

EPR.100 AT A GLANCE

People

Course Convenor:
Michaelmas 2016: Dr Shuruq Naguib (5)92426, B.67, County South
Lent 2017 onwards: Dr Anderson Jeremiah (5)92415, B.69, County South
Part I Co-ordinators: Gillian Taylor (5)92425, B.43, County South
& Katherine Young (5)92710, B.46, County South

Lectures

Monday, 5.00-6.00 pm in Frankland Colloquium Room
Tuesday, 11.00-12.00 noon in Bowland North Seminar Room 10
The only exception to this is the Tuesday lecture in Week 25 of the Summer Term: this will be in Frankland Colloquium Room.

Seminars

One 50 minute seminar each week.

Assessment

50% Coursework (four essays)
50% Examination (three hours)

Essay Deadlines

Essay One: Thursday 17th November 2016
Essay Two: Thursday 19th January 2017
Essay Three: Thursday 23rd February 2017
Essay Four: Thursday 4th May 2017

You must always submit your essays by 12.00 noon.

Course Readers and Books

There is one course reader for all terms. There is no single course book for EPR.100 but useful background reading includes:
G. Griffith-Dickson, *The Philosophy of Religion*, London: SCM Press, 2005
S. Lukes, *The Curious Enlightenment of Professor Caritat: A Novel*. London: Verso, 1995
A. MacIntyre, *A Short History of Ethics* London: Routledge, 1991

Course Website link

<https://modules.lancaster.ac.uk/course/view.php?id=15937>

EPR.100 ETHICS, PHILOSOPHY AND RELIGION GENERAL INFORMATION

The Department of Politics, Philosophy and Religion is located in County South.

The Part I Co-ordinators who look after EPR 100 are Gillian Taylor and Katherine Young. Gillian can be found in Room B.43, and Katherine in B.46, County South. Both can deal with general and administrative queries about the course.

Seminars will be led by Graduate Teaching Assistants, while the overall Course Convenor is Dr. Shuruq Naguib. Please ask your seminar tutor or the course convener if you have any academic questions, or are having difficulties, or would like other advice relating to the course.

All members of academic staff who teach on EPR 100, as well as the Teaching Assistants, have Office Hours during Term, and these will be displayed on their departmental webpages (see www.lancs.ac.uk/fass/ppr/profiles).

Director of Undergraduate Studies	Dr Brian Garvey (5)94669 (Michaelmas 2016 ONLY) Email: b.garvey@lancaster.ac.uk Dr Cain Todd (5)92305 (Lent 2017 onwards) Email: c.todd@lancaster.ac.uk
Course Convenor	Dr Shuruq Naguib (5)92426 (Michaelmas 2016 ONLY) Email: shuruqnaguib@lancaster.ac.uk Dr Anderson Jeremiah (5)92415 (Lent 2017 onwards) Email: a.jeremiah@lancaster.ac.uk
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Course Lecturers	
Dr Gavin Hyman	(email: g.hyman@lancaster.ac.uk)
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Dr Brian Garvey	(email b.garvey@lancaster.ac.uk)
Professor C Ram-Prasad	(email c.ram-prasad@lancaster.ac.uk)
Dr Shuruq Naguib	(email: shuruqnaguib@lancaster.ac.uk)

THE COURSE

The course provides an introduction to key areas at the intersection of ethics, philosophy and religious studies. Historically and practically these areas of enquiry have often been closely related and, even today, we can appreciate that there are areas of life and experience – such as in global politics, the technological advances all around us, and in our own ethical decisions – where an understanding of the philosophical and religious foundations of ethics has profound relevance and significance.

The course is divided into five main areas. They will provide a range of core themes and perspectives including western and Asian philosophical and religious ethics and the authorities upon which ethical standpoints are grounded.

In Michaelmas term, the course begins with an exploration of the different conceptions of God at the intersection between philosophy and religion. In particular, it examines some of the very different conceptions of God that have existed in the history of the western Christian tradition. It explores the ways in which these different conceptions have been produced by contrasting philosophical methodologies and variegated understandings of the ways in which philosophy should relate to religion. The section attempts to show how intertwined are philosophy and religion, and to explore the ways in which philosophy impacts upon understandings of God within religion itself.

In the second half of the term the course moves on to consider the foundational aspects of Ethics and the conceptual understanding of morality with special reference to the western philosophical tradition. Building upon this foundation, we will explore the interconnected nature of ethical precepts and how the Christian tradition developed its ethical framework with reference to Jesus of Nazareth. Finally this section will also touch upon the global nature of Christianity and consequent ethical implications.

In the Lent term, we look at the relationships between science and religion. There is much debate on the question of whether religion and science can peacefully co-exist, or are intrinsically antagonistic. We will first look at two major episodes in the history of science that are often regarded as occasions of conflict between religion and science: the Scientific Revolution in the 17th century, and the emergence of Darwinism in the 19th. Then we will consider scientific theories of the origins of religion and whether they have any implications for religious belief. Finally in this section, we will look at some recent thinkers who think that science and religion are intrinsically antagonistic, and some who think they are not.

In the second half of the Lent term, we will examine the general themes of the course specifically within the context of two Asian religious and philosophical traditions: Hinduism and Buddhism. We will examine teachings on the Self, teachings on Not-self, Hindu conceptions of God and ethics, and Wisdom and Compassion in Mahayana Buddhism. Finally, we will look at two modern thinkers – Mohandas Gandhi and the Dalai Lama – who have posed challenges to Western modernity from Hindu and Buddhist perspectives.

In the Summer term, the course moves on to consider the development of philosophical and ethical thought and practice in the Islamic tradition, with a focus on the different paths for knowing God. We will particularly look at the paths of the scripturalists, the rationalists and the mystics, examining their sources of knowledge and their understandings of God. We will finally consider the challenges modernity poses to the Islamic tradition, and how Muslim thinkers attempt to reconcile between past and present.

