



PHILOSOPHY AND THEOLOGY

HANDBOOK

**for the
Preliminary Examination
in**

2017

UNIVERSITY OF OXFORD

IMPORTANT

- **Email:** *It is essential to use email.* It will be used to send you important information about your course. Please check your mail regularly, and do not exceed your user allocation as this will prevent you from receiving new mail. The IT support staff in your College will set up an email account for you.
- **Web sites:** a good deal of useful information is to be found on the following web sites:
 - Philosophy: <http://www.philosophy.ox.ac.uk>
 - Theology and Religion: <http://www.theology.ox.ac.uk>
- **Data Protection:** You should have received from your college a statement regarding personal student data, including a declaration for you to sign indicating your acceptance of that statement: please contact your college's Data Protection Officer if you have not. Further information about Data Protection within the University can be found at <http://www.admin.ox.ac.uk/councilsec/dp/index.shtml>.

**HONOUR SCHOOL OF PHILOSOPHY AND THEOLOGY
UNDERGRADUATE HANDBOOK 2016-7**

This Handbook is revised annually and reissued at the start of Michaelmas Term. It aims to be up to date in September of the year of issue. Comments and corrections should be addressed to the Undergraduate Studies Administrator, Philosophy Centre, Radcliffe Humanities, Woodstock Road, Oxford OX2 6GG (james.knight@philosophy.ox.ac.uk).

This handbook may in places cite examination regulations, but students are reminded that the University's *Examination Regulations* is the ultimate authority in these matters. Where this handbook conflicts with the *Regulations*, the latter takes precedence.

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Aims and Objectives of the course for the Final Honour School of Philosophy and Theology

Central Aim:

To enable students to understand and assess the intellectual claims of religion, and in particular of Christianity.

Objectives:

To enable students:

- to take an active role in deciding on the balance in their studies between Philosophy and Theology, and benefit from the simultaneous study of both disciplines and their interaction;
- to acquire knowledge and understanding of Theology, and in particular a grounding in the critical literature about the historical basis of Christianity and especially about the origins and reliability of the New Testament, and in the subsequent development of Christian Theology;
- to acquire a grounding in the history of philosophy, and a knowledge of contemporary debates on some of the central areas of philosophy;
- to apply philosophical skills to the central questions of the philosophy of religion - whether there is a God, what he is like, and whether we can know anything about whether he is interested in the world and whether religion has any relevance for human life.
- to develop the ability to think critically and independently about deep issues, to look for underlying principles, and to argue systematically for and against positions.
- to gain awareness of the philosophical issues that arise in connection with central Christian doctrines, and make some progress in using their philosophical skills in the study of Theology.

Structure of the Course

The syllabus is set by the University, which grants degrees and therefore examines for them; but teaching (apart from lectures) is arranged by your college. The Philosophy and Theology syllabus prescribes the subjects for two University examinations: the Preliminary Examination for Theology and Religion (Theology and Religion Prelims), normally taken after two terms, and the Final Honour School of Philosophy and Theology (PT Finals), normally taken at the end of your third year. Theology and Religion Prelims provides the normal route not only to PT Finals but also, as its name implies, to the Honour School of Theology and Religion. It consists of eleven subjects, among which you must choose three (and may, if you wish, take a fourth subject as well) (for details see next page). Each subject is examined in one three-hour paper. PT Finals consists of eight subjects, three each in philosophy and theology, and two which may be in either. Each subject is examined in one three-hour paper, except that one subject may be a thesis on some area of philosophy or theology; no one may offer more than one thesis - for further guidance on theses, see the section on theses later in this handbook.

Theology and Religion Prelims is part of the 'First Public Examination'. Graduates of other universities can apply through their colleges for Senior Status, which exempts them from taking the First Public Examination. Everyone else must pass it in some part - i.e. pass some Prelims or Moderations - before entering for a Final Honour School. Unless you are exempt, your college may require you to pass the First Public Examination before your fourth term from matriculating, as a condition of continuing at Oxford. If you take PT Finals more than twelve terms after matriculating, you are 'overstanding for honours' and can only receive a pass degree.¹

Choosing your Options

In the Theology and Religion Prelims you must choose three subjects (and may, if you wish, choose four subjects) out of the following eleven:

1. The Christian Doctrine of Creation
2. The Study of Old Testament Set Texts
3. Introducing the New Testament with Special Reference to the Gospel of Mark
4. The History of the Church from Nero to Constantine
5. Introduction to the Study of Religions
6. Introduction to Philosophy
7. New Testament Greek
8. Biblical Hebrew
9. Qur'ānic Arabic
10. Pali
11. Sanskrit.

One of the subjects chosen must be one of the last six in the list, but since you are aiming at PT Finals, you can be sure that your tutors will advise you to offer Introduction to Philosophy. You will receive advice from your tutors about your choice of theology options. Within the syllabus of Introduction to Philosophy there is a further choice to be made: it contains three sections, General Philosophy (a topic-based introduction to key ideas in epistemology and metaphysics), Moral Philosophy (in connection with study of Mill's *Utilitarianism*) and Logic (the study of patterns of valid inference). You are required to answer four questions: one question from each of the sections, and a further question which may come from any of the three.

¹ Unless your First Public Examination was Moderations in Classics, which allows you fifteen terms, or you have been granted dispensation by the University.

At Finals, in Theology, it is compulsory to take The Gospels and Jesus (with special reference to the gospels of Matthew and John) and God, Christ, and Salvation. For your third subject in theology you must take either The Development of Doctrine in the Early Church to AD 451, or Christian Moral Reasoning. In Philosophy you must take (a) Philosophy of Religion (b) either Early Modern Philosophy, or Plato's *Republic*, or Aristotle's *Nicomachean Ethics* and (c) either Knowledge and Reality or Ethics. For your other two subjects you are free to select from a wide range of subjects in philosophy or theology (including the ones which you have not chosen as your second or third subject for philosophy or theology). The syllabuses and teaching available are listed in the section below entitled 'Syllabuses'. (Or, as stated above, you may write a thesis instead of taking one subject).²

Don't rush your decisions; the end of a term is usually early enough to settle with your tutors what you will be studying during the following term. Go by what interests you, provided that your tutors think you are suited to it. There are conflicting pressures: you may well be excited by a peripheral subject, but less peripheral ones give more support to the compulsory subjects, and therefore a better general grounding. Are some options 'soft'? Perhaps; but softness is relative to the student, and anyhow examiners have a habit of seeing through any glibness that a subject may seem to invite.

Tutors

Anyone to whom you go for tutorials or college classes counts as one of your tutors. In your preparation for Theology and Religion Prelims there are bound to be at least two of them, and over the whole course there may well be several more. Some will be tutorial Fellows or Lecturers of your own college; some may be tutorial Fellows or Lecturers of other colleges, or Research Fellows, or graduate students. The overall responsibility for giving or arranging your tuition will lie with tutorial Fellows or Lecturers of your own college, probably one in each of philosophy and theology (the 'Lecturers' of your college may have their base in another Oxford college or society). Behind them stands the Senior Tutor, who must see that proper arrangements are made if one of these people is absent through illness or on leave.

It will probably be a rule of your college that you call on these in-college tutors at the beginning of term to arrange tuition, and at the end of term to arrange vacation reading and next term's subjects. In any case it is a very good idea to pay such calls, if necessary on your own initiative. Colleges have different rules about when term 'begins'. The official start is Sunday of First Week of Full Term, but you will certainly be expected back before then, and you should try to ensure that by the Sunday you know who your tutors for the term will be, have met or corresponded with them, and have been set work and assigned tutorial times by them.

If you would like to receive tuition from a particular person in Oxford, ask the in-college tutor concerned; do not approach the person yourself, who cannot take you on without a request from your college. If you would like a change of tutor, say so if it is not embarrassing; otherwise don't just do nothing, but take the problem to someone else in your college - your College Adviser, the Senior Tutor, the Women's Adviser, the Chaplain, or even the head of college, if your difficulty is serious. Most such problems arise from a personality-clash that has proved intractable; but since in a university of Oxford's size there are very likely to be alternative tutors for all your subjects, there's no point in putting up with a relationship which is impeding your academic progress. In these circumstances you can usually expect a change, but not necessarily to the particular tutor whom you would prefer.

² The translation components of either the theology paper 'The Hebrew of the Old Testament' or 'The New Testament in Greek' (Theology papers 24 and 27) may be offered as optional extra papers.

Tutorials and Classes

Teaching for each subject is provided by some or all of lectures, classes and tutorials. For the vast majority of subjects there will be a series of university 'core' lectures in one of the three terms of the year; and the college will organize tutorials (normally 8, but possibly less). The philosophy lecture list each term indicates which of the lecture series in that term 'core' lectures are for which Prelims and Finals paper. Your theology tutor will guide you as to which theology and religion lectures each term are core lectures for which paper; the section on 'Syllabuses' states what will normally be provided each year by way of core lectures for each theology and religion paper (as well as the number of tutorials which would normally be provided for that paper).

For a few subjects however (e.g. Logic, Greek and Hebrew) tuition will be provided by means of university and college classes. For a few other subjects, taken by very few students, tuition will be provided by tutorials alone: see below.

What you are expected to bring to a tutorial is knowledge of the reading which was set for it (or a variant on your own initiative, if some book or article proves really inaccessible) and any written work demanded. What you have a right to expect is your tutor's presence and scholarly attention throughout the hour agreed, plus guidance, e.g. a reading list, for next time. Beyond that styles differ, depending on how many students are sharing the tutorial, the nature of the topic, and above all the habits and personality of your tutor. You must not expect uniformity, and you will gain most if you succeed in adapting to differences.

In PT it is necessary to cover eight Finals subjects in six tutorial terms (the final Trinity Term being usually set aside for revision). So you will nearly always have more than one tutorial a week, and may sometimes have two a week. It does not follow, however, that you should be expected to write two tutorial essays a week, and if you are asked to do that and find it a strain, it is worth telling a friendly tutor or your College Adviser.

Work on a tutorial essay involves library searches, reading, thinking, and writing. It should occupy a minimum of three days. Read attentively and thoughtfully, skipping bits that obviously do not bear on your topic: one hour of that is worth many hours of 'summarising' paragraph by paragraph with the music on. As your reading progresses, think up a structure for your essay (but do not write an elaborate plan which you won't have time to execute). Expect to have to worry out your thoughts, both during and after reading. Use essays to develop an argument, not as places to store information. As you write, imagine that the audience is not your tutor, but people you are seeking to interest and instruct - e.g. a sixth form. You will learn a lot if you share ideas with fellow students, and if you chance your arm in tutorial discussion. Remember that tutorials are not designed as a substitute for lectures, or for accumulating information, but to develop articulateness and the capacity to think on one's feet, and to tackle specific difficulties and misunderstandings. This means that note-taking, if it occurs in a tutorial at all, should be very much incidental to the overriding dialogue.

There are arguments for and against using a word-processor. On the one hand it makes one's notes and essays more 'inviting' to read later, and in writing an essay it becomes possible to postpone commitment to all the stages in an argument until the very end of the essay-writing process. On the other hand there is a danger of getting out of practice in writing time-limited examinations, especially University examinations, in which word-processors may not be used.

When tuition is by means of college or University classes you have a right to expect that written work for a class will be returned to you with written or oral comments.

Most colleges will require you to sit college examinations, 'collections', before the start of each term. The objects are to test your comprehension of work already covered, and to practise you in writing timed papers. Make sure at the end of each term that you know the times and subjects of next term's collections.

Oxford trains you as a writer used to deadlines; equip yourself with a writer's tools - at least a dictionary, such as the *Concise Oxford Dictionary*, and, unless you are very confident, a thesaurus and *Modern English Usage*.

Lectures

A Theology and Religion lecture list and a Philosophy lecture list are published each term, covering all the lectures for the Joint School syllabus in that term. Philosophy and Theology lecture prospectuses are also issued each term, outlining the subject matter of each lecture course. Get copies of the lists and prospectuses from your tutors when you meet before the beginning of term, or from the respective web sites; your tutors will have advice on which lectures to attend.

The lecture lists include a (very) provisional programme for the remainder of the academic year, which will help you to plan for the future. Do not expect lectures on a subject always to coincide with the term in which you are writing essays on that subject. Important lectures may come a term or two *before* your tutorials, and in the case of some less popular options they may come in one year and not be repeated in the following year: consult your tutors early about this risk.

The importance of lectures varies from subject to subject within PT. Some lectures give a personal version of what could be got, in other personal versions, from books. Others provide the last word on a fast developing subject, or the only satisfactory conspectus on a subject whose boundaries are not well recognised in the literature. For some Special Subjects lectures may be the main teaching provided. It is somewhat perilous to cut the 'core' lectures on your chosen options (see the section on 'Syllabuses'): although in Oxford's system lecturers do not necessarily set the University examinations that relate to the subjects they have been lecturing on, they may be consulted by those who do, and the lecture prospectuses inform examiners as well as undergraduates of the content of lectures.

Academic Good Practice and Plagiarism

Plagiarism is the copying or paraphrasing of other people's work or ideas into your own work without full acknowledgement. All published and unpublished material, whether in manuscript, printed or electronic form, is covered under this definition. Collusion is another form of plagiarism involving unauthorised collaboration of students (or others) in a piece of work. Cases of suspected plagiarism in assessed work are investigated under the disciplinary regulations concerning conduct in examinations. Intentional or reckless plagiarism may incur severe penalties, including failure of your degree or expulsion from the university.

Full details of the university policy on plagiarism together with helpful advice on how avoid it may be found at <http://www.ox.ac.uk/students/academic/goodpractice/> For detailed tutorials on avoiding plagiarism please visit the University Weblearn site: <https://weblearn.ox.ac.uk/portal/hierarchy/skills/plag>

Guidelines on the proper use of sources in tutorial essays

- A quotation must be absolutely exact, except that an ellipsis, i.e. ..., indicates words omitted and square brackets, i.e. [-], indicate words added.
- The precise reference must be given.
- Shorter quotes are included in the main text, within quotation marks. Longer quotes are placed in a separate paragraph, in slightly smaller font, without quotation marks.
- When using material from an internet source, take care to note *both* the website address *and* the date on which the material used appeared on it.
- A close paraphrase must be clearly indicated, and the reference given. You should limit this to a few phrases or sentences from any paragraph, and can indicate close reliance by phrases like 'following Chadwick' or 'as Chadwick argues'.

Good practice

- When taking notes, it is vital to mark clearly where you copy directly or paraphrase closely. This will help you to avoid accidentally recycling this material as your own work.
- When writing by computer, never cut-and-paste material without first checking whether you are using your notes, a close paraphrase or direct quotations.
- If you are unsure in practice how plagiarism is distinct from proper use of sources, discuss the issue with the subject tutor.

Sharing work

- Never use another person's essay as the major source for your own essay.
- If another student's essay to which you have access refers to a source in a way you find helpful, go to that source and take your own notes directly from it. Do not simply rely on the student's summary.

Vacations

British degree courses are among the shortest in the world. They hold their own in international competition only because they are full-time courses, covering vacation as well as term. This is perhaps particularly true of Oxford, where the official terms occupy less than half the year. Vacations have to include holiday time too; and everyone recognises that for very many students they also have to include money-earning time. Nevertheless vacation study is vital.

You are said to 'read' for an Oxford degree, and PT is certainly a reading course: its 'study' is to a great extent the study of books. In term you will mostly rush from one article or chapter to another, pick their bones, and write out your reactions. Vacations are the time for less hectic attention to complete books. Tutorials break a subject up, vacations allow consolidation. They give depth and time for serious thought, and they are also vital for reading set texts for the following term's tutorial work.

Changing your Course

If you are thinking of changing your course, there are three bodies which must approve: the University, your college, and those who are paying for you.

The University is unlikely to be an obstacle. There are no restrictions on examination entry: provided that your college approves, you may be a candidate in any part of the First Public Examination; and the condition for entering for a Final Honour School, besides college approval, is that (if not exempt) you should have passed some part of the First Public Examination - any complete Prelims or Mods will do. However, a few departments, such as Psychology, do have quotas for acceptance on to their courses.

Your college has admitted you to read for a particular Honour School, or a particular combination of First Public Examination plus Honour School. You cannot change, even between Philosophy-and-Theology and Theology, without its permission, which is liable to be refused if the 'receiving' tutors think you unsuited to their course, or don't have room (in some courses, e.g. Law and English, the teaching resources are often very strained). If you wish to explore the possibility of changing, the first rule is, 'Don't delay' - you could be losing vital learning time. Talk to your current tutors or, if that is embarrassing, to your College Adviser or the Senior Tutor or some other Fellow whom you know.

The Philosophy Centre

In August 2012, the Philosophy Faculty left its home of the previous 30 years at 10 Merton Street and moved to the refurbished Radcliffe Infirmary building on the Woodstock Road, to be known as Radcliffe Humanities. As well as housing the Philosophy Centre, the Grade II* listed building also contains a combined Philosophy and Theology Faculties Library and the administrative offices of the

Humanities Division. The move means that Philosophy has become the first academic unit to be located within the Radcliffe Observatory Quarter.

The Radcliffe Humanities building houses the Faculty's administrative staff, provides offices for some of the Faculty's research projects and centres, and offers dedicated space for Philosophy graduate students (as well as some general study space, available for use by all Humanities graduates). It contains four large teaching rooms, two of which – the Ryle Room on the first floor and the Lecture Room on the second floor – are allocated to the Philosophy Faculty. The building also contains some smaller meeting rooms used for small group teaching or supervisions. There is also a common room on the ground floor, and vending machines (for drinks and snacks).

The Theology and Religion Faculty Centre

The Theology and Religion Faculty Centre is located on the second floor of the Gibson Building in the Radcliffe Observatory Quarter, Woodstock Road, Oxford, OX2 6CG. The Centre houses lecture and teaching rooms, graduate facilities, and the Faculty Office, tel: +44 [0]1865 270790, open 9-5 M-T, 9-5 F. The office is usually closed for Christmas and Easter but does not generally close during the long vacation. Any closures will be advised via the faculty emailing lists.

The Administration

The administration of PT is shared between the Boards of the Faculties of Philosophy and Theology and Religion. These bodies are elected, like the other fourteen faculty boards in the University, by and from members of their associated faculties. The members of the faculties are, roughly, those employed in teaching or research within the University, whether members of colleges, or of other religious institutions, or neither. The two faculty boards each meet two or three times per term, as do the respective Faculties.

The Philosophy and Theology and Religion Boards appoint a Standing Joint Committee for Philosophy and Theology, which is responsible for recommendations concerning the Honour School of Philosophy and Theology. Important matters concerning the operation of this Honour School are referred to the Joint Standing Committee before a final decision is taken by the Faculty Boards.

Student Involvement

Consultation of students is a serious concern to departments and faculties and takes a number of forms discussed below. It is important that you give us your views and feel free to do so, in order that we may deal with problems that arise both relating to you personally and to the course. Feedback from students involves you as individuals making the effort to complete lecture or tutorial report forms or to seek out college or departmental officers for discussion, but it also takes an institutional form via the Joint Consultative Committees. The feedback which you provide to lecturers and tutors is valued and taken seriously. It has an important contribution to make to maintaining the quality of education you receive at Oxford.

Lecture questionnaire forms will be provided for you to comment anonymously on each set of lectures. They will be handed out by the lecturer towards the middle or end of his or her set of lectures, and further copies will be available from faculty offices. Completed forms may either be left for the lecturer at the end of the lecture or sent to the relevant office. The results of the questionnaire are seen by the lecturer and also by the Committee (or equivalent) of the relevant faculty. These committees are responsible for ensuring that any problems reported through the questionnaires are addressed. These are reported to the Faculty Boards, the Undergraduate Studies Committee and the JCCs. The Faculty of

Philosophy also has an online lecture questionnaire, available through the website.

You will also be expected to provide feedback on tutorial teaching in your college, and although you will find that colleges may differ in the exact ways in which they provide for this, in general they will ask your views on the amount and quality of teaching, reading materials, timeliness of comments on essays and tutorial performance, and feedback on your performance on the course. Colleges also arrange for you to hear or read reports written by your tutor and to make comments on them, and also for you to submit your own self-assessment of your progress to date and your academic goals.

Linked to each faculty is an Undergraduate Joint Consultative Committee on Faculty Matters (JCC). The Philosophy Undergraduate JCC consists of some Senior Members and an undergraduate representative from every college, society and joint honour school that cares to appoint one. The undergraduates must be reading for some Honour School involving philosophy, but they are not necessarily reading PT. There is however normally one undergraduate member specially representative of PT. The committee meets once a term, and makes recommendations to the Philosophy USC and Faculty Board. It appoints two of its undergraduate members to attend Faculty meetings as observers, and the UJCC Chairman serves as a Junior Member on the Undergraduate Studies Committee.

The Theology and Religion Undergraduate JCC consists of up to five undergraduate representatives and three Senior Members. The undergraduates are elected by a faculty-wide election in Hilary Term each year to serve for one year, and the Theology and Religion Faculty Office writes to all eligible students inviting nominations. The JCC meets once each term, and reviews such matters as the syllabus, teaching arrangements, library facilities, and the general aspects of examinations. The recommendations of the JCC are considered by the Theology and Religion Undergraduate Studies Committee and Faculty Board each term, and if they are rejected the undergraduate members have the right to ask for discussion with the board. Matters may come before the JCC either from the faculty board or from individual undergraduates or faculty members, and you are urged to make contact with your representatives if you have concerns you wish to be raised. For the JCCs to function well, it is important that JCC representatives participate actively in its work. Make sure that you help to elect representatives to raise matters of concern at the JCCs.

