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:
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)
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**Part I Co-ordinators**
- Gillian Taylor  (5)92425  Email: g.taylor@lancaster.ac.uk
- Katherine Young  (5)92710  Email: k.young1@lancaster.ac.uk

**Course Lecturers**
- Dr Gavin Hyman  (email: g.hyman@lancaster.ac.uk)
- Dr Anderson Jeremiah  (email: a.jeremiah@lancaster.ac.uk)
- 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

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<th>Essay</th>
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<tr>
<td>Essay 1</td>
<td>Week 6, Michaelmas Term - Thursday 17th November 2016</td>
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<td>Essay 2</td>
<td>Week 11, Lent Term - Thursday 19th January 2017</td>
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<td>Essay 3</td>
<td>Week 16, Lent Term – Thursday 23rd February 2017</td>
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<td>Essay 4</td>
<td>Week 22, Summer Term – Thursday 4th May 2017</td>
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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 1  Historical case-study 1: The 17th-century Scientific Revolution
Week 2  Historical case-study 2: Darwin
Week 3  Scientific accounts of the origins of religion
Week 4  Are science and religion compatible? Arguments against
Week 5  Are science and religion compatible? Arguments for

ETHICS, PHILOSOPHY AND RELIGION IN HINDU AND BUDDHIST TRADITIONS - PROFESSOR C. RAM-PRASAD
Week 6  The Upanishads: Teachings on the Self
Week 7  The Teachings of the Buddha: Not-self, Change, and Interdependence
Week 8  Dharma: Understanding Hindu ethics
Week 9  Theravada and Mahayana Buddhism: Two Buddhist visions
Week 10  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 11  Introducing the Islamic Philosophical Tradition
          Knowing God through Revelation
Week 12  Knowing God through Reason
Week 13  Knowing God through Mysticism
Week 14  God in Modern Muslim Thought
Week 15  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?
Week 2  What does Aquinas’s 'doctrine' of analogy tell us about his conception of God?
Week 3  What does Kant's notion of a 'necessary practical postulate' tell us about his conception of God?
Week 4  What is distinctive about Richard Swinburne’s conception of God?
Week 5  What continuities and discontinuities are there between Don Cupitt's non-metaphysical conception of God and earlier conceptions?

Week 6  How does Rowan Williams’s conception of God differ from those of both Richard Swinburne and Don Cupitt?

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)
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, Introduction to the Philosophy of Religion (Oxford University Press, 1982), 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)
Reardon, B. M. G., Kant as Philosophical Theologian (Basingstoke: Macmillan, 1988)
3. **Consider the criticism that Richard Swinburne’s philosophy makes his conception of God too anthropomorphic.**


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


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?

Week 8  To what extent does the use of human reason liberate individuals from traditional forms of moral authority?

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);
ESSAYS AND READINGS

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

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

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

4. Examine the Modern challenges to Christian Ethics.


**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 worldview; 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?  

**Week 12**  
Is there any intrinsic connection between Darwinism and atheism? Or between theism and rejecting Darwin’s theory?  

**Week 13**  
What insights can scientific psychology provide into the nature of religion?

Week 14 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?


Week 15 Can religion and science be shown to be compatible by showing that they are about different things?


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


Nick Jardine: “Whigs and Stories: Herbert Butterfield and the Historiography of Science.”


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


Sigmund Freud: Totem and Taboo and The Future of an Illusion.

David Hume: The Natural History of Religion

3. Is Gould’s concept of ‘nonoverlapping magisteria’ a good way of showing that religion and science can peacefully coexist?
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<th>Week</th>
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<td>16</td>
<td><strong>The Upanishads</strong></td>
<td>Discuss some of the main teachings of the self in</td>
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<td>Teachings on the Self</td>
<td>the Upanishads. How are they similar? How are they</td>
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<td>different?</td>
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<td>Readings: Brian Black, ‘Upanishads’, The Internet</td>
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<td>Encyclopedia of Philosophy;</td>
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<td>Black, Brian, The Character of the Self in Ancient</td>
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<td>India: Priests, Kings, and Women in the Early</td>
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<td>Upaniṣads (Albany: State University of New York</td>
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<td>Press, 2007), Introduction.</td>
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<td>Joel Brereton, ‘The Upanishads’ in Wm. T. de Bary</td>
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<td>and I. Bloom, Approaches to the Asian Classics,</td>
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<td><strong>The Teachings of the Buddha</strong></td>
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<td>Teachings on Not-self, Change</td>
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<td><strong>Dharma</strong></td>
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<td>Understanding Hindu ethics</td>
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<td>**Theravada and Mahayana</td>
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<td>Buddhism**</td>
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<td>Two Buddhist visions</td>
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<td><strong>Gandhi and the Dalai Lama</strong></td>
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**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*;


**Week 17**
Discuss the Buddha’s life story and early teachings.


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


**Week 18**
How can the various uses of dharma be understood in terms of ‘ethics’? Discuss through the example of Arjuna’s situation.

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.


**Week 20** In what ways do Gandhi and the Dalai Lama draw from traditional teachings of Hinduism and/or Buddhism in their philosophical outlooks?


Dalai Lama, Peace and Ethics [http://www.dalailamafoundation.org/the-dalai-lama-on-peace--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.


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


---------------- An Introduction to Buddhist Ethics (Cambridge: Cambridge University Press, 2000)


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

Das, Gurcharan *The Difficulty of Being Good: on the subtle art of dharma* (New York: Oxford University Press),


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


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:


Gandhi, Mahatma *Hind Swaraj or Indian Home Rule*; available online at: http://www.soilandhealth.org/03sov/0303critic/hind%20swaraj.pdf

Gray, Stuart and Thomas Hughes ‘Gandhi’s Devotional Political Thought’, Philosophy East and west 65 (2), (2015), pp 375-400


Dalai Lama:


Dalai Lama ‘Ethics for the New Millennium’, lecture at https://www.youtube.com/watch?v=uB-psxQsySl

Dalai Lama, Summary of Ethics for the New Millennium at http://www.agnt.org/ethics-study-course


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?

Week 22  How does Ibn Rushd (Averroes) reconcile between the different sources of knowledge?
Week 23  
Is knowing God the same as or different from knowing the self in Islamic mysticism?  

Week 24  
How does Islamic thought deal with the philosophical challenges of modernity?  

Week 25  
Revision lecture.

**READINGS**

- Amin Razavi, Mehdi. *Suhravardi and the School of Illumination* (Richmond, Surrey: Curzon Press, 1997)
- Cook, Michael. *Commanding Right and Forbidding Wrong in Islamic Thought* (Cambridge, UK: Cambridge University Press, 2000)


Hourani, George F. *Reason and Tradition in Islamic Ethics* (Cambridge, UK: Cambridge University Press, 1985)


Leaman, Oliver. *A Brief Introduction to Islamic Philosophy*. (Malden, MA: Blackwell, 1999)

Leaman, Oliver. *An Introduction to Medieval Islamic Philosophy*. (Cambridge, UK: Cambridge University Press, 1985)

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