



PE008-712/812

Philosophy and Christian Thought

Also PE206-912 Specialised Studies in Philosophy & Ethics:
Philosophy and Christian Thought

Unit Outline

About this Unit Outline

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

FEBRUARY INTENSIVE - SEMESTER 1 2023

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 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 ACT's **Academic Misconduct Policy**, as well as ACT **Late Penalties Policy** and **Extensions Policy**, all of which are available on the ACT website. Failure to comply with the standards required will incur penalties as outlined in the relevant ACT Policies.

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

Students should be aware that the delivery of this unit and results awarded are moderated by the ACT. See the ACT "Moderation Policy" and "Moderation Procedure" at www.acttheology.edu.au/documents/ for full details.

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. 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, as well as 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.

ACT Census date

Thursday 2 February

Students must confirm their enrolment in this unit with the QTC Registrar by Thursday 2 February 2023. This is the last day on which you may withdraw from the unit without academic penalty (a Fail), or without being liable for the tuition fees. To make a change in your enrolment you must contact the QTC Registrar in writing at: registrar@qtc.edu.au.

Learning Outcomes

PE008-712 Learning Outcomes

On completion of this unit, the student should have achieved the following learning outcomes:

Know and understand

1. Demonstrate functional knowledge and understanding of the interaction of philosophy and religion.

Be able to:

1. Critically analyse a range of philosophic approaches to religion
2. Demonstrate skills in interacting with different approaches to philosophical problems of knowledge, reality and morality from a Christian standpoint
3. Present critical evidence-based perspectives on western philosophy and its relationship with Christianity

Be in a position to:

1. Apply perspectives from 'Philosophy and Christian Thought' to contemporary Christian living and ministry practice as a reflective practitioner

PE008-812 Learning Outcomes

On completion of this unit, the student should have achieved the following learning outcomes:

Know and understand

1. Demonstrate advanced knowledge and understanding of the interaction of philosophy and religion.

Be able to:

1. Examine a range of philosophic approaches to religion
2. Demonstrate skills in interacting with different approaches to philosophical problems of knowledge, reality and morality from a Christian standpoint
3. Present research-aware evidence-based perspectives on the philosophy of religion.

Be in a position to:

1. Apply perspectives from 'Philosophy of Religion' to contemporary Christian living and ministry practice as a reflective practitioner.

PE206-912 Learning Outcomes

On completion of this unit, the student should have achieved the following learning outcomes:

Know and understand

1. Demonstrate specialised knowledge and understanding of, and research principles and methods used in, the philosophical / ethical perspectives of Specialised Studies in Philosophy and Ethics – Philosophy and Christian Thought

Be able to:

1. Evaluate specialised methods and issues in investigating the approaches to the philosophical / ethical perspectives of Specialised Studies in Philosophy and Ethics – Philosophy and Christian Thought and their contemporary applications
2. Integrate diverse, current scholarship and research perspectives, and ministry experience in investigating the philosophical / ethical perspectives of Specialised Studies in Philosophy and Ethics – Philosophy and Christian Thought and their contemporary applications
3. Present independent research driven perspectives of Specialised, current research, scholarship and ministry perspectives and practices in the articulation and application of Specialised Studies in Philosophy and Ethics – Philosophy and Christian Thought and their contemporary applications

Be in a position to:

1. Apply research based perspectives and skills from 'Specialised Studies in Philosophy and Ethics – Philosophy and Christian Thought' for ministry practice and Christian living as a reflective practitioner

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 of the ways in which important secular ideas can interact with Christian theology. The majority of the unit 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 investigate 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 Queensland Theological College, 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. There are no ACT prerequisites for enrolment in this unit, however taking this unit in first year 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 / Associate Degree of Theology / Diploma of Theology / Diploma of Ministry (PE008-712)
2. ACT Graduate Diploma of Divinity / Master of Divinity / Master of Ministry / Master of Theological Studies / Graduate Certificate of Divinity (PE008-812)
3. ACT Master of Theological Studies / Master of Divinity (PE206-912)

How this unit is organised & what we expect of you

This unit is being taught in Intensive mode. Lectures will be delivered over seven days in early 2023: 31 January - 3 February (Tuesday-Friday), and 6 -8 February (Monday-Wednesday).

