



Queensland
Theological College



PE425/625

Theology Meets the World (Philosophy of Religion)

Unit Outline

About this Unit Outline

This unit outline contains information essential to finding your way around the unit **Theology Meets the World: Philosophy of Religion**. It provides a structure for your learning, giving details of lecture topics, assessment requirements, and key resources.

FEBRUARY INTENSIVE - SEMESTER 1 2017

Important notice

While every care has been taken to ensure accuracy in the information given below, **it is the personal responsibility of each student to check the current ACT Undergraduate or Postgraduate Handbook**, copies of which may be found in the Library or online at www.acttheology.edu.au

It is very important that students plan their time carefully to ensure that reading and especially assignments receive adequate attention and so as to prevent a bottleneck of work at the end of the semester.

It is very important that all quoted material in assignments be properly footnoted and acknowledged. The attention of students is drawn to the section in the current ACT Undergraduate or Postgraduate Handbook, headed "**Academic Misconduct**". Failure to comply with the standards required will incur penalties as outlined in the ACT Undergraduate or Postgraduate Handbook.

The attention of students is also drawn to the section in the current ACT Undergraduate or Postgraduate Handbook, headed "**Guidelines for Essays.**" (see also the QTC Student Handbook) All essays should comply with these standards.

Information about this unit

Unit description

This unit introduces students to some of the most significant thinkers and ideas in the history of the western world, and explores how they have shaped the world we live in, and sought to bring the Christian message to. It considers how Christian theology past and present has influenced, and been influenced by, major philosophical movements and concepts. It also seeks to help students to critically evaluate the thinkers and ideas studied, and also their influence upon the church and Christian theology. This is an overview unit – it is not designed to develop specialised expertise in a particular area, so much as to introduce you to a broad area of study to which Christian theology is unavoidably related. In completing this unit, you should gain a greater familiarity with some of the key ideas and assumptions present in secular society today, and a better grasp of some of the ideas and issues which appear in theological debate and discussion.

Learning Outcomes

PE425 Learning Outcomes

On completion of this unit, students will:

Know and understand:

1. A range of philosophical approaches to religion
2. Philosophic problems of the nature of knowledge, reality and morality
3. The relation of Theology and Philosophy

Be able to:

1. Discuss a range of philosophic approaches to religion
2. Assess different approaches to philosophic problems of knowledge, reality and morality
3. Analyse the relation between Theology and Philosophy
4. Present an analytical evidence-based argument or perspective

Be in a position to:

1. Integrate responses to philosophic problems of religion into biblical interpretation and Christian thinking
2. Use Christian responses to philosophic problems of religion for personal understanding and in ministry contexts
3. Respond to philosophical problems of religion from a Christian standpoint

PE625 Learning Outcomes

Know and Understand:

1. A range of philosophical approaches to religion
2. Philosophic problems of the nature of knowledge, reality and morality
3. The relation of Theology and Philosophy
4. Historic and contemporary approaches to the philosophy of religion

Be able to:

1. Discuss a range of philosophic approaches to religion
2. Compare and contrast approaches to philosophic problems of knowledge, reality and morality from a Christian perspective
3. Analyse the relation between Theology and Philosophy
4. Present a critical evidence-based argument or perspective
5. Evaluate historic and contemporary approaches to the philosophy of religion

Be in a position to:

1. Integrate responses to philosophic problems of religion into biblical interpretation and Christian thinking
2. Use Christian responses to philosophic problems of religion for personal understanding and in ministry contexts
3. Respond to philosophical problems of religion from a Christian standpoint

How this Unit Contributes to the Course

Christian theology does not occur in a vacuum. Our efforts to think theologically occur in a context of wider cultural and intellectual assumptions and norms, and the same has been true right through the history of theology. By studying this unit, students should become more conscious of some of the major ideas which have been influential within western civilization, and also of the ways in which important secular ideas can interact with Christian theology. The majority of the course will introduce you to the key thinkers who have shaped our world from ancient times until the 21st Century. We will look at the 'big ideas' of each of these thinkers in turn, and evaluate them from a Christian perspective. We will also look into how these ideas influence contemporary attitudes and assumptions, and how Christian theology has at points been shaped by the ideas of the day.