COURSE AIMS

The course aims to develop a critical awareness of the place and status of ethical discourse and practice within the context of philosophy and religious studies, the capacity to analyse and assess theoretical and historical texts, and an understanding of different religious and philosophical perspectives that inform ethical stances.

LEARNING OUTCOMES:

On successful completion of this course, you will have acquired a comprehensive range of skills that can only be obtained in an interdisciplinary course of this kind. You should be able to:

- Identify, describe and discuss key philosophical debates and key figures in western and Asian philosophical and theological traditions (Judeo-Christian, Enlightenment, post-Enlightenment; Indian; and Chinese)
- Recognise, analyse, and critically evaluate a range of philosophical *critiques* of various conceptions of the divine and accounts of how the divine may be known
- Engage in and exemplify philosophical reasoning in relation to a range of philosophical and ethical issues and debates, including key ideas of existentialism and contemporary debates on evolution, religion and ethics
- Compare and critically evaluate different ethical and philosophical approaches – from different religious or cultural traditions – to the same or related topics.

You will also develop a range of transferable skills:

- **Skills in reading and note taking.**

These skills will be developed at all stages of the course, but especially in the preparation of the essays.

- **Skills in research and writing.**

These skills will be developed at all stages of the course, but particularly in the preparation of the essays and in the preparation for the group presentation.

- **Skills in examination preparation and technique.**

These skills will be consolidated during the Summer term when examinations are conducted. In addition to the revision lecture, the final seminar of the course in week 25 of the Summer Term is devoted to revision and examination techniques.

Further information

For further information about university resources and services, including support for learning, library use and careers advice, please see the Department's Undergraduate Handbook. This also contains information about grading and marking criteria, and all members of staff in the Department.

TEACHING AND LEARNING METHODS

Lectures

In Michaelmas, Lent & Summer terms, there are two lectures each week

- Monday, 5.00-6.00 pm in Frankland Colloquium Room
- Tuesday, 11.00-12.00 noon in Bowland North Seminar Room 10

The only exception to this is the Tuesday lecture in Week 25 of the Summer Term: this will be in Frankland Colloquium Room.

Seminars

Each student attends one seminar per week, in all three terms. The seminar lasts for 50 minutes. These seminars are designed to clarify important issues covered during the lectures, to discuss and analyse the set readings, and to stimulate further reflection and discussion.

ASSESSMENT

The formal course assessment is broken down as follows:

Examination	50%
Essay 1	12.5 %
Essay 2	12.5 %
Essay 3	12.5 %
Essay 4	12.5 %

Essays

All students are required to write four essays which should be 1,500 words long. Each essay should not be significantly longer or shorter than this.

You must write one essay on each of the four areas taught during the Michaelmas and Lent terms. The final area of the course taught in the summer term will be assessed by a compulsory question in the end of year exam. Essay questions for Michaelmas and Lent terms are given below, with suggestions for reading.

Essay Deadlines	
Essay 1	Week 6, Michaelmas Term -Thursday 17 th November 2016
Essay 2	Week 11, Lent Term -Thursday 19 th January 2017
Essay 3	Week 16, Lent Term – Thursday 23 rd February 2017
Essay 4	Week 22, Summer Term – Thursday 4 th May 2017

You must always submit your essay by 12.00 noon. Essays submitted after this time will be considered late. You must submit two copies of your essay. One should be printed and posted in the essay submission box located in open area next to B.39, County South. The other should be submitted electronically via Moodle. Instructions for electronic submission can be found in the Undergraduate Handbook. Be aware that your essay will be considered late if you do not submit both paper and electronic copy by the deadline. Please note that, following a decision by the University Senate, there is now no period of grace: work that is even a day late, without good reason, will be penalised. Please also note that non-term time is also included when calculating the 'lateness' of essays.

Essays which do not contain a complete bibliography, or which do not use references, will be penalised as they fail to meet academic standards. **Plagiarism** (which is passing off someone else's ideas or work as your own) will not be tolerated. For advice on writing essays and details of Departmental rules concerning the late submission of coursework see the Department's *Undergraduate Handbook*. You are also encouraged to consult your tutor about your essay during his office hour, for instance to discuss feedback on your work.

Critical Reflection

Learning from feedback is a crucial part of developing as a student, and for your 2nd, 3rd and 4th essays, you will be required to write no more than a few sentences outside of the body of your essay, explaining how you think this essay is an improvement on your last one and the ways in which you have addressed feedback from your previous essay. For example, you might have improved your referencing or the structure of your argument. If you were commended for something in your previous essay, you may have attempted to build on that success in this essay. The reflection is compulsory, and will be taken into consideration as part of your final mark.

Examinations

Examinations take place in the middle of the Summer term. The paper lasts for three hours, and has five sections corresponding to the five sections of the course. Students need to answer one compulsory question on the fifth section of the course and three questions relating to the other four sections.

COURSE WEBSITE

<https://modules.lancaster.ac.uk/course/view.php?id=15937>

Course bibliographies, lecture handouts, and other materials will be posted here. You will also submit your essays through this Moodle site.

This site will also be used by the Student Representatives, and you will be able to contact them through the site.