This unit is worth 12 credit points. This means that throughout the study period (early December to late February), students should be spending an average of 10 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 teaching/classes

period and for up to two weeks afterwards, you will spend substantially more time than these average hours on this unit – but as a consequence you will spend relatively less time on it between early December and late January.

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.

Students are required to attend all lectures, complete any set pre-reading and complete assessment tasks by the relevant due dates. Please do be in touch as soon as you can if you anticipate having any difficulties with your assessments or with meeting the due date, and if you require an extension for one of your assessments, please contact the QTC Registrar as early as possible.

Teaching staff

LECTURER & UNIT CO-ORDINATOR

Rev Dr Andrew Bain

E abain@qtc.edu.au

Please feel free to contact Andrew if you have any problems or concerns about the unit.

LECTURER

Dr Mark Baddeley

E mbaddeley@qtc.edu.au

Mark will teach around 30% of the unit, focusing on Hegel, Kierkegaard, Nietzsche, and all of the 20th and 21st Century topics covered. He will also mark the primary document exercises.

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).

P 07 3062 6939

E registrar@qtc.edu.au

Moodle and Turnitin functions and queries

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

P 07 3062 6939

E registrar@qtc.edu.au

Library/Resources

Contact the Librarian for help with finding resources for your assessment, for finding full-text database articles, for help with logging into the library databases and catalogue, to request a chapter of a book or article emailed to you (if you are an online student), to request a book posted to you (if you are an online student), and for help with how to renew a book for longer or place a hold on a book currently out to another person.

Also contact the library for any queries about audio recordings of your class on Moodle. Please note: We do our best to upload recordings of all lectures to Moodle, but for various reasons they sometimes cannot be provided.

P 07 3062 6939

E library@qtc.edu.au

Unit timetable: topics & teaching and learning activities

Teaching Day	Lecture Topics	Readings
Tues 31 st Jan 9:30-4:15	<ol style="list-style-type: none"> 1. Ideas & Theology: Why? 2. Three Big Questions... 3. Philosophy's Goal: Plato 4. Plato, the gods and the cosmos 5. Learning about our world (and what makes it go round): Aristotle 6. Good living: Stoics & Epicureans 	<p>3-4. PWM 6-15, 41-47 (Optional: PWM 16-40 also gives some useful background)</p> <p>5. PWM 55-68</p> <p>6. PWM 69-79 (stop just before 'Astronomy' subsection)</p>
Wed 1 st Feb 9:30-4:15	<ol style="list-style-type: none"> 1. Human & Free? : Augustine 2. Freedom & glory: Aquinas (two periods) 3. Freedom & reality: Ockham 4. From Renaissance humanism to the Enlightenment: An overview 5. The Scientific Revolution: From Copernicus to Newton 	<p>1. PWM 138-148 (stop just before 'Law & Grace' subsection)</p> <p>2. PWM 165-190</p> <p>3. PWM 200-208</p> <p>4. PWM 191-93, 209-221, 224-232</p> <p>5. PWM 248-71 (for further reading you could also look at: SHMP 107-120)</p>
Thurs 2 nd Feb 9:30-3:15	<ol style="list-style-type: none"> 1. Knowing in the modern world, Part 1: Descartes 2. Knowing in the modern world, Part 2: British empiricism 3. Religion & human identity in modern society: John Locke & Adam Smith 4. Scepticism: Hume 	<p>1. PWM 275-281 or SHMP, 29-48</p> <p>2. PWM 272-275, 333-336 (up to end of Berkeley), or SHMP, 83-106</p> <p>3. SHMP 203-218</p> <p>4. SHMP 121-138</p>

<p>Fri 3rd Feb 9:30-3:15</p>	<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 (two periods) 3. The individual as King: Liberalism & Democracy 	<ol style="list-style-type: none"> 1. PWM 341-351 or SHMP 139-150 2. SHMP 151-63 3. SHMP 234-42
<p>Mon 6th Feb 9:30-4:15</p>	<ol style="list-style-type: none"> 1. Unity & Progress: Hegel 2. Establishing a Society of Rights: Hegel 3. Against false objectivity and hand-me-down faith: Kierkegaard 4. The Triumph of the Will: Nietzsche 5. Why did secularism rise? 	<ol style="list-style-type: none"> 1 & 2. SHMP 169-84 3. SHMP 185-99 4. SHMP 185-89
<p>Tue 7th Feb 9:30-4:15</p>	<ol style="list-style-type: none"> 1. Culture Crisis: Existentialism 2. Pragmatism (the philosophy of common sense) 3. To be or not to be: Heidegger 4. Against Fuzzy Theorizing: Analytic Philosophy 	<ol style="list-style-type: none"> 1. PWM 366-75 or SHMP 274-80 3. PWM 395-413 SHMP 263-74 4. PWM 395-413 & SHMP 281-94
<p>Wed 8th Feb 9:30-3:15</p>	<ol style="list-style-type: none"> 1. Words, more words: Wittgenstein 2. Powerful Words: Foucault & Derrida 3. Postmodernism 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-reading