This unit will give useful background and extra depth to your study of theology, ethics and church history, and extend and deepen the understanding that you are gaining in these other areas of study. It will help you to think critically about your own theological view of the world, as well as that of others. It will also make you aware of important background to all kinds of everyday apologetic issues, by helping you to recognize and critique where various non-Christian perspectives are coming from in terms of their intellectual assumptions.

Pre-requisites and Co-requisites

At QTC, this unit is normally taken by those who are in second or third year full-time (or part-time equivalent) of the BTh, or MDiv. It may be taken in the first year of study only where a student is enrolled in the GradDipDiv or GradCertDiv, and has the permission of the unit coordinator. The ACT prerequisites are at least two units (8 cps total) from any of the fields of OT, NT, CH, TH, BB and PE. These prerequisite units may be taken concurrently instead, i.e. as co-requisites, however this is not normally recommended, as you will gain the most from this unit if you have already completed some study in the core theological disciplines.

This unit is an elective for students studying the following courses:

1. ACT Bachelor of Theology / Bachelor of Ministry / Assoc. Degree of Theology / Diploma of Theology / Diploma of Ministry (PE425)
2. ACT Graduate Diploma of Divinity / Master of Divinity / Graduate Certificate of Divinity (PE625)

How this unit is organized & what we expect of you

This unit is being taught in Intensive mode. Lectures will be delivered over seven days, from Tuesday 07 to Friday 10 February, and from Tuesday 14 to Thursday 16 February, 2017.

This unit is worth 4 credit points. This means that throughout the study period (early December to early March), BTh/BMin/AssocDegTh/DipTh/DipMin students and PCQ candidates' course students should be spending an average of 6-7 hours per week on this unit, including the class time. MDiv/GradDipDiv students should be spending an average of 7-8 hours per week, including the class time. If you find that you consistently have to spend more time than this on the unit, please speak with the unit coordinator as a matter of urgency. Given that this unit is being taught as an Intensive, it is expected that during the Intensive period and for up to two weeks afterwards, you will spend substantially more time than these average hours on this unit – but that as a consequence you will spend relatively less time on it between early December and early February.

Class times

You will notice that while the start time each day is the same (9.30am), the end times vary, to try and maximise our energy levels through the Intensive – please take careful note of these if you are making other plans for the late-afternoon! Another reason for this is that the total minimum contact hours required by the ACT is a number that doesn't divide neatly into 7 days! We will therefore have days of different lengths, including early finishes at the end of each week (finishing early on the last afternoon of the week is somehow more psychologically satisfying...)

Each day we will take a break for morning tea, and a break for lunch, at about 10.30am and 12.30pm.

Students are required to attend all lectures, complete any set pre-reading and complete assessment tasks by the relevant due dates.

Teaching staff

LECTURERS

Andrew Bain (Unit Coordinator)

E abain@qtc.edu.au

Mark Baddeley

E mbaddeley@qtc.edu.au

Other Key Contacts

Registrar's office

Contact the Registrar's office for any queries about which unit to enrol in next, if you wish to change your enrolment, defer due to illness, family circumstances etc., or request an extension for your assessment (criteria apply).

E registrar@qtc.edu.au

Moodle functions and queries

Contact the Registrar or the Assistant Registrar for help if something on Moodle is not working, if you need help using Moodle etc.

E registrar@qtc.edu.au

Library/Resources

Contact the Librarian for help with finding resources for your assessment, finding full-text database articles, for help with logging into the library databases and catalogue, and for help with how to renew a book for longer or place a hold on a book currently out to another person.