SYLLABUS

MICHAELMAS TERM LECTURES

PHILOSOPHICAL CONCEPTIONS OF GOD – DR GAVIN HYMAN

- Week 1 Introduction
- Week 2 The Medieval God
- Week 3 The Enlightenment God
- Week 4 The 'God of the Philosophers'
- Week 5 The Non-Realist God
- Week 6 The Post-modern God

SOURCES AND RESOURCES FOR CHRISTIAN ETHICS – DR ANDERSON JEREMIAH

- Week 7 Ethics, Morality and the Good Life
- Week 8 Natural Law, Reason and Duty
- Week 9 Understanding Christian Ethics
- Week 10 Global Christianity and Christian Ethics

LENT TERM LECTURES

SCIENCE AND RELIGION – DR BRIAN GARVEY

- Week 11 Historical case-study 1: The 17th-century Scientific Revolution
- Week 12 Historical case-study 2: Darwin
- Week 13 Scientific accounts of the origins of religion
- Week 14 Are science and religion compatible? Arguments against
- Week 15 Are science and religion compatible? Arguments for

ETHICS, PHILOSOPHY AND RELIGION IN HINDU AND BUDDHIST TRADITIONS - PROFESSOR C. RAM-PRASAD

- Week 16 The Upanishads: Teachings on the Self
- Week 17 The Teachings of the Buddha: Not-self, Change, and Interdependence
- Week 18 Dharma: Understanding Hindu ethics
- Week 19 Theravada and Mahayana Buddhism: Two Buddhist visions
- Week 20 Gandhi and the Dalai Lama: Hindu and Buddhist responses to Modernity

SUMMER TERM

KNOWING GOD IN ISLAM: ETHICS, PHILOSOPHY AND MYSTICISM - DR SHURUQ NAGUIB

- Week 21 Introducing the Islamic Philosophical Tradition
Knowing God through Revelation
- Week 22 Knowing God through Reason
- Week 23 Knowing God through Mysticism
- Week 24 God in Modern Muslim Thought
- Week 25 Revision and course overview

THE COURSE IN DETAIL
MICHAELMAS TERM
PHILOSOPHICAL CONCEPTIONS OF GOD – DR GAVIN HYMAN

LECTURES

- Week 1 **Introduction**
Different ways of conceiving of God and their philosophical underpinnings
- Week 2 **The Medieval God**
The theology of St Thomas Aquinas; transcendence revelation and the 'doctrine' of analogy
- Week 3 **The Enlightenment God**
Immanuel Kant: the noumenal status of God as a necessary practical postulate
- Week 4 **The 'God of the Philosophers'**
Modern philosophical approaches to the nature of God, particularly in the work of Richard Swinburne
- Week 5 **The Non-Realist God**
Non-metaphysical conceptions of God, particularly in the work of Don Cupitt
- Week 6 **The Post-modern God**
Conceptions of God after modernity and their connections with pre-modern conceptions, especially in the work of Rowan Williams

SEMINARS

- Week 1 **What does this reading reveal about different ways of conceiving of God?**
Reading: D. Z. Phillips, 'Believing in God' in D. Z. Phillips, *Introducing Philosophy* (Oxford: Blackwell, 1996), pp. 143-65
- Week 2 **What does Aquinas's 'doctrine' of analogy tell us about his conception of God?**
Reading: St Thomas Aquinas, 'Theological Language' in *Summa Theologiae*, Vol. 3, tr. H. McCabe (London: Blackfriars, 1964), pp. 61-67, 93-97
- Week 3 **What does Kant's notion of a 'necessary practical postulate' tell us about his conception of God?**
Reading: Immanuel Kant, 'Critique of Practical Reason' in William L. Rowe & William J. Wainwright, *Philosophy of Religion: Selected Readings 2nd ed.* (San Diego: Harcourt Brace Jovanovich, 1989), pp. 176-183
- Week 4 **What is distinctive about Richard Swinburne's conception of God?**
Reading: Richard Swinburne, 'God' in Charles Taliaferro & Paul J. Griffiths (eds.), *Philosophy of Religion: An Anthology* (Oxford: Blackwell, 2003), pp. 51-57

- Week 5 **What continuities and discontinuities are there between Don Cupitt's non-metaphysical conception of God and earlier conceptions?**
Reading: Don Cupitt, 'The Meaning of God' in Ann Loades & Loyal D. Rue (eds.), *Contemporary Classics in Philosophy of Religion* (La Salle: Open Court, 1991), pp. 543-57.
- Week 6 **How does Rowan Williams's conception of God differ from those of both Richard Swinburne and Don Cupitt?**
Reading: Rowan Williams, "'Religious Realism": On Not Quite Agreeing with Don Cupitt' *Modern Theology* 1 (1984), pp. 3-24.

ESSAYS AND READINGS

1. 'Aquinas's doctrine of analogy makes language too vague to tell us anything meaningful about God'. Assess this criticism.

Aquinas, Thomas, *Summa Theologiae* Vol. 3, Ia, q. 13, ed. H. McCabe (London, 1964)

Allen, Diogenes, *Philosophy for Understanding Theology* (London: SCM Press, 1985)

Burrell, David, *Knowing the Unknowable God: Ibn-Sina, Maimonides, Aquinas* (Notre Dame: Notre Dame University Press, 1986)

Copleston, F. C., *Aquinas* (London: Penguin, 1955), pp. 126-36

Cupitt, Don, 'Kant and the Negative Theology' in Brian Hebblethwaite & Stewart Sutherland (eds.), *The Philosophical Frontiers of Christian Theology* (Cambridge: Cambridge University Press, 1982)

Davies, Brian, *The Thought of Thomas Aquinas* (Oxford: Clarendon Press, 1992), chapter 4

Davies, Brian, *Introduction to the Philosophy of Religion* (Oxford University Press, 1982), chapter 2

Lash, Nicholas, 'Ideology, Metaphor and Analogy' in *Theology on the Way to Emmaus* (London: SCM Press, 1986)

Placher, William C. *The Domestication of Transcendence* (Louisville: Westminster John Knox Press, 1996), chapter 2

2. Is Kant's conception of God compatible with the mainstream Christian tradition?

Kant, Immanuel, *Critique of Practical Reason*, sections V-VIII

Byrne, James, *Glory, Jest and Riddle: Religious Thought in the Enlightenment* (London: SCM Press, 1996), chapter 9

Byrne, Peter, *Kant on God* (Aldershot: Ashgate, 2007)

Cupitt, Don, 'Kant and the Negative Theology' in Brian Hebblethwaite and Stewart Sutherland (eds.) *The Philosophical Frontiers of Christian Theology* (Cambridge: CUP, 1982)

Mackie, J. L., *The Miracle of Theism* (Oxford: Oxford University Press, 1982).