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 PE008-712, and mostly between 90-110 pages each for PE008-812.

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.

PE008-712 students should read **two** of the following four options, choosing those that relate to their selected primary document assignments:

1. K. Dörter, "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. F. Nietzsche, pages 7-24 in the Introduction to 'Twilight of Idols and Anti-Christ'. London: Penguin, 1990.

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.

PE008-812 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.

PE206-912 students should read the following:

Books 1-7 in Plato, *The Republic*. Translated by Desmond Lee. 2nd ed. London: Penguin, 2007.

Immanuel Kant's *Religion Within the Boundaries of Mere Reason*, found in Wood, Allen ed. & trans. *Kant: Religion Within the Boundaries of Mere Reason and Other Writings*. 2nd ed. Cambridge: Cambridge University Press, 2018.

[both books are available in print in the QTC Library]

PE008-712 Assessments

Assessments are submitted online via Moodle by 11.55pm on the due date (with the exception of timed online quizzes and onsite exams). If you experience difficulty submitting due to internet issues close to 11.55pm, please email registrar@qtc.edu.au explaining the issue. Attach a copy of your assessment and a screen shot of the folder in which your document is saved to show that you have not made changes after the due time.

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 Policy found in the QTC Handbook, where a student submits an assessment past its due date, in accordance with the ACT **Late Penalties** Policy, the assessment marks will be reduced at the rate of **5%** of the total possible marks for the assessment item **per calendar day**, up to 10 days late, after which point the mark awarded shall be zero. Where the assessment is a **Take-Home Exam**, the assessment marks will be reduced at the rate of **12%** of the total possible marks for the assessment item **per calendar day**, up to 3 days late, after which point the mark awarded shall be zero.

Your submitted assessment items must also be within **10% of the required word limit**, and failure to meet this requirement shall result in a penalty of **10%** of the total possible mark being deducted. **See the QTC Handbook for full details on what is included within your total word count.** Please also note that **footnotes** in their entirety **should not exceed 25% of the prescribed essay length.** A **10%** penalty of the final grade applies if footnotes are more than 25% of the prescribed essay length. 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 1250 words 20% of final grade DUE: Friday 27 January</p>	<p>An interaction with a philosophical document from the ancient/medieval periods with significance for Christianity and a major philosophical issue or area within philosophy.</p> <p>Summarise the key ideas of one of the documents below, and indicate its potential major points of significance for philosophy and theology. Discuss the strengths and weaknesses of the document from the standpoint of general reason and a basic Christian perspective.</p> <p>Choose either:</p> <ul style="list-style-type: none"> • Plato, 'Phaedo' <p>or</p> <ul style="list-style-type: none"> • Cicero, 'On Duties' (Book III only)

See over for next assessment item.

<p>Primary Document Assignment 2 1250 words 20% of final grade DUE: Friday 17 February</p>	<p>An interaction with a philosophical document from the early modern/modern periods with significance for Christianity and a major philosophical issue or area within philosophy.</p> <p>Summarise the key ideas of one of the documents below, and indicate its potential major points of significance for philosophy and theology. Discuss the strengths and weaknesses of the document from the standpoint of general reason and a basic Christian perspective.</p> <p>Choose either:</p> <p>John Stuart Mill, <i>Utilitarianism</i></p> <p>or</p> <p>Friedrich Nietzsche, <i>The Anti-Christ</i></p>
<p>Take-Home Exam 3000 words 60% of final grade DUE: Monday 27 February (released 20th February)</p>	<p>A Take-Home Exam of 3000 words, covering topics from both Sections 1 and 2 of the Unit Content, with topics and figures from Section 1 to exclude those covered by the four document options listed in Assessment Items 1 & 2.</p> <p>There will be three set questions, all compulsory. The questions will be of equal value. Students are required to write approximately 1000 words for each question.</p> <p>The examination paper will be made available via Moodle one week before the due date.</p>

PE008-812 Assessments

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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.