E library@qtc.edu.au

Unit timetable: topics & teaching and learning activities

Teaching Day	Lecture Topics	Readings
Tues 7 th Feb 9:30 – 4:15	<ol style="list-style-type: none"> 1. Ideas & Theology: Why? 2. Three Big Questions... 3. How to best make sense of things? : The Pre-Socratics 4. Philosophy's Goal: Plato 5. Plato, the gods and the cosmos 6. Learning about our world (and what makes it go round): Aristotle 	<ol style="list-style-type: none"> 3. PWM 16-40 4. PWM 6-15, 41-47 6. PWM 55-68
Wed 8 th Feb 9:30-4:15	<ol style="list-style-type: none"> 1. Good living: Stoics, Epicureans 2. Philosophy & Early Christianity 3. Human & Free? : Augustine 4. Medieval Questions & Debates 5. Freedom & glory: Aquinas 6. Freedom & reality: Ockham 	<ol style="list-style-type: none"> 1. PWM 69-79 (stop just before 'Astronomy' subsection) 2. PWM 98-115 3. PWM 138-148 (stop just before 'Law & Grace' subsection) 4. PWM 165-178 5. PWM 179-190 6. PWM 200-208
Thurs 9 th Feb 9:30-3:15	<ol style="list-style-type: none"> 1. Overview: from Renaissance humanism to the Enlightenment 2. The Scientific Revolution: From Copernicus to Newton 3. Knowing in the modern world, Part 1: Descartes 4. Knowing in the modern world, Part 2: British empiricism 	<ol style="list-style-type: none"> 1. PWM 191-93, 209-221, 224-232 2. PWM 248-71 (for further reading you could also look at: SHMP 107-120) 3. PWM 275-281 or SHMP, 29-48 4. PWM 272-275, 333-336 (up to end of Berkeley), or SHMP, 83-106
Fri 10 th Feb 9:30-3:15	<ol style="list-style-type: none"> 1. Religion & human identity in modern society: John Locke & Adam Smith 2. Scepticism: Hume 3. The individual as King: Liberalism & Democracy 4. Why did secularism rise? 	<ol style="list-style-type: none"> 1. SHMP 203-218 2. SHMP 121-138 3. SHMP 234-42

Tues 14 th Feb 9:30-4:15	<ol style="list-style-type: none"> 1. Knowing in the modern world, Part 3: Kant 2. Living & Making Calls in the Modern World: More Kant 3. Unity & Progress: Hegel 4. Establishing a Society of Rights: Hegel 5. Against false objectivity and hand-me-down faith: Kierkegaard 	<ol style="list-style-type: none"> 1. PWM 341-351 or SHMP, 139-150 2. SHMP 151-63 3. & 4. SHMP 169-84 5. SHMP 185-99
Wed 15 th Feb 9:30-4:15	<ol style="list-style-type: none"> 1. The Triumph of the Will: Nietzsche 2. Culture Crisis: Existentialism 3. Protest Atheism 4. To be or not to be: Heidegger 5. Against Fuzzy Theorizing: Analytic Philosophy 	<ol style="list-style-type: none"> 1. SHMP 185-99 2. PWM 366-75 or SHMP 274-80 4. PWM 395-413 SHMP 263-74 5. PWM 395-413 & SHMP 281-94
Thurs 16 th Feb 9:30-3:15	<ol style="list-style-type: none"> 1. Justice & Liberation: Feminism 2. Powerful Words: Foucault & Derrida 3. Later Postmodernism: the current state of play 4. Back to our three big questions: how to know? How to understand reality? How to live? 	<p>(On 4, for additional advanced reading some might like to look at: Chapters on "Epistemology", "Metaphysics," and "Ethics" from A. C. Grayling (ed.), <i>Philosophy 1</i></p>

PWM: readings from Tarnas, *The Passion of the Western Mind*, page numbers as listed.

SHMP: readings from *A Short History of Modern Philosophy* by Roger Scruton, page numbers as listed. Full bibliographical details for these two textbooks are provided under "Learning Resources," below.