Gordon E. Michalson, *Kant and the Problem of God* (Oxford: Blackwell, 1999)

Reardon, B. M. G., *Kant as Philosophical Theologian* (Basingstoke: Macmillan, 1988)

Taylor, Charles, *Sources of the Self: The Making of the Modern Identity* (Harvard: Harvard University Press, 1989), chapters 3, 20, 21
 Walsh, W. H., *Kant's Criticism of Metaphysics* (Edinburgh University Press, 1975)
 Ward, Keith, *The Development of Kant's View of Ethics* (Oxford: Blackwell, 1972)
 Wood, Allen W. *Kant's Moral Religion* (Cornell University Press, 1970)

3. Consider the criticism that Richard Swinburne's philosophy makes his conception of God too anthropomorphic.

Swinburne, Richard, 'God' in Charles Taliaferro & Paul J. Griffiths (eds.), *Philosophy of Religion: An Anthology* (Oxford: Blackwell, 2003), pp. 51-57.
 Swinburne, Richard, *Is There a God?* (Oxford: Oxford University Press, 1996)
 Swinburne, Richard, *The Coherence of Theism* (Oxford: Clarendon Press, 1977)
 Phillips, D. Z., 'The Problem of Evil' in Stuart C. Brown (ed.), *Reason and Religion* (Ithaca: Cornell University Press, 1977), pp. 103-21
 Phillips, D. Z., *Recovering Religious Concepts* (Basingstoke: Macmillan, 2000), chapter 5
 Phillips, D. Z., *The Problem of Evil and the Problem of God* (London: SCM Press, 2004)
 Sherry, P. J., 'Are Spirits Bodiless Persons?', *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie* 24 (1982), pp. 37-52
 Sherry, Patrick, 'Is God a Spirit?' in D. Z. Phillips & Mario von der Ruhr (eds.), *Language and Spirit* (Palgrave Macmillan, 2004)

4. 'Don Cupitt's non-realist God is merely a form of atheism in disguise'. Assess this criticism.

Cupitt, Don, *Taking Leave of God* (London: SCM Press, 1980)
 Cupitt, Don, *The Sea of Faith* 2nd ed. (London: SCM Press, 1994)
 Cupitt, Don, *After God: The Future of Religion* (London: Weidenfeld & Nicholson, 1997), Part III
 Cupitt, Don, 'The Non-Realist God' in Julian Baggini & Jeremy Stangroom (eds.), *What Philosophers Think* (London: Continuum, 2003), pp. 95-104
 Cowdell, Scott, *Atheist Priest? Don Cupitt and Christianity* (London: SCM Press, 1988)
 Crowder, Colin, (ed.), *God and Reality: Essays on Christian Non-Realism* (London: Mowbray, 1997)
 Hebblethwaite, Brian, *The Ocean of Truth* (Cambridge: Cambridge University Press, 1988)
 Ward, Keith, *Holding Fast to God: A Reply to Don Cupitt* (London: SPCK, 1982).
 White, Stephen Ross, *Don Cupitt and the Future of Christian Doctrine* (London: SCM Press, 1994).
 Williams, Rowan, 'Religious Realism: On Not Quite Agreeing with Don Cupitt' *Modern Theology* 1 (1984), pp. 3-24.

Sources and Resources for Christian Ethics – Dr Anderson Jeremiah

LECTURES

- Week 7 **Ethics, Morality and the Good Life**
The changing face of ethics in modernity
- Week 8 **Natural Law, Reason and Duty**
The correlation of rationality, autonomy and morality
- Week 9 **Understanding Christian Ethics**
The characteristics of ‘life worth living’ with reference to Jesus of Nazareth
- Week 10 **Global Christianity and Christian Ethics**
The cross-cultural context of Christian Ethics

SEMINARS

- Week 7 **What are the fundamental challenges that the modern world presents to ethical theories and practices? & Is it possible that an ethical perspective from the distant past can inform and influence our understanding of how to live morally today?**
Readings: Charles Taylor (1991). ‘Three Malaises’, from *The Ethics of Authenticity*, Cambridge MA: Harvard University Press, pp. 1-12 (+ notes)
Robert B. Loudon (1997), ‘On Some Vices of Virtue Ethics’, in *Virtue Ethics* (ed. Roger Crisp and Michael Slote), Oxford: OUP, pp.201-216
- Week 8 **To what extent does the use of human reason liberate individuals from traditional forms of moral authority?**
Readings: Immanuel Kant (1991). ‘An Answer to the Question: “What is Enlightenment?”’, in *Political Writings* (ed. H. Russ), Cambridge: CUP, pp. 54-60 (+ notes)
Peter Byrne, ‘Deontological Moral Theory’ in *The Philosophical and Theological Foundations of Ethics* (New York: St. Martin’s Press, 1992), pp. 86-107.
- Week 9 **What do Christian Ethical framework offer modern moral deliberation?**
Reading: Vincent MacNamara, *the Distinctiveness of Christian Morality*, in *Christian Ethics*, Bernard Hoose (edt), London: Cassell, 1998, pp149-160
- Week 10 **Discuss the future of Christian Ethics?**
Readings: Jakobus M. Vorster, *Christian Ethics in the face of secularism*, Verbum et Ecclesia, 2012, Vol.33(2);
Oliver O’Donovan, *The Future of Theological Ethics*, Studies in Christian Ethics, 2012, 25:186-198

ESSAYS AND READINGS

1. Can virtue ethics contribute meaningfully to moral deliberation in the modern world?

Aristotle, 'Moral Virtue, How Produced?' in Peter Singer (ed.), *Ethics*, (Oxford: Oxford University Press, 1994), pp. 39-41.