Complaints, Equal Opportunities, Harassment and Disability

It is the policy of the faculties responsible for the teaching of Philosophy and Theology and Religion to deal with all complaints from individuals fairly, promptly, and in confidence. Complaints should normally be addressed in the first instance to the Chair of the Theology and Religion Faculty Board, or the Chair of the Philosophy Faculty, or, in the case of harassment, to the individuals named a few paragraphs below.

In addition, at Oxford, the Proctors provide a special forum for dealing with complaints. They have power to investigate directly complaints from any member of the University and to take appropriate measures to provide redress. Details can be found in the Proctors' and Assessor's Memorandum, which sets out complaints procedures, and provides further information on disciplinary procedures, equal opportunities policy, harassment, disability and other welfare issues.

Finally, however, it is important to remember, in a collegiate University, that even on matters relating exclusively to University teaching and examining, your College Tutor, or your college's Senior Tutor and its other officers concerned with welfare, provide an immediate and well-informed source of advice about the best procedure to adopt.

The University has in place policies relating to equal opportunities, harassment and disability which are kept under review. Details can be found in the University prospectus, on the Oxford University website (<http://www.admin.ox.ac.uk/eop/>) and in the booklet 'Essential Information for Students: the Proctors' and Assessor's Memorandum', which is given to all students on arrival.

The University has a Code of Practice on Harassment, which is published in 'Essential Information for Students: Proctors' and Assessor's Memorandum'. The Code of Practice makes it a disciplinary offence for any member of the University to harass another on any grounds. There are four confidential advisers who can be contacted for help on any matter related to harassment: for Theology and Religion, Prof. Sondra Hausner (tel: (2)74710, E-mail: sondra.hausner@theology.ox.ac.uk), and Dr Andrew Teal (tel: (2)86276, E-mail: andrew.teal@theology.ox.ac.uk), and for Philosophy, Dr Katherine Morris (Tel: (2)70985, E-mail: katherine.morris@mansfield.ox.ac.uk) and Dr Tim Mawson (Tel: (2)78949 E-mail: tim.mawson@spc.ox.ac.uk). You will also find that your college has people that you can approach if you feel harassed. You may wish to go to your tutor or to the Senior Tutor; alternatively you may wish to deal with someone who is not connected directly with your academic work or course.

The University operates a code of practice to provide equality of opportunity for those with disabilities. There are currently over 500 students with disabilities at Oxford and the University and the colleges are committed to making arrangements to enable students with disabilities to participate as fully as possible in student life. The University's Advisory Panel on Disability is responsible for considering the issues facing disabled staff and students of the University, improving access to University buildings for people with impaired mobility, and providing support to disabled staff and students. Detailed information about provision and sources of assistance, including the University's Disability Statement and the Access Guide for People with Disabilities, which gives details about the accessibility of most University buildings, can be found on the web site at <http://www.admin.ox.ac.uk/eop/>. Local information on access and resources can be found on the Philosophy Faculty website at <http://www.philosophy.ox.ac.uk>. Further information and advice are available from the Disability Advisory Service, Tel: (2)80459, E-mail: disability@admin.ox.ac.uk. The Faculty Disability Co-ordinators are, for the Philosophy Faculty, Dr Hilla Wait, Tel: (2)76927, E-mail: hilla.wait@philosophy.ox.ac.uk, and for the Theology and Religion Faculty, Dr Andrew Teal, Tel: (2)86276, E-mail: andrew.teal@theology.ox.ac.uk. Please contact either of the Faculty co-ordinators if you have any concerns, or if you require help in any way.

Illness

If illness seriously affects your academic work, make sure that your tutors know the fact. If at all possible choose a Fellow of your college in whom to confide otherwise it will be difficult for the college to help. Help may involve: excusing you tutorials for a bit; sending you home; asking the University to grant you dispensation from that term's residence (to qualify for the BA you must reside and study in Oxford for nine terms or six if you have Senior Status and a term for that purpose means forty-two nights); or permitting you to go out of residence for a number of terms, with consequent negotiations with your funding body.

If illness has interfered with preparation for a University examination, or has affected you during the exam itself, your college must report the fact to the Vice-Chancellor and Proctors, who will pass the information to your examiners 'if, in their opinion, it is likely to assist the examiners in the performance of their duties'. Your college also reports to the Proctors if illness or disability has prevented you from attending part of a University examination, or makes it desirable that you should be examined in a special place or at a special time. The college officer concerned is the Senior Tutor. You, therefore, must deal with your Senior Tutor, never with the examiners. Give the Senior Tutor as much notice as possible; in particular, examinations specially invigilated in a special place (usually your college) take a lot of organising, and the deadline for getting permission in respect of foreseeable problems is Second Week of the term of the examination. Probably you will need a medical certificate; college doctors have the right University forms.

Libraries

The library provision in Oxford University is very good but can seem rather complex. Philosophy & Theology students will need to use a variety of libraries during their time in Oxford. The Philosophy and Theology Faculties Library (PTFL) is based at the Radcliffe Humanities site, just opposite the Royal Oak pub, on Woodstock Road. Its opening hours are as follows:

Term-time: Mondays to Fridays (weeks 0-9), 9.30am-7pm, Saturdays (weeks 0-8), 10am-1pm

Vacations: Mondays to Fridays, 9.30am-5pm, Saturdays closed

The access control system for Radcliffe Humanities uses the University Card (proximity style). You will need to present your card at the building entrance, and again at the library entrance. If your card does not work at the entrance to the building, please use the intercom to contact library staff. If the intercom is not in operation, please ring the enquiries number (76927).

Your college library will also have a good selection of books which can be borrowed. Each library is equipped with computers for searching databases and catalogues, and for checking email and printing. A more extensive range of books will be available from the relevant University libraries. Brief information about each of these libraries is listed below. Looking at the library's web page, picking up a paper guide or asking the library staff can provide you with further information about specific services or the rules and regulations of each library.

Admission: The University Card, which is distributed by your College, will be required to enter and/or to borrow books or order items from closed stacks. The best policy is to always carry your University Card with you. If you lose your University card, request a replacement as soon as possible from your College Secretary.

Induction: There are induction sessions for all Philosophy and Theology students during 0th Week. You will be taught how to use SOLO, a search and discovery tool for the Oxford Libraries' huge collections of resources; OLIS, the Oxford University library catalogue; and OxLIP+, the local interface to a large selection of subject databases and internet resources. These sessions normally take place in the Philosophy Centre Lecture Room at Radcliffe Humanities. You will receive further instructions from your College about the timing of these sessions.

Finding books: Begin by checking SOLO for items featured on your reading lists. Ask library staff for assistance if you cannot find the books you need. You can recommend new book purchases via the library's website.

Finding journal articles: First look for the title of the journal you need using SOLO. If you do not know the issue or the page number of the article, ask library staff who can help you search for the item in one of the many subject databases available from OxLIP+, e.g. Philosopher's Index. Many journals are now available electronically via OU e-Journals, for reading or printing. Feel free to ask library staff for further information and assistance!

Borrowing from a library or reading in the library: Once you have found the books or journal articles you wish to read, you may be able to borrow the item from a lending library or you can read the reference copy in a Bodleian Library Reading Room (see individual libraries' websites for details). In addition, your college library will often have lending copies of items on reading lists.

Printing, copying, and scanning: The PCAS system in operation across the Bodleian Libraries Group offers a range of services (see the link from the Bodleian Libraries website), paid for using an online account topped up by a debit/credit card.

Opening hours: These vary between libraries and are longer during term-time than in vacations; see individual libraries' websites for details.

Library	Main subjects covered	Web address
BOD Camera	Church History	www.bodleian.ox.ac.uk/bodley
BOD Lower Reading Room	Theology and Patristics	www.bodleian.ox.ac.uk/bodley
BOD Philosophy Reading Room	Philosophy	www.bodleian.ox.ac.uk/bodley
Philosophy and Theology Faculties Library	Philosophy, Theology and Study of Religions	http://www.bodleian.ox.ac.uk/ptfl

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- up to 5% or one complete chapter (whichever is the greater) from a book;
- up to 5% or one whole article (whichever is the greater) from a single issue of a journal;
- up to 5% or one paper (whichever is the greater) from a set of conference proceedings.

Computing

Many colleges have a computer room, with software for word-processing and other applications, connections to the central University machines and the Internet, and printers.

The Theology Faculty Library contains a Teaching and Resources Room which provides computer facilities connected to the network and specialist software such as BibleWorks. Chargeable printing facilities are available. For admittance to the room (where you may also bring your own portable computer) you will need proven basic computer skills; you sign in and out at the library entrance desk. Spaces may be booked in advance. The room is for academic work only, and is intended for those with no suitable college provision.

Scholarships, Prizes, and Grants

After your first year you will be eligible for a scholarship or exhibition from your college, on academic criteria which the college decides and applies. The University administers a number of trust scholarships. These are listed in the University's *Statutes and Regulations* (<http://www.admin.ox.ac.uk/statutes/>); and there is an annual supplement to the *University Gazette* in which details of applications for these and for prizes and grants are contained. (These may be consulted in your college office or a library.)

University prizes which particularly concern PT are as follows. (1) The Henry Wilde Prize in Philosophy, value £500, is offered for an outstanding performance on the philosophy papers in one of the Final Honour Schools, and one Gibbs Prize, value up to £100, is offered for an outstanding performance in the philosophy subjects in PT Finals and another for an outstanding performance in the theology subjects in PT Finals. No applications are needed. (2) The Ellerston Theological Essay Prize is awarded annually for an essay on a theological subject. (3) The John Duns Scotus Medieval Philosophy Prize, value £150, may be awarded each year, if there is a candidate of sufficient merit, by the examiners of the Medieval Philosophy paper in any of the Final Honour Schools involving Philosophy. No special application is required. (4) The Elizabeth Anscombe Thesis Prize, value £100, is awarded each year for the best Final Honour Schools thesis in Philosophy across all Final Honour Schools involving Philosophy. No special application is required.

Grants for special purposes such as research travel, or for hardship, are available from many colleges to their members. There are also two more general schemes. (1) Access Funds are provided by the state to give financial help to full-time 'home' undergraduates and postgraduates where access to higher or further education might be inhibited by financial considerations, or where students, for whatever reasons, including disabilities, face financial difficulties. Application should be made to your college. (2) The University's Committee on Student Hardship makes grants and loans for the relief of financial hardship, which must have been unforeseeable at the time of admission. It meets once a term, and application forms, which are held in your college office, must be completed and in the hands of a designated college officer, probably the Senior Tutor, before a designated time, probably in Fourth Week (First Week in Trinity Term).

There are also Squire and Marriott Bursaries for intending ordinands in financial need - for details see the *Statutes* and *Gazette* supplement.

Theses

If you propose to offer a thesis in Finals, the latest date for seeking approval of its topic is Friday of Fourth Week of the Michaelmas Term preceding the examination. But obviously the *right* time to seek approval is before you start work on it, and therefore much earlier. Begin planning no later than the Easter Vacation of your second year, and have a talk with a tutor (in philosophy or theology) no later than the beginning of Trinity Term. If your tutor thinks that the subject is manageable, get some initial suggestions for reading and follow them up. Remember that tutors can only advise: the decision to offer a thesis is your own, and so is the choice of topic. So of course is the work; what makes a thesis worthwhile is that it is your own independent production.

If you decide to go ahead, your proposed title must be submitted for approval not earlier than the first day of the Trinity Term of the year before that in which you are to be examined and not later than Friday of the fourth week of the Michaelmas Term preceding your examination.

The regulations state that you may discuss with your tutor 'the field of study, the sources available, and the method of presentation.' Before you start work, go over the plan of the whole thesis very carefully with your tutor. The plan must be yours, but the tutor can help you make sure it is clear, coherent and feasible. Get more advice on reading. But bear in mind that much of your reading will be discovered by yourself; so arrange to be in Oxford, or near a large library, for some weeks of the vacation.

Don't let your topic expand, or your reading range too widely; 15,000 words is the length of two articles, not a book. Your tutor 'may also read and comment on drafts', and 'The amount of assistance the tutor may give is equivalent to the teaching of a normal paper', so the following term tutorial sessions can be used for trying out drafts of parts of the thesis. However, you have to write the finished version on your own; make sure you allow plenty of time - almost certainly, more will be needed than you first expected. You must not exceed the limit of 15,000 words, excluding bibliography. That will probably, to your surprise, become a problem; but the exercise of pruning is a valuable one, encouraging clarity and precision which you should be aiming for in any case.

Some general advice: (i) the examiners cannot read your mind; explain in your introduction just what you are going to do, and in what follows present the argument, step by step, in as sharp a focus as you can achieve: (ii) examiners will notice if you try to fudge issues or sweep difficulties aside; it is much better to be candid about them, and to show that you appreciate the force of counter-arguments; (iii) bad spelling and bad grammar do not help to convey an overall impression of clarity and competence.

Your bibliography should list all works to which you refer, plus any others you have used that are relevant to the final version. The style for references can be modelled on any recent book or periodical in your subject. The rules for format and submission are in the regulations.

Your thesis must be handed in by the Friday before Trinity Full Term begins (for further details see the 'Grey Book'). If for any reason you expect to submit your thesis late, consult your Senior Tutor in good time. The Vice-Chancellor and Proctors may grant permission on payment of a late-presentation fee which they determine, but they may at the same time give permission to the examiners to reduce the mark on the thesis by up to one class. If permission is not sought, or is refused, the thesis may be rejected, or its mark may be reduced by up to one class.

Examinations

Each year a board of 'moderators', drawn from the members of the two faculties, is appointed to examine Theology Prelims, and a board of examiners, also drawn from the faculties but including some external members in addition, is appointed to examine PT Finals. The Finals examiners are assisted by a number of assessors, also members of the faculties, who help with some of the specialised subjects. It is chance whether any of your own tutors examines you. If that happens, the convention is that the tutor takes no part knowingly in deciding your result; but since scripts are anonymous, the convention is rarely operative.

It is your personal responsibility to enter for University examinations, and if you enter, or change your options, after the due date, you must pay a late fee and gain the examiners' consent. Entry is through colleges. The forms are kept in college offices, which may advertise times for applying. The deadlines are listed each year on the University web site (www.ox.ac.uk).

A month or two before Finals the examiners usually send a memorandum to all candidates about the conduct of the examination.

When planning your examination strategy, it is sensible to keep before your mind the nature of the examination method which the University uses (the conventional method in British higher education over the last two centuries). If the examiners allowed you to set the questions, you could prepare good answers in a few months; by setting the questions themselves, they ensure that a candidate cannot be adequately prepared without study over the whole course. They will therefore not be interested in answers which in any way are off the point, and they will severely penalise 'short weight' - too few properly written out answers. The examiners are looking for your own ideas and convictions, and you mustn't be shy of presenting them as your own: whether you are conscious of having inherited them from somebody else doesn't matter one way or the other. When you have selected a question, work out what it means and decide what you think is the answer to it. Then, putting pen to paper, state the answer and defend it; or, if you think there is no answer, explain why not. Abstain from background material. Be careful to avoid repetition of material in answers to different examination papers. Don't write too much: many of those who run out of time have themselves to blame for being distracted into irrelevance. Good examinees emerge from the examination room with most of their knowledge undisplayed.

At University examinations you must wear academic dress with 'sub-fusc' clothing. Academic dress is a gown, and a regulation cap or mortar board. Sub-fusc clothing is: a dark suit with dark socks, or a dark skirt with black stockings or trousers with dark socks and an optional dark coat; black shoes; plain white collared shirt; a black tie or white bow tie.

There is medical evidence that examinees do better if they have eaten breakfast.

There are special University regulations on the typing of illegible scripts (if your scripts are deemed illegible, you will probably have to pay for them to be typed at your dictation), on blind candidates, on candidates unable to take papers on certain days for reasons of faith, on the use (where permitted) of calculators in examinations, and on the use (where permitted) of computers in examinations; see *Examination Regulations*. If your native language is not English, you may request to use your own

bilingual dictionary during examinations. The request must go to the Proctors through your college, usually your Senior Tutor.

Special arrangements can be made, through your college, for those with disabilities, including dyslexia.

If you have any problems connected with University examinations which you want to take further, never approach the examiners directly: always communicate through your Senior Tutor. This applies to complaints too (although every student has a statutory right to consult the Proctors directly on any matter at any time in their Oxford career). The regulations for Theology and Religion Prelims and PT Finals are in *Examination Regulations*.

Assessment of Examinations

(i) Theology and Religion Prelims

The Moderators follow a set of rules when marking and awarding results, Examination Conventions, which are specific to this exam and revised annually. In order to pass Theology and Religion Prelims, you must obtain a pass mark in three subjects. If you fail in one subject on your first attempt (normally in March) you are allowed to retake that subject on one further occasion (normally in June) and passing that subject on that occasion will produce an overall pass in Prelims.

If you fail two or more papers on the first attempt, you will have to retake the whole examination and must pass in all subjects on the second attempt in order to pass overall. The moderators may award a distinction to a candidate who has passed all three subjects on one occasion. For 2015 the pass mark for each subject was 40%. Distinctions were awarded to candidates who got:

- 2 marks at 70 or above; none below 57
- or 3 marks at 69 or above.
- or 1 mark at 75 or above, 1 at 69 or above, 1 at 64 or above
- or an average of 69 or above from all three papers, with no mark below 67.

Conventions for 2016, which will be published at the start of Hilary term 2016 and communicated to you, will not differ significantly from these.

(ii) Philosophy and Theology Finals

The criteria below are to be used in marking scripts and theses. Please note that in connection with the introduction of the range 100 - 70 the Humanities Division has made the following request: *examiners are encouraged to award high marks to good scripts, though marks above 85 should be reserved for scripts that are quite outstanding.* **Please note: in Philosophy more descriptive demarcators are used, which were based on the following, but give more detail to markers on the merits and gradation of work in the classes. These more detailed descriptors are published on Philosophy's weblearn site.**

100 to 70 *First Class Script:* Work displaying analytical and argumentational power, with good command of the facts and/or arguments relevant to the questions, and evidence of ability to organise them with clarity, insight and efficiency.

69 to 60 *Upper Second Class Script:* Work displaying analytical power and argumentation of the quality associated with a First, but with less comprehensive and thorough command of evidence. Or work showing

considerable thoroughness but less analytical skill or less clarity in organisation.

59 to 50 *Lower Second Class Script:* Competent work with no major defects, but giving an incomplete account of the question, or marred by inaccuracies. Or work which demonstrates lapses in (but does not lack) analytical and argumentational skills.

49 to 40 *Third Class Script:* Work that is generally weak, with muddled argumentation or little relevance, but containing some evidence of knowledge of facts and analytical skill. This class does qualify for an Honours degree.

39 to 30 *Pass Degree Script:* Very poor quality work, showing only slight evidence of having studied.

29 to 0 *Fail Script:* Work of such a low standard that it cannot be given a Pass mark.

Relevance: In assessing answers markers are reminded of the high value to be placed on relevance. Work that entirely fails to address the question asked by examiners, *however competent and knowledgeable in itself*

FHS Philosophy and Theology Conventions 2013

The following conventions were used in FHS Philosophy and Theology in 2014. The conventions for 2016 are not likely to differ significantly. The conventions published here do not bind the examiners.

These conventions are based on the conventions drawn up for use across the Humanities Division.

Note: in these conventions the terms 'script' and 'paper' should be taken to include theses, extended essays, and other pieces of work submitted for assessment as part of the examination. In what follows, any references to action by Faculty Boards are to be understood as permitting the delegation of this responsibility to appropriate committees, such as the standing committees for Joint Honour Schools.

1. MARKING CONVENTIONS

1. 1 Normally each script should be marked by two markers. The marks must fall within the range of 0 to 100 inclusive. Examiners should be encouraged to award high marks to good scripts, though marks above 85 should be reserved for scripts that are quite outstanding (see the annexed descriptors). It is not permissible to exclude the use of certain marks (e.g. 69, 59 etc).

1. 2 Each initial marker must determine a mark for each script independently of the other marker. The initial markers should then confer in order to reduce or resolve differences. Conferring should not debar markers from also re-reading where that may make it easier to reach an agreed mark.

1. 3 Marks assigned as a result of conferring or re-reading may not fall outside the range of the initial marks, except where the Board of Examiners is agreed that they should do so and can provide clear and defensible reasons for its decision.

1. 4 In every case, the original marks from both markers must be entered onto a mark-sheet available to all examiners, as well as the marks (if any) that result from conferring.

1. 5 If conferring or re-reading (which markers may choose to do more than once) does not reduce the gap between a pair of marks to a point where a mark can be agreed between the markers, the script must be third-read by a third examiner who may of course be an external examiner.

