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| **UNIVERSITY OF NIŠ** | | | | | | |
| **Course Unit Descriptor** | | **Faculty** | | | **Faculty of Philosophy** | |
| **GENERAL INFORMATION** | | | | | | |
| Study program | | | | Philosophy | | |
| Study Module (if applicable) | | | |  | | |
| Course title | | | | Metaphysics in Antiquity and the Middle Ages | | |
| Level of study | | | | ☐Bachelor **X Master’s** ☐ Doctoral | | |
| Type of course | | | | ☐ Obligatory **X Elective** | | |
| Semester | | | | **X Autumn** ☐Spring | | |
| Year of study | | | | I | | |
| Number of ECTS allocated | | | | 6 | | |
| Name of lecturer/lecturers | | | | Sladjana Ristić Gorgiev | | |
| Teaching mode | | | | **X Lectures** ☐Group tutorials ☐ Individual tutorials  ☐Laboratory work ☐ Project work ☐ Seminar  ☐Distance learning ☐ Blended learning ☐ Other | | |
| **PURPOSE AND OVERVIEW (max. 5 sentences)** | | | | | | |
| Analyzing the philosophical themes and problems in the period of Ancient and Medieval philosophy. | | | | | | |
| **SYLLABUS (brief outline and summary of topics, max. 10 sentences)** | | | | | | |
| 1. The problem of being 2. Number and harmony with the Pythagoreans 3.Logos and spirit  4. Plato of the immortality of soul. 5.Aristotle's metaphysics 6. Learning about illumination in Augustine    6. Mystical Theology of Dionysius the Areopagite 7. Toma Aquinas and metaphysics | | | | | | |
| **LANGUAGE OF INSTRUCTION** | | | | | | |
| **XSerbian (complete course)** ☐ English (complete course) ☐ Other \_\_\_\_\_\_\_\_\_\_\_\_\_ (complete course)  ☐Serbian with English mentoring ☐Serbian with other mentoring \_\_\_\_\_\_\_\_\_\_\_\_\_\_ | | | | | | |
| **ASSESSMENT METHODS AND CRITERIA** | | | | | | |
| **Pre exam duties** | **Points** | | **Final exam** | | | **points** |
| **Activity during lectures** | **10** | | **Written examination** | | |  |
| **Practical teaching** |  | | **Oral examination** | | | **60** |
| **Teaching colloquia** | **30** | | **OVERALL SUM** | | | **100** |
| **\*Final examination mark is formed in accordance with the Institutional documents** | | | | | | |