

## ACTEA TOOLS & STUDIES No: 15

Philosophy and Philosophy of Religion:  
Basic Recommended Holdings  
for Theological Libraries in Africa

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[Dr Timothy Phillips is associate professor of historical and systematic theology at Wheaton College (USA). He has written or coedited a number of learned books, including Christian Apologetics in the Postmodern World. Dr Phillips has also taught courses at theological colleges in several parts of Africa, including Nigeria and Kenya. This is a selected and annotated handlist prepared by Dr Phillips to assist theological libraries in Africa in developing their holdings in the somewhat technical fields of philosophy and philosophy of religion. Under each heading the bibliography specifies foundational works in philosophy and philosophy of religion appropriate for theological libraries in Africa. Under some headings this is followed by a secondary listing (signaled by \*) which identifies important specialised studies that can be acquired after the basic works are in hand, according to interests and financial resources.

### 1. Classic Philosophers and their Works

Plato, Dialogues of Plato (Princeton)  
Aristotle, Basic Works of Aristotle (Oxford)  
John Herman Randall, Jr., Aristotle. Columbia, 1960.  
Excellent secondary interpretation.  
Augustine, City of God; Confessions (Penguin)  
Peter Brown, Augustine of Hippo. California, 1967.  
Excellent secondary interpretation.  
Anselm, Proslogion  
Thomas Aquinas, Summa; Contra Gentiles (Christian Classics and Notre Dame editions)  
Thomas Hobbes, Leviathan  
Rene Descartes, Meditations; Discourse on Method (Cambridge)  
Blaise Pascal, Pensees

Thomas V. Morris. *Making Sense of It All: Pascal and the Meaning of Life*. Eerdmans, 1992. Excellent secondary interpretation.

John Locke, *Essay Concerning Human Understanding* (Oxford)  
David Hume, *Dialogues Concerning Natural Religion; An Enquiry Concerning Human Understanding* (Macmillan & Hackett editions)

Immanuel Kant, *First Critique, Second Critique, Third Critique, Metaphysics of Morals, Prolegomena* (Hackett)

Lewis White Beck, *A Commentary on Kant's Critique of Practical Reason*. Chicago, 1960. Excellent secondary interpretation.

A. C. Ewing. *A Short Commentary on Kant's Critique of Pure Reason*. Chicago, 1938. Excellent secondary interpretation.

W. H. Walsh. *Kant's Criticisms of Metaphysics*. Chicago, 1975. Excellent secondary interpretation.

Jeffrie G. Murphy. *Kant: The Philosophy of Right*. St. Martin's Press, 1970. Excellent secondary interpretation.

Friedrich Nietzsche, *Twilight of the Idols; Genealogy of Morals; Zarathustra; Untimely Meditations; Beyond Good and Evil*

for phenomenology see: Robert C. Solomon, ed.

*Phenomenology and Existentialism*. Harper & Row, 1972.

## 2. Basic Reference Works and Introductions

### 2.1 Basic reference works

The basic introductory surveys listed first are indispensable for theological libraries.

Colin Brown. *Christianity and Western Thought: A History of Philosophers, Ideas and Movements*. IVP, 1990. Accessible to the layperson, showing the impact of philosophy on theology.

Diogenes Allen. *Philosophy for Understanding Theology*. John Knox, 1985. Covering same material as above, but more advanced.

Paul Edwards, ed. *The Encyclopedia of Philosophy*. 8 vols. Macmillan, 1967ff. The basic reference work for philosophical movements and ideas that have had an impact upon theology.

Frederick Copleston. A History of Philosophy. 8 vols. Image Books, 1957. Thorough and comprehensive history of philosophy by a Roman Catholic philosopher.  
Robert Audi, ed. The Cambridge Dictionary of Philosophy. Cambridge University Press, 1995. Important for the most contemporary developments not covered by the prior two works.

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Nicholas Bunnin and E. P. Tsui-James, eds. The Blackwell Companion to Philosophy. Blackwell, 1996. The "Companion" series presents standard contemporary guides to the field.

Peter Singer, ed. The Blackwell Companion to Ethics. Blackwell, 1991.

Jonathan Dancy and Ernest Sosa, eds. The Blackwell Companion to Epistemology. Blackwell, 1992.

J. Kim and E. Sosa, eds. The Blackwell Companion to Metaphysics. Blackwell, 1991.

Philip Quinn and Charles Taliaferro, eds. The Blackwell Companion to Philosophy of Religion. Blackwell, 1997.

## 2.2 Basic introductions

Any two of the following reliable introductions would be sufficient.

A. C. Ewing. The Fundamental Questions of Philosophy. Macmillan 1962.

Stanley Horner, Thomas Hunt and Dennis Okholm. Invitation to Philosophy: Issues and Options. 7th ed. Wadsworth, 1996.

Louis Pojman, ed. Philosophy: The Quest for Truth. 3rd ed. Wadsworth, 1996.