1. 6 Marks established as a result of third readings may not fall outside the range of the original marks, except where the Board of Examiners is agreed that they should do so and can provide clear and defensible reasons for its decision. In cases where the mark of the third reading falls within the range of the original marks, the mark of the third reading shall be taken to be the agreed mark. In cases where the mark of the third reading does not fall within the range of the original mark it shall be at the discretion of the board what action to take.

1. 7 Positive descriptive criteria for each class/range of marks for the Honour School of Philosophy and Theology are annexed.

1. 8 The Board of Examiners is permitted to re-scale marks if deemed justifiable and appropriate. However, the Board of Examiners is not in any way obligated to investigate or act upon significant discrepancies between markers.

1. 9 Viva voce examinations will not be held in the Honour School of Philosophy and Theology.

1. 10 The rule for short weight and rubric failure in general is as follows:

If too few questions are attempted in a script, the maximum mark achievable should be lowered by the proportion of the paper missing. This rule applies where no attempt has been made to answer a question. Where some attempt has been made, examiners should mark what is there.

(Note: This means that failure to answer a question will lead to a mark of zero for that question being applied.)

Marks embodying a penalty for short weight should be flagged 'SW'.

Where it is unambiguously clear that a rubric has not been obeyed, the mark should be lowered by at least 5 points. Marks embodying such a penalty should be flagged 'RR'.

1.11 A thesis that is presented late will not be taken into account unless the Proctors give their permission. Where the Proctors do give such permission, they may authorize the Examiners to impose an academic penalty for late presentation, in accordance with the following scale of penalties: Where a thesis is presented up to one week after the due date, the mark given will be reduced by 10 marks. Where a thesis is presented during the second week after the due date, the mark given will be reduced by 20 marks. The penalty for late presentation will increase by a further 10 marks for each further week or part of a week beyond the due date. A thesis that has not been presented by the beginning of the written examination will receive no marks.

1.12 A thesis that exceeds the word limit will be penalized by the deduction of 2 marks, with the deduction of a further 1 mark for every 5% by which it exceeds the word limit. The mark for an overlength thesis may be reduced in this way by up to one class.

2.1 CLASSIFICATION CONVENTIONS

First:

Either

(i) Average mark of 68.5 or greater. At least two marks of 70 or above. No mark below 50.

Or

(ii) Average mark of 65 or greater. At least three marks of 75 or above. No mark below 50.

Upper Second:

Average mark of 59 or greater. At least two marks of 60 or above. No mark below 40.

Lower Second:

Average mark of 49.5 or greater. At least two marks of 50 or above. No mark below 30.

Third:

Average mark of 40 or greater. Not more than one mark below 30.

Pass:

Average mark of 30 or greater. Not more than two marks below 30.

Fail:

Average mark of 29 or less.

2.2 Before finally confirming its classifications, the Examining Board may take such steps as it considers appropriate to reconsider the cases of candidates whose marks are very close to a borderline, or in some way anomalous, and to satisfy themselves that the candidates concerned are correctly classified in accordance with the criteria specified in these Conventions.

2.3 In cases of difficulty or dispute the advice of external examiners must be given particular weight.

Taking your Degree

Once your name has appeared on the PT Class List, you may 'supplicate' for the degree of Bachelor of Arts, that is, ask to be presented to the Vice-Chancellor or the Vice-Chancellor's deputy, either in person or *in absentia* as you choose. Your college presents you, and you must apply through it. If you wish to be presented in person, you must apply many months in advance: there are about a dozen ceremonies each year (usually in the Sheldonian), but they are heavily booked. Your college will supply you with up to three tickets which admit guests to a degree ceremony, and will probably invite you, and possibly your guests, to lunch on the day. Dress is sub-fusc, and you must also make sure that you have, perhaps by loan from your college, an undergraduate gown, mortar board or cap, and also a BA gown and hood. The same procedure applies to the degree of MA, for which you may supplicate - together with or after your BA - in or after your twenty-first term from matriculation.

Afterwards: Careers, Further Study

The Careers Service at 56 Banbury Road, Oxford OX2 6PA (Tel: (2)74646, reception@careers.ox.ac.uk), is at the disposal of all students, while studying and for four years after they leave Oxford. It is open from 9.00 to 17.00 Mondays-Wednesday and Fridays and 10.00 to 17.00 on Thursdays. It is advised that 2nd year students see the Careers Service at the beginning of Hilary Term.

If you are thinking of further study, mention it to your tutors by the beginning of your final year at the latest. Most postgraduate applications (to the northern hemisphere) have to be submitted by December or January. Overseas fellowships and scholarships may have closing dates as early as November. Applications for British Academy Postgraduate Awards have to be delivered by 1 May, complete with references from your Oxford tutors and evidence of at least provisional acceptance on to a named course at a named UK University: you should therefore apply to the university concerned early in the New Year - even in the case of Oxford, where faculties, not colleges, control graduate admission; and you should collect and complete an application form for the award as soon as the forms arrive in your college office, usually during February. Your initiatives are the beginning of an elaborate process which fails if not completed by 1 May. You should also bear in mind that faculties often have a role to play in completing applications for funding and therefore may operate to internal deadlines in advance of those given by funding bodies.

Syllabuses

The official syllabuses for subjects may be found in the Grey Book (Examination Regulations), and it is these which form the framework within which exam questions on a paper must be set. But to help your choices of subjects, *some* of the descriptions of the subjects given below are informal ones, followed in *some* cases by suggested introductory reading. You should always consult your tutor about your choice of options, noting also the advice given earlier in this handbook.

Theology and Religion Prelims

1. *The Christian Doctrine of Creation*

Course Description

The principal aim of this paper is to introduce the study of Systematic Theology through the critical examination of different aspects of the Christian doctrine of Creation.

This includes study of biblical texts such as Genesis 1-3, Wisdom literature, the letters to the Ephesians and the Colossians, and the Prologue of John's Gospel. It also includes study of the main historical interpretations of the relevant biblical material as well as analysis of and commentary on the relevant writings of some foundational writers on the topic – for example, Irenaeus, Augustine, and Aquinas. The paper covers contemporary theological debates – about, for example, how the Bible should be read, and what it means to say that humans are created in 'the image and likeness' of God – and looks at how the doctrine of creation relates to other Christian doctrines such as Christology, and the doctrine of the Trinity. A number of modern theologians will be studied.

In addition to covering the classical aspects of the doctrine of creation, a complementary aim of the paper is to explore contemporary issues in religion and science so far as they pertain to the doctrine, and the social and moral implications of doctrines of Creation. Some philosophical questions arising from the Christian doctrine of creation may also be discussed.

There will be 15 lectures, 8 in Michaelmas term and 7 in Hilary term. The first set will focus on a range of aspects of the doctrine and are offered by different members of the Faculty; the second will deal more with the interplay between scientific and theological understandings of creation with the aim of helping students think for themselves about what theology is and how it is best done. Both sets of lectures will consider biblical, historical, and contemporary perspectives. Tutorials will offer the opportunity to gain a more detailed knowledge of specific issues, and to develop personal insight into selected themes.

Aims and Objectives

Aims: To serve as an introduction to Systematic Theology and Christian doctrine through the critical examination of different aspects of the Christian doctrine of creation. To introduce contemporary issues in religion and science, the sources and norms of theology, theological method, and the social and moral implications of doctrines of Creation.

Objectives:

Opportunity will be given for students to achieve four or five of the following objectives. (They will not be expected to achieve them all). They should be able to:

- (a) Identify Biblical writings on Creation and explain their role in the construction of a Christian doctrine of Creation.

- (b) Expound critically a classical formulation of Creation doctrine as found, for example, in Irenaeus, Augustine, and Aquinas.
- (c) Explain how a Trinitarian theology may find expression in an account of divine Creation.
- (d) Discuss the relations between concepts of time and concepts of Creation.
- (e) Differentiate between natural and moral evil with particular reference to the 'fallenness' of Creation.
- (f) Analyse the issues that arise when speaking of divine action in the world, with particular reference to human freedom, the concept of miracle, and the place of purpose and chance in the universe.
- (g) Explore the issues raised for a doctrine of Creation by advances in the natural sciences, with particular reference to Darwin's theory of evolution by natural selection and theological responses to it.
- (h) Summarise the main features of contemporary cosmological theory and comment on its relevance, if any, to Christian doctrine and eschatology.
- (i) Offer critical reflection on ways in which a Christian doctrine of Creation has been said to bear on environmental and ecological sensibilities.
- (j) Explain how the doctrine that humans have been made in the image of God might inform ideas of personhood, as individuals and in community.
- (k) Understand the differences between 'creationism' and other Christian doctrines of creation.

Course Delivery

Lectures: 15: 8 in Michaelmas Term and 7 in Hilary Term

Number of Tutorials: 6-8.

Assessment: through one 3 hour written examination, in which 3 questions have to be answered.

2. The Study of Old Testament Set Texts: Genesis 1-11 and Amos

Course Description

Candidates will be expected to comment on passages from the set texts, and to show a general knowledge of their historical, literary and theological background. The texts will be studied in English in the New Revised Standard Version.

Aims and Objectives

Aims: To enable students to read two selected Old Testament texts in detail, and to begin to understand the historical, literary and theological influences which have formed such texts.

Objectives:

- (a) Students will have acquired the skills of reading, analysing and writing about two ancient texts in English translation.
- (b) Students will have gained an awareness of and will have assessed for themselves the distinctive features of these texts within the broader context of their ancient Near Eastern background.
- (c) Students will have gained an awareness of the range of critical approaches to these texts, both traditional and more contemporary.
- (d) By having to comment on short passages from these texts, students will have had to select the most appropriate of these critical approaches with which to evaluate their own responses to the texts.

- (e) In tutorial discussion students will have begun to learn to defend what they have written against critical comment.

Course Delivery

- Lectures:** 12 given in Michaelmas Term:
'Introduction to the Old Testament' (8)
'Genesis 1-11' (4)
4 given in Hilary Term:
'The Book of Amos' (4)
- Tutorials:** 6-8 in total (at least 5 on the basis of tutorial essays, and at least one on the basis of 'gobbets', i.e. short selected passages).
- Assessment:** One 3-hour written examination, in which candidates will be required to write comments on four 'gobbets' and to write two topical essays.

3. Introducing the New Testament with Special Reference to the Gospel of Mark

Course Description

Candidates will be expected to show a general knowledge of the contents and background of the New Testament and to answer questions on historical and theological issues which are raised in the Gospel of Mark.

Aims and Objectives

Aims

To enable students to acquire knowledge of the ways in which a Biblical text can be interpreted, to gain insight into the different ways in which the text of a gospel can be legitimately used, and to develop their critical understanding of the text and the history and theology to which it refers.

Objectives

- (a) Students who complete this course will have been introduced to a general survey of the New Testament and gained an understanding of its content as well as of the historical backgrounds and methods of New Testament study.
- (b) More specifically, they will have acquired knowledge and critical understanding of the text of the Gospel of Mark, enabling them to comment on passages from the gospel with respect to context, content and its possible meaning for the author.
- (c) They will have some understanding of the main Markan themes (Christology, discipleship, eschatology, the cross) and also of key concepts, ideas and symbols relevant for studying this text (gospel, mystery, miracle, parable, Kingdom of God, christological titles), as well as being aware of key issues in Markan scholarship (messianic secret, the purpose of Mark).
- (d) They will be aware of older critical approaches (e.g. form criticism, redaction criticism) to texts such as a gospel; they will also have some knowledge of narrative and other newer approaches to the study of this and related texts.

- (e) They will be able to discuss the historicity of the gospel intelligently, showing awareness of scholarly opinion about sources, traditions and authorship.

Course Delivery

Lectures

Michaelmas Term:

Introduction to the New Testament (4 Lectures)

Introduction to New Testament Backgrounds and Methods (4 Lectures)

Introduction to the Gospel of Mark (8 Lectures)

Hilary Term

Texts in the Gospel of Mark (4 Classes)

Tutorials: 6

Assessment: through one three hour written examination, in which candidates will be asked to write short notes on three New Testament books and/or topics, comment on three short passages from Mark's Gospel, and answer two essay questions.

4. The History of the Church from Nero to Constantine

Course Description

Candidates will be expected to show a general knowledge of the history of the Church, and its relations to the Roman empire, from the late first century to the death of Constantine in 337 AD. Questions will be set on some but not necessarily all of the following topics: the growth of the church and the meaning of conversion; the causes, scope and effects of persecution; patterns of ministry and the threefold hierarchy; ecclesiastical discipline and the beginnings of monasticism; schisms caused by Judaizers, Gnostics, Montanists, Novatianists and Donatists; the development of orthodoxy and synodical government; the evolution of the Biblical canon; the role of Christianity in the Constantinian Empire.

Candidates will be required to answer questions on three topics. A good answer to any question on an historical topic will always involve some acquaintance with the materials and sources of the historian. In some cases, these will be archaeological, but most commonly on this paper they will be texts. These include: testimonies of pagans, such as Pliny the Younger and Lucian; acts of Christian martyrs; works of controversial and apologetic theology, such as the writings of Irenaeus, Tertullian and Athanasius; letters of ecclesiastical leaders, especially Cyprian of Carthage; the narratives of, and documents cited by, ecclesiastical historians, especially Eusebius of Caesarea. While comprehensive and detailed knowledge of these sources will not be expected, a student ought to know what kinds of literature are handled by historians when they address a specific topic, and what difficulties of interpretation arise.

Chronological narrative is not the whole of history, which also involves an awareness of the social factors (such as education and gender) that influenced decisions and events. Questions may thus be set on, e.g. the role of women and the nature of Christianity in particular localities. Since there is a reciprocal interaction between thought and life, it will often be advantageous to be acquainted with the teachings of the major theologians in this period (e.g. Ignatius, Justin, Irenaeus, Clement of Alexandria, Tertullian, Origen, Eusebius, Athanasius). Questions which mention these figures will always require discussion of their historical circumstances.

Aims and Objectives

Aims: To provide candidates with a well-informed and critical understanding of the spread of Christianity up to the point where it became the official religion of the Roman government. This understanding should include a consciousness of the diversity of early Christianity and of its interaction with the culture and history of the Mediterranean world.

Objectives:

- (a) Students will have a sound knowledge of the principal events and personalities that figure in ecclesiastical history in the epoch from the mid first century to 337.
- (b) They will have some acquaintance with the chief materials used by those who write the ecclesiastical history of this period, e.g. archaeology; martyrologies; Christian apologies; letters of Clement, Ignatius, Cyprian, Pliny and Constantine; pagan polemics, e.g. those of Celsus and Lucian; and above all the works of Eusebius of Caesarea.
- (c) They will also possess an outline history of the Roman Empire, and be able to assess the significance of persecution, imperial legislation, and pagan comments on Christianity in this period.
- (d) They will be able to interweave narrative history with a broader awareness of Christian thought and practice, so that they will be prepared for the more detailed study of the Development of Doctrine on the FHS paper.

Course Delivery

Lectures: 8 given in Michaelmas Term: 'History of the Church to Constantine'

Number of Tutorials: 6–8

Assessment: through one 3 hour written examination in which candidates will be required to answer questions on three topics.

5. Introduction to the Study of Religions
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Course Description

The principle aim of this paper is to introduce the Study of Religions through the critical study of different methodological approaches. Candidates will be expected to understand the main attempts to define 'religion' and the problems associated with such definitions, and to acquire a preliminary insight into the variety of religious practice and expression across the world.

The course is taught in a series of 8 lectures and 8 tutorials. Lectures will focus on the ways in which the Study of Religions draws upon multiple fields and disciplines in an attempt to define religion. Candidates will be introduced to a variety of world religions and the ways they are practiced such that they will gain an awareness and understanding of the diversity of the phenomenon of 'religion.'

Aims and Objectives

Aims: The aim is to provide candidates with an introduction to the Study of Religions, and in particular to the different ways 'religion' may be approached and understood. The Study of Religions focuses on

the diversity of the human phenomenon of religion, including the so-called 'world' religions such as Islam, Hinduism, Buddhism, Judaism and Christianity, as well as indigenous or tribal religions; early anthropological concepts of totemism and animism are also explored. The Study of Religions investigates religious beliefs and practices using several disciplinary approaches, e.g. anthropology, sociology, psychology, history and phenomenology. It does not advocate the specific position of any religious tradition or any particular approach.

Objectives:

- (a) Candidates should be aware of how the Study of Religions draws on other fields and disciplines.
- (b) They should be aware of some attempts to define 'religion,' as well as the limits in such approaches.
- (c) Candidates will have gained an awareness of the diversity of religions and of some distinctive religious beliefs and practices.
- (d) Candidates will have acquired the skills of reading, analysing and writing about some of the main works in the Study of Religions (e.g. Frazer, Otto, van Gennep, James).
- (e) In tutorial discussions candidates will have begun to learn to defend what they have written against critical comment.

Course Delivery

Lectures: 'Introduction to the Study of Religions' (8) Michaelmas Term

Number of Tutorials: 8

Assessment: through one, 3 hour, written examination in which candidates will be required to answer questions on three topics.

Recommended Texts

- Capps, Walter H. 1995. *Religious Studies: The Making of a Discipline*. Minneapolis: Fortress Press.
- Eliade, Mircea. 1954. *The Myth of the Eternal Return*. New York: Pantheon Books.
- Frazer, James G. 1922. *The Golden Bough: A Study in Magic and Religion*. London: Macmillan. (one-volume edition)
- James, William. 2002 [1902]. *The Varieties of Religious Experience: A Study in Human Nature*. London: Routledge.
- Otto, Rudolph. 1950 [1923]. *The Idea of the Holy: An Inquiry into the Non-Rational Factor in the Idea of the Divine and its Relation to the Rational*. London: Oxford University Press.
- van Gennep, Arnold. 1960 [1909]. *The Rites of Passage*. London: Routledge.

6. Introduction to Philosophy

Course Description

The course has three parts:

- I: General Philosophy, a topic-based introduction to key ideas in epistemology and metaphysics.

- II: Moral Philosophy, studied in connection with J.S. Mill: *Utilitarianism*
III: Logic, studied in connection with Volker Halbach's *The Logic Manual* (published by Oxford University Press).

In the preliminary examination you are required 'to show adequate knowledge' in all three sections.

In I and II students are introduced to central issues in philosophy, studied through reading a central text in conjunction with other writings, including critical responses and modern treatments of the same issues.

Part I, General Philosophy, introduces students to key topics in epistemology and metaphysics, including knowledge, scepticism, perception, induction, primary and secondary qualities, the relation of mind and body, personal identity and freewill.

Part II, with J.S. Mill's *Utilitarianism*, involves the study of an influential but controversial moral theory, with discussions of subjects such as happiness and pleasure, the criterion of right action, the role and foundation of moral principles, and justice. Students learn how to read and how to evaluate philosophical writings, how to identify the author's arguments and conclusions, and are encouraged to think critically and write lucidly about the issues discussed.

Part III Logic is the study of patterns of valid inference and involves some study of a formal system. Students are required to do exercises and proofs in a formal system, and also to understand the relation between the elements of the formal system and the kinds of inference and argument used in ordinary language. Even if you do not plan to answer questions from the Logic section of the examination paper, you are likely to find it useful in further philosophical study to have some familiarity with a formal logical language and the ability to use it to investigate logical relationships and to understand its use by others.

Aims and Objectives

The purpose of this course is to introduce you to some central philosophical issues and to help you to acquire some concepts and ways of thinking which will be useful if you continue with the study of philosophy, or even if you do not.

Course Delivery

Lectures: 'General Philosophy' (8) Michaelmas Term and (8) Hilary Term
'Mill' (8) Michaelmas Term and (8) Hilary Term
'Introduction to Logic' (8) Michaelmas Term

Classes: 12 classes in Elementary Logic, arranged by your college

Number of Tutorials: 6 tutorials on General Philosophy
6 tutorials on Mill

Assessment: is through one 3 hour paper in which candidates will be expected to show knowledge in all three sections

7. New Testament Greek

Course Description

Candidates will be expected to show knowledge of Greek grammar, syntax and vocabulary (as set out in J. Duff's 'The Elements of New Testament Greek') and its importance for the exegesis of the New Testament, with particular reference to Mark 14:1-16:8 and John 6 and 9. Passages from the text (which will be that of the United Bible Societies, 4th Edition) will be chosen for translation and grammatical comment.

Aims and Objectives

Aims: To enable students to understand the essentials of New Testament Greek grammar and syntax, to acquire a basic vocabulary, and to be able to translate gospel texts and comment on grammatical points raised by them.

Objectives:

- (a) Students who have studied for this paper will have mastered elementary New Testament Greek as set out in J.Duff 'The Elements of New Testament Greek'.
- (b) They will be able to translate and comment on passages from Mark 14:1-16:8 and John 6 and 9 in Greek.
- (c) They will be able to answer questions on elementary Greek grammar.
- (d) They will be able to translate simple English sentences into Koine Greek.

Course Delivery

Classes: 24 classes in Michaelmas Term and 24 classes in Hilary Term.

Assessment: through one 3 hour written examination.

8. Biblical Hebrew**Course Description**

Candidates will be expected to show knowledge of elementary Hebrew grammar (to include the topics covered in J Weingreen, *Practical Grammar of Classical Hebrew*, 2nd edn., pp. 1-123), and to be able to translate and offer grammatical comment on short passages from Genesis 1-2. They will also be required to answer questions on elementary Hebrew grammar, to translate into English some simple Hebrew sentences, and to translate into Biblical Hebrew some short sentences in English.