Brenda Almond, *Exploring Ethics: A Traveller's Tale* (Oxford: Blackwell, 1998), pp. 110-121.

Gordon Graham, *Eight Theories of Ethics* (London: Routledge, 2004), pp. 53-70.

Alasdair MacIntyre, *After Virtue* 2nd ed., (London: Duckworth, 1984).

James Rachels, 'The Ethics of Virtue' in *Elements of Moral Philosophy* (New York: McGraw-Hill, 1978), pp. 159-179.

Daniel Statman, 'Introduction to Virtue Ethics' in *Virtue Ethics: A Critical Reader* (Edinburgh: Edinburgh University Press, 1997), pp. 1-26.

2. Explain the meaning and significance of the term 'natural', as it is used in Natural Law theory.

Nigel Biggar (ed.), *The Revival of Natural Law* (Aldershot: Ashgate, 2000).

Josef Fuchs, *Natural Law: A Theological Investigation* (Dublin: Gill & Son, 1965).

Robert P. George (ed.), *Natural Law Theory* (Oxford: Clarendon Press, 1992).

Pauline Westerman, *The Disintegration of Natural Law Theory: Aquinas to Finnis* (Leiden: Brill, 1998).

Anthony Pagden. 'Human Rights, Natural Rights, and Europe's Imperial Legacy', in *Political Theory* (2003), 31:2, pp.171-199. Sections I, II, V, and VI

3. Assess the extent to which Jesus of Nazareth might be said to have provided an ethical theory.

J.F. Childress & J. Macquarrie (eds.) *A New Dictionary of Christian Ethics* (London: SCM Press, 1990), ('Jesus, Ethical Teaching of,' 'Sermon on the Mount,' 'New Testament Ethics')

Peter Harvey, *The Morals of Jesus* (London: DLT, 1982).

Robert B. McLaren, *Christian Ethics: Foundation and Practice* Englewood Cliffs, NJ: Prentice Hall, 1994, Chapter 1.

Wolfgang Schrage, *The Ethics of the New Testament* (Edinburgh: T & T Clark, 1998).

R.E.O White, *Biblical Ethics* (Exeter: Paternoster Press, 1979).

4. Examine the Modern challenges to Christian Ethics.

Lisa Sowle Cahill. *Sex, gender, and Christian ethics*, (Cambridge: Cambridge University Press, 1996), pp 1-13, 217-254

Norman L. Geisler. *Christian ethics : options and issues*, (Grand Rapids, Mich. : Baker Academic, 2008), p135ff

Peter H. Sedgwick. *The market economy and Christian ethics*, (Cambridge: Cambridge University Press, 1999), pp. 222- 269
 Michael C. Banner, *Christian Ethics and Contemporary Moral problems*, (Cambridge: Cambridge University Press, 1999)
 Malcolm Brown, *Tensions in Christian Ethics*, (London: SPCK, 2010)

LENT TERM

SCIENCE AND RELIGION – DR BRIAN GARVEY

LECTURES

- Week 11 **Historical Case-study 1**
 The relationship between science and religion in the 17th century Scientific Revolution; Whig history of science.
- Week 12 **Historical Case-study 2**
 The alleged link between Darwin's theory of evolution and atheism; the role of religion in contemporary responses to Darwin.
- Week 13 **Scientific accounts of the origins of religion**
 Philosophical precedents for these accounts (Hume, Nietzsche); Freud's account; Evolutionary Psychology accounts.
- Week 14 **Are science and religion compatible? Arguments against**
 Arguments based on modern physics; arguments based on the theory of evolution; general arguments based on the 'spirit' of science.
- Week 15 **Are science and religion compatible? Arguments for**
 Arguments based on the incompleteness of a scientific world-view; arguments that religion and science are doing different things.

SEMINARS

- Week 11 **What is 'whig history'? How does it affect the understanding of the relationship between science and religion in the early modern period?**
Reading: John A. Schuster: *The Scientific Revolution: An Introduction to the History & Philosophy of Science*. Open Learning Australia Consortium, 1995. Chapter 3: "The Problem of 'Whig History' in the History of Science", and Chapters 17 and 18: "Galileo and the Church I and II"
- Week 12 **Is there any intrinsic connection between Darwinism and atheism? Or between theism and rejecting Darwin's theory?**
Reading: John Hedley Brooke: "Darwin and Victorian Christianity." In Greg Radick and Jonathan Hodge ed. *The Cambridge Companion to Darwin*. Cambridge: Cambridge University Press, 2003.
- Week 13 **What insights can scientific psychology provide into the nature of religion?**

- Week 14 *Reading:* Justin Barrett: "Cognitive Science, Religion and Theology." In Jeffrey Schloss and Michael J. Murray ed. *The Believing Primate*. Oxford University Press, 2009.
- Why do many people think that belief in God is incompatible with modern physics? Why do many people think it's incompatible with Darwinian evolution?**
- Reading:* Susan Haack: "Point of Honor: On Science and Religion." In Haack: *Defending Science: Within Reason*. New York: Prometheus Books, 2007.
- Week 15 **Can religion and science be shown to be compatible by showing that they are about different things?**
- Reading:* Michael Ruse: "Atheism, Naturalism and Science: Three in One?" In Peter Harrison ed. *The Cambridge Companion to Science and Religion*. Cambridge University Press, 2010.

ESSAYS AND READINGS

1. Is it a serious distortion of the history of science in the 17th century to see it in terms of scientists battling against religious prejudices? Or is that a broadly accurate picture?

- Paul Feyerabend: "Galileo and the Tyranny of Truth." In Feyerabend *Farewell to Reason*. Verso, 1987
- John Henry: "Religion and the Scientific Revolution." In Peter Harrison ed. *The Cambridge Companion to Science and Religion*. Cambridge: Cambridge University Press, 2010.
- Nick Jardine: "Whigs and Stories: Herbert Butterfield and the Historiography of Science."
- James McLellan: "The Crime and Punishment of Galileo Galelei." In McLellan: *Science and Technology in World History*, Johns Hopkins, 1999.
- Arthur Koestler: *The Sleepwalkers*. Hutchinson, 1959.
- Thomas Kuhn: *The Copernican Revolution*. Harvard, 1957
- Ronald Numbers ed. *Galileo Goes to Jail, and Other Myths About Science and Religion*. Harvard, 2009.

