

Guidelines for Qualifying Exams in Philosophy of Religion
(as of fall 2009)

The Philosophy of Religion area offers four qualifying examinations: PR 1 – The Modern Background; PR 2 – Anglo-American Philosophy of Religion in the Twentieth Century; PR 3 – Continental Philosophy of Religion in the Twentieth Century; and PR 4 – Comparative Philosophy of Religion.

Students concentrating in Philosophy of Religion are required to take PR 1, and one of the two examinations focused on particular thinkers and trends from the twentieth century: *either* PR 2 *or* PR 3. The faculty expects students who concentrate in Philosophy of Religion to do a third qualifying examination that emphasizes work in the field. For students pursuing a program of comparative work, this will normally be PR 4 (resulting in a set of exams as follows: PR 1, either PR 2 or PR 3, and PR 4). Students working on Indian Buddhist materials, for example, may take the exam listed below in “Indian Buddhist philosophy of the scholastic period.” For students not pursuing a program of comparative work, the third exam will normally be the second exam in twentieth-century materials (resulting in a set of exams as follows: PR 1, PR 2, and PR 3). In some cases, students not pursuing a program in comparative work may select as the third exam one of those offered by the Committee on Constructive Studies (“Metaphysics”; “Hermeneutics and Religious Reflection”; or the one in “Issues in Contemporary Theory”).

Requirements for completion of Divinity School qualifying examinations include the stipulation that the student’s examining committee include at least four examiners. Accordingly, students should select their exams so that at least three members of the Philosophy of Religion faculty are administering exams and thus participate in the oral component.

> Philosophy of Religions 1: The Modern Background

Students are responsible for all of the following primary works (with secondary readings simply representing possibly useful suggestions):

René Descartes, *Meditations on First Philosophy* (1641). (Trans. Donald A. Cress. Indianapolis: Hackett, 1993.)] (Consider thinking about this in conversation with Jean-luc Marion, “Is the Argument Ontological? The Anselmian Proof and the Two Demonstrations of the Existence of God in the *Meditations*,” in Marion, *Cartesian Questions*, pp.139-160 [University of Chicago Press, 1999].)

John Locke, *Essay Concerning Human Understanding*, Book IV (1689) (Edited by Peter H. Nidditch. Oxford: Clarendon Press, 1975; in this edition, pp.525-721.)

G. W. Leibniz, *New Essays on Human Understanding*, Book IV (posthumously, 1765; written c.1704-1705). (Translated and edited by Peter Remnant and Jonathan Bennett. Cambridge University Press, 1981; in this edition, pp.355-527.) (Consider thinking about this in conversation with Bertrand Russell, *The Philosophy of Leibniz* [Routledge, 1900], and

Robert Merrihew Adams, *Leibniz: Determinist, Theist, Idealist* [Oxford, 1994].)

David Hume, *The Natural History of Religion* (1757)

David Hume, *Dialogues Concerning Natural Religion* (posthumously, 1779)
(Both available in David Hume, *Principal Writings on Religion, including Dialogues Concerning Natural Religion and The Natural History of Religion*, ed. J. C. A. Gaskin. Oxford University Press, 1998.) (Consider thinking about this in conversation with J. Samuel Preus, *Explaining Religion: Criticism and Theory from Bodin to Freud* [Yale, 1987].)

Immanuel Kant, *Prolegomena to Any Future Metaphysics* (1783). Translated and edited by Gary Hatfield. Cambridge University Press, 1997. (Cf., P. F. Strawson, *The Bounds of Sense: An Essay on Kant's Critique of Pure Reason* [Routledge, 1966]; Martin Heidegger, *Kant and the Problem of Metaphysics*, trans. Richard Taft [Indian University Press, 1997].)

Immanuel Kant, *Critique of Practical Reason* (1788). Trans. Lewis White Beck. New York: Macmillan, 1993.

Immanuel Kant, *Religion within the Boundaries of Mere Reason* (1793).
(Available in Immanuel Kant, *Religion and Rational Theology*. Allen W. Wood and George Di Giovanni, trans., ed. Cambridge University Press, 1996.)

G. W. F. Hegel, *Lectures on the Philosophy of Religion* (1827 version).
(Available in a one-volume edition, ed. Peter C. Hodgson. University of California Press, 1988.) (Cf., Robert Pippin, *Hegel's Idealism: The Satisfactions of Self-Consciousness* [Cambridge University Press, 1989].)