Some of the above readings begin or end half-way through a chapter. Where this is the case, the intended reading runs from/to wherever in the page a section or subsection break appears. Sometimes this will be in the form of a new heading, in other places there will simply be a symbol part-way down the page marking the end of a section.

The above reading is recommended only, and not required. With the exception of set pre-reading (see below) it is not assumed that you will read every single one of the readings listed above, either over the summer break or during the intensive teaching period. When you come to sit the Take-Home Exam, however, you will find the readings above that match to topics covered by exam questions to be useful in writing your answers. You should consult the relevant readings, above, when you come to complete the take-home exam questions.

Pre-Readings

It is a requirement of the ACT that units taught in intensive mode include a substantial amount of pre-reading. In the case of this unit, this requirement is met in part through the primary documents which you need to read in order to complete the two primary document assignments. These documents are all between 60-80 pages each for PE425, and mostly between 90-110 pages each for PE625.

The remaining set pre-reading, to be completed before the intensive teaching time, is: All students are to read pages 1-47 of Tarnas, *The Passion of the Western Mind*. This will make your entry into the first few classes easier. It will also provide useful background for the majority of the documents set for the first primary document assignment.

PE425 students should read two of the following four options, choosing those that relate to their selected primary document assignments:

1. K. Dorter, "Plato, *Phaedo*", in *The Classics of Western Philosophy: A Reader's Guide*, plus D. Gallop, "Introduction," in Plato, *Phaedo*, Oxford World's Classics edition.
2. PWM, pages 69-79, plus A. A. Long, "Roman Philosophy," pages 197-203 (section on Cicero), in *The Cambridge Companion to Greek & Roman Philosophy*, plus the section "How to Live" (pp. 11-20) from the "Introduction" to Cicero, *Selected Works*, Penguin Classics edition.
3. A. Ryan, pages 7-15 and 43-60 in his "Introduction" to John Stuart Mill and Jeremy Bentham: *Utilitarianism and Other Essays*, Penguin. Optional: Scruton, *A Short History of Modern Philosophy*, pages 234-42 may also provide useful background for some. You may also find it helpful to read the section headed "Commentary on Mill", pp. 126-31 in *Reading Philosophy*, edited by Guttenplan, Hornsby & Janaway (Blackwell).
4. A. A. Van Niekerk, section on Dewey in "Pragmatism and Religion," in *The Cambridge Companion to Pragmatism*, and Pihlstrom, S., "Dewey and Pragmatic Religious Naturalism," pages 211-241 in *The Cambridge Companion to Dewey*.

PE625 students should read two of the following five options, choosing those that relate to their selected primary document assignments:

1. The introduction by R. Crisp to the Cambridge edition of Aristotle's *Nicomachean Ethics*, pp. vii – xxxv.
2. PWM, pages 165-78, plus D. Brown, "Anselm on the Atonement", in *The Cambridge Companion to Anselm*. Optional: some students might find it helpful to consult G. R. Evans, "Anselm's life, works and immediate influence" in the same volume. If you want something brief and simple to start on, you could look at the brief summary of the work's argument on pages xvii-xviii of the introduction to the Oxford World's Classics edition of *Anselm of Canterbury: The Major Works*.
3. SHMP, pages 121-38, plus Gaskin, J., "Hume on Religion," in *The Cambridge Companion to Hume*, 2nd ed.
4. SHMP, pages 185-99, plus either R.M. Green, "'Developing' Fear and Trembling," in *The Cambridge Companion to Kierkegaard*, or the introduction (by A. Hannay) to the Penguin Classics edition of *Fear and Trembling*.
5. Introduction by C. M. Korsgaard (pages ix-xxxvi) to the Revised Cambridge edition (2012) of Immanuel Kant, *Groundwork of the Metaphysics of Morals*.