Aims and Objectives

Aims: To enable students to understand the essentials of Biblical Hebrew grammar, syntax, and vocabulary, and to translate and comment on grammatical points in a simple prose text, as well as to render simple English sentences in Biblical Hebrew.

Objectives:

- (a) Students who have studied for this paper will have mastered elementary Biblical Hebrew grammar and syntax, as set out in J. Weingreen, *Practical Grammar of Biblical Hebrew*, 2nd edition, pp. 1-123.
- (b) They will be able to translate and comment on Hebrew passages from Genesis 1-2.
- (c) They will be able to answer questions on elementary Hebrew grammar.
- (d) They will be able to translate into English some simple Hebrew sentences.
- (e) They will be able to translate simple English sentences into Biblical Hebrew.

Course Delivery

Classes: 24 language classes in Michaelmas Term
16 language classes in Hilary Term
8 text classes on Genesis in Hilary Term

Assessment: through one 3 hour written examination details of which are given in the course description above.

9. *Qur'ānic Arabic*

Course Description

Candidates will be expected to show elementary knowledge of Qur'anic Arabic grammar, syntax and vocabulary (to include only the topics covered in Alan Jones, *Arabic Through the Qur'an*, pp. 1-104). Short passages from the Qur'an will be chosen for translation and grammatical comment.

Aims and Objectives

Aims: This paper will test knowledge of the Arabic grammatical features and vocabulary most commonly encountered in the Qur'an. The paper contains passages from portions of the Qur'an for vocalizing, for translation (from Arabic into English), and for linguistic and exegetical comment. The sentences for translation will test knowledge of common grammatical forms.

Objectives:

- (a) Students who have studied for this paper will have mastered elementary Classical Arabic as set out in Alan Jones, *Arabic Through the Qur'an*.
- (b) They will be able to translate and comment on passages from the Qur'an, the Hadith or other theological texts.
- (c) They will be able to answer questions on elementary Arabic grammar.

Course Delivery

Classes: 8 classes in Michaelmas Term
8 classes in Hilary Term
Assessment: One 3-hour written examination

10. *Pali*

Course Description

Candidates will be expected to show knowledge of Pali grammar, syntax and vocabulary (as set out in A.K. Warder: *Introduction to Pali*). Passages from the Pali Canon will be chosen for translation and grammatical comment.

Aims and Objectives

Aims: To enable students to understand the essentials of Pali grammar and syntax, to acquire a basic vocabulary, and to be able to translate texts from the Pali Canon and comment on grammatical points raised by them.

Objectives:

- (a) Students who have studied for this paper will have mastered elementary Pali as set out in A.K. Warder: Introduction to Pali.
- (b) They will be able to translate and comment on passages from the Pali Canon.
- (c) They will be able to answer questions on elementary Pali grammar.
- (d) They will be able to translate simple English sentences into Pali.

Course Delivery

Classes: 24 classes in Michaelmas and Hilary Term

Assessment: through one 3 hour written examination.

11. Sanskrit**Course Description**

Candidates will be expected to show knowledge of basic Sanskrit grammar, syntax and vocabulary. The course book will be Walter Maurer's *The Sanskrit Language* and the texts for study will be *Bhagavad Gita* chapter 2 and *Nala* chapter 1. Passages from these texts will be chosen for translation and grammatical comment.

Aims and Objectives

Aims: To enable students to understand the essentials of Sanskrit grammar and syntax, to acquire a basic vocabulary, and to be able to translate texts and comment on grammatical points raised by them.

Objectives:

- (a) Students who have studied for this paper will have mastered elementary Sanskrit.
- (b) They will be able to translate and comment on passages from the *Bhagavad Gita* chapter 2 and the story of *Nala* chapter 1.
- (c) They will be able to answer questions on elementary Sanskrit grammar.
- (d) They will be able to translate simple English sentences into Sanskrit.

Course Delivery

Classes: 24 classes in Michaelmas Term and 24 classes in Hilary Term.

FHS Philosophy Subjects

For almost all philosophy subjects there will be from 1 to 3 core lecture courses of 8-16 lectures each, spaced over one or more terms, normal support for which would be 8 tutorials. For a very few philosophy subjects, there will instead be only a University or intercollegiate class provided (for which some tutorial support might also be required).

To help your choices, below are brief, informal descriptions of the papers, followed in some cases by suggested introductory reading. You should always consult your tutor about your choice of options, noting also the advice in the next paragraph.

Normal Prerequisites (indicated by NP)

In what follows, you will find that some subjects are named as 'normal prerequisites' for the study of others. For instance: 112 The Philosophy of Kant (NP 101) means that those studying 112, Kant, would either normally be expected to have studied 101 (Early Modern Philosophy), or to have undertaken relevant background reading in the History of Philosophy, as suggested by their tutor. In some cases alternatives are given as the prerequisite, e.g. 107 Philosophy of Religion (NP 101 or 102) means that those studying 107, Philosophy of Religion, would normally be expected either to have studied 101 (History of Philosophy) or 102 (Knowledge and Reality), or to have undertaken relevant preparatory work in one or other of those areas, as suggested by their tutor. In cases of doubt students are encouraged to consult their tutors and establish with them, in their individual circumstances, what the best options are.

101. Early Modern Philosophy: The purpose of this subject is to enable you to gain a critical understanding of some of the metaphysical and epistemological ideas of some of the most important philosophers of the early modern period, between the 1630s to the 1780s.

This period saw a great flowering of philosophy in Europe. Descartes, Spinoza and Leibniz, often collectively referred to as "the rationalists", placed the new "corpuscularian" science within grand metaphysical systems which certified our God-given capacity to reason our way to the laws of nature (as well as to many other, often astonishing conclusions about the world). Locke wrote in a different, empiricist tradition. He argued that, since our concepts all ultimately derive from experience, our knowledge is necessarily limited. Berkeley and Hume developed this empiricism in the direction of a kind of idealism, according to which the world studied by science is in some sense mind-dependent and mind-constructed. Reading the primary texts is of great importance.

The examination paper is divided into two sections and students will be required to answer at least one question from Section A (Descartes, Spinoza, Leibniz) and at least one from Section B (Locke, Berkeley, Hume).

R.S.Woolhouse, *The Empiricists*

J.Cottingham, *The Rationalists* (both O.U.P. Opus series).

102. Knowledge and Reality: The purpose of this subject is to enable you to examine some central questions about the nature of the world and the extent to which we can have knowledge of it.

In considering knowledge you will examine whether it is possible to attain knowledge of what the world is really like. Is our knowledge of the world necessarily limited to what we can observe to be the case? Indeed, are even our observational beliefs about the world around us justified? Can we have knowledge of what will happen based on what has happened? Is our understanding of the world necessarily limited to what we can prove to be the case? Or can we understand claims about the remote past or distant future which we cannot in principle prove to be true?

In considering reality you will focus on questions such as the following. Does the world really contain the three-dimensional objects and their properties - such as red buses or black horses - which we appear to encounter in everyday life? Or is it made up rather of the somewhat different entities studied by science, such as colourless atoms or four-dimensional space-time worms? What is the relation between the common sense picture of the world and that provided by contemporary science? Is it correct to think of the objects and their properties that make up the world as being what they are independently of our preferred ways of dividing up reality? These issues are discussed with reference to a variety of specific questions such as 'What is time?', 'What is the nature of causation?', and 'What are substances?' There is an opportunity in this subject to study such topics as reference, truth and definition, but candidates taking 102 and 108 should avoid repetition of material across examinations, though it is safe to assume that good answers to questions would not involve repetition for which you might be penalised.

Jonathan Dancy, *Introduction to Contemporary Epistemology* (Oxford), chs. 1-3; Michael J. Loux, *Metaphysics* (Routledge)

103. Ethics: The purpose of this subject is to enable you to come to grips with some questions which exercise many people, philosophers and non-philosophers alike. How should we decide what is best to do, and how best to lead our lives? Are our value judgments on these and other matters objective or do they merely reflect our subjective preferences and viewpoints? Are we in fact free to make these choices, or have our decisions already been determined by antecedent features of our environment and genetic endowment? In considering these issues you will examine a variety of ethical concepts, such as those of justice, rights, equality, virtue, and happiness, which are widely used in moral and political argument. There is also opportunity to discuss some applied ethical issues. Knowledge of major historical thinkers, e.g. Aristotle and Hume and Kant, will be encouraged, but not required in the examination.

John Mackie, *Ethics* (Penguin), chs. 1-2.

104. Philosophy of Mind (NP 101 or 102): The purpose of this subject is to enable you to examine a variety of questions about the nature of persons and their psychological states, including such general questions as: what is the relation between persons and their minds? Could robots or automata be persons? What is the relation between our minds and our brains? If we understood everything about the brain, would we understand everything about consciousness and rational thought? If not, why not? Several of these issues focus on the relation between our common sense understanding of ourselves and others, and the view of the mind developed in scientific psychology and neuroscience. Are the two accounts compatible? Should one be regarded as better than the other? Should our common sense understanding of the mind be jettisoned in favour of the scientific picture? Or does the latter leave out something essential to a proper understanding of ourselves and others? Other more specific questions concern memory, thought, belief, emotion, perception, and action.

Paul Churchland, *Matter and Consciousness* (Cambridge) chs. 1-3.

106. Philosophy of Science and Social Science (NP 101 or 102): The purpose of this subject is to enable you to study topics in the philosophy of science in general, and topics in the philosophy of social science in particular.

In the broadest sense the philosophy of science is concerned with the theory of knowledge and with associated questions in metaphysics. What is distinctive about the field is the focus on "scientific" knowledge, and metaphysical questions - concerning space, time, causation, probability, possibility, necessity, realism and idealism - that follow in their train. As such it is concerned with distinctive traits of science: testability, objectivity, scientific explanation, and the nature of scientific theories. Whether economics, sociology, and political science are "really" sciences is a question that lay people as well as philosophers have often asked. The technology spawned by the physical sciences is more impressive than that based on the social sciences: bridges do not collapse and aeroplanes do not fall from the sky, but no government can reliably control crime, divorce, or unemployment, or make its citizens happy at will. Human behaviour often seems less predictable, and less explicable than that of inanimate nature and non-human animals, even though most of us believe that we know what we are doing and why. So philosophers of social science have asked whether human action is to be explained causally or non-causally, whether predictions are self-refuting, whether we can only explain behaviour that is in some sense rational - and if so, what that sense is. Other central issues include social relativism, the role of ideology, value-neutrality, and the relationship between the particular social sciences, in particular whether economics provides a model for other social science. Finally, some critics have asked whether a technological view of 'social control' does not threaten democratic politics as usually understood.

Martin Hollis, *The Philosophy of Social Science* (Cambridge); Alexander Rosenberg, *Philosophy of Social Science* (Westview).

107. Philosophy of Religion (NP 101 or 102): The purpose of this subject is to enable you to examine claims about the existence of God and God's relationship to the world. What, if anything, is meant by them? Could they be true? What justification, if any, can or needs to be provided for them? The paper

is concerned primarily with the claims of Western religions (Christianity, Judaism and Islam), and with the central claim of those religions, that there is a God. God is said to be omnipresent, omnipotent, omniscient, perfectly good, a source of moral obligation and so on. But what does it mean to say that God has these properties, and are they consistent with each other? Could God change the past, or choose to do evil? Does it make sense to say that God is outside time? You will have the opportunity to study arguments for the existence of God - for example, the teleological argument from the fact that the Universe is governed by scientific laws, and the argument from people's religious experiences. Other issues are whether the fact of pain and suffering counts strongly, or even conclusively, against the existence of God, whether there could be evidence for miracles, whether it could be shown that prayer "works", whether there could be life after death, and what philosophical problems are raised by the existence of different religions. There may also be an optional question in the exam paper about some specifically Christian doctrine - does it make sense to say that the life and death of Jesus atoned for the sins of the world, and could one know this? There is abundant scope for deploying all the knowledge and techniques which you have acquired in other areas of philosophy. Among the major philosophers whose contributions to the philosophy of religion you will need to study are Aquinas, Hume and Kant.

M. Peterson and other authors, *Reason and Religious Belief, An Introduction to the Philosophy of Religion* (Oxford University Press)

108. The Philosophy of Logic and Language (NP Prelims/Mods Logic): The purpose of this subject is to enable you to examine some fundamental questions relating to reasoning and language. The philosophy of logic is not itself a symbolic or mathematical subject, but examines concepts of interest to the logician. If you want to know the answer to the question 'What is truth?', this is a subject for you. Central also are questions about the status of basic logical laws and the nature of logical necessity. What, if anything, makes it true that nothing can be at the same time both green and not green all over? Is that necessity the result of our conventions or stipulations, or the reflection of how things have to be independently of us? Philosophy of language is closely related. It covers the very general question how language can describe reality at all: what makes our sentences meaningful and, on occasion, true? How do parts of our language refer to objects in the world? What is involved in understanding speech (or the written word)? You may also investigate more specific issues concerning the correct analysis of particular linguistic expressions such as names, descriptions, pronouns, or adverbs, and aspects of linguistics and grammatical theory. Candidates taking 102 as well as 108 should avoid repetition of material across examinations, though it is safe to assume that good answers to questions would not involve repetition for which you might be penalised.

Mark Sainsbury, 'Philosophical Logic', in *Philosophy, a Guide through the Subject*, edited by A. C. Grayling (Oxford).

109. Aesthetics (NP 101 or 102 or 103 or 104 or 115): The purpose of this subject is to enable you to study a number of questions about the nature and value of beauty and of the arts. For example, do we enjoy sights and sounds because they are beautiful, or are they beautiful because we enjoy them? Does the enjoyment of beauty involve a particular sort of experience, and if so, how should we define it and what psychological capacities does it presuppose? Is a work of art a physical object, an abstract object, or what? Does the value of a work of art depend only upon its long- or short-term effects on our minds or characters? If not, what sorts of reasons can we give for admiring a work of art? Do reasons for admiring paintings, pieces of music and poems have enough in common with one another, and little enough in common with reasons for admiring other kinds of things, to support the idea that there is a distinctive sort of value which good art of every sort, and only art, possesses? As well as general questions such as these ones, the subject also addresses questions raised by particular art forms. For example, what is the difference between a picture and a description in words? Can fiction embody truths about its subject-matter? How does music express emotions? All of these questions, and others, are addressed directly, and also by examining classic texts, including Plato's *Republic*, Aristotle's *Poetics*, Hume's *Essay on the Standard of Taste* and Kant's *Critique of Aesthetic Judgement*.

Malcolm Budd, *Values of Art* (Penguin)

110. Medieval Philosophy: Aquinas: The purpose of this subject is to introduce you to many of Aquinas's central ideas and arguments on a wide variety of theological and philosophical topics. These include the proofs of the existence of God (the famous "five ways"), the concept of the simplicity of God (including the controversial issue of the identity of being and essence in God), the concept of the soul in general and of the human soul in particular, the proof of the immortality of the human soul, the nature of perception and of intellectual knowledge, the notion of free will and of happiness, the theory of human actions. These are studied in translation rather than in the Latin original, though a glance at Aquinas's remarkably readable Latin can often be useful. Candidates are encouraged to carefully read and analyze Aquinas's texts and to focus on the philosophical questions they raise. Paper 116 Aristotle, *Nicomachean Ethics* is a good background for this option.

Summa Theologiae, Ia, 2-11, 75-89; Ia IIae, 1-21.

Anthony Kenny, *Aquinas*; F.C. Copleston, *Aquinas*; B. Davies, *The Thought of Thomas Aquinas* (O.U.P.)

The subject will be studied in one of two sets of texts (The fathers of the English Dominican Province edition, 1911, rev. 1920):

Aquinas, *Summa Theologica*, Ia, 2-11, 75-89, which will cover the following topics: arguments for the existence of God; God's essence and existence; God and goodness; God and time; the soul in relation to the body; individual intellects; perception and knowledge; free will; the soul and knowledge.

Aquinas, *Summa Theologica*, Ia IIae 1-10, 90-97, which will cover the following topics: natural and supernatural happiness; voluntary action; the will; natural and universal law; human law.

This paper will include an optional question containing passages for comment. This subject may not be combined with subject 111]

111. Medieval Philosophy: Duns Scotus and Ockham (NP 101 or 108): Duns Scotus and Ockham are, together with Aquinas, the most significant and influential thinkers of the Middle Ages. The purpose of this subject is to make you familiar with some fundamental aspects of their theological and philosophical thought. As to Scotus, these include the proof of the existence and of the unicity of God (the most sophisticated one in the Middle Ages) and the issues about causality that it raises, the theory of the existence of concepts common to God and creatures (the univocity theory of religious language), the discussion about the immateriality and the immortality of the human soul, and the reply to scepticism. As to Ockham, they include nominalism about universals and the refutation of realism (including the realism of Duns Scotus), some issues in logic and especially the theory of "suppositio" and its application in the debate about universals, the theory of intellectual knowledge of singulars and the question of whether we can have evidence about contingent properties of singulars, the nature of efficient causality and the problem of whether we can prove the existence of a first efficient cause. These are studied in translation rather than in the Latin original, though a glance at the Latin can often be useful. Candidates are encouraged to carefully read and analyze Scotus's and Ockham's texts and to focus on the philosophical questions they raise. Paper 134 Aristotle, *Physics* is a good background for this option.

Duns Scotus, *Philosophical Writings* (transl. A. Wolter); Ockham, *Philosophical Writings* (transl. P. Boehner).

R. Cross, *Duns Scotus*; M. McCord Adams, *William Ockham*, vol. 1.

The subject will be studied in the following sets of texts :

Scotus: *Philosophical Writings*, tr. Wolter (Hackett), chapters II-IV, pp. 13-95 (man's natural knowledge of God; the existence of God; the unicity of God); *Five texts on the Mediaeval Problem of Universals*, tr. Spade (Hackett), pp. 57-113 (universals, individuation).

Ockham: *Philosophical Writings*, tr. Boehner (Hackett), pp. 18-27 (intuitive and abstractive cognition); pp. 97-126 (the possibility of natural theology, the existence of God); *Five texts on the Mediaeval Problem of Universals*, tr. Spade (Hackett), pp. 114-231 (universals).

The texts are studied in translation rather than the Latin original. This paper will include an optional question containing passages for comment. This subject may not be combined with subject 110]

112. The Philosophy of Kant (NP 101): The purpose of this paper is to enable you to make a critical study of some of the ideas of one of the greatest of all philosophers.

Immanuel Kant lived from 1724 to 1804. He published the *Critique of Pure Reason* in 1781, and the *Groundwork of the Metaphysics of Morals* in 1785. The 'Critique' is his greatest work and, without question, the most influential work of modern philosophy. It is a difficult but enormously rewarding work. This is largely because Kant, perhaps uniquely, combines in the highest measure the cautious qualities of care, rigour and tenacity with the bolder quality of philosophical imagination. Its concern is to give an account of human knowledge that will steer a path between the dogmatism of traditional metaphysics and the scepticism that, Kant believes, is the inevitable result of the empiricist criticism of metaphysics. Kant's approach, he claims in a famous metaphor, amounts to a "Copernican revolution" in philosophy. Instead of looking at human knowledge by starting from what is known, we should start from ourselves as knowing subjects and ask how the world must be for us to have the kind of knowledge and experience that we have. Kant thinks that his Copernican revolution also enables him to reconcile traditional Christian morality and modern science, in the face of their apparently irreconcilable demands (in the one case, that we should be free agents, and in the other case, that the world should be governed by inexorable mechanical laws). In the 'Groundwork' Kant develops his very distinctive and highly influential moral philosophy. He argues that morality is grounded in reason. What we ought to do is what we would do if we acted in a way that was purely rational. To act in a way that is purely rational is to act in accordance with the famous 'categorical imperative', which Kant expresses as follows: 'Act only on that maxim through which you can at the same time will that it should become a universal law'.

Critique of Pure Reason, trans. Norman Kemp Smith (Macmillan);
Groundwork of the Metaphysics of Morals, trans. H.J. Paton (Hutchinson).
Roger Scruton, *Kant*.

113. Post-Kantian Philosophy (NP 101 or 102 or 103 or 112): Many of the questions raised by German and French philosophers of the 19th and early 20th centuries were thought to arise directly out of Kant's metaphysics, epistemology and ethics: Hence the title of this subject, the purpose of which is to enable you to explore some of the developments of (and departures from) Kantian themes in the work of Hegel, Schopenhauer, Nietzsche, Husserl, Heidegger, Sartre and Merleau-Ponty. Students typically focus their study on only two chosen authors.

Hegel and Schopenhauer delineate global, metaphysical systems out of which each develops his own distinctive vision of ethical and (especially in the case of Hegel) political life. Nietzsche's writings less obviously constitute a 'system', but they too develop certain ethical and existential implications of our epistemological and metaphysical commitments. Husserl will interest those pupils attracted to problems in ontology and epistemology such as feature in the Cartesian tradition; his work also serves to introduce one to phenomenology, the philosophical method later developed and refined by Heidegger, Sartre and Merleau-Ponty.