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ASSESSMENT TASK	DESCRIPTION
<p>Primary Document Assignment 1 1750 words 25% of final grade DUE: Friday 27 January</p>	<p>An interaction with a philosophical document from the ancient/medieval periods with significance for the relationship between Christianity and a major philosophical issue.</p> <p>Summarise the key ideas of one of the documents below, and outline what contribution (or questions) it makes/raises for the relationship between Christianity and the philosophical perspective or issue represented in the document. Evaluate the strengths and weaknesses of the document from the standpoint of alternative philosophical perspectives and Christian theology.</p> <p>Choose either:</p> <p>Aristotle, <i>Nicomachean Ethics</i> Books I-V, or Anselm, <i>Why God Became Man</i></p>

See over for next assessment item.

<p>Primary Document Assignment 2</p> <p>1750 words</p> <p>25% of final grade</p> <p>DUE: Friday 17 February</p>	<p>An interaction with a philosophical document from the early modern/modern periods with significance for the relationship between Christianity and a major philosophical issue.</p> <p>Summarise the key ideas of one of the documents below, and outline what contribution (or questions) it makes/raises for the relationship between Christianity and the philosophical perspective or issue represented in the document. Evaluate the strengths and weaknesses of the document from the standpoint of alternative philosophical perspectives and Christian theology.</p> <p>Choose one of:</p> <p>Hume, <i>Dialogues Concerning Natural Religion</i></p> <p>or</p> <p>Kierkegaard, <i>Fear and Trembling</i></p> <p>or</p> <p>Kant, <i>Groundwork of the Metaphysics of Morals</i></p>
<p>Take-Home Exam</p> <p>3000 words</p> <p>50% of final grade</p> <p>DUE: Monday 27 February (released 20th February)</p>	<p>A Take-Home Exam of 3000 words, covering topics from both Sections 1 and 2 of the Unit Content, with topics and figures from Section 1 to exclude those covered by the four document options listed in Assessment Items 1 & 2.</p> <p>There will be three set questions, all compulsory. The questions will be of equal value. Students are required to write approximately 1000 words for each question.</p> <p>The examination paper will be made available via Moodle one week before the due date.</p>

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ASSESSMENT ITEMS	DESCRIPTION
<p>1. Preparatory Exercise 2500 words 25% of final grade DUE: Friday 27 January</p>	<p>This exercise is designed to provide you early in the unit with a close familiarity with the two key primary sources and their key philosophical ideas. It is intended to enable you to develop a foundation upon which subsequent assessment and learning can be built. The assignment is to be completed in two parts of approximately equal length, with each part discussing one of the two set philosophical works.</p> <p>You are to summarise the argument of each of the following two works, and in doing so pay particular attention to 2-3 important contributions it makes (or questions it raises) which appear significant to the relationship between Christianity and major philosophical questions:</p> <ol style="list-style-type: none"> 1. Plato, <i>The Republic</i>. Translated by Desmond Lee. 2nd ed. London: Penguin, 2007. 2. Wood, Allen ed. & trans. <i>Kant: Religion Within the Boundaries of Mere Reason and Other Writings</i>. 2nd ed. Cambridge: Cambridge University Press, 2018. <p>[both books are available in print in the QTC Library]</p> <p>The contributions made / questions raised may be relevant</p>