As you can probably tell from the above readings, these have been set to directly support your work for the primary document assignments. They have also been kept to the lower side of what is required by the ACT. The aim is to keep the total work required over summer to a minimum and to have your reading focused around your first two assessment tasks (rather than setting other readings which will not relate to any of your assessments). The primary document assessments are, in turn, designed to give you an interesting and not too time-consuming way into the unit. Although the second primary document is due shortly after the intensive teaching period, you will still find it helpful to complete the reading for it before the Intensive starts. This is firstly, because doing this reading will help with some of the content and approach of the Intensive time, and secondly, because it will enable you to complete the assignment more quickly once the intensive is over and students have commenced regular semester classes.

PE425 Assessments

Assessments are submitted online via Moodle

In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.

Unless an extension has been applied for and granted in accordance with the Late Penalty Policy found in the QTC Handbook, where a student submits an assessment past its due date, the assessment marks will be reduced at the rate of 3% of the total possible marks for the Assessment item per calendar day, up to 14 days late.

Your essays must also be within 10% of the required word limit and your ability to meet this requirement will also be taken into account in determining your mark. QTC seeks to prepare you for ministry, and in ministry delivering presentations on time and within an acceptable length are essential skills.

ASSESSMENT TASK	DESCRIPTION
<p>Primary Document Assignment 1 1200 words 20% of final grade DUE: Friday 3 February</p>	<p>Interaction with a philosophical document from the ancient/medieval periods with significance for the relationship between Christianity and a major philosophical issue.</p> <p>Either:</p> <p>Plato, <i>Phaedo</i>;</p> <p>OR</p> <p>Cicero, <i>On Duties</i> (Book III only)</p>
<p>Primary Document Assignment 2 1200 words 20% of final grade DUE: Friday 24 February</p>	<p>Interaction with a philosophical document from the early modern/modern periods with significance for the relationship between Christianity & a major philosophical issue.</p> <p>Either:</p> <p>John Stuart Mill, <i>Utilitarianism</i>,</p> <p>OR</p> <p>John Dewey, <i>A Common Faith</i></p>
<p>Take-Home Exam 3000 words 60% of final grade DUE: Friday 3 March</p>	<p>Students to write approximately 1000 words for each question. 3 questions, all compulsory, on topics and figures not covered by the document assignments.</p>

PE625 Assessments

Assessments are submitted online via Moodle

In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.

Unless an extension has been applied for and granted in accordance with the Late Penalty Policy found in the QTC Handbook, where a student submits an assessment past its due date, the assessment marks will be reduced at the rate of 3% of the total possible marks for the Assessment item per calendar day, up to 14 days late.

Your essays must also be within 10% of the required word limit and your ability to meet this requirement will also be taken into account in determining your mark. QTC seeks to prepare you for ministry, and in ministry delivering presentations on time and within an acceptable length are essential skills.

ASSESSMENT TASK	DESCRIPTION
<p>Primary Document Assignment 1 1500 words 25% of final grade DUE: Friday 3 February</p>	<p>Interaction with a philosophical document from the ancient/medieval periods with significance for the relationship between Christianity and a major philosophical issue. 1500 words.</p> <p>Either:</p> <ul style="list-style-type: none"> • Aristotle, <i>Nicomachean Ethics</i> Books I-V, OR • Anselm, <i>Why God Became Man</i>
<p>Primary Document Assignment 2 1500 words 25% of final grade DUE: Friday 24 February</p>	<p>Interaction with a philosophical document from the early modern/modern periods with significance for the relationship between Christianity & a major philosophical issue. 1500 words.</p> <p>Either:</p> <ul style="list-style-type: none"> • Hume, <i>Dialogues Concerning Natural Religion</i>, OR • Kierkegaard, <i>Fear and Trembling</i>; OR • Kant, <i>Groundwork of the Metaphysics of Morals</i>
<p>Take-Home Exam 3000 words 50% of final grade DUE: Friday 3 March</p>	<p>Students to write approximately 1000 words for each question. 3 questions, all compulsory, on topics and figures not covered by the document assignments.</p>

Guide to Assessments

What are we looking for?