In Heidegger and Sartre, that method is brought to bear on such fundamental aspects of human existence as authenticity, social understanding, bad faith, art and freedom. Merleau-Ponty (who trained as a psychologist) presents a novel and important account of the genesis of perception, cognition and feeling, and relates these to themes in aesthetics and political philosophy. While this is

very much a text-based paper, many of the questions addressed are directly relevant to contemporary treatments of problems in epistemology and metaphysics, in aesthetics, political theory and the philosophy of mind.

Robert C. Solomon, *Continental Philosophy since 1750: The Rise and Fall of the Self* (O.U.P.).

114. Theory of Politics (NP 103): In order to understand the world of politics, we also need to know which views of politics and society people have when they make political decisions, and why we recommend certain courses of action rather than others. This purpose of this subject is to enable you to look at the main ideas we use when we think about politics: why do we have competing views of social justice and what makes a particular view persuasive, possibly even right? What happens when a concept such as freedom has different meanings, so that those who argue that we must maximise freedom of choice are confronted with those who claim that some choices will actually restrict your freedom? Is power desirable or harmful? Would feminists or nationalists give a different answer to that question? Political theory is concerned with developing good responses to problems such as: when should we obey, and when should we disobey, the state? But it is also concerned with mapping the ways in which we approach questions such as: how does one argue in favour of human rights? In addition, you will explore the main ideologies, such as liberalism, conservatism and socialism, in order to understand their main arguments and why each of them will direct us to different political solutions and arrangements.

Will Kymlicka, *Contemporary Political Philosophy: An Introduction* (O.U.P.)

115. Plato, *Republic*: Plato's influence on the history of philosophy is enormous. The purpose of this subject is to enable you to make a critical study of *The Republic*, which is perhaps his most important and most influential work. Written as a dialogue between Socrates and others including the outspoken immoralist Thrasymachus, it is primarily concerned with questions of the nature of justice and of what is the best kind of life to lead. These questions prompt discussions of the ideal city -which Karl Popper criticised as totalitarian -, of education and art, of the nature of knowledge, the Theory of Forms and the immortality of the soul. In studying it you will encounter a work of philosophy of unusual literary merit, one in which philosophy is presented through debates, through analogies and images, including the famous simile of the Cave, as well as rigorous argument, and you will encounter some of Plato's important contributions to ethics, political theory, metaphysics, philosophy of mind and aesthetics. You are expected to study the work in detail; the examination contains a question requiring comments on chosen passages (on which, see the later appendix), as well as a choice of essay questions.

Julia Annas, *An Introduction to Plato's Republic*, Introduction and ch. 1.

Set translation: Plato: *Republic*, tr Grube, revised Reeve (Hackett).

116. Aristotle, *Nicomachean Ethics*: The purpose of this subject is to give you the opportunity to make a critical study of one of the most important works in the history of philosophy. Like Plato in the *Republic*, Aristotle is concerned with the question, what is the best possible sort of life? Whereas this leads Plato to pose grand questions in metaphysics and political theory, it leads Aristotle to offer close analyses of the structure of human action, responsibility, the virtues, the nature of moral knowledge, weakness of will, pleasure, friendship, and other related issues. Much of what Aristotle has to say on these is ground-breaking, highly perceptive, and still of importance in contemporary debate in ethics and moral psychology.

You are expected to study the work in detail; the examination contains a question requiring comments on chosen passages (on which, see the later appendix), as well as a choice of essay questions.

J. L. Ackrill, *Aristotle the Philosopher*, ch. 10.

Set translation: Aristotle: *Nicomachean Ethics* translated and with notes by T.H. Irwin (Hackett).

117. Frege, Russell, and Wittgenstein (NP Prelims/Mods Logic): The purpose of this subject is to enable you to study some classic texts from which emerged modern logic and philosophy of language. Frege invented and explained the logic of multiple generality (quantification theory) and applied this apparatus to the analysis of arithmetic. Russell continued this programme, adding some refinements (the theory of types, the theory of descriptions), and he applied logic to many traditional problems in epistemology. Wittgenstein's *Tractatus* outlined an ambitious project for giving a logical account of truths of logic (as tautologies).

The texts are dense and sophisticated, but they are elegant and full of challenging ideas. Ability to understand logical symbolism is important, and previous work in philosophical logic would be advantageous.

Anthony Kenny, *Frege* (Penguin) and *Wittgenstein* (Penguin); J. O. Urmson, *Philosophical Analysis*.

118. The Later Philosophy of Wittgenstein (NP 101 or 102 or 108 or 117): The purpose of this subject is to enable you to study some of the most influential ideas of the 20th century. The main texts are Wittgenstein's posthumously-published *Philosophical Investigations* and *The Blue and Brown Books*. These writings are famous not just for their content but also for their distinctive style and conception of philosophy. There is much critical discussion about the relation between those aspects of Wittgenstein's work.

Wittgenstein covers a great range of issues, principally in philosophy of language and philosophy of mind. In philosophy of language, one key topic is the nature of rules and rule-following. What is involved in grasping a rule; and how can I tell, in a new case, what I have to do to apply the rule correctly? Indeed, what makes it the case that a particular move at this stage is the correct way of applying the rule; is there any standard of correctness other than the agreement of our fellows? Other topics include: whether language is systematic; the relation between linguistic meaning and non-linguistic activities; whether concepts can be illuminatingly analysed. In the philosophy of mind, Wittgenstein is especially famous for the so-called 'private language argument', which tries to show that words for sensations cannot get their meanings by being attached to purely internal, introspective, 'private objects'. Other, equally important, topics include the nature of the self, of introspection and of visual experience, and the intentionality (the representative quality) of mental states. Most generally, can we (as Wittgenstein thought) avoid Cartesianism without lapsing into behaviourism?

The texts: try *Philosophical Investigations* paras 1-80; *Blue Book* pp. 1-17; Saul Kripke: *Wittgenstein on Rules and Private Language* (Blackwell); Marie McGinn: *Wittgenstein and the Philosophical Investigations* (Routledge, 1997, in the *Routledge Philosophy Guidebooks* series)

120. Intermediate Philosophy of Physics: The purpose of this subject is to enable you to come to grips with conceptual problems in special relativity and quantum mechanics. Only those with a substantial knowledge of physics should offer this subject, which is normally available only to candidates reading Physics and Philosophy.

122. Philosophy of Mathematics (NP 101 or 102 or 108 or 117 or 119 or 120): What is the relation of mathematical knowledge to other kinds of knowledge? Is it of a special kind, concerning objects of a special kind? If so, what is the nature of those objects and how do we come to know anything about them? If not, how do we explain the seeming difference between proving a theorem in mathematics and establishing something about the physical world? The purpose of this subject is to enable you to examine questions such as these. Understanding the nature of mathematics has been important to many philosophers, including Plato, Aristotle, and Kant, as a test or as an exemplar of their overall position, and has also played a role in the development of mathematics at certain points. While no specific knowledge of mathematics is required for study of this subject, it will be helpful to have studied mathematics at A-level, or similar, and to have done Logic in Prelims/ Mods.

Stephen F. Barker, *Philosophy of Mathematics* (Prentice-Hall).

124. Philosophy of Science (NP 101 or 102): Philosophy of science is applied epistemology and applied metaphysics. It is theory of scientific knowledge and scientific method, including elements in philosophy of language, philosophy of mathematics, and metaphysics. It deals with metaphysical questions – about space, time, causation, ontology, necessity, truth – as they arise across the board in the special sciences, not just in physics.

Questions of method include questions of the theory-observation distinction, testability, induction, theory confirmation, and scientific explanation. They also include theory-change, whether inter-theoretic reduction, unification, or revolutionary change. They are at once questions about scientific rationality, and connect in turn with decision theory and the foundations of probability. They connect also with metaphysics, particularly realism: theory-change, scepticism, fictionalism, naturalism, the under-determination of theory by data, functionalism, structuralism, are all critiques of realism.

The subject also includes the study of major historical schools in philosophy of science. The most important of these is logical positivism (later logical empiricism), that dominated the second and third quarters of the last century. In fact, some of the most important current schools in philosophy of science are broadly continuous with it, notably constructive empiricism and structural realism. The syllabus for this subject contains that for Part A of 105 and 106.

Don Gillies, *Philosophy of Science in the Twentieth Century* (Blackwells)
James Ladyman, *Understanding Philosophy of Science* (Routledge)

125. Philosophy of Cognitive Science (NP 102 or 104): This paper covers some of key questions about the nature of the mind dealt with by a variety of cognitive scientific disciplines: experimental psychology, cognitive neuroscience, linguistics and computational modelling of the mind. Studying this paper will provide insight into the ways that contemporary scientific advances have improved our understanding of aspects of the mind that have long been the focus of philosophical reflection. It will also introduce you to a range of theoretical issues generated by current research in the behavioural and brain sciences.

The core topics are:

- Levels of description and explanation (e.g. personal vs. subpersonal, functional vs. mechanistic, mind vs. brain)
- Cognitive architecture, modularity, homuncular functionalism
- Conceptual foundations of information processing: rules and algorithms, tacit knowledge (e.g. of grammar), competence vs. performance
- Nature and format of representations: representationalism vs. behaviourism, the computational theory of mind and language of thought, connectionist alternatives
- The scientific study of consciousness, including the role of subjects' reports, non-verbal and direct measures; neural and computational correlates of consciousness; and the problem of distinguishing phenomenal and access consciousness empirically

The lectures will also cover philosophical issues raised by some areas of cutting-edge research, such as: agency and its phenomenology; attention and neglect; cognitive neuropsychology; concepts; delusions; dual-process theories; dynamical systems, embodied and embedded cognition; evolutionary psychology and massive modularity; forward models and predictive coding; imagery; implicit processing (e.g. blindsight, prosopagnosia); innateness (e.g. concept nativism); language processing and knowledge of language; perception and action (e.g. dorsal vs. ventral visual systems); spatial representation; theory of mind / mindreading; unity of consciousness. Lectures may also cover some historical background (e.g. the cognitive revolution).

For those studying psychology, neuroscience, linguistics or computation, the paper is a crucial bridge to philosophy. But you do not need to be studying a scientific subject to take this paper, as long as you enjoy reading about scientific discoveries about the mind and brain. The paper will be of great interest to philosophers without a scientific background who want to understand the benefits and limitations of bringing scientific data to bear on deep issues in the philosophy of mind.

Martin Davies, 'An approach to philosophy of cognitive science', in F. Jackson & M. Smith (eds.) *The Oxford Handbook of Contemporary Philosophy* (Oxford: O.U.P., 2005). An expanded version is available online at the Philosophy Faculty website (Undergraduate section, under Reading Lists).

Clark, A. (2001), *Mindware: An Introduction to the Philosophy of Cognitive Science* (Oxford, OUP).

127. Philosophical Logic. This paper is a second course in logic. It follows on from the first logic course provided by *The Logic Manual* in Prelims.

This course exposes you to logical systems that extend and enrich—or challenge and deviate from—classical logic, the standard propositional and predicate logic familiar from Prelims. Why depart from classical logic? Here's one example: classical logic has exactly two truth-values, true and false. How, then, are we to deal with sentences like 'Hamlet has blood type O' which appear to defy classification with either? One systematic answer is provided by three-valued logics which deviate from classical logic by permitting their sentences to be neither truth nor false. Another example: classical logic only has truth-functional connectives. How, then, are we to deal with connectives like 'It must be the case that...' whose semantics cannot be captured with a truth-table? One systematic answer is provided by modal logic, which extends classical logic by allowing its connectives to be non-truth-functional.

The course has two principal aims. The first is to give you the technical competence to work with, and prove things about, a number of logical systems which have come to play a central role across philosophy. These include non-classical propositional logics, such as three-valued and intuitionistic systems, and extensions of classical logic, such as propositional and predicate modal logic, as well as systems for counterfactual conditionals and 'two-dimensional' logic. The second principal aim is for you to come to appreciate the diverse philosophical applications of these systems. The logic studied in this paper has important connections to the metaphysics of time and existence, a priori knowledge, obligation, vagueness, and conditionals, amongst many other issues, and is often presupposed in the contemporary literature on these topics. Competence with the logic in this paper unlocks a wide range of fascinating work across philosophy.

The paper is studied in conjunction with a set textbook:

Theodore Sider, *Logic for Philosophy* (Oxford University Press).

Like Prelims logic, the paper is mostly examined through problems not essays. The exam will require you to apply logic and prove things about it, as well as to critically discuss its philosophical applications. Consequently, the course calls for some technical ability but is considerably less mathematically demanding than the Logic and Set Theory paper (B1), studied in mathematics. (B1 is available to you in this school, but you should consider 127 as your default option if you wish to offer formal logic work at Finals.)

198. Special subjects: As specified in the regulations for Philosophy in All Honour Schools including Philosophy in the Grey Book.

199. Thesis: As specified in the regulations for Philosophy in All Honour Schools including Philosophy in the Grey Book.

FHS Theology Papers

Paper 1 (A10841W1) God and Israel in the Old Testament

Aims and Objectives

Aims:

To enable students to acquire a knowledge of the theological themes of the Old Testament within their historical setting, and to develop critical understanding by introducing them to basic issues of method, with particular reference to the study of three major Old Testament texts.

Objectives:

- (a) Students who complete this course will have gained knowledge about and understanding of the major themes in the Old Testament, as these arose in the historical development of ancient Israel.
- (b) They will have studied the literary and historical background of specific Old Testament texts.
- (c) They will have gained a close knowledge of three groups of texts set for special study in English, with the option of commenting on selected passages in Hebrew.
- (d) They will have reflected upon the criteria employed in assessing evidence, and the possibility and desirability of achieving consensus concerning them.

Course Delivery

Lectures:

16 given in Michaelmas and Trinity Terms

'The History of Israel' (4) Michaelmas Term

'Theological Themes in the Old Testament' (4) Michaelmas Term

'Types of Old Testament Literature' (8) Trinity Term

Text Lectures: 8 given in Trinity Term

Deuteronomy (2) and Psalms (2)

Isaiah (2) and Deutero-Isaiah (2)

Number of Tutorials: 8

Course Description

The paper will include questions on such topics as the origins and purpose of Deuteronomy; the development of Israelite law; the theology and setting of Isaiah of Jerusalem; Deutero-Isaiah; psalmody and the Psalms; worship and festivals; the history of Israel; pentateuchal issues; the covenant; prophecy and particular prophets; wisdom; apocalyptic; the fate of the individual; creation; the Torah in post-exilic Judaism; method in Old Testament study; Old Testament ethics; Israel within its ancient Near Eastern environment; God in history; king and Messiah; grace and human freedom; Israel and the nations.

Candidates will be required to comment on passages from the following texts in English:

(a) Deuteronomy 5-15; 26-28

(b) Isaiah 1-11; 28-31; 40-45

(c) Psalms 1; 2; 8; 15; 19; 46-49; 51; 72-74; 89; 96-99; 104; 118

There will be an opportunity to comment on passages in Hebrew from: Deuteronomy 5; 12;

26

Isaiah 1; 6; 40

Psalms 1; 2; 8; 48; 96

Candidates who choose to comment on Hebrew passages must also translate them. Credit will be given to candidates demonstrating competence in Biblical Hebrew.

Assessment is through one 3-hour written examination, requiring candidates to answer a compulsory 'gobbet' question (choosing 4 passages to comment on) and to write two essays.

Paper 2 (A10842W1) The Gospels and Jesus (with special reference to the Gospels of Matthew and John)

Aims and Objectives

Aims:

To enable students to acquire a detailed knowledge of the gospels, to be able to consider problems concerning the theology of individual evangelists, the synoptic tradition and historical Jesus, to develop their critical understanding of the historical and literary contexts of the gospels, and to become more aware of some of the wider theological and hermeneutical issues which such study entails.

Objectives:

Students who have studied for this paper will have:

- (a) an awareness of the historical, theological and ethical contexts of the New Testament Gospels.
- (b) an ability to comment on selected texts in translation or in the original languages.
- (c) some knowledge of the gospels' historical contexts and an ability to address issues concerning study of the historical Jesus.
- (d) a basic knowledge of their contribution to later Christian theology.

Course Delivery

Lectures:

6 core lectures / classes on Matthew in Trinity Term

6 core lectures / classes on John in Michaelmas Term

Further lectures on the Historical Jesus (4-6)

Number of Tutorials: 6-8

Assessment is through one 3 hour written examination, requiring candidates to answer two gobbet questions and write two essays.

For the passages in English requiring comment, at least two passages from Matthew and two from John will be taken from the following chapters: Matthew 5-7, 13, 16, 23, 26; John 1, 3, 6, 14, 19, 20. The remaining passages printed in English may be taken from elsewhere in Matthew and John.

Candidates who have not passed either New Testament Greek or Biblical Hebrew in the Preliminary Examination for Theology will have to translate and comment on two passages, one from Matthew 5-7, 26-28, and one from John 1-6, which will be printed only in Greek, unless their other papers include translation and/or comment on at least two passages of Hebrew. The passages printed only in Greek will be optional for all other candidates.

Paper 3 (A10843W1) Pauline Literature

Aims and Objectives

Aims:

To enable students to obtain a detailed knowledge of Pauline Theology as reflected in 1 Corinthians and Romans, to have a broader understanding of the theological, ethical, literary and historical problems raised by studying the Pauline corpus in the New Testament.

Objectives:

Students who have studied this paper will have:

- (a) an awareness of the distinctive features of selected Pauline epistles
- (b) an ability to comment on selected texts in translation and also in the original languages
- (c) acquired knowledge about the relation of the prescribed texts with other biblical texts, particularly other writings in the Pauline corpus as well as some understanding of Pauline theology and of the theology of other writings in the Pauline corpus.
- (d) a basic knowledge of the historical contexts of the prescribed texts in Judaism and early Christianity
- (e) a basic knowledge of their contribution to later Christian theology.

Course Delivery

Lectures: 16 core lectures / classes in Michaelmas and Hilary terms.
Extra classes on specific texts may be made available.

Number of Tutorials: 8

Assessment is by one, 3 hour, written examination, requiring candidates to answer two gobbet questions (each requiring comment on two passages) and write two essays.

Candidates will be required to comment on two passages from 1 Corinthians, and on two passages from Romans. Candidates for Track 1 will be required to comment on at least one passage from 1 Corinthians in Greek, and at least one passage from Romans in Greek; however, Track 1 candidates may restrict their comment to texts printed in English if their other papers include translation and/or comment on at least two passages of Hebrew. Candidates for Track II or Track III or for the Joint School of Philosophy and Theology may restrict their comment to passages printed in English. Of the passages printed in Greek only, at least one will be taken from 1 Corinthians 1-7, 15, and at least one from Romans 3-8. Of the passages printed in English only, at least one will be taken from 1 Corinthians 1-7, 15, and at least one from Romans 3-8.

Paper 4 (A10844W1) The Development of Doctrine in the Early Church to AD 451

Course Description

Candidates will be expected to explain how early Christian thinkers undertook to clarify the teachings of the primitive church and to formulate a coherent system of thought in their cultural context. The paper will cover formal pronouncements on the doctrines of the Trinity and the Incarnation, together with other controversies and the contributions of particular theologians. Questions on the Gnostic, Arian, Nestorian and Pelagian controversies will always be set. Other questions may relate, wholly or partly, to such topics as anthropology, soteriology, hermeneutics, ecclesiology, political theology and the doctrines of creation and the fall. Candidates will be required to comment on a passage from one of the following texts or groups of texts:

- a) The Nicene Definition, Arius' Letter to Eusebius, Arius' Letter to Alexander (from E.R. Hardy, *Christology of the Later Fathers*, Library of Christian Classics).
- b) Gregory of Nyssa, *That there are not Three Gods* (in Hardy, *op. cit.*).
- c) Cyril's Second Letter to Nestorius (in R.A. Norris, *The Christological Controversy*, Philadelphia: Fortress Press).
- d) The tome of Leo and the Chalcedonian Definition (in Norris, *op. cit.*).

Credit will be given to candidates who show knowledge (where appropriate) of other texts in the volumes of Hardy and Norris.

Aims and Objectives

Aims:

To develop skills in the critical analysis and interpretation of the nature and content of the Christian doctrines of God, Christ, and salvation, especially as they have been expounded in the work of some major modern Christian theologians.

Objectives:

Students who have studied for this paper will have:

- (a) an understanding of the major themes of the Christian doctrines of God, Christ and salvation and of their interrelationship;
- (b) a critical awareness of the different understandings of the nature, sources, and practice of theology;
- (c) an awareness of the interplay of tradition, and ecclesiastical context in modern theology;
- (d) skills in critically interpreting the work of major theologians and applying their work to current issues in theology.

Course Delivery

Lectures: 4 lectures on 'Modern Theology' in Trinity Term of the first year; 16 lectures on 'God, Christ and Salvation' in Michaelmas and Hilary Terms

Classes (optional): 8, on a selection of major modern theological treatments of the doctrines of God, Christ and Salvation - Hilary Term

Number of Tutorials: 8

Assessment is by one three hour written examination requiring candidates to answer three essay questions.

The following texts are prescribed reading, and students should be able to use them in answering questions in the Final Honours Examination. Students are also expected to make appropriate use of the supplementary reading list.