James Cornman, Keith Lehrer, and George Pappas. Philosophical Problems and Arguments: An Introduction. Hackett, 1992.

Robert Paul Wolff. About Philosophy. 7th ed. Prentice Hall, 1997.

## 3. Principal Areas of Philosophy

### 3.1 Logic and critical thinking

Anthony Weston. A Rule Book for Argument. 2nd ed. Hackett, 1992.

### 3.2 Epistemology

Robert Audi. *Belief Justification and Knowledge: An Introduction to Epistemology*. Wadsworth, 1988. Beginning-level review of standard topics in epistemology.

Matthias Steup. *An Introduction to Contemporary Epistemology*. Prentice Hall, 1986. Beginning-level review of standard topics in epistemology.

Keith Lehrer. *Theory of Knowledge*. Routledge, 1990. Beginning-level review of standard topics in epistemology.

Paul Moser, ed. *Empirical Knowledge: Readings in Contemporary Epistemology*. Roman and Littlefield, 1996. Excellent anthology for epistemology.

Douglas Geivett, ed. *Contemporary Perspectives in Religious Epistemology*. Oxford, 1992. Excellent anthology for the issue of religious knowledge.

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Nicholas Wolterstorff and Alvin Plantinga, eds. *Faith and Rationality: Reason and Belief in God*. University of Notre Dame Press, 1983. A classic work representing the best thinkers in American Christian philosophy; they reject evidentialism.

William C. Placher. *Unapologetic Theology: A Christian Voice in a Pluralistic Conversation*. Westminster, 1989. The best survey of the intellectual landscape concerning the problem of knowledge in the disciplines, from the sciences to theology.

H. G. Gadamer. *Truth and Method*. Crossroad, 1980. The most important work in contemporary philosophical hermeneutics.

### 3.3 Philosophy of science

Delvin Ratzsch. *Philosophy of Science: The Natural Sciences in Christian Perspective*. IVP, 1986. Basic guide to issues of science and Christianity.

Ian G. Barbour. *Myths, Models and Paradigms*. Harper & Row, 1974. Survey of differing assessments of the "truthfulness" and "realism" in the scientific enterprise.

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Colin Brown. Miracles and the Critical Mind. Eerdmans, 1984.

S. Jaki. The Road of Science and the Ways to God. Scottish Academic Press, 1980. Explanation of Christian roots of the scientific enterprise, with commentary on contemporary issues in philosophy of science.

E. Klemke, R. Hofflinger and A. Kline. Introductory Readings in the Philosophy of Science. Prometheus, 1980. Broad anthology dealing with the major issues in the philosophy of natural science.

Thomas Kuhn. The Structure of Scientific Revolutions. 2d ed. Chicago, 1970. Classic argument for the contemporary rejection of the positivist's view of science.

H. Putnam. Meaning and the Moral Sciences. Routledge & Paul Kegan, 1980. Key work in the contemporary realist, anti-realist debate.

### 3.4 Philosophy of language

J. L. Austin. How To Do Things with Words Harvard, 1975. A classic in ordinary language analysis.

### 3.5 Metaphysics

William Hasker. Metaphysics: Constructing a World View. IVP, 1983. Beginning introduction to metaphysical problems, by an evangelical.

Richard Taylor. Metaphysics 4th edition. Prentice-Hall, 1992. Another solid beginning introduction.

Ronald C. How and Nathan Oaklander, eds. Metaphysics: Classic and Contemporary Readings. Wadsworth, 1991.

Excellent anthology for metaphysics.

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Arthur O. Lovejoy. The Great Chain of Being. Harvard, 1936. A classic work on the historical development of the idea undergirding the Western concept of God.

Stephen Hawking. A Brief History of Time: From the Big Bang to Black Holes. Bantam, 1988. Basic work in modern scientific cosmology.

### 3.6 Philosophy of human nature

C. Stephen Evans. Preserving the Person: A Look at the Human Sciences. IVP, 1977. Important evangelical analysis of the Christian options in this area.  
Ted Honderich. How Free are You? Oxford, 1993.  
Willard F. Enteman. The Problem of Free Will: Selected Readings. Scribner's, 1967. Excellent anthology for introducing the problem and positions.

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Leslie Stevenson. Seven Theories of Human Nature. Oxford University Press, 1987. Excellent explication of the divergent views of human nature, including Christian.  
B.F. Skinner. Beyond Freedom and Dignity. Bantam, 1972. Classic behaviorist defense.

### 3.7 Political philosophy

M. Judd Harmon. Political Thought: From Plato to the Present. McGraw Hill, 1994.

## 4. Philosophy of Religion

### 4.1 General and basic

William Rowe. Philosophy of Religion: An Introduction. Wadsworth, 1993. Excellent introductory analysis of the problem in philosophy of religion.

Michael Peterson, William Hasker, Bruce Reichenbach and David Basinger, eds. Reason & Religious Belief: An Introduction to Philosophy of Religion. Oxford, 1991.