	<p>to Christianity in terms of Christian theology, and/or the historical development of Christianity, and/or Christian ethics, and/or the place of Christianity in wider society. That is to say, you have a wide degree of freedom in selecting your chosen contributions/questions from the works in terms of how they might intersect with Christianity or be significant for it.</p>
<p>2. Shorter Analytical Exercise 2000 words 25% of final grade DUE: Friday 17 February</p>	<p>You are to select one of the two set documents for the unit: the document. Please note that you must select <i>different</i> documents for Assessment Items 2 and 3. Please analyse and evaluate the chosen document in a written assignment comprised of the following sections:</p> <ol style="list-style-type: none"> 1. A brief summary of the document, highlighting 1-2 of its ideas/contributions/questions raised which hold particular significance for Christianity. This section should be introductory in nature, and no more than 400 words in length. It should be based on your work in Assessment Item 1, but should be more focused than that provided in Assessment Item 1 - and in particular focused on the key ideas / contributions made / questions raised by the set work, and on introducing these for your discussion in the remainder of the assignment. Please note that this section should not be a word-for-word extract of a section of your Assessment Item 1 - you can and should rely on your prior work, but it is assumed that your thinking will have developed since completing the first assessment item and that you will be adapting your prior work for the present exercise that is Assessment Item 3 (approx. 350 words). 2. An analysis of the selected key ideas/contributions/questions, which unpacks sympathetically how the argument of the philosopher "works" or seeks to be persuasive (approx. 500 words). 3. An evaluation of how effective the approach/argument of the work is on the selected ideas/contributions/questions, so far as a general (non-Christian) audience would receive it: that is, how persuasive is the work <i>philosophically</i> or according to the requirements of general human reason? (approx. 500 words). 4. An evaluation of the work from the standpoint of evangelical Christian theology. Please discuss how the work's approach is similar and/or different to a Christian approach on the points being discussed in your assignment (approx. 600 words), and briefly consider how persuasive or 'tempting' the work's ideas/approach might be for evangelical Christians.

See over for next assessment item.

<p>3. Longer Analytical Exercise 3000 words 50% of final grade DUE: Monday 6 March</p>	<p>You are to select one of the two set documents for the unit: the document <i>not</i> chosen for Assessment Item 2 (the Shorter Analytical Exercise), and analyse and evaluate the document in a written assignment comprised of the following sections:</p> <ol style="list-style-type: none"> 1. A brief summary of the document, highlighting 2-3 of its ideas/contributions/questions raised which hold particular significance for Christianity. This section should be introductory in nature, and no more than 500 words in length. It should be based on your work in Assessment Item 1, but should be more focused than that provided in Assessment Item 1 - and in particular focused on the key ideas / contributions made / questions raised by the set work, and on introducing these for your discussion in the remainder of the assignment. Please note that this section should not be a word-for-word extract of a section of your Assessment Item 1 - you can and should rely on your prior work, but it is assumed that your thinking will have developed since completing the first assessment item and that you will be adapting your prior work for the present exercise that is Assessment Item 3 (approx. 400 words). 2. An analysis of the selected key ideas/contributions/questions, which unpacks sympathetically and in detail how the argument of the philosopher "works" or seeks to be persuasive (approx. 700 words). 3. An evaluation of how effective the approach/argument of the work is on the selected ideas/contributions/questions, so far as a general (non-Christian) audience would receive it: that is, how persuasive is the work <i>philosophically</i> or according to the requirements of general human reason? (approx. 700 words). 4. An evaluation of the work from the standpoint of evangelical Christian theology. Please discuss how the work's approach is similar and/or different to a Christian approach on the points being discussed in your assignment (approx. 600 words). 5. Please conclude your assignment with a short analysis of how persuasive the work's 2-3 selected ideas would be relative to an evangelical Christian approach, giving reasons for your conclusions (approx. 600 words).
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Guide to Assessments

What are we looking for?

General remarks

All students are expected to avail themselves of the guidelines for written assignments provided in the ACT Handbook (consult the table of contents) and in the QTC Student Handbook section 'Style Requirements for Written Assignments'.

All written work for this unit should conform to the guidelines of the *SBL Handbook of Style* (with the exception of Australian spelling conventions).

Any Hebrew and Greek cited must be typed in a Unicode font; SBL BibLit is commended as one font covering Hebrew, Greek, and Roman Unicode ranges, but is not required. It is freely available from the SBL website: http://sbl-site.org/educational/BiblicalFonts_SBLBibLit.aspx

Do note carefully the number of words required for each assessment item, depending on whether you are enrolled for PE008-712 or PE008-812. For full information on what is included in the total word count, see the QTC Handbook section headed *Length of Assignments*.

In a Take-Home Exam, all direct quotations in your answers from books and articles should be footnoted, but there is no need to footnote the lectures or lecture notes. As is the case with a formal on-site exam, lecture notes and audio recordings of lectures should not ordinarily be footnoted or included in the bibliography of a Take-Home Exam.

Assessment advice for students enrolled in PE008-712/812

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 unit 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 (PE008-712). 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.