Karl Barth, Church Dogmatics I/1, Chs 8-12 (Edinburgh, T & T Clark, 1975)

Karl Rahner, Foundations of Christian Faith, Chs 2-6 (London, Darton, Longman and

Todd, 1978)

Paul Tillich, Systematic Theology Vol II/ Part III: Existence and the Christ (London, SCM

Press, 1998)

Wolfgang Pannenberg, Jesus: God and Man, Chs 1, 5-7, 10 (London, SCM Press, 1968)

Jürgen Moltmann, The Crucified God, Chapter 6-8 (London, SCM

Press, 1974) John Zizioulas, Being as Communion (London, Darton, Longman and Todd, 1985)

Don Cupitt, Taking Leave of God (London, SCM Press, 1980)

R.R. Ruether, Sexism and God-Talk (London, SCM Press, 1983)

Aims and Objectives

Aims:

To enable students to develop in-depth understanding of a particular topic in the study of the New Testament and Christian Origins, and to articulate this understanding to the current state of scholarship.

Objectives:

Students studying for this paper will have had the opportunity to look at texts in depth, develop their exegetical skills and their awareness of the wider context of the New Testament in the history of ideas and the importance of the particular topic for the New Testament, Christian origins and historical theology.

Course Delivery

Classes: 8 given in the Michaelmas Term of students' third year, (i.e. the Michaelmas Term preceding the examination). During the classes, students will produce several pieces of written work on which they will receive formal feedback.

If fewer than three candidates opt for a particular option, it will not be possible to provide classes for that option. There will also be a maximum number of ten students who can be accommodated on any single option.

Assessment: Assessment will be on the basis of two 3,000 word coursework essays (which may be based on class work presentations).

Candidates will be expected to study a particular topic relating to the New Testament and related literature. Some topics may specify texts to be studied. The topics will reflect the particular research interests of individual teachers. By Hilary Term 2016 the Board of the Faculty of Theology and Religion will publish a list of topics on which teaching will be provided in Michaelmas Term 2016 and on which the examination will be based in Trinity Term 2017. Students being examined in June 2017 who wish to take this paper will be asked to make their choice in Hilary Term 2016, after the list is published. The list below indicates topics published in Hilary Term 2014, which may or may not be available in 2016. Relevant texts will be studied in English unless otherwise stated. Discussion of some issues may involve some knowledge of texts in original languages, but knowledge of Greek is not a formal prerequisite for taking the paper.

Candidates may not normally take two options from the list in the same examination.

Options offered for examination in 2015:

- The Apocryphal Gospels and the Canon
- The Theological Interpretation of the New Testament

Paper 7 (A10847W1) The History and Theology of Western Christianity, 1050-1350
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Aims and Objectives

Aims:

To gain an integrated view of the historical and doctrinal developments which make the period formative in the Western Latin Church and basic to an understanding of how Western Christianity has developed subsequently.

Objectives:

- (a) Students will have gained knowledge of structural, societal and theological changes across the whole period, although they will not be required in the examination to show a detailed familiarity of more than 150 years of the three centuries covered by the course as a whole.
- (b) Students will be familiar with the thought of the leading theologians of the period, including not only Anselm, Abelard, Aquinas, Duns Scotus and William of Ockham, but also the mystical and exegetical theology of Bernard of Clairvaux and Bonaventure. They should be able to discuss the issues of theological method which the writings of key theologians raise.
- (c) Students should be ready to integrate historical and doctrinal study where appropriate.

Course Delivery

Lectures: 16 in Hilary Term - Students should attend both courses:
'History of the Western Church 1050-1350' (8)
'Theology of the Western Church 1050-1350' (8)

Number of Tutorials: 8

Assessment is by one 3 hour written examination, requiring candidates to answer three essay questions. The paper will be so set that any period of 150 years, with its theological writers, will provide sufficient coverage.

Paper 8 (A10848W1) The History and Theology of Western Christianity, 1050-1350

Course Description

The paper requires an understanding of the late medieval church, the work and thought of the leading reformers, particularly Luther, Zwingli, and Calvin, together with the radicals, and the impact of the Reformation on European society. Questions will also be set on renewal in the Roman Catholic Church, and on religious change in England from the Henrician reforms to the reign of Charles I and the civil wars in his kingdoms.

Aims:

To gain an integrated view of the historical and doctrinal developments which led to the break-up of the Western Latin Church and which still shape the contours of Western Christianity. To sample the full range of the period which extended from the last decades of the undivided Western Church through to the European-wide wars of the early seventeenth century, and to appreciate the extent to which they were related to religious conflict.

Objectives:

(a) Students should show an understanding of why the Western Latin Church proved vulnerable to calls for reform. They should be familiar with the work and thought of the leading magisterial Protestant reformers, and have a sense of what constituted radical theological alternatives.

(b) Students will have been introduced to the developments of the Reformation in European society, together with the renewal which took place in the Roman Catholic Church.

(c) Students will have gained a sense of the slow and untidy growth of confessional identities up to the end of the Thirty Years' War (1648). They will have an opportunity to trace the process by which confessional tensions interacted with power politics to produce this most destructive of Europe's wars of religion.

(d) Students will have been introduced to the course of religious change in England from the reforms and legislative acts of Henry VIII up to the downfall of Charles I, and to see how the conflicts which (at least temporarily) destroyed the monarchy in the Stuarts' three kingdoms were triggered by intra-Protestant quarrels and by Protestant fear of militant Roman Catholicism. They may choose to study this in greater or lesser depth, in balance with the wider European picture.

Course Delivery

Lectures: 16 in Michaelmas

and Hilary Terms:

'The Reformation in Europe' (8) Michaelmas Term

'The English Reformation' (8) Hilary Term

Number of Tutorials: 8

Assessment: One 3-hour written examination, requiring candidates to answer three essay questions. These will give ample scope for candidates to answer substantially on the Reformation in England if they so wish.

Paper 9A (A10849W1) Christian Life and Thought in Europe and the English-Speaking World
1789-1921

Aims and Objectives

Aims:

To give students an overall sense of the history of the churches and the development of theology in Europe, with a particular focus on Britain, in the period 1789-1921.

Objectives:

- (a)** Students will have studied Christian life and thought in their social and political context, and been helped to understand their influence on intellectual life and religious as a whole and on the wider culture
- (b)** Students will have had the opportunity to study religious life and theological developments in the English speaking world, most notably North America; they will have explored the intellectual connections across the Atlantic in this period and to explore the impact of British missionary work across the globe.
- (c)** Students will have had the opportunity to learn the skills required in the study of both ecclesiastical history and historical theology in reading texts, assessing different sorts of historical materials and analysing the broader context of the period.

Course Delivery

Lectures: 24 given in Michaelmas, Hilary, and Trinity Term: Western Christianity and Modern Culture, 1789-1921

Number of Tutorials: 8

Assessment is by one 3 hour written examination, requiring candidate to answer three essay questions.

Paper 9B (A10850W1) Issues in Theology, 1789-1921
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Aims and Objectives

Aims:

To deepen students' understandings of the climate of 19th Century thought and of the background to major debates in 20th Century theology.

Objectives:

Students will become familiar with some of the most influential and representative texts and thinkers of the period.

Course Delivery

Lectures: 24 given in Michaelmas, Hilary, and Trinity Term: Western Christianity and Modern Culture, 1789-1921

Number of Tutorials: 8

Assessment is by one 3 hour written examination, split into two parts. One part requires comment on the set texts and the other offers more general questions. Students will be required to answer 3 questions, at least one from each part.

Four main topics with prescribed texts will be published for each year. For 2017 these are:

1) Faith and Reason

Samuel Taylor Coleridge, *Aids to Reflection. Introductory Aphorisms and Aphorisms on that which is indeed Spiritual Religion, I - XVIII*, ed. by John Beer, Bollingen Series

LXXV (London: Routledge, 1993).

Søren Kierkegaard, *Philosophical Fragments, or A Fragment of Philosophy*, trans. by Howard V. Hong and Edna H. Hong (Princeton: Princeton University Press, 1985).

John Henry Newman, *Fifteen Sermons Preached before the University of Oxford*

Between A.D. 1826 and 1843 (London: SPCK, 1970).

2) The Bible

David Friedrich Strauss, *The Life of Jesus Critically Examined*, trans. by George Eliot (London: SCM, 1973), 'Introduction' and 'Concluding Dissertation.'

Matthew Arnold, *Literature and Dogma: An Essay Towards a Better Apprehension of the Bible*

(London: Thomas Nelson & Sons, 1873).

Albert Schweitzer, *The Quest of the Historical Jesus: A Critical Study of its Progress from Reimarus to Wrede*, trans. by W. Montgomery (London: Adam and Charles

Black, 1910).

3) Literature and Religion

George Eliot, "Janet's Repentance," in **Scenes of Clerical Life**, ed. by Jennifer Gribble (London: Penguin Classics, 1998).

Henrik Ibsen, **Brand**, a stage version by Geoffrey Hill (London: Penguin Classics, 1996).

Fyodor Dostoevsky, "Rebellion" (Book V, chapter 4), "The Grand Inquisitor" (Book V, chapter 5), and "The Russian Monk" (Book 6), in **The Brothers Karamazov**, trans. by Richard Pevear and Larissa Volokhonsky (New York: Vintage, 1992).

4) Religious Experience

Friedrich Schleiermacher, *On Religion: Speeches to its Cultured Despisers*, trans. by Richard Crouter (Cambridge: Cambridge University Press, 1988).

William James, *The Varieties of Religious Experience* (London: Penguin Classics, 1985) Rudolf Otto, *The Idea of the Holy*, trans. by John W.

Harvey (Oxford: Oxford University Press, 1958).

Students are not expected to become familiar with all of these texts, but, in consultation with tutors, will focus on two or three of the prescribed texts as well as preparing one or more essays on more general issues. Lectures will address the background and influence of the texts and comment on the questions they raise, but will not necessarily be limited to exposition of the texts.

Paper 10 (A10851W1- A10862W1) Further Studies in History and Doctrine

Aims and Objectives

Aims:

To develop skills in detailed study of the texts of a major theologian in their historical and intellectual context.

Objectives:

- (a) Students will have acquired understanding of selected texts of their chosen theologian and, where appropriate, the relation of those texts to their historical and cultural circumstances.
- (b) Students will have developed skills in detailed analysis of theological texts, and in articulating their doctrinal and methodological features.
- (c) Students will be aware of the inter-relation of doctrinal and historical study.

Course Delivery

Classes:

Eight 90 minute classes held in the Michaelmas Term of students' third year (i.e. the Michaelmas Term preceding the examination). During the classes, students will produce a minimum of three pieces of written work on which they receive formal feedback.

If fewer than three candidates opt for a given theologian it will not be possible to provide classes for that option.

Assessment is through one 3 hour written examination in which candidates are expected to answer three questions, of which one will require comment on passages selected from the set texts that were studied in the classes.

A candidate may offer a second major theologian from amongst those available in the year of his or her examination. In the event that a candidate does choose to offer a second major theologian, that candidate will offer paper 10 as two papers. To facilitate this, separate papers (10(a), 10(b) etc) will be set for each major theologian.

Students being examined in June 2017 who wish to take this paper will be asked choose a theologian, or theologians, in Hilary Term 2016. Below is a list of theologians which have been offered in previous years. It should be noted however that, because teaching provision is liable to change, this is not necessarily the definitive list of those which will actually be offered in Michaelmas 2016. In the event of a candidate's opting to take a year out after having studied a chosen theologian, the examiners will set questions on that theologian in the year of that candidate's examination, even if that theologian is not available for study that year. Texts will be studied in English. One or two optional questions

may be set which will require knowledge of the texts in original languages when these are other than English.

*offered each year

- (a) Origen
- (b) Augustine*
- (c) Anselm
- (d) Aquinas*
- (e) Luther*

- (f) Calvin*
- (g) Kierkegaard
- (h) Newman
- (i) Dostoevsky
- (j) Barth*
- (k) Tillich
- (l) Bonhoeffer
- (m) Rahner

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Paper 11 (A11917W1) Philosophy of Religion

Aims and Objectives

Aims:

To familiarize students with the literature on the coherence and justifiability of central theistic claims and to enable them to contribute to the discussion.

Objectives:

That on completion students:

- (a) will have acquired an understanding of the principal ways in which the Western monotheisms understand the nature of God; of the main classical and modern arguments for and against the existence of God, and arguments which claim that the practice of a theistic religion does not require support from good arguments for the existence of God; and of the literature of other doctrines common to the major theistic religions.
- (b) will be able to argue for and against various positions in the field, through writing essays and participating in discussion.

Course Delivery

Lectures: 8 in Michaelmas Term: 'Introduction to the Philosophy of Religion'

Number of tutorials: 8

Assessment is by one 3 hour written examination in which students will be expected to answer three questions from a total of ten to fifteen possible questions.

Paper 12 (A10863W1) Christian Moral Reasoning

Aims and Objectives

Aims:

The aim of the **Christian Moral Reasoning** paper is to develop a capacity for moral reasoning, specifically in terms of the Christian moral tradition. Candidates are invited to criticize what they find in this tradition, but they are advised to do so only after they have first acquired a sound understanding of it.

Objectives:

The course aims to enable candidates to demonstrate understanding of:

- principal concepts and methodological issues in Christian moral thought
- concrete issues in the light of Christian moral concepts and in relation to Christian moral sources
- how to exegete a prescribed text
- how to marshal relevant material in support of an argument

In the course of demonstrating the above, the course also aims to enable candidates, secondarily, to demonstrate some understanding of:

- the moral thought of relevant major figures in the history of Christian ethics—e.g., Augustine, Aquinas, Luther, Calvin, Kierkegaard, Bonhoeffer, Barth
- the variety of Christian traditions of ethics—e.g., Thomist, Lutheran, Calvinist, Anglican
- the relation of Christian moral thinking to major schools of moral philosophy (e.g., those of Aristotle, Kant, and Utilitarianism) and to current intellectual trends (e.g., political liberalism, feminism, postmodernism, human rights discourse)

Paper Description

The paper will consist of three sections: **A. Moral Concepts and Methodological Issues**; **B. Prescribed Texts**; **C. Concrete Moral Issues**.

A. Moral Concepts and Methodological Issues

Candidates will be required to answer **ONE** question on methodological issues such as the moral roles of Scripture, and the relation of Scripture to other moral sources (e.g., reason, theological and philosophical traditions, experience); or on basic concepts such as the good, worship, sanctification, freedom, natural law, divine command, discipleship, virtue, love, justice, and double effect.

B. Prescribed Texts

Candidates will be required to write **ONE** gobbet question. The following four texts are prescribed:

- Augustine, *On Christian Doctrine*, Bk. 1 (trans. R.P.H. Green, Oxford University Press)
- Thomas Aquinas, *Summa Theologiae*, Ia IIae, qq. 91-94 (trans. Thomas Gilby, Blackfriars ed., vol. 28, Eyre and Spottiswood)

- Martin Luther, “The Freedom of a Christian” (trans. W.A. Lambert and Harold J. Grimm, **Luther’s Works**, vol. 31, Fortress Press)
- Dietrich Bonhoeffer, “Christ, Reality and Good”, in **Ethics (Works**, vol. 6, ed. C. Green, Fortress Press).

C. Concrete Moral Issues

Candidates will be required to answer ONE essay question on a topic drawn from the fields of sexual, medical, and political ethics. Questions on:

- sexual ethics will relate to topics such as: (a) marriage: the goods of marriage, sacramentality, family, divorce, celibacy, polygamy; (b) sexuality: (social) differentiation of the sexes, sexual purposes, homosexuality, sexual sin; (c) anthropology: body and soul, erotic affection.
- medical ethics will relate to topics such as: (a) the proper purposes of medical practice; (b) doctor-patient relationship and its social context; (c) planned parenthood, contraception, abortion, artificial reproduction; (d) genetic manipulation and enhancement; (e) experimentation on humans; (f) organ transplantation; (g) the allocation of resources; (h) the prolongation of life, terminal care, physician-assisted suicide and euthanasia.
- political ethics will relate to topics such as: (a) Augustinian and liberal concepts of secularity; (b) relations between state and church; (c) the proper purposes of government; (d) justice and rights; (e) forms of government (e.g., democratic, international); (f) the coercive use of force in punishment and war;

Course Delivery

A general series of introductory lectures is offered each year in Michaelmas Term to cover Section A. Section C is provided for by lectures and classes in Hilary Term. Section B and other sections are covered in tutorials.

Number of tutorials: 8

Assessment: Is by one 3 hour written examination in which candidates are required to answer one essay question from Section A (Christian Moral Concepts), one gobbet question from Section B (set texts) and one essay question from Section C (Concrete Moral Issues).

Paper 13 (A10864W1) The Nature of Religion

Aims and Objectives

Aims:

This paper will examine students in the main classical and contemporary approaches to the study of religions. It will cover some of the most important thinkers in the humanities and the social sciences who established the study of religion as a field of academic inquiry in the early 20th century. Students will be expected to be able to speak to basic questions about the relationship of religion to social change; the paper will focus on the

fundamental theoretical questions about the concept of religion and strategies for defining it.

Objectives:

- (a) Candidates should have acquired a good knowledge of the main classical studies in the field of the study of religions such as: M. Douglas, *Purity and Danger*; E. Durkheim, *The Elementary Forms of Religious Life*; M. Eliade, *The Myth of the Eternal Return*; S. Freud, *The Future of an Illusion*; C. Geertz, *The Interpretation of Cultures*; and M. Weber, *The Protestant Ethic and the Spirit of Capitalism*.
- (b) They should be aware in a general and accurate way of both the main attempts to define religion and the problems with defining it. They should also understand the difference between the study of religion as a cross-cultural mode of practice and the study of religions in particular cultural contexts.
- (c) They should be aware of a number of major debates and topics in the field of religious studies, e.g. the outsider/insider problem; religious pluralism; the construction of individual and collective identity; gender; post-colonialism, and the benefits and limits of comparison.
- (d) Candidates should be enabled to make critical use of these theoretical and topical discussions in their study of different religions.

Course Delivery

Lectures: 16 given in Michaelmas and Hilary Terms:

Seminars: Fortnightly interdisciplinary seminar in the Study of Religions, throughout the academic year, on topics directly relevant to the course.

Number of Tutorials: 8

Assessment: One 3 hour written examination in which three questions must be answered.

The following books are recommended to students of this subject. They will be discussed in lectures, and set examination questions may invite reference to one or more of them.

T. Asad. *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam* (Baltimore: Johns Hopkins University Press, 1993).
M. Douglas, *Purity and Danger* (London: Routledge, 1966, 1985 or any other edition).

E. Durkheim, *The Elementary Forms of a Religious Life* (London: Allen and Unwin, 1915 or any later edition).

M. Eliade, *The Sacred and the Profane* (New York and London: Harvest Press, 1965 or any other English edition).

E. Evans-Pritchard, *Witchcraft, Oracles and Magic among the Azande* (Oxford, Clarendon Press, 1976).

S. Freud, *The Future of an Illusion* (London: Hogarth Press; Institute of Psycho-Analysis 1962 [1928]) or *The Origins of Religion* (Collected Works,

vol. 13, Harmondsworth: Penguin 1990), or any other English edition of Totem and Taboo and Moses and Monotheism

Objectives:

- (a) The principal desired learning outcome of this paper is that students acquire an understanding of Judaism as a living religion, in a constant state of development as it responds to changing social and intellectual perspectives. Students should have become aware of the complexities of contemporary Judaism encompassing a broad range of affiliations, beliefs, and practices.
- (b) From around the time of the French Revolution onwards, they should have gained an understanding of the theological development of Judaism. They should have studied the emergence of different religious movements in modern Judaism and assessed the differing theological viewpoints of thinkers from these groups.
- (c) They should have become acquainted with and analysed the contents of major historical documents, such as the answers to Napoleon of the Assembly of Jewish Notables (1806) and the various platforms of the Central Conference of American (Reform) Rabbis.
- (d) They should have considered the impact of the Shoah (Holocaust), Zionism and the creation of the State of Israel, and issues such as feminism and environmentalism on contemporary Jewish thought.

Course Delivery

Lectures: 8 core lectures in Hilary Term on “Modern Judaism”

Number of tutorials: 8

Assessment is by one three hour written examination in which candidates will be required to answer three essay questions.

Primary Texts for Study

Hirsch, S.R., The Nineteen Letters of ben Uziel - in translation Jacobs, L., A Jewish Theology, Darton, Longman & Todd (1973)

Mendes-Flohr, P., & Reinhartz, Y., eds., The Jew in the Modern World: A Documentary History, OUP (1988) - selected readings

Borowitz, E., Renewing The Covenant: A Theology for the Postmodern Jew, JPS (1991)

Paper 16 (A10867W1) Islam in the Classical Period (Islam I)

Aims and Objectives

Aims:

The paper aims to cover the historical origins and development of the theology, law and mysticism of Islam, from the seventh to the fifteenth centuries.

Objectives:

- (a) Students will have studied questions on the prophethood of Muhammad; the Qur'an; the Hadith; the nature of Shi'ism; Islamic theology (kalam); Islamic law (shari'a); Sufism (tasawwuf); and the relationship of Islam with other religions, in particular, Christianity.