> Philosophy of Religions 2: Anglo-American Philosophy of Religion in the Twentieth Century

Students are responsible for all of the following works:

C. S. Peirce, "How to Make Our Ideas Clear" (1878), *Collected Papers of Charles Sanders Peirce*, vol. 3, para. 257-76. Ed. Charles Hartshorne and Paul Weiss, Harvard University Press, Cambridge, MA, 1935. Also reprinted in James Hoopes, ed., *Peirce on Signs: Writings on Semiotic*, pp.160-179. University of North Carolina Press, 1994.

C. S. Peirce, "A Neglected Argument for the Reality of God" (1908), *Collected Papers of Charles Sanders Peirce*, vol. 6, para. 452-485. Ed. Charles Hartshorne and Paul Weiss, Harvard University Press, Cambridge, MA, 1935. Also reprinted in James Hoopes, ed., *Peirce on Signs: Writings on Semiotic*, pp.260-278. University of North Carolina Press, 1994. Available, as well, online at <http://en.wikisource.org/wiki/A_Neglected_Argument_for_the_Reality_of_God>.

- William James, “The Will to Believe” (1897), in *The Will to Believe and Other Essays in Popular Philosophy*, pp.1-31. New York: Henry Holt, 1912. Among available reprints: John J. McDermott, *The Writings of William James: A Comprehensive Edition*, pp.717-735. University of Chicago Press, 1977.
- William James, *Varieties of Religious Experience* (1902). New York: Vintage Books / Library of America, 1990.
- William James, “What Pragmatism Means” (1907), in *Pragmatism: A New Name for Some Old Ways of Thinking*, pp.43-81. New York: Longman’s Green and Co., 1907. Among available reprints: John J. McDermott, *The Writings of William James: A Comprehensive Edition*, pp.376-390. University of Chicago Press, 1977. Also: William James, *Pragmatism* (edited, with an introduction, by Bruce Kuklick), pp.25-39. Indianapolis: Hackett, 1981.
- John Dewey, “The Need for a Recovery of Philosophy” (1917), in John Dewey, ed., *Creative Intelligence: Essays in the Pragmatic Attitude*, pp.3-69. New York: Holt, 1917. Also available online at <http://www.brocku.ca/MeadProject/Dewey/Dewey_1917b.html>.
- John Dewey, *A Common Faith*. Yale University Press, 1934.
- Ludwig Wittgenstein, “Lectures on Religious Belief,” in *Lectures & Conversations on Aesthetics, Psychology and Religious Belief*, pp.53-72. Ed. Cyril Barrett. University of California Press, 1967.
- Ludwig Wittgenstein, “Remarks on Frazer’s *Golden Bough*,” in *Philosophical Occasions, 1912-1951*, pp.118-155. Ed. James Klagge and Alfred Nordmann. Indianapolis: Hackett, 1993.
- Ludwig Wittgenstein, *On Certainty*. Ed. G. E. M. Anscombe and G. H. von Wright; trans. Denis Paul and G. E. M. Anscombe. New York: Harper Touchbooks, 1972.
- Martin Heidegger, “Letter on Humanism,” in David Farrell Krell, ed., *Martin Heidegger: Basic Writings*, pp.213-265. Harper San Francisco, 1977, 1993.
- Charles Hartshorne, *The Divine Relativity: A Social Conception of God*. Yale University Press, 1948.
- Antony Flew and Alasdair MacIntyre, eds., *New Essays in Philosophical Theology*, pp.96-130 (= the short essays – by Antony Flew, R. M. Hare, Basil Mitchell, Flew again, and I. M. Crombie – that constitute the symposium on “Theology and Falsification”). London: SCM Press, 1955.
- Wilfrid Sellars, “Empiricism and the Philosophy of Mind” (1956). In Herbert Feigl and Michael Scriven, eds., *Minnesota Studies in the Philosophy of Science*, vol. 1, pp.253-329 (University of Minnesota Press, 1956). Recommended edition: *Empiricism and the Philosophy of Mind: With an Introduction by Richard Rorty and a Study Guide by Robert Brandom*. Cambridge: Harvard University Press, 1997.

Donald Davidson, “Radical Interpretation” (1973), in Davidson, *Inquiries into Truth and Interpretation*, pp.125-139 (Oxford: Clarendon Press, 1984); “On the Very Idea of a Conceptual Scheme” (1974), in *Inquiries into Truth and Interpretation*, pp.183-198.