2. Are any secular psychological theories of the origins of religion plausible? Is religion discredited if they are true?

- Scott Atran: *In Gods We Trust: The Evolutionary Landscape of Religion*. OUP, 2005.
- Pascal Boyer: *Religion Explained*. 2nd edition, Vintage, 2002.
- Pascal Boyer and Brian Bergstrom "Evolutionary Perspectives on Religion." *Annual Review of Anthropology*, Vol. 37 (2008).
- Peter Clarke and Peter Byrne: *Religion Defined and Explained*. Macmillan, 1993.
- Daniel Dennett: *Breaking the Spell: Religion as a Natural Phenomenon*. Penguin, 2007.
- Sigmund Freud: *Totem and Taboo* and *The Future of an Illusion*.

Adolph Grünbaum: 'Psychoanalysis and Theism' in Grünbaum: *Validation in the Clinical Theory of Psychoanalysis*. International Universities Press, 1993.

David Hume: *The Natural History of Religion*

Lee A. Kirkpatrick: "Towards an Evolutionary Psychology of Religion and Personality." *Journal of Personality*, Vol. 67 (6), 1999.

Roderick Main: "Psychology of Religion." In Robert A. Segal ed. *The Blackwell Companion to the Study of Religion*. Oxford: Blackwell, 2006.

V.S. Ramachandran and Sandra Blakeslee: *Phantoms in the Brain*, Chapter 9: "God and the Limbic System" 2nd Edition, 1999.

D.S. Wilson: *Darwin's Cathedral*. University of Chicago Press, 2002.

3. Is Gould's concept of 'nonoverlapping magisteria' a good way of showing that religion and science can peacefully coexist?

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Brian Garvey: 'Absence of Evidence, Evidence of Absence and the Atheists' Teapot' *Ars Disputandi*, Vol. 10, 2010.

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Victor J. Stenger: "The Scientific Case Against a God Who Created the Universe." In Michael Martin and Ricki Monnier ed. *The Improbability of God*. New York: Prometheus Books, 2006.

Mikael Stenmark: "An Unfinished Debate: What Are the Aims of Religion and Science?" *Zygon*, Vol. 32 (4), 1997.

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ETHICS, PHILOSOPHY AND RELIGION IN HINDU AND BUDDHIST TRADITIONS – PROFESSOR C. RAM-PRASAD

LECTURES

- Week 16 **The Upanishads**
Teachings on the Self
- Week 17 **The Teachings of the Buddha**
Teachings on Not-self, Change and Interdependence
- Week 18 **Dharma**
Understanding Hindu ethics
- Week 19 **Theravada and Mahayana Buddhism**
Two Buddhist visions
- Week 20 **Gandhi and the Dalai Lama**
Hindu and Buddhist responses to Modernity

SEMINARS

- Week 16 **Discuss some of the main teachings of the self in the Upanishads. How are they similar? How are they different?**
Readings: Brian Black, 'Upanishads', *The Internet Encyclopedia of Philosophy*;

Black, Brian, *The Character of the Self in Ancient India: Priests, Kings, and Women in the Early Upaniṣads* (Albany: State University of New York Press, 2007), Introduction.

Joel Brereton, 'The Upanishads' in Wm. T. de Bary and I. Bloom, *Approaches to the Asian Classics*, (New York: Columbia University, 1990). pp.115-135.
- Week 17 **Discuss the Buddha's life story and early teachings.**
Readings: Rupert Gettin, *The Foundations of Buddhism* (Oxford: Oxford University Press, 1998), chapter 6;

Peter Harvey, *An Introduction to Buddhist Ethics* (Cambridge: Cambridge University Press, 2000), chapter 1;

Asanga Tilakaratne, *Theravada Buddhism: The View of the Elders* (Honolulu: University of Hawaii Press, 2012), chapter 3.
- Week 18 **How can the various uses of dharma be understood in terms of 'ethics'? Discuss through the example of Arjuna's situation.**
Readings: Bina Gupta, 'The *Bhagavad Gītā* as Duty and Virtue Ethics', *Journal of Religious Ethics*, Vol.34(3), (2006), pp.373-395;

Alf Hiltebeitel, 2010 *Dharma*. Honolulu: University of Hawaii Press, chapter 8

Week 19 **Discuss the different ways in which Buddhist ethics can be understood, with reference to Theravada and Mahayana interpretations of the Buddha's teachings.**
Reading: Paul Williams and Anthony Tribe *Buddhist Thought: A Complete Introduction to the Indian Tradition* (London: Routledge, 2000), chapter 3.

Week 20 **In what ways do Gandhi and the Dalai Lama draw from traditional teachings of Hinduism and/or Buddhism in their philosophical outlooks?**
Readings: Stuart Gray and Thomas Hughes 'Gandhi's Devotional Political Thought', *Philosophy East and West* 65 (2), (2015), pp 375-400.
Dalai Lama, Peace and Ethics
<http://www.dalailamafoundation.org/the-dalai-lama-on-peace--ethics>

ESSAYS AND READINGS

1. Discuss the ethical implications of conception of self in the Upaniṣhads.

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Tull, Herman, *The Vedic Origins of Karma* (Albany: State University of New York Press, 1989).

2. Discuss the Buddha's teachings of non-self and its interrelationship with *pratītyasamutpāda* (dependent origination) and the four noble truths.

Carrithers, Michael, *Buddha: A Very Short Introduction* (Oxford: Oxford University Press, 2001).

