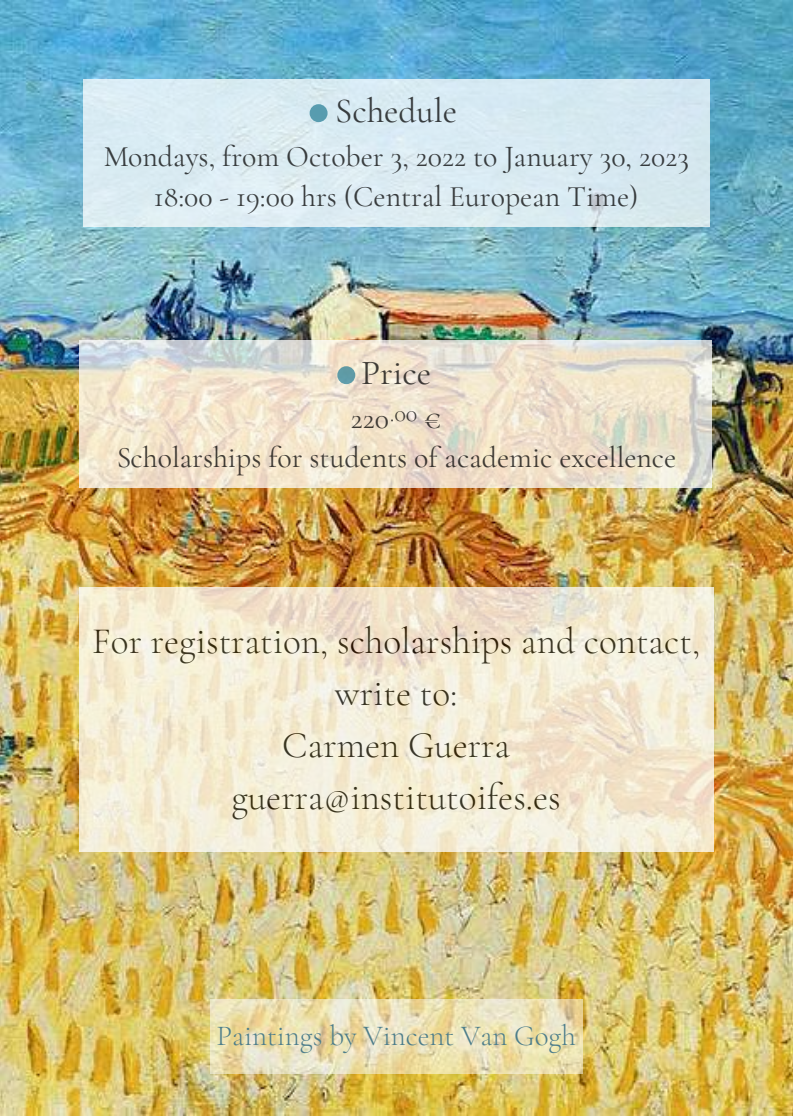
We offer theoretical training as well as personalized support with a tutor to answer questions and provide follow-up in the learning process.

- Official recognition

Course organized by the Edith Stein Institute of Philosophy and certified by the Pontifical University of Salamanca, offering 5 ECTS credits.

- Online modality

Classes taught through Google Meet that allows you to connect from wherever you are.



## ● Schedule

Mondays, from October 3, 2022 to January 30, 2023  
18:00 - 19:00 hrs (Central European Time)

## ● Price

220.00 €

Scholarships for students of academic excellence

For registration, scholarships and contact,  
write to:

Carmen Guerra

[guerra@institutoifes.es](mailto:guerra@institutoifes.es)

Paintings by Vincent Van Gogh