Primary Document Assignments 1 & 2

The main thing that the lecturers will be looking for is that you have understood the arguments and main points of the documents, and that you are able to evaluate these. You should therefore spend some of your space in your assignment (but no more than two-thirds in the case of BTh students, and no more than 50% for MDiv students) briefly **describing and summing** up what the author is trying to say. You should spend at least one third of your time (at least 50% if you're an MDiv student) not describing, but evaluating what the documents are saying. In evaluating, you should focus on the key points or ideas put forward by the author, not minor ones that are not central to the argument.

When you come to evaluate the documents, you need to do two things:

Firstly, you need to identify what the main strengths and weaknesses are from a Christian point of view, e.g. where does the author's view support or conflict with the Christian faith? Where does it provide a timely reminder to Christians, and where does Christian theology offer a better answer to the question that the author has considered?

Secondly, you should try to identify what the strengths and weaknesses of the document are from a general point of view, e.g. leaving aside the fact that you are a Christian, what do you think are the strengths and weaknesses of the document? From the standpoint of general reason, what in the document is persuasive and what is not? What would your non-Christian friends find attractive or persuasive about the document's ideas, and what would they think is doubtful? Where do you think that the approach or argument of the document "works" (and why), and where do you think it doesn't work (and why not)?

The aim is for you to learn to do two important things: to critique the big ideas in these documents from a Christian point of view, and to evaluate their strengths and weaknesses from the point of view of the thinking non-Christian. It is our hope that if you can master these two skills, you will be well-equipped to help yourself and others to hold firmly to the faith in a world whose ideas can often undermine that faith.

Your main focus should be on the primary documents themselves – you should spend the majority of your thinking time and your writing time directly on the set documents from the past. You will be marked primarily on how well you summarize and evaluate the set primary documents, and it is possible to obtain a pass or even a good mark by only making reference to these documents in your assignments. The only other expectations regarding reading for the assignments are those listed under required pre-reading above. You do not need to interact with these other readings directly in your assignment (although if you are hoping for a high mark it certainly won't hurt your cause if you do!) – they have mainly been set in order to give you some background to the primary documents, and to help you to understand their arguments and 'where they are coming from'.

Regarding which edition of the documents to access and read, there is no set requirement. However, several of the primary documents have associated pre-reading requirements (listed

above) which are drawn from the introductions to specific editions of these works, and in all cases the editions in question are highly recommended with copies available in the Library.

Take-Home Exam

The Take-Home Exam is **not** seen as a research exercise, and so you are not expected to do a large amount of reading for it. It examines your ability to understand topics as a whole within the course broadly as these have been covered in the lectures and the textbooks, rather than your capacity to research additional detailed information. You should answer the set questions from what you have learnt in lectures, and from a very small number of key works where you can usefully supplement the lectures by referring elsewhere, without spending a lot of time reading.

The kinds of works which you refer to will ideally be ones which help you to understand and briefly write about the key points and the big picture in relation to the set questions: for the majority of students this will mean more general works or even reference or textbook-level works, rather than highly specialized scholarship which might cause you to focus so much on specific little details that you lose sight of the big picture. You should therefore concentrate on using the textbooks (Tarnas and Scruton), and if you wish, some of the other books listed above in the bibliography in this unit outline. If you do dig up some good specialist resources beyond the lectures and use these very well, this will contribute to your mark, and for some students this will enhance your ability to understand the topic and to give a good answer to the question – but the main thing you will be marked on will be your ability to clearly and accurately give a short answer to the question, and your ability to do this will not necessarily be helped by doing heaps of extra reading and research.

It is possible to give an adequate answer to the questions without doing any reading beyond the lectures, particularly at the undergraduate level (PE425). Your answers should argue a case rather than just list off or describe relevant facts and details. All direct quotations in your answers from books and articles should be footnoted, but there is no need to footnote the lectures.

Your main aim in answering the take-home exam questions should be to answer the questions as directly as possible, without wasting words on secondary issues or matters that are only slightly relevant to the question as set. You have a very limited number of words for each of your answers.