Michel Foucault, “Technologies of the Self,” in Luther H. Martin, Huck Gutman, and Patrick Hutton, eds., *Technologies of the Self: A Seminar with Michel Foucault*, pp.16-49. Amherst: The University of Massachusetts Press, 1988.

John McDowell, *Mind and World: With a New Introduction*. Cambridge: Harvard University Press, 1996.

Wayne Proudfoot, *Religious Experience*. University of California Press, 1985.

William Alston, *Perceiving God: The Epistemology of Religious Experience*. Cornell University Press, 1991.

Alvin Plantinga, “Reason and Belief in God,” in Alvin Plantinga and Nicholas Wolterstorff, eds., *Faith and Rationality: Reason and Belief in God*, pp.16-93. University of Notre Dame Press, 1983.

Pamela Sue Anderson, *A Feminist Philosophy of Religion*. Blackwell, 1998.

Schubert Ogden, *Is There Only One True Religion, or Are There Many?* SMU Press, 1992.

> **Philosophy of Religions 3: Continental Philosophy of Religion in the Twentieth Century**

Henri Bergson, *Two Sources of Morality and Religion* (1932). Translated by R. Ashley Audra and Cloudesley Brereton. University of Notre Dame Press, 1977.

William James, *Varieties of Religious Experience* (1902). Vintage Books/Library of America, 1990.

Martin Heidegger, *Being and Time* (1927). Translated by John Macquarrie & Edward Robinson. Harper & Row, 1962.

Martin Heidegger, “Letter on Humanism” in *Martin Heidegger: Basic Writings*. Ed. David Farrell Krell, pp. 213-265.

Emmanuel Lévinas, *Totality and Infinity* (1961). Dusquesne University Press, 1969.

Emmanuel Lévinas, “God and Philosophy” in *Emmanuel Levinas: Basic Philosophical Writings*. Ed. Adriaan T. Peperzak, Simon Critchley, and Robert Bernasconi. Indiana University Press, 1996.

Jacques Derrida, *Adieu to Emmanuel Levinas* (1997). Stanford University Press, 1999.

Vladimir Jankélévitch, *Forgiveness* (1967). University of Chicago Press, 2005.

Simone Weil, *Gravity and Grace* (1947). University of Nebraska Press, 1997.

Simone Weil, “*The Iliad or the Poem of Force*” in *Simone Weil: An Anthology*. Translated by Mary McCarthy. Ed. Siân Miles. Grove Press, 1986.

Pierre Hadot, *Philosophy as a Way of Life*. Ed. Arnold I. Davidson. Blackwell, 1995.

Michel Foucault, *The Hermeneutics of the Subject*. Palgrave Macmillan, 2005.

Michel Foucault, “Technologies of the Self” in *Technologies of the Self: A Seminar with Michel Foucault*. Ed. Luther H. Martin, Huck Gutman, Patrick Hutton. University of Massachusetts Press, 1988.

Ludwig Wittgenstein, “Lectures on Religious Belief,” in *Lectures & Conversations on Aesthetics, Psychology and Religious Belief*, pp.53-72. Ed. Cyril Barrett. University of California Press, 1967.

Walter Benjamin, “Theses on the Philosophy of History” in *Illuminations*. Ed. Hannah Arendt. Schocken Books, 1968.

William Alston, “The Perception of God” *Philosophical Topics* 16/2 (1988): 23-52. (also recommended: William Alston, “A ‘Doxastic Practice’ Approach to Epistemology.” in Marjorie Clay and Keith Lehrer, eds., *Knowledge and Skepticism*, pp. 1-29. Boulder: Westview, 1989.)

Secondary text:

Dominique Janicaud. . .[et. al], *Phenomenology and the “Theological Turn”:
the French Debate*. Fordham University Press, 2000.

Philosophy of Religions 4: Comparative Philosophy of Religions

Exams in Comparative Philosophy of Religions may in some cases be negotiated, depending on the student’s program, advisor’s counsel, available faculty expertise, etc. Set exams in the field include: Philosophy of Religions 4a, “Indian Buddhist Philosophy of the Scholastic Period”; Philosophy of Religions 4b, “Early Indian Philosophy”; and Philosophy of Religions 4c, “Indian Scholastic Philosophies.” Please consult the separate bibliographies for these.