Louis Pojman, ed. Philosophy of Religion: An Anthology. Wadsworth, 1996.

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Sigmund Freud. The Future of an Illusion. W.W. Norton, (1928). Classic projection theory of religion.

Martin Buber. I and Thou. NY: Scribner's. Classic work in existentialism and personalism; influenced Brunner.

### 4.2 Apologetically-oriented

C. Stephen Evans. Why Believe? Eerdmans, 1996. The most readable apologetic for Christianity, by an superb evangelical philosopher.

Lesslie Newbigin. *The Gospel in a Pluralist Society*. Eerdmans, 1989. Excellent theological defense of Christian belief in our secular and pluralist world.

Diogenes Allen. *Christian Belief in a Postmodern World*. Westminster/John Knox, 1989. Interesting apologetic for Christianity in a postmodern context.

Alvin Plantinga. *God, Freedom and Evil*. Harper & Row/Eerdmans. Classic work in the field of theodicy.

Hugo Meynell. *Is Christianity True?* Catholic University Press, 1994.

Basil Mitchell. *The Justification of Religious Belief*. Oxford, 1981. Classic exposition of the cumulative-case argument for the rationality of religious belief.

#### 4.3 Theological method

David Tracy. *Blessed Rage for Order*. Harper & Row, 1988. A classic liberal outline of the divergent theological methods currently available.

Jeffery Hopper, *Understanding Modern Theology*. 2 vols; Fortress, 1987. Excellent and detailed analysis of modern philosophy's impact on contemporary theology.

Roger A. Johnson et al. *Critical Issues in Modern Religion* 2nd ed. Prentice Hall, 1990. Excellent analysis of the impact that key intellectual figures have on contemporary theological reflection.

#### 4.4 Technical works

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Richard Swinburne. *The Existence of God*. Oxford, 1979; *The Coherence of Theism*. Oxford, 1993; *Faith and Reason*. Oxford, 1981; *Miracles*; Macmillan, 1989; *Responsibility and Atonement*. Oxford, 1989; *Revelation: From Metaphor to Analogy*. Oxford, 1992. Difficult but important works by a leading contemporary Anglican philosopher.

Thomas Morris, ed. *Philosophy and the Christian Faith*. Notre Dame, 1989.

Nicholas Wolterstorff. *Divine Discourse*. Cambridge, 1995.

#### 5. Ethics

A.C. Ewing. *Ethics*. Macmillan, 1953. Basic introduction to ethical theories, accessible to the layperson.

William K. Frankena. *Ethics*. Prentice-Hall, 1973. Basic introduction to ethical theories.

Louis Pojman, ed. *Ethical Theory: Classical and Contemporary Readings*. Wadsworth, 1995. Excellent anthology for ethics.

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Stanley Hauerwas. *The Peaceable Kingdom: A Primer in Christian Ethics*. Notre Dame, 1983. A new understanding of Christian ethics as being distinctively formed by the revelation's narrative instead of prior ideas about justice.

Alasdair MacIntyre. *After Virtue*. Notre Dame, 1984. Attack on the Enlightenment tradition of universal impersonal moral principles; argues for a return to an Aristotelian virtue approach.

J. Rawls. *A Theory of Justice*. Harvard, 1971. Classic defense of the Enlightenment conception of justice as a set of principles to which all rational persons would agree.

Alan Donagan. *The Theory of Morality*. Chicago, 1977.

Defense of Judeo-Christian morality along Kantian lines.

J.J.C. Smart and R. Williams. *Utilitarianism: For and Against*. Cambridge, 1973. Excellent defense and critique of utilitarianism, a classic ethical theory.

## 6. African Philosophy

*Readings in African Philosophy: An Anthology*. Lagos: Masstech Publishers, 1989. Excellent introduction to the leading African philosophers.

Emmanuel Chukwudi Eze, ed. *African Philosophy: An Anthology*. Blackwell, 1997. Extensive collection of African and African-American philosophical writings.

P. O. Bodunrin, ed. *Philosophy in Africa: Trends and Perspectives*. Ile-Ife, Nigeria: University of Ife Press, 1985. Papers from the International Conference on African Philosophy held at Ibadan, 1981.

Parker English and Kibujjo Kalumba, eds. *African Philosophy: A Classical Approach*. Prentice Hall, 1996.

Emmanuel Chukwudi Eze, ed. *Postcolonial African Philosophy: A Critical Reader*. Blackwell, 1997.

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Paulin Hountondji. African Philosophy: Myth and Reality  
2nd ed. Indiana University, 1996. Widely published and  
leading African scholar.

V. Y. Mudimbe. The Invention of Africa: Gnosis,  
Philosophy and the Order of Knowledge. Indiana  
University, 1988. Widely published author and leading  
African scholar.

Clement Oniang'o. An Introduction to Philosophy. Nairobi:  
East African Educational Publishers, 1994.

F Ochieng'-Odhiambo. African Philosophy: An  
Introduction. Nairobi: Consolata Institute of Philosophy,  
1995.

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