You should seek to write answers which briefly discuss all major factors relevant to the question, rather than answers which deal in detail with only one or two relevant factors in detail. As such, your answers should have a “summary” character to them. Making sure that you demonstrate a broad, basic understanding of all key factors is more important than showing very detailed knowledge of only one or two factors. Don’t get bogged down just explaining or writing about one part of your answer, when you are conscious of other matters that you need to write about.

Breadth is more important than depth for the take-home exam, and it is critical that you show the marker that you have the ability to clearly and concisely summarize the material from the lectures and textbooks that is most relevant to the question.

Learning Resources

Essential References – Textbook/s

1. Tarnas, Richard. *The Passion Of The Western Mind: Understanding The Ideas That Have Shaped Our World View*. New York: Vintage, 1996, and
2. Scruton, Roger. *A Short History of Modern Philosophy*. 2nd ed. London: Taylor and Francis Ltd, 2001.

You don't necessarily need to buy these books in particular: some students may find other one-volume introductions to the subject more readable and helpful. However, if you would prefer to use another option heavily, please check with the lecturers beforehand, to make sure it will be adequate, particularly to refer to when writing the take-home exam. Note that there will be some set pre-reading requirements from these books, and again if you are using another book instead you should check with the lecturers beforehand as to whether it will be a suitable substitute.

3. Primary Documents & Related Readings for Primary Document Assignments. Please see the section "Pre-reading" above for required readings for each of the available options.

Pre-Readings – Sources

Cochran, M., ed. *The Cambridge Companion to Dewey*. Cambridge: Cambridge University Press, 2010.

Crisp, R., ed. *Aristotle: Nicomachean Ethics*. Revised Edition. Cambridge: Cambridge University Press, 2014.

Davies, B. and G. R. Evans, eds. *Anselm of Canterbury: The Major Works*. Oxford: Oxford University Press, 2008.

Davies, B. and B. Leftow, eds. *The Cambridge Companion to Anselm*. Cambridge: Cambridge University Press, 2005.

Grant, M., ed. *Cicero: Selected Works*. London: Penguin, 1971.

Gregor, M. and J. Timmerman., eds. *Kant: Groundwork of the Metaphysics of Morals*. Revised Edition, with an introduction by C. Korsgaard. Cambridge: Cambridge University Press, 2012.

Guttenplan, S., J. Jannaway, and C. Guttenplan. *Reading Philosophy: Selected Texts with a Method for Beginners*. Oxford: Blackwell, 2002.

Hankins, J., ed. *The Cambridge Companion to Renaissance Philosophy*. Cambridge: Cambridge University Press, 2007.

Hannay, A., ed. *Kierkegaard: Fear & Trembling*. London: Penguin, 1986.

Hannay, A., ed. *The Cambridge Companion to Kierkegaard*. Cambridge: Cambridge University Press, 1998.

Malachowski, A., ed. *The Cambridge Companion to Pragmatism*. Cambridge: Cambridge University Press, 2013.

Norton, D. F. and J. Taylor, eds. *The Cambridge Companion to Hume*. 2nd ed. Cambridge: Cambridge University Press, 2009.

Ryan, A., ed. *Utilitarianism and Other Essays*. London: Penguin, 1987.

Sedley, D., ed. *The Cambridge Companion to Greek and Roman Philosophy*. Cambridge: Cambridge University Press, 2003.

Other References

History of Ideas / Philosophy

Allen, Diogenes and Eric O. Springsted. *Philosophy for Understanding Theology*. 2nd edition. Louisville: WJK Press, 2007.

Brown, Colin. *Christianity and Western Thought, Volume 1: From the Ancient World to the Age of Enlightenment*. Downer's Grove: IVP, 1990.

Brown, Colin. *Philosophy and the Christian Faith: A Historical Sketch from the Middle Ages to the Present Day*. (Paperback edition) Leicester: IVP, 1980.