Chakravarti, Uma, *The Social Dimensions of Early Buddhism* (Delhi: Munishiram Manoharlal, 1996).

Collins, Steven, *Selfless Persons: Imagery and Thought in Theravāda Buddhism* (Cambridge: Cambridge University Press, 1982).

-- 'Nirvāṇa, Time, and Narrative', *History of Religions* Vol.31(3) (1992), p.215-246.

Gethin, Rupert, *The Foundations of Buddhism* (Oxford: Oxford University Press, 1998).

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Harvey, Peter, *An Introduction to Buddhism: Teachings, History and Practices* (Cambridge: Cambridge University Press, 1990)

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King, Richard, *Indian Philosophy: An Introduction to Hindu and Buddhist Thought*. (Edinburgh: Edinburgh University Press, 1999).

Mackenzie, Matthew, 'Enacting Selves, Enacting Worlds: On the Buddhist Theory of Karma', *Philosophy East and West*, Volume 63, Number 2, (2013), pp. 194-212.

Ram-Prasad, Chakravarthi, *Eastern Philosophy* (London: Weidenfeld & Nicolson, 2005).

Samuel, Geoffrey, *The Origins of Yoga and Tantra: Indic Religions to the Thirteenth Century* (Cambridge: Cambridge University Press, 2008).

Tilakaratne, Asanga *Theravada Buddhism: The View of the Elders* (Honolulu: University of Hawaii Press, 2012)

Walshe, Maurice (tr.), *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya* (Boston: Wisdom Publications, 1987).

3. Discuss how ethics in Hinduism can be understood through the concept of '*dharma*', with reference to the teaching of the *Bhagavad Gita*.

Brockington, John L., 'The *Bhagavadgītā*: Text and Context'. in Julius Lipner (ed.), *The Bhagavadgītā for Our Times* (New Delhi: Oxford University Press, 1997).

- Das, Gurcharan *The Difficulty of Being Good: on the subtle art of dharma* (New York: Oxford University Press),
- Dhand, Arti 2002 'The Dharma of Ethics, the Ethics of Dharma : Quizzing the Ideals of Hinduism',
Journal of Religious Ethics, 30(3), pp.347-372
- Gupta, Bina, 'The *Bhagavad Gītā* as Duty and Virtue Ethics', *Journal of Religious Ethics*, Vol.34(3), (2006), pp.373-395.
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- Hiltebeitel, Alf 2010 *Dharma*. Honolulu: University of Hawaii Press.
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- Hirst, Jacqueline, 'Upholding the World: *Dharma* in the *Bhagavadgītā*', in Julius Lipner (ed.), *The Bhagavadgītā for Our Times* (New Delhi: Oxford University Press, 1997).
- Johnson, W. J., 'Transcending the world? Freedom (*mokṣa*) and the *Bhagavadgītā*', in Julius Lipner (ed.), *The Bhagavadgītā for Our Times* (New Delhi: Oxford University Press, 1997).
- Killingley, Dermot, 'Enjoying the World?: Desire (*kāma*) & the *Bhagavadgītā*', in Julius Lipner (ed.), *The Bhagavadgītā for Our Times* (New Delhi: Oxford University Press, 1997).
- Kwak, DJ and Han, H.C., 'The Issue of Determinism and Freedom as an Existential Question: A Case in the *Bhagavad Gita*. *Philosophy East & West*, Vol.63(1), (2012), pp.55-72.
- Mackenzie, Matthew D., 'The Five Factors of Action and the Decentering of Agency in the *Bhagavad Gītā*', *Asian Philosophy*, Vol.11(3), (2001), p.141-150
- Tieken, Herman, 'Kill and be Killed: *The Bhagavad Gita* and *Anugita* in the *Mahabharata*. *Journal of Hindu Studies*, Vol. 2(2), (2009), pp.209-228.

4. Compare and contrast the ethical approaches of Theravada and Mahayana Buddhist philosophy in relation to the Buddha's teachings.

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- Clayton, Barbra, 'Compassion as a matter of fact: The argument from no-self to selflessness in Sāntideva's *Sikṣāsamuccaya*'. *Contemporary Buddhism*, Vol.2(1), (2001), p.83-97.
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- Gethin, Rupert, *The Foundations of Buddhism* (Oxford: Oxford University Press, 1998).
- Goodman, Charles, 'Consequentialism, Agent-Neutrality, and Mahāyāna Ethics'. *Philosophy East and West*, Vol.58(1), (2008), pp.17-35.
- Hallisey, Charles 'Ethical Particularism in Theravada Buddhism', *Journal of Buddhist Ethics* 3, (1996), pp 32-43:
<http://blogs.dickinson.edu/buddhistethics/files/2010/04/hallisey.pdf>
- and Anne Hansen 'Narrative, Sub-Ethics, and the Moral Life: Some Evidence from Theravada Buddhism', *The Journal of Religious Ethics*, 24.2 (1996), pp 305-327
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- Perrett, Roy 'Egoism, altruism and intentionalism in Buddhist ethics', *Journal of Indian Philosophy*, 15 (1987), pp 71-85
- Tilakaratne, Asanga *Theravada Buddhism: The View of the Elders* (Honolulu: University of Hawaii Press, 2012)
- Tillemans, Tom, 'Reason, Irrationality and Akrasia (Weakness of the Will) in Buddhism: Reflections upon Śāntideva's Arguments with Himself'. *Argumentation*, Vol.22(1), (2008), pp.149-163.
- Williams, Paul, *Mahāyāna Buddhism: the doctrinal foundations* (London: Routledge, 1989).
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5. Discuss the role of religion in Gandhi's ethics; and conclude with your views on the contrasting role of ethics in the Dalai Lama's religious teachings.