(b) They will have had the opportunity to learn about the theologies of the **Mu'tazilis**, Ash'aris and Hanbalis; the Sunni law schools of the Hanafis, Malikis, Shafi'is and Hanbalis; and the major Sufi orders.

(c) They will have had the occasion to learn about the various classical Muslim authorities from among the theologians (mutakallimun), jurists (fuqaha'), Sufi masters (mutasawwuf) and Peripatetic philosophers (falasifa).

(d) They will have had an awareness of the various interpretative methods relating to Muslim Scripture, the main debates and historical controversies of the Islamic tradition, and of contemporary methodologies in philosophy of religion and comparative theology as applied to Islam.

Course Delivery

Lectures: 8 given in Michaelmas Term: 'Islam in the Classical Period (Islam I)'

Number of tutorials: 8

Assessment Is by one 3-hour written examination in which candidates will be required to answer three essay questions from a choice of twelve.

Principal Textbooks

H.A.R. Gibb, *Islam: A Historical Survey*, 2nd ed. (1975).

M.G.S. Hodgson, *The Venture of Islam 1: The Classical Age of Islam* (1974).

H. Küng, *Islam: Past, Present and Future* (2007).

F. Rahman, *Islam*, 2nd ed. (1979).

T. Winter (ed.), *The Cambridge Companion to Classical Islamic Theology* (2008).

Paper 17 (A10868W1) Islam in the Modern World (Islam II)
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Aims and Objectives

Aims:

The paper aims to examine Islam against the background of recent history and contemporary society, from the nineteenth century to the present day, with a particular focus on how Muslims have responded to the challenges of the modern world.

Objectives:

(a) Students will have studied the impact of colonization on Muslim religious discourse and Islamic reformism in the nineteenth century and beyond.

(b) They will have had the opportunity to be acquainted with various modern Muslim thinkers and a range of topical debates, including the anti-Hadith controversy; the nature

of Wahhabism; the ethics of war and/or jihad; the Muslim discourse on feminism; the Islamic discourse on politics, state and democracy; and the anti-Sufi trend.

(c) They will have had an awareness of the various Islamic movements in the modern world and their respective counterparts in the classical period, and the diversity of religious developments in contemporary Muslim societies.

Course Delivery

Lectures: 8 given in Hilary Term: 'Islam in the Modern World (Islam II)'

Number of tutorials: 8

Assessment Is by one 3-hour written examination in which candidates will be required to answer three essay questions from a choice of twelve.

Principal Textbooks

I.M. Abu-Rabi, *The Blackwell Companion to Contemporary Islamic Thought* (2006).

H.A.R. Gibb. *Modern Trends in Islam* (1975).

M.G.S. Hodgson, *The Venture of Islam 3: Gunpowder Empires and Modern Times* (1974).

H. Küng, *Islam: Past, Present and Future* (2007).

F. Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (1982).

Paper 18 (A10869W1) Foundations of Buddhism (Buddhism I)

Aims and Objectives

Aims:

To introduce students to the ideas of early Buddhism in a way which stimulates thought and relates to any knowledge they may already have of other religions.

Objectives:

Students who have studied this paper will:

- (a) Have a basic knowledge of mainstream Buddhism and its doctrines.
- (b) Have a basic knowledge of the major trends in modern scholarship on the subject.
- (c) Have written a series of coherent essays on topics central to the subject.

Indicative Bibliography

Conze E, I.B. Horner, D. Snellgrove and A. Whaley eds. *Buddhist Texts Through The Ages One World* 1995.

Rupert Gethin *The Foundations of Buddhism* OUP 1998

Rupert Gethin (tr.), *Sayings of the Buddha. New Translations from the Pali Nikayas* OUP 2008

Richard Gombrich *What the Buddha Thought* Equinox
2009 Richard Gombrich *Theravada Buddhism* 2nd. ed.
Routledge 2006 Peter Harvey *An Introduction to*
Buddhism CUP 1990
Walpola Rahula *What the Buddha Taught* One World edition 1997

Paul Williams (with Anthony Tribe), *Buddhist Thought: A Complete Introduction to the Indian Tradition* Routledge 2000

Course Delivery

Lectures: 'Introduction to the Teachings and Practices of Early Buddhism' (8) Michaelmas

Number of tutorial/classes: 8

Assessment: is by one 3 hour written examination in which candidates must answer three questions chosen from about twelve.

Paper 19 (A10870W1) Buddhism in Space and Time (Buddhism II)

Aims and Objectives

Aims:

To give students some appreciation of the various forms that Buddhism has taken during its transmission throughout Asia, with a particular focus on the main doctrines of Mahayana (Great Vehicle) Buddhism.

Objectives:

Students who have studied this paper will:

- a) have a sense of the ways in which Buddhism has varied in space and time.
- b) have a basic knowledge of Buddhism as a phenomenon in world history.
- c) have a basic knowledge of the major trends in modern scholarship on the subject.
- d) have written a series of coherent essays on topics central to the subject.

Indicative Bibliography

Heinz Bechert and Richard Gombrich eds. *The World of Buddhism* Thames and Hudson 1984

Kenneth Ch'en, *Buddhism in China: A Historical Survey* Princeton University Press, 1964. David Gellner *Monk, Householder and Tantric Priest* CUP 1992

Richard Gombrich *Theravada Buddhism* 2nd. ed. Routledge 2006

John Powers *Introduction to Tibetan Buddhism* rev. ed. Snow Lion 2007

Melford Spiro *Buddhism and Society* University of California Press 2nd. ed. 1982

Holmes Welch *The Practice of Chinese Buddhism 1900-1950* Harvard University Press

1967

Paul Williams *Mahayana Buddhism* 2nd. ed. Routledge 2009

Course Delivery

Lectures: 'Buddhism in Space and Time' (8) Hilary Term

Number of tutorial/classes: 8

Assessment

is by one 3 hour written examination in which candidates must answer three questions chosen from about twelve.

Paper 20 (A10871W1) Hinduism I: Sources and Development

Aims and Objectives

Aims:

To give students an overview of the major developments that lead to contemporary Hinduism and to provide an understanding of the fundamental concepts and practices of the tradition.

Objectives:

- (a) to impart basic information about Brahminical Hinduism
- (b) to ensure that students know how they can learn more.
- (c) to provide experience in reading the primary texts in reliable translations, in learning to use primary texts for thematic purposes, and in understanding Brahminical Hinduism in light of that reading.
- (d) to have them write a series of coherent essays on topics central to the subject.

Course Delivery

Lectures: 8 given in Hilary Term: 'Hinduism I'

Number of tutorials: 8

Assessment

is by one 3 hour written examination in which candidates must answer three questions from about twelve.

Paper 21 (A10872W1) Hinduism II: Hinduism in History and Society

Aims and Objectives

Aims:

To deepen students' understanding of Hindu theism and paths to the goal of liberation.

Objectives: Students will:

- (a) have acquired a basic knowledge of Hindu theism;
- (b) gain experience in reading primary texts and understanding Hindu traditions in the light of that reading;
- (c) see how they can learn more;

(d) have written a series of coherent essay on topics central to the subject.

Course Delivery

Lectures: 8 given in Trinity Term: 'Hinduism II'

Number of tutorials: 8

Assessment is by one 3 hour written examination in which candidates must answer three questions from about twelve.

Paper 22 (A10873W1 and A10873W1) Selected Topics (Old Testament) I

Aims and Objectives

Aims:

To enable students to acquire a detailed knowledge of one particular genre of Old Testament literature, to gain insight into the ways in which books of this type can be interpreted, and to develop their critical understanding of the historical and literary context of such books.

Objectives:

- (a) Students who have studied for this paper will have a detailed knowledge of the specified texts and be able to comment intelligently on short selected passages from them (optionally from the Hebrew text).
- (b) They will be aware of a variety of critical approaches to these texts.
- (c) They will have a knowledge of the texts' historical contexts.
- (d) They will have a more general knowledge of the genre represented by the specified texts and be able to distinguish it from other genres within the Old Testament.

Course Delivery

Lectures: 6-8 lectures on Prophecy (Hilary Term 2016) and 6-8 lectures on Apocalyptic (Trinity term 2015 and 2017) to be given every other year.

Number of tutorials: 8

Assessment: Is by one 3 hour written examination, requiring candidates to write a compulsory 'gobbet' question (choosing four passages to comment on) and to write two essays.

Candidates will be required to show detailed knowledge of one of the following topics:

- (i) Paper A10873W1 Prophecy
 - 1 Samuel 9; 10
 - 2 Samuel 7

1 Kings 13; 18; 22
Isaiah 1; 5-8; 10; 40; 42-44; 49; 51-53; 55
Jeremiah 1-5; 7-9; 11; 12; 26-28; 31
Ezekiel 1-4; 8-11; 14; 18; 20; 23; 36; 37
Amos 1-5; 6-9
Zechariah 1-8; 13

Among these the following may be offered in Hebrew:

1 Kings 13; 18; 22
Isaiah 42-44
Amos 1-5

(ii) Paper A10874W1 Apocalyptic

Isaiah 24-27

Daniel Zechariah

1 Enoch 1-16 (ed. H.F.D. Sparks, The Apocryphal Old Testament, OUP, 1984) 2

Esdras 3-14

Revelation

Among these the following may be offered in Hebrew:

Isaiah 24-27
Zechariah 9-14

Paper 23 (A10875W1 and A10876W1) Selected Topics (Old Testament) II
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Aims and Objectives

Aims:

To enable students to acquire a detailed knowledge of one particular genre of Old Testament literature, to gain insight into the ways in which books of this type can be interpreted, and to develop their critical understanding of the historical and literary context of such books.

Objectives:

- (a) Students who have studied for this paper will have a detailed knowledge of the specific texts and be able to comment intelligently on short selected passages from them (optionally from the Hebrew text).
- (b) They will be aware of a variety of critical approaches to these texts.
- (c) They will have a knowledge of the texts' historical contexts.
- (d) They will have a more general knowledge of the genre represented by the specific texts and be able to distinguish it from other genres within the Old Testament.

Course Delivery

Lectures:

6-8 lectures on Wisdom (Hilary term 2016) and 6-8 lectures on Worship and Liturgy (Trinity term, 2015 & 2017) to be given every other year.

Number of tutorials: 8

Assessment

is by one 3 hour written examination, requiring candidates to write a compulsory 'gobbet' question (choosing four passages to comment on) and to write two essays.

Candidates will be required to show detailed knowledge of one of the following topics:

(i) Paper A10875W1 Wisdom

Proverbs 1-9; 22:17-31:31

Job 1-19; 38-42

Ecclesiastes

Wisdom of Solomon 1-9

Ecclesiasticus (Sirach) Prologue; 1:1-25:12; 36:18-43:33; 51

Among these the following may be offered in Hebrew:

Proverbs 1-9

(ii) Paper A10876W1 Worship and Liturgy

Exodus 12-15; 19; 20; 24

Leviticus 1-7; 16

Deuteronomy 12-18

1 Kings 5-8

1 Chronicles 16

Psalms 2; 18; 24; 27; 47-51; 68; 72; 78; 89; 95-100; 110; 113-118; 122; 124; 126; 128; 130-132

A.E. Cowley, Aramaic Papyri of the Fifth Century B.C. (OUP, 1923), nos. 21; 30-34

Among these the following may be offered in Hebrew: Exodus 19;

20; 24

Leviticus 16

Psalms 24; 95-100

Paper 24 (A10877W1) The Hebrew of the Old Testament
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Aims and Objectives

Aims:

To enable students to read Biblical Hebrew prose (and optionally also verse), and to study selections from several biblical books in Hebrew.

Objectives:

- (a)** Students who have studied for this paper will have a good grasp of Biblical Hebrew grammar, syntax, and vocabulary.
- (b)** They will be able to read most of the prose sections of the Old Testament in Hebrew, and optionally some of the verse sections.
- (c)** They will be able to translate and point the set texts, and to comment intelligently on points of linguistic and textual interest.

- (d) They will be able to answer questions on Biblical Hebrew grammar and syntax.
- (e) They will be able to translate simple English prose into correct Biblical Hebrew.

Course Description

Candidates will be required to show a general knowledge of the language, with a special study of the following prose texts from which passages will be set for translation and comment:

Genesis 6-9

Deuteronomy 5-6; 12; 26

2 Samuel 11-14

1 Kings 17-19

Jonah

Candidates will also be given an opportunity to show knowledge of Hebrew verse, and especially of the following texts, from which passages will be set for translation and comment:

Psalms 1; 2; 8; 45-48; 96

Proverbs 7-9

Isaiah 1-2; 6; 40-42

Candidates who do not offer Hebrew verse will not thereby be penalized.

Course Delivery

Classes: A range of language and text classes are offered to candidates for this paper, in accordance with the Biblical Hebrew Timetable below.

Assessment is by one 3 hour written examination. The passage for pointing will be set from Genesis 6-9.

The following comments might be of assistance to candidates preparing for this paper. For Question 1 ('point and translate') examiners are looking for accuracy in the pointing of vowels, shewa and dagesh according to the standard forms of biblical Hebrew; whereas accuracy in the pointing of pausal forms and maqqeph is of secondary importance. For Question 2 ('translate... adding comments') the answer should focus on exegetical detail that is informed by a candidate's knowledge of the Hebrew text and language. Finally, for questions in which candidates are asked to do two things (e.g. point and translate, translate and comment) 50% of the marks are usually allotted to each aspect in each question.

Biblical Hebrew Timetable

1. For those who studied Hebrew in Prelims, the following sequence of classes may be considered:

1st Year Trinity Term: Deuteronomy 5-6,12,26

2nd Year Michaelmas Term: Biblical Hebrew (Second Year) and Genesis 6-9 (or alternatively taken in 3rd Year) Hilary Term: 2 Samuel 11-14 and 1 Kings 17-19
Trinity Term: Jonah

3rd Year Michaelmas Term: Genesis 6-9 (if not taken in 2nd Year) and/or Isaiah 1-2,6,40-42 (optional poetic text)
Hilary Term: Hebrew Prose Composition and Psalms 1,2,8,45-48,96 (optional poetic text)

In addition, classes on Proverbs 7-9 (optional poetic text) are offered in Hilary Term once every two years.

2. For those who take up Hebrew after Prelims, the following sequence of classes may be considered:

1st Year Trinity Term: Biblical Hebrew (for FHS

Beginners) 2nd Year Michaelmas Term: Biblical

Hebrew (Second Year)

and Genesis 6-9 (or alternatively taken in 3rd Year) Hilary Term: 2 Samuel 11-14 and 1 Kings 17-19

Trinity Term: Deuteronomy 5-6,12,26 and Jonah

3rd Year Michaelmas Term: Genesis 6-9 (if not taken in 2nd Year) and/or Isaiah 1-2,6,40-42 (optional poetic text)

Hilary Term: Hebrew Prose Composition and Psalms 1,2,8,45-48,96 (optional poetic text)

In addition, classes on Proverbs 7-9 (optional poetic text) are offered in Hilary Term once every two years.

Paper 25 (A10878W1) Archaeology in Relation to the Old Testament

Aims and Objectives

Aims:

To enable students to gain some understanding of a number of archaeological discoveries in Palestine and neighbouring countries (both artefactual and textual) from the Old Testament period and to show how our understanding of the Old Testament may be illuminated by them.

Objectives:

- (a) Students who have studied for this paper will have gained a general understanding of the methods used by archaeologists in excavating sites in Palestine and neighbouring countries.
- (b) They will have gained knowledge of the artifactual and textual finds at a number of important archaeological sites dating from the Old Testament period.
- (c) They will have gained an understanding of how these discoveries can serve to shed light on various aspects of Old Testament study, including the history and religion of Israel.
- (d) They will have reflected on the extent to which it is possible for archaeological discoveries to confirm or dispute the truth of statements in the Old Testament.

Course Delivery

Lectures: 15 given in Michaelmas and Hilary Terms:
'Topics in Biblical History' (8) Michaelmas Term
'Archaeology and the Old Testament: An Introduction' (7) Hilary Term, given every other year (next in Hilary Term 2017)

Number of tutorials: 8

Assessment is by one 3 hour examination in which candidates will be required to write three essays.

Paper 26 (A10879W1) Religions and Mythology of the Ancient Near East

Aims and Objectives

Aims:

To enable students to acquire a knowledge of certain specified ancient Near Eastern mythological and religious texts as well as more general knowledge of the religions and mythology of the ancient Near East.

Objectives:

- (a) Students who have studied for this paper will have acquired a detailed knowledge of the specified texts and will be able to comment intelligently on short selected passages from them, as well as writing essays relating to them.
- (b) In addition students will have obtained a more general knowledge of the religions and mythology of the ancient Near East.
- (c) They will have reflected on the extent to which the Old Testament shows dependence on its ancient Near Eastern religious environment and the extent to which it reacts against it.

Course Delivery

Lectures: 16 hours

given in Hilary Term:

'Religions and Mythology of the Ancient Near East'

Number of Tutorials: 8

Assessment

is by one 3 hour written examination requiring candidates to answer a compulsory 'gobbet' question (choosing three passages to comment on) and to write two essays.

Paper 27 (A10895W1) The New Testament in Greek (Optional Translation Paper)

Aims and Objectives

Aims:

To enable students who already have at least the equivalent of Prelims in NT Greek to acquire the necessary skills to be able to translate passages from the Greek New Testament into English.

Objectives:

Students who take this paper will be able to translate into English passages from the Greek New Testament. The text used will be that of the United Bible Societies, 4th edn.

Course Delivery

Teaching: primarily through a weekly class

Assessment is by a single 2-hour, written examination.

Candidates will choose passages for translation from amongst a number taken from the Greek New Testament. The selection of passages will allow candidates to select passages for translation from the following texts and chapters: Acts 20-6, Colossians, 1 and 2 Thessalonians, Hebrews 7-10, James, 1 and 2 Peter, Revelation 1-12. There will also be opportunity to translate passages from outside these specified chapters.

Note: This paper is only available as an optional translation paper and not as a full FHS paper.

Paper 28 (A10880W1, A10881W1 and A10882W1) Varieties of Judaism 100 B.C. - A.D. 100

A10880W1: Text in Greek A10881W1:

Text in Hebrew A10882W1: Text in English

Aims and Objectives

Aims:

To enable students to have a basic knowledge of the main trends in Judaism in the period 100BC – AD100 with particular reference to prescribed texts.

Objectives:

Students who have studied for this paper will have:

- (a) an understanding of the main trends within Judaism in the period 100BC – AD100.
- (b) an ability to comment on selected texts either in translation or in the original languages.
- (c) the requisite interpretative skills to offer a critical evaluation of the evidence for Judaism in the prescribed period.

Course Delivery

Lectures: 8 given in Hilary Term: 'Varieties of Judaism'

Number of tutorials: 8

Assessment is by one 3 hour written examination in which candidates must attempt one question requiring comment on set texts and must also write two essays.

Paper 29 (A10884W1) Christian Liturgy

Aims and Objectives

Aims:

To enable students to acquire a critical knowledge – supported by detailed study of the original sources – of the evolution of Christian worship up to AD 451.

Objectives:

- (a) Candidates will have detailed knowledge of the origin and development of rites of initiation and the eucharist up to AD 451.
- (b) They will be able to assess their influence upon contemporary liturgical revision.
- (c) They will be able to reflect on the relationship between liturgy and theology.

Course Delivery

Text Classes: 8 given in Hilary Term.

Number of tutorials: 6

Assessment is by one 3 hour written examination.

Paper 30 (A10885W1) Early Syriac Christianity

Aims and Objectives

Aims:

To enable students, most of whom will lack previous familiarity with the subject, to acquire a basic but specific knowledge of the historical evolution and inner life of Syriac Christianity, especially during the first four centuries.

Objectives:

- (a) Students completing this course will have reflected upon the distinctive character of early Syriac Christianity, upon its differences from the Greek Christian world, and upon its links with Judaism.
- (b) They will have studied in translation prescribed texts taken from a representative range of Syriac sources, including material from the Odes of Solomon, the Acts of Thomas, Aphrahat, Ephrem, and the Book of Steps.
- (c) They will have given particular consideration to the use of symbolism in the theology of the early Syriac Church.

Course Delivery

Lectures: 8 given in Trinity Term: 'Introduction to Early Syriac Christianity'

Number of tutorials: 8

Assessment

is through one 3 hour written examination in which there are two parts: Question 1 (which is obligatory) consists of short passages from the prescribed texts for comment; candidates must select four passages out of the seven that will be set. Questions 2-8 are essay questions, from which two must be answered.

Paper 31 (A10886W1) History and Theology of the Church in the Byzantine Empire from AD 1000 to AD 1453

Aims and Objectives

Aims:

To enable students - most of whom will have no previous acquaintance with the subject - to acquire a basic yet detailed knowledge of the history, institutions and religious thought of Greek Christianity during the later Byzantine period.

Objectives:

- (a) Students who complete this course will have studied the place of the Church in Byzantine life, the influence of the Emperor in religious affairs, the possible threat posed by the continuing tradition of Hellenic philosophy, and the contribution of monasticism to society.

- (b) They will have considered the differences during this period between Greek and Latin Christianity, the emergence of the schism between Rome and Constantinople, and efforts made to secure reunion.
- (c) They will have been introduced to the leading mystical theologians in the later Byzantine period, especially Symeon the New Theologian and Gregory Palamas.
- (d) They will have assessed the principles underlying Byzantine missionary work in the Slav lands.