Ferry, Luc. *A Brief History of Thought: A Philosophical Guide to Living*. New York: Harper, 2011.

Gracia, J. J. E., G. M. Reichberg, and B. N. Schumacher, eds. *The Classics of Western Philosophy: A Reader's Guide*. Malden, MA: Wiley-Blackwell, 2003.

McGrade, A. S. *Cambridge Companion to Medieval Philosophy*. Cambridge: CUP, 2003

Rutherford, Donald, ed. *Cambridge Companion to Early Modern Philosophy*. Cambridge: Cambridge University Press, 2006.

Sedley, David. *Cambridge Companion to Greek and Roman Philosophy*. Cambridge: Cambridge University Press, 2003.

The two books by Brown above are partial alternatives to Tarnas. Another option here, which some find excellent but others extremely irritating is *Sophie's World*, by Jostien Gaardner. The first book listed, *Philosophy for Understanding Philosophy*, is written with theological students in mind. It seeks to relate major ideas in the history of philosophy to the development of theology. Its aims are therefore similar to some of those for this unit at QTC. However, the authors are coming from a somewhat different theological position from your lecturers, so you will need to read this book critically.

The fourth book, by Luc Ferry, is one that some students might find to be a readable introduction to some key themes in philosophy, to help you get into the kind of thinking involved in doing philosophy. However it is not a comprehensive introduction and so you should not use it as a substitute for completing the required reading from Tarnas and Scruton.

The final three books listed above are three of the overview volumes in the Cambridge Companions to Philosophy Series. The articles in these provide some very accessible introductions to various topics and issues relevant to philosophy in these periods. This series also has collections of articles relating to all of the major philosophers as well as some of the minor ones, e.g. *The Cambridge Companion to Plato*, *The Cambridge Companion to Hegel*, etc., as well as on some groups of philosophers (e.g. the Stoics, the German Idealists) most of which are available in the UQ Library and some at QTC. These are a bit more in-depth and advanced than the three overview volumes listed above, but are still designed to be read by those with little prior knowledge of philosophy, and some of the articles in them would be a good way for advanced students in this unit to take their learning further. However, to obtain a passing grade, accessing these (and other books not listed above) is not necessary, except where they are listed as required pre-Intensive readings relating to the primary document assignments.

Basics of Metaphysics (Existence), Epistemology (How We Know), & Ethics (How to Live)

Graham, Gordon. *Eight Theories of Ethics*. London & New York: Routledge, 2004.

A good book for anyone who wants to further explore the area of ethics at a general and philosophical level. Chapter 9 is quite stimulating on the relationship between philosophy, religion, and ethics, and touches on epistemological issues relating to philosophy and religion as well.

Grayling, A.C., ed. *Philosophy 1: A Guide Through the Subject*. Oxford: OUP, 1998. Chapters on Epistemology, Metaphysics, and Ethics. More than you need to know for this course, but quite comprehensive, & good summaries of a lot of material in a relatively short space. Good for those who want to go a little further on the more abstract parts of the unit.

See also the titles listed under this unit in the ACT Manuals, and if you want a quick summary of something or a basic overview, consult a philosophical dictionary, e.g. *The Cambridge Dictionary of Philosophy*, *Blackwell Guide to the Philosophy of Religion*. Another good book, if you want a brief summary of some of the key ideas that could come up in class or in the assessments, is *Just the Arguments: 100 of the Most Important Arguments in Western Philosophy*, edited by M. Bruce and S Barbone (Blackwell). Unless you are really keen, you can ignore most of the bits which refer to "P1", "P2", etc at the end of many of the sections in this book.

ACT Standards: Grades

Grades in assessment instruments are awarded in the following categories-

Grade	Score	GPA
Fail (F)	0-49%	0
Pass (P)	50-57%	1
Pass+ (P+)	58-64%	1.5
Credit (C)	65-74%	2
Distinction (D)	75-84%	3
High Distinction (HD)	85+%	4