Gandhi:

- Bilgrami, Akeel, 'Gandhi's Integrity: The Philosophy Behind the Politics', in *Postcolonial Studies*, Vol. 5, No. 1 (2002), pp. 79-93.
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- Mehta, Uday Singh, 'Gandhi on Democracy, Politics and the Ethics of Everyday Life', *Modern Intellectual History*, Vol.7(2), (2010), pp.355-371.
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- Mukherjee, Mithi, 'Transcending Identity: Gandhi, Nonviolence, and the Pursuit of a Different Freedom in Modern India', *The American Historical Review*, Vol.115(2), (2010), pp.453-473.
- Nanda, Bal Ram, *Mahatma Gandhi: A Biography* (Oxford: Oxford University Press, 1996).
- Parekh, Bhikhu, *Gandhi: A Very Brief Introduction* (Oxford: Oxford University Press, 1997).
- Prabhu, Joseph, 'Gandhi, Empire, and a Culture of Peace', in *Indian Ethics: Classical Traditions and Contemporary Challenges, Volume I* (Aldershot: Ashgate, 2007).
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- Compson, Jane 'The Dalai Lama and the World Religions: a False Friend?', *Religious Studies* 32 (2) (1996), pp 271-79
- Kittel, Laura 'Healing heart and mind: the pursuit of human rights in Engaged Buddhism as exemplified by Aung San Suu Kyi and the Dalai Lama', *The international Journal of Human Rights*, 15 (6) (2011), pp 905-925
- Dalai Lama 'Ethics for the New Millennium', lecture at <https://www.youtube.com/watch?v=uB-psxQsySI>
- Dalai Lama, Summary of Ethics for the New Millennium at <http://www.agnt.org/ethics-study-course>
- Dalai Lama and Norman, Alexander, *Beyond Religion: Ethics for a Whole World* (New York: Houghton Mifflin Harcourt, 2011).

- Magnatta, Sarah 'Online Presence: The Internet and the Fourteenth Dalai Lama', *Journal of the Southwest Conference on Asian Studies*, 8 (2015), pp 23-40
- Singer, Wendy 'The Dalai Lama's Many Tibetan Landscapes', *The Kenyon Review* 23 (3/4), (2003), pp 233-256
- Tobden, Geshe Yeshe and Lama, Dalai, *The Way of Awakening: A Commentary on Shantideva's Bodhicharyavatara* (Boston: Wisdom Publications, 2005).

SUMMER TERM

KNOWING GOD IN ISLAM: ETHICS, PHILOSOPHY AND MYSTICISM DR SHURUQ NAGUIB

LECTURES

- Week 21 **Introducing the Islamic Philosophical Tradition**
Knowing God through Revelation
The development of ethical thought in Islam: God, Creation and human accountability - Al-Ghazali.
- Week 22 **Knowing God through Reason**
The relation of philosophy and religion: The unity of truth - Rushd (Averroes).
- Week 23 **Knowing God through Mysticism**
Direct Experience, annihilation of the self, and illumination.
- Week 24 **God in Modern Muslim Thought**
Rethinking the relation between revelation and reason in Islamic ethics and philosophy.

SEMINARS

- Week 21 **To what extent is Muslim philosophy Islamic? How could one be delivered from error in knowledge and practice according to al-Ghazali?**
Reading: Seyyed Hossein Nasr, "The Meaning and History of Islamic Philosophy" and Massimo Campanini, "al-Ghazzali", in Seyyed Hossein Nasr and Oliver Leaman, eds., *History of Islamic Philosophy* (London: Routledge, 1996), vol. 1, pp. 21-26 & 258-276.
- Week 22 **How does Ibn Rushd (Averroes) reconcile between the different sources of knowledge?**
Reading: Roger Arnaldez, *Averroes: A Rationalist in Islam* (Notre Dame: Notre Dame Press, 2000), pp. 79-118.

- Week 23 **Is knowing God the same as or different from knowing the self in Islamic mysticism?**
Reading: Majid Fakhry, "The Rise and Development of Islamic Mysticism" in *A History of Islamic Philosophy* (New York and London: Columbia University Press, 1970), Chapter 8, pp. 262-286.
- Week 24 **How does Islamic thought deal with the philosophical challenges of modernity?**
Reading: Fazlur Rahman, "Islam and Modernity", in Charles Kuzman, *Liberal Islam: A Source Book* (Oxford: Oxford University Press, 1998), pp. 304-318.
- Week 25 **Revision lecture.**

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- Chittick, William C. *The Self-Disclosure of God: Principles of Ibn al-'Arabī's Cosmology*. (Albany, NY: State University of New York Press, 1997)
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- Cook, Michael. *Commanding Right and Forbidding Wrong in Islamic Thought* (Cambridge, UK: Cambridge University Press, 2000)

- Corbin, Henry (Liadain Sherrard, trans.). *History of Islamic Philosophy* (London: Kegan Paul, 1993)
- Daftary, Farhad, ed. *Intellectual Traditions in Islam* (London: I.B. Tauris, 2000)
- Ernst, Carl W. *Eternal Garden: Mysticism, History, and Politics at a South Asian Sufi Center*. Albany, NY: State University of New York Press, 1992.
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- Frank, Richard M. *Al-Ghazali and the Ash'arite School* (Durham, NC: Duke University Press, 1994)
- al-Ghazālī, Abū Hāmid Muhammad (Richard Joseph McCarthy, trans.). *Deliverance from Error—Five Key Texts, Including His Spiritual Autobiography, al-Munqidh min al-Dalal* (Louisville, KY: Fons Vitae, 2nd ed., 2000)
- al-Ghazālī (T.J. Winter, trans.). *Al-Ghazālī on Disciplining the Soul & on Breaking the Two Desires: Books XII and XIII of the Revival of the Religious Sciences*. (Cambridge, UK: The Islamic Texts Society, 1995)
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- Watt, William Montgomery. *Islamic Philosophy and Theology: An Extended Survey*. (Edinburgh: Edinburgh University Press, 2nd ed., 1985)

Please note: there is no essay to complete for this section. There is a compulsory question on this section in the Summer Exam.