Course Delivery

Lectures: 8 given in Trinity Term – ‘The History and Theology of the Byzantine Church’

Classes: 8 in Trinity term – ‘Byzantine Church History: source readings’

Number of Tutorials: 8

Assessment is by one 3 hour written examination.

Paper 32 (A10887W1) Science and Religion

Aims and Objectives

Aims:

There is presently considerable interest in the relation of science and religion in the academy, church, and wider culture. The course aims to develop a rigorous and critically informed understanding of historical debates in the field, as well as of contemporary discussions of issues of major importance, including models and narratives for relating science and religion. The first set of eight lectures focus on the historical interaction of Christian theology and the natural sciences, while the second eight consider more recent debates, including some arising from the New Atheism – such as the role of evidence in determining beliefs in science and religion, and the place of science in contemporary culture, as well as issues raised for theology by cosmology, evolutionary theory, and the cognitive science of religion.

Objectives:

Students should acquire a critical understanding of the different models routinely used to relate scientific knowledge and practice to religious understandings of the world. They should be able to discuss the rise of scientific naturalism and offer a balanced account of the problems it has raised for religious belief. They should have an understanding of major scientific developments such as Darwin’s theory of evolution by natural selection and contemporary cosmology and the questions they have raised for religious belief, as well as the impact of religion on the shaping of a scientific culture. They should have an appreciation of the impact of philosophical issues and of historical contexts on the way in which the relationship between science and religion has been understood.

Course Delivery

Lectures: 16 lectures on 'Science and Religion' delivered in Michaelmas and Hilary Terms

Number of Tutorials: 8

Assessment is by one, 3 hour, written examination.

Paper 33 (A10887W1) The Sociology of Religion

Aims and Objectives

Aims:

To enable candidates to acquire an understanding of the major figures in the development of the sociology of religion together with a detailed knowledge of texts, and to develop a critical understanding of some of the major debates in contemporary sociology of religion and how these are related to the study of theology.

Objectives:

Students who take this paper will:

- (a) have achieved an understanding of the major figures in the development of the sociology of religion.
- (b) have read and studied in detail a number of the prescribed texts.
- (c) have become familiar with contemporary sociological discussion and will have acquired a critical understanding of the major debates in contemporary sociology of religion and how these relate to the issues listed in the course description.
- (d) be able to relate their understanding of the sociology of religion to other aspects of the Theology syllabus.

Course Delivery

Lectures: 8 in Michaelmas Term:
'Sociology of Religion'

Number of tutorials: 8

Assessment is by one 3 hour written examination in which candidates answer three questions including at least one question from both parts.

Paper 34 (A10890S1) Mysticism

Candidates will study theoretical issues relating to the definition and interpretation of mysticism as well as important examples of mystical literature and traditions. The paper will be examined by two extended essays. One essay, chosen from a list of prescribed titles, will address theoretical issues; the other will relate to a special topic. Prescribed titles will be published at the beginning of Trinity Term in the candidate's second year. The subject of the second essay will be chosen by candidates in consultation with tutors, subject to the approval of the Undergraduate Essays Committee. Titles, abstracts and

bibliographies should reach the faculty Administrator not later than the beginning of fifth week in Trinity Term of the candidate's second year.

Aims:

- 1) To encourage reflection on the concepts of mysticism, spirituality and religious experience
- 2) To acquaint students with cardinal texts in one or more mystical traditions
- 3) To promote inquiry into the relation between mystical thought and historical context

Objectives:

A student who has attended relevant lectures, read primary and secondary texts under academic guidance and done careful research for two essays may be expected:

- 1) To be able to offer a reasonable working definition of mysticism and to explain why such definitions are contested
- 2) To be acquainted with the writings of significant figures on one or two mystical traditions
- 3) To be well informed regarding the evolution of at least one such tradition and of the historical circumstances which conditioned or accompanied the production of major texts in the tradition(s).

Teaching

Hilary term: "Mysticism: Themes and Theories" (8) Trinity

Term: "Mysticism: case Studies (Track II) (8)

"Mysticism: case Studies (Track III)" (8)

Candidates for this paper are advised to attend the lectures in their second year.

Paper 35 (A10891W1) Psychology of Religion

Aims and Objectives

Aims:

The course aims to provide an overview of the main issues in psychological study of religion that reflects contemporary developments in psychological theory and research. It also aims to stimulate an interest in psychological findings about religion and encourage the perception of scientific psychology as relevant to explaining religious experience/behaviour.

Objectives:

On completion of the course of lectures and tutorials, students will have:

- (a) been introduced to the main psychological accounts of human religious behaviour as distinct from those offered by other disciplines.
- (b) become aware of the main methodological developments in modern scientific psychology and of their relevance to critical appraisal of the early and non-psychological accounts of human religious experience.

- (c) acquired a more complete understanding of specific religious phenomena and critically examined the usefulness of the empirical approach to religion.
- (d) enriched their transferable skills by handling information from a variety of sources.

Course Delivery

Lectures: 8 given in Michaelmas Term: 'Introduction to the Psychology of Religion'

Number of tutorials: 8

Students are advised not to take tutorials for this paper prior to attending the course of core lectures.

Assessment is by one 3 hour written examination in which candidates will be required to write three essays.

Paper 36 (A10893W1) English Church and Mission 597-754

Course Description

Candidates will be expected to study the main lines of the history of the English Church in this period, and some aspects of its theology. Candidates will be expected to have studied the texts in Group I, on which alone gobbets will be set, and in at least one of sections (a), (b), (c) in Group II.

Group I

(a) Bede, *Ecclesiastical History of the English People*, Preface, Bks I, 23-26; II; III; IV; V, 9- 10, 19. (trans. B. Colgrave, in: *Bede: the Ecclesiastical History of the English People ; The Greater Chronicle ; Bede's Letter to Egbert*, ed. Judith McClure and Roger Collins, OUP,

1994) pp. 37-41, 63-233, 247-51, 267-74.

(b) Bede's Letter to Egbert, trans. McClure and Collins, *ibid.*, pp. 343-57.

(c) Bede, **On the Temple**, trans. S. Connolly, in J. O'Reilly (Liverpool University Press: *Translated Texts for Historians 21*, 1995), Prologue and Book I to I, 8.4, pp. 1-33; Book II, 18.8 to 20.9, pp. 76-100.

(d) Eddius Stephanus, *Life of Wilfrid in The Age of Bede*, (ed. D.H. Farmer, trans. J. Webb, Penguin Classics 1988), pp. 105-82.

(e) 'The Dream of the Rood', in *A Choice of Anglo-Saxon Verse*, ed. and trans. R. Hamer (Faber, 1970), pp. 161-71.

Group II

(a) Adomnan of Iona, *Life of St Columba*, ed. and trans. R. Sharpe, (Penguin Classics, 1995)

(b) Bede, *Life of Cuthbert*, in *The Age of Bede* (Penguin Classics, 1988), pp. 41-102. Bede, *Lives of the Abbots of Wearmouth and Jarrow*, *ibid.*, pp. 185-208 Bede's Homily on the Gospel for the Feast of

St Benedict Biscop, in Bede, Homilies on the Gospels, trans. L.T. Martin and D. Hurst, Preface by B. Ward, (Cistercian Studies Series,

110, 1991), pp. 125-32. Letters of Aldhelm, in **Aldhelm, The Prose Works**, trans. M. Lapidge and M. Herren (Boydell and Brewer, 1979), pp. 152-70.
(c) Willibald's Life of St Boniface and The Correspondence of St Boniface, in C.H. Talbot, **The Anglo-Saxon Missionaries in Germany**, (Sheen and Ward, 1954), pp. 25-62, 65-149.

Aims and Objectives

Aims:

To achieve a rounded understanding of the creation of a Christian society in a culture which had different religious assumptions, and to see how particular political and social structures interacted with this newly unifying ideological force.

Objectives:

- a) Students will study the main lines of the history of the English Church in the period, and some aspects of its theology.
- b) Students will have the opportunity to explore the ways in which religious devotion was expressed in early medieval England and consider contemporary European parallels.
- c) Students will be required to study texts from the period, comprising a compulsory core and a choice of further biographical texts and collections of letters.

Course Delivery

Lectures: 8 given in Trinity Term

- 1 Roman missions to the English
- 2 Irish missions to the English
- 3 History, hagiography and exegesis
- 4 Missionary methods
- 5 The Easter controversy
- 6 English monasticism
- 7 Irish missions to the continent
- 8 Missions to the Germans

Classes: 4 given in Trinity Term (details to be confirmed)

Number of tutorials: 8

Assessment is by one 3 hour written examination, requiring candidates to answer two essay questions and one 'gobbet' question, requiring students to comment on three of six short text passages taken from the list of prescribed texts in Group I.

Papers 24 and 27 (A10877W1) and (A10895W1) Optional translation papers (2 hours each)

The translation component of paper 24, *The Hebrew of the Old Testament* may be offered as an optional extra paper by candidates who are not taking the full paper.

Paper 27, *The New Testament in Greek*, may only be offered as an optional extra translation paper.

Regulations Relating to the use of Information Technology Facilities

<http://www.admin.ox.ac.uk/statutes/regulations/196-052.shtml>

1. In these regulations, unless the context requires otherwise, 'college' means any college, society, or Permanent Private Hall or any other institution designated by Council by regulation as being permitted to present candidates for matriculation.

2. University IT and network facilities are provided for use in accordance with the following policy set by Council:

(1) The University provides computer facilities and access to its computer networks only for purposes directly connected with the work of the University and the colleges and with the normal academic activities of their members.

(2) Individuals have no right to use university facilities for any other purpose.

(3) The University reserves the right to exercise control over all activities employing its computer facilities, including examining the content of users' data, such as e-mail, where that is necessary:

(a) for the proper regulation of the University's facilities;

(b) in connection with properly authorised investigations in relation to breaches or alleged breaches of provisions in the University's statutes and regulations, including these regulations; or

(c) to meet legal requirements.

(4) Such action will be undertaken only in accordance with these regulations.

3. These regulations govern all use of university IT and network facilities, whether accessed by university property or otherwise.

4. Use is subject at all times to such monitoring as may be necessary for the proper management of the network, or as may be specifically authorised in accordance with these regulations.

5. (1) Persons may make use of university facilities only with proper authorisation.

(2) 'Proper authorisation' in this context means prior authorisation by the appropriate officer, who shall be the Director, Computing Systems and Services (OUCS) or his or her nominated deputy in the case of services under the supervision of OUCS, or the nominated college or departmental officer in the case of services provided by a college or department.

(3) Any authorisation is subject to compliance with the University's statutes and regulations, including these regulations, and will be considered to be terminated by any breach or attempted breach of these regulations.

6. (1) Authorisation will be specific to an individual.

(2) Any password, authorisation code, etc. given to a user will be for his or her use only, and must be kept secure and not disclosed to or used by any other person. Exceptions may be made for accounts set up specifically to carry out business functions of the University or a unit within it, but authorisation must be given by the head of the unit.

7. Users are not permitted to use university IT or network facilities for any of the following:

(1) any unlawful activity;

(2) the creation, transmission, storage, downloading, or display of any offensive, obscene, indecent, or menacing images, data, or other material, or any data capable of being resolved into such images or material, except in the case of the use of the facilities for properly supervised research purposes when that use is lawful and when the user has obtained prior written authority for the particular activity from the head of his or her department or the chairman of his or her faculty board (or, if the user is the head of a department or the chairman of a faculty board, from the head of his or her division);

(3) the creation, transmission, or display of material which is designed or likely to harass another person in breach of the University's Code of Practice on Harassment;

(4) the creation or transmission of defamatory material about any individual or organisation;

(5) the sending of any e-mail that does not correctly identify the sender of that e-mail or attempts to disguise the identity of the computer from which it was sent;

(6) the sending of any message appearing to originate from another person, or otherwise attempting to impersonate another person;

(7) the transmission, without proper authorisation, of e-mail to a large number of recipients, unless those recipients have indicated an interest in receiving such e-mail, or the sending or forwarding of e-mail which is intended to encourage the propagation of copies of itself;

(8) the creation or transmission of or access to material in such a way as to infringe a copyright, moral right, trade mark, or other intellectual property right;

(9) private profit, except to the extent authorised under the user's conditions of employment or other agreement with the University or a college; or commercial purposes (including advertising commercial services) without specific authorisation;

(10) gaining or attempting to gain unauthorised access to any facility or service within or outside the University, or making any attempt to disrupt or impair such a service;

(11) the deliberate or reckless undertaking of activities such as may result in any of the following:

(a) the waste of staff effort or network resources, including time on any system accessible via the university network;

(b) the corruption or disruption of other users' data;

(c) the unauthorised access, transmission or negligent loss of data;

(d) the violation of the privacy of other users;

(e) the disruption of the work of other users;

(f) the introduction or transmission of a virus or other malicious software into the network;

(12) activities not directly connected with employment, study, or research in the University or the colleges (excluding reasonable and limited use for social and recreational purposes where not in breach of these regulations or otherwise forbidden) without proper authorisation.

8. Software and computer-readable datasets made available on the university network may be used only subject to the relevant licensing conditions, and, where applicable, to the Code of Conduct published by the Combined Higher Education Software Team ('CHEST').

9. Users shall treat as confidential any information which may become available to them through the use of such facilities and which is not clearly intended for unrestricted dissemination; such information shall not be copied, modified, disseminated, or used either in whole or in part without the permission of the person or body entitled to give it.

10. (1) No user may use IT facilities to hold or process data relating to a living individual save in accordance with the provisions of current data protection legislation (which in most cases will require the prior consent of the individual or individuals whose data are to be processed).

(2) Any person wishing to use IT facilities for such processing is required to inform the University Data Protection Officer in advance and to comply with any guidance given concerning the manner in which the processing may be carried out.

11. Any person responsible for the administration of any university or college computer or network system, or otherwise having access to data on such a system, shall comply with the provisions of the 'Statement of IT Security and Privacy Policy', as published by the ICT Subcommittee of the Planning and Resource Allocation Committee.

12. Users shall at all times endeavour to comply with policies and guidance issued by the ICT Subcommittee of the Planning and Resource Allocation Committee to assist with the management and efficient use of the network University's ICT facilities.

13. Connection of any computer, whether college, departmental, or privately owned, to the university network is subject to the following additional conditions:

(1) (a) Computers connected to the university network may use only network identifiers which follow the University's naming convention, and are registered with OUCS.

(b) The University's Trade Mark and Domain Name Policy specifies, *inter alia*, that all university activities (other than those within OUP's remit) should be presented within the ox.ac.uk domain. Any exception to this requires authorisation as defined in that Policy.

(2) (a) Owners and administrators of computers connected to the university network are responsible for ensuring their security against unauthorised access, participation in 'denial of service' attacks, etc. In particular they are responsible for ensuring that anti-virus software is installed and regularly updated, and that rules and guidelines on security and anti-virus policy, as issued from time to time by the ICT Subcommittee of the Planning and Resource Allocation Committee, are followed.

(b) The University may temporarily bar access to any computer or sub-network that appears to pose a danger to the security or integrity of any system or network, either within or outside Oxford, or which, through a security breach, may bring disrepute to the University.

(3) (a) Providers of any service must take all reasonable steps to ensure that that service does not cause an excessive amount of traffic on the University's internal network or its external network links.

(b) The University may bar access at any time to computers which appear to cause unreasonable consumption of network resources.

(4) (a) Hosting Web pages on computers connected to the university network is permitted subject to the knowledge and consent of the department or college responsible for the local resources, but providers of any such Web pages must endeavour to comply with guidelines published by OUCS or other relevant authorities.

(b) It is not permitted to offer commercial services through Web pages supported through the university network, or to provide 'home-page' facilities for any commercial organisation, except with the permission of the Director, Computing Systems and Services (OUCS); this permission may require the payment of a licence fee.

(5) Use of file-sharing technology and participation in distributed file-sharing networks may be subject to additional regulation and restriction in order to prevent excessive use of university network resources, or the use of those resources for purposes unconnected with the University. If a user has any reason to suppose that an application employs peer-to-peer (p2p) or other file-sharing technology, they should seek the advice of the IT officer responsible for the college or departmental network on which they propose to use the software.

(6) (a) No computer connected to the university network may be used to give any person who is not a member or employee of the University or its colleges access to any network services outside the department or college where that computer is situated.

(b) Certain exceptions may be made, for example, for members of other UK universities, official visitors to a department or college, or those paying a licence fee.

(c) Areas of doubt should be discussed with the Head of Networks and Telecommunications at OUCS.

(7) Providing external access to University network resources for use as part of any shared activity or project is permitted only if authorised by the ICT Subcommittee of the Planning and Resource Allocation Committee, and will be subject to any conditions that it may specify.

(8) If any computer connected to the network or a sub-network does not comply with the requirements of this section, it may be disconnected immediately by the Network Administrator or any other member of staff duly authorised by the head of the college, section or department concerned.

14. (1) If a user is thought to be in breach of any of the University's statutes or regulations, including these regulations, he or she shall be reported to the appropriate officer who may recommend to the appropriate university or college authority that proceedings be instituted under either or both of university and college disciplinary procedures.

(2) Access to facilities may be withdrawn under section 42 of Statute XI pending a determination, or may be made subject to such conditions as the Proctors or the Registrar (as the case may be) shall think proper in the circumstances.

Examining Users' Data

15. All staff of an IT facility who are given privileged access to information available through that facility must respect the privacy and security of any information, not clearly intended for unrestricted dissemination, that becomes known to them by any means, deliberate or accidental.

16. (1) System Administrators (i.e. those responsible for the management, operation, or maintenance of computer systems) have the right to access users' files and examine network traffic, but only if necessary in pursuit of their role as System Administrators.

(2) They must endeavour to avoid specifically examining the contents of users' files without proper authorisation.

17. (1) If it is necessary for a System Administrator to inspect the contents of a user's files, the procedure set out in paragraphs (2)-(5) below must be followed.

(2) Normally, the user's permission should be sought.

(3) Should such access be necessary without seeking the user's permission, it should, wherever possible, be approved by an appropriate authority prior to inspection.

(4) If it has not been possible to obtain prior permission, any access should be reported to the user or to an appropriate authority as soon as possible.

(5) For the purposes of these regulations 'appropriate authority' is defined as follows:

(a) in the case of any university-owned system, whether central or departmental: if the files belong to a student member, the Proctors; if the files belong to any member of the University other than a student member, the Registrar or his or her nominee; or, if the files belong to an employee who is not a member of the University, or to a visitor to the University, the head of the department, college, or other unit to which the employee or visitor is responsible, or the head's delegated representative;

(b) in the case of a departmental system, either those named in (a) above, or, in all circumstances, the head of department or his or her delegated representative;

(c) in the case of a college system, the head of the college or his or her delegated representative.

Advice on commentary or “gobbets” questions in FHS Philosophy

As a Philosophy and Theology finalist, you are obliged to take at least one paper out of three in the history of philosophy. For two of these papers, 115 Plato's *Republic* and 116 Aristotle's *Nicomachean Ethics*, the exam requires you to answer a commentary question where you must identify, and write about, certain passages from the texts.

You will find guidance below on how to go about answering these questions. The guidance is reproduced from the handbook for Literae Humaniores (or “Greats”).

The first requirement is to identify the argumentative context of the passage, e.g. ‘This passage occurs in Socrates' response to Thrasymachus' claim that the ruler properly so-called is expert in promoting his own advantage; in reply Socrates urges that all expertise aims to promote the advantage of that on which the expertise is exercised, hence the expert ruler must aim to promote, not his own advantage, but that of the subject’.

You should then set out the specific contribution of the passage to the argumentative context, e.g. a sub-argument (in which case the steps of the argument should be set out), or a distinction (in which case you should clearly state what is being distinguished from what), or the introduction of some key concept, which should be clearly elucidated. Where appropriate, elucidation should be followed by criticism; thus if the passage contains a fallacious or unsound argument, or a faulty distinction, the flaw should be briefly identified. If the significance of the passage goes beyond the immediate argumentative context (e.g. in introducing a concept which is important for a wider range of contexts) that wider significance should be indicated. Wider significance may be internal to the work as a whole, or may extend beyond it, for instance by relating to some theme central to the thought of the author (such as Plato's Theory of Forms or Aristotle's Categories) or to some important topic in modern philosophy.

Your primary focus in philosophy gobbets should be on argumentative and conceptual content. Details of sentence construction, vocabulary etc should be discussed only in so far as they affect the content thus conceived. The same goes for the identification of persons etc named in the passage; note that where the passage is taken from a Platonic dialogue it will usually be relevant to identify the speaker(s). It is vitally important to observe the time constraints imposed by the number of passages to be translated and commented on. Brevity, relevance and lucidity are crucial. It is especially important not to be carried away in expounding the wider significance of the passage (see above); a gobbet should not expand into an essay on the Theory of Forms or the problem of universals. Use your own judgement on how much you can afford to put in.

Please note that this guidance applies only to commentary required in the philosophy papers referred to above; if you require guidance on a commentary section of any other paper you are taking, please consult your tutor for that paper.