Assessment advice for students enrolled in PE206-912

Your assessments are more focused in deeply reading and understanding two of the most influential philosophers of all time, and the relationship of their ideas to Christianity. The second and third assessments are designed to build upon your pre-reading before the intensive and your work for the first assessment item.

Preparatory Exercise

The main purpose of this exercise – and the key thing that you must show the marker – is that you have read and understood the two philosophical works/documents. In particular, you need to show that you understand the purpose of each work as a whole, its overall argument, and that you can clearly identify and outline 2-3 key ideas/contributions/questions raised by each work which is potentially relevant in some way to Christianity. As noted in the formal assessment directions above, you have a great degree of freedom in terms of what you can choose for your 2-3 relevant ideas/contributions of each work – do not spend a large amount of time deciding on what these will be or worrying whether you have chosen the right ones! It is more important that you clearly summarise and discuss the 2-3 ideas/contributions you have chosen – what is the author saying, why are they saying it, and how might this possibly be relevant to Christianity in some way. You should briefly show how each of your 2-3 ideas relates to the argument of the work as a whole. In writing the preparatory exercise, it is important that you spend roughly the same number of words on each of the two documents (not a lot more on one document than on the other). In the Preparatory Exercise, your main focus should be on the two actual documents/works themselves and summarising and discussing these – not on further/secondary reading. If you do a small amount of secondary reading, it will help in your understanding of the documents and potentially improve your work – however you should not focus too much on what others have said about the two documents rather than on the documents themselves. You do not need to do a large amount of reading beyond the two documents: two or three genuinely relevant additional resources for each of the two documents is plenty, and it is possible for a student who has read and understood the two philosophical documents well to do this exercise very effectively without referring to any other resources at all.

Analytical Exercises

The primary focus of both of these exercises, is on your ability to analyse and evaluate the documents, and particularly your identified key ideas which are relevant in some way to Christianity. You should not spend too much time or too many words summarising or describing the two documents – do this briefly at the start of your assignment, and then move on. After the first few hundred words, *analysis* is much more important for this

assignment than *description*. For both of these assignments, carefully following the instructions above (particularly the 4-5 numbered points for your key sections) - is essential and will help you to structure your work well and also break it up into manageable chunks. Please notice carefully where the two exercises differ, in recommended word counts for each section and in the requirement to write about only 1-2 key ideas/contributions/questions raise in the shorter (first) analytical exercise but about 2-3 of them in the longer (second) analytical exercise. These two exercises like the Preparatory Exercise, are primary about studying and discussing the two set documents. However, compared to the Preparatory Exercise, doing some additional reading (and referencing this in your assignments) is more important – reading others who have studied Plato and Kant will help you significantly in your thinking, and help you to analyse and evaluate them well. It is possible to pass while referring only to 2-3 additional works, but for a higher grade you should read more than this and where possible read authors who do not all share the same perspective. Referencing both general discussions of the set works (not written from a definite Christian perspective) as well as Christian discussions and evaluations is a good thing to do. The phrase “evangelical Christian” (approach or theology) is used in the assessment directions above – this is not used for these assignments with having any specific or particular meaning – you can read this term widely or more narrowly for the purposes of this assignment, so long as you apply the term in a way in which it would never or seldom be used by others!

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, 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

Crisp, R., ed. *Aristotle: Nicomachean Ethics*. Rev. ed. 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*. Rev. ed. 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.

Nietzsche, F. *Twilight of God and Anti-Christ*. London: Penguin, 1990.

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

Plato, *The Republic*. Translated by Desmond Lee. 2nd ed. London: Penguin, 2007.

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.

Wood, Allen ed. & trans. *Kant: Religion Within the Boundaries of Mere Reason and Other Writings*. 2nd ed. Cambridge: Cambridge University Press, 2018.

Other References

History of Ideas / Philosophy

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

Antony, L. M. *Philosophers Without Gods: Reflections on Atheism and the Secular Life*. Oxford: Oxford University Press, 2010. An interesting set of reflections for Christians to read, on the view from other side of the fence.

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

Brown, Colin. *Philosophy and the Christian Faith: A Historical Sketch from the Middle Ages to the Present Day*. pbk. ed. Leicester: IVP, 1980.

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

Furlong, P. *The Challenges of Divine Determinism*. Cambridge: Cambridge University Press, 2019. Good on a particular Christian doctrine of importance to the Reformed tradition which can carry a lot of philosophical freight.

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.

Kenny, Anthony. *A New History of Western Philosophy*. Oxford: Oxford University Press, 2010.

MacIntyre, Alasdair. *A Short History of Ethics: A History of Moral Philosophy from the Homeric Age to the Twentieth Century*. Notre Dame, IN: University of Notre Dame Press, 1998.

MacIntyre, Alasdair. *Three Rival Versions of Moral Enquiry: Encyclopaedia, Genealogy, and Tradition*. Notre Dame, IN: University of Notre Dame Press, 1994.

McGrade, A. S. *Cambridge Companion to Medieval Philosophy*. Cambridge: Cambridge University Press, 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. Yet another, more recent, option is A.C. Grayling's *The History of Philosophy* (London: Penguin, 2019), written by a leading academic and public philosopher - like *Sophie's World*, this will be a very good choice for some, but stylistically not ideal for other students. The first book listed above, *Philosophy for Understanding Theology*, 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. Kenny's *History* is a more in-depth work by one of today's leading experts on the history of philosophy, for more advanced students.

The fifth 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. The *Cambridge Companions* 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) all of which are available in the UQ Library and the majority 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 students in this unit to begin to take their learning further.

Below are some more books which may assist in your studies.

Attfield, Robin. *Ethics: An Overview*. London & New York: Continuum, 2012. A clear and readable introduction to philosophical ethics.

Audi, R., ed. *The Cambridge Dictionary of Philosophy*. 3rd ed. Cambridge: Cambridge University Press, 2015.

Davies, B. *An Introduction to the Philosophy of Religion*. 4th ed. Oxford: Oxford University Press, 2020.

Evans, C. S. & Manis, R. Z. *Philosophy of Religion: Thinking About Faith*. 2nd ed. Downers Grove, IL: 2009.

Frame, J. M., *A History of Western Philosophy & Theology*. Phillipsburg, NJ: P&R Publishing, 2015.

Gould, P. M. & R. B. Davis, eds. *Four Views on Christianity and Philosophy*. Grand Rapids, MI: Zondervan, 2016.

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. Quite thorough and good summaries of a lot of material in a relatively short space.

Jackson, Roy. *The God of Philosophy*. 2nd ed. Durham: Acumen, 2011. This book, and also that by Meister below, introduces key themes and debates in relation to philosophy and religion (with focus on Christianity), particularly metaphysical and epistemological matters. Jackson is

a little more advanced than Meister, below.

Meister, Chad. *Introducing Philosophy of Religion*. Oxford: Routledge, 2009.

Morris, Dolores, G., *Believing Philosophy: A Guide to Becoming a Christian Philosopher*. Grand Rapids, MI: Zondervan Academic, 2021.

Oppy, G. & N. Trakakis, eds. *The History of Western Philosophy of Religion*, 5 vols. London: Routledge, 2009.

Peterson, M. L., and R. J. VanArragon, eds. *Contemporary Debates in Philosophy of Religion*. 2nd ed. Oxford: Wiley-Blackwell, 2020.

Swinburne, R. *Faith and Reason*. 2nd ed. New York: OUP, 2005.

Wrathall, M. A., ed. *Religion After Metaphysics*. Cambridge: CUP, 2004. A useful collection of essays on the place of religion in philosophical discussion in the modern context, particularly in light of the 'turn to epistemology'.

See also the titles listed under this unit in the ACT Handbook, and if you want a quick summary of something or a basic overview, do consult a philosophical dictionary, e.g. *The Cambridge Dictionary of Philosophy*, *Blackwell Guide to the Philosophy of Religion*. Another good book to get you started, if you want a very 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).

ACT Standards: Grades

Grades in assessment instruments are awarded in the following categories-

Grade	Mark	Descriptor
Fail (F)	0-49%	Does not satisfy learning outcomes
Pass (P)	50-57%	Satisfies learning outcomes at a minimal level
Pass+ (P+)	58-64%	Satisfies learning outcomes at an adequate level
Credit (C)	65-74%	Satisfies learning outcomes at a high level
Distinction (D)	75-84%	Satisfies learning outcomes at a very high level
High Distinction (HD)	85+%	Satisfies learning outcomes at an exceptional level