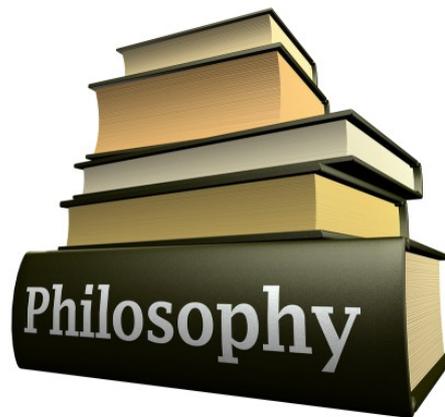


Philosophy Study Guide

for students taking PHIL course units

2020 - 2021



**School of Social Sciences
Faculty of Humanities**

This *Study Guide* must be read in conjunction with the course outline for your particular Philosophy course.
Course outlines can be found on Blackboard.

This guide is available electronically at:
www.socialsciences.manchester.ac.uk/student-intranet/undergraduate/course-information/philosophy/study-resources/

Useful Web Addresses

Philosophy undergraduate intranet

<http://www.socialsciences.manchester.ac.uk/student-intranet/undergraduate/course-information/philosophy/>

This contains lots of useful information such as staff and teaching assistants' office hours; downloads, such as this *Study Guide* and the Philosophy programme handbook; advice concerning accessing e-resources; links to additional sources of advice about studying philosophy and writing essays; and some sample undergraduate essays (with grades and comments).

Search the University of Manchester Library catalogue:

<http://www.library.manchester.ac.uk>

University of Manchester Library e-resources

<http://www.library.manchester.ac.uk/academicsupport/accessuom/>

This gives you access to online journals and databases

Past exam papers

<http://documents.manchester.ac.uk/pastpapers.aspx>

Blackboard

<https://my.manchester.ac.uk>

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About the *Study Guide*

You should read this *Study Guide* if you are taking any course units in Philosophy – that is, course units with a PHIL code.

The *Study Guide* includes information on extension criteria, plagiarism guidelines, how to cite your sources and write a bibliography, assessment criteria and so on.

If you are taking any PHIL course units, it is your responsibility to ensure that you are familiar with this information.

The *Study Guide* also provides information and advice about all aspects of the teaching, learning and assessment methods that go to make up a Philosophy course unit: lectures and tutorials, writing essays, exam technique, and independent study. It is intended both as an introduction to the study of Philosophy at The University of Manchester for first year students, and as a useful point of reference for second and third year students.

The teaching and learning methods used in Philosophy course units at Manchester are a mixture of non-compulsory lectures, compulsory tutorials, and independent study. Assessment normally takes the form of either one or two assessed essays, and /or an unseen exam.

To get the most out of your Philosophy course units, and to maximise your chances of achieving the highest marks of which you are capable, you need to know how best to approach and make use of the different teaching and learning methods, what examiners are looking for in essays and exams, and how to make efficient use of the resources available to you.

Please remember **all members of staff, including teaching assistants, hold office hours** at regular times during the teaching weeks of the semesters. (The times can be found on the Philosophy undergraduate intranet.) We encourage you to make use of this resource to discuss any matters related your courses units, essay preparation and performance, etc. There is no need to make an appointment for staff office hours. Just come up to the fourth floor of the Arthur Lewis Building at the indicated time and call the staff member's office from the internal phone at the reception area (their office telephone numbers are available in the phone directory on the coffee table there) and they'll come and get you. (Arrangements for teaching assistants vary; please see the philosophy intranet for information.)

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1 EFFECTIVE STUDYING

This section provides some general advice about studying philosophy together with information about library and internet resources.

1.1 Study conditions and time management

Philosophy is a reflective activity – doing philosophy is a matter of thinking about certain things in a certain sort of way. However, doing Philosophy as an undergraduate is not just a matter of thinking about things for three years. Your degree programme is structured in such a way that the process of thinking philosophically is something you are guided through systematically so as to equip you with sufficient skills to progress through the subject. In order to succeed, it is important that you appreciate this and use it to your advantage.

(a) Time management

Plan your semester: It's very important to organise your time efficiently and effectively. As a student, there will be many conflicting demands on your time: there are classes to go to, tutorials to prepare for, books to find and essays to write. You may have a part-time job or family commitments, or sporting or other interests to pursue.

In order to manage these demands, you should try to plan ahead as much as possible. At the beginning of the semester, sit down with your course guides and write your essay deadlines in your diary. (If you don't have a diary, get one! Or find a calendar app for your laptop or phone.) If your course guides give all the tutorial texts for the semester, find and photocopy as many of them as you can straight away – or at least try to stay a couple of weeks ahead. Start thinking about your essay topics and begin to assemble the reading well in advance. Make a note of which books are in the High Demand collection and can therefore be accessed easily later on, and which are in the main library and may not be there nearer to the essay deadline. Library resources are very good at Manchester, but it is nonetheless impossible to have enough books to enable every student to have access to the books they want at precisely the times they want them, particularly as essay deadlines and exams draw near. Electronic resources, often available through Blackboard, can be particularly useful at these times, as they are not restricted to a limited number of copies.

You may find that you have several essays due in on the same day, or that you have other commitments near deadline time. If so, you will have to plan ahead to make sure you have enough time to get all the preparation done. Please note that having bunched up deadlines will not be accepted as a reason for granting an extension. Block out some time in your diary for essay writing and exam preparation, and keep it blocked out! And remember, you're going to have to continue with attending classes and preparing for tutorials in the run-up to the essay deadline.

Plan your week: Write yourself a timetable so that you know exactly when and where all your classes are. And then think about your tutorials in particular, for which you will generally have to do several hours' preparation (it should say in course outlines how long you're supposed to spend on this). Block out regular time each week, specifically for preparing for each tutorial. And then block out some extra time for general study – going over lecture notes, doing some background reading for potential essay topics, etc.

(b) Studying conditions

Philosophy is really hard, and you really need to be able to concentrate when you're reading, thinking and writing. Think about how you're going to achieve the required level of concentration. For example:

- When you think about your weekly schedule, think about when the **best times for studying** are. Some of us are at our most alert first thing in the morning; some, late at night. You will need to make that your social life is arranged around your study needs: if you concentrate best first thing in the morning, you'll need not to stay out too late!
- Your **studying environment** is also important. Do you work best in the quiet of a library or in the middle of a busy café or at home at your desk? Do you need to be somewhere where you can make coffee or wander around every so often? There are various options for places to study on campus; the Learning Commons is a popular choice.
- Whether you prefer to work at home or on campus, make sure that you can have periods where you will be **uninterrupted** so that you can concentrate on your work. If you're getting interrupted a lot, or find yourself constantly checking your phone, try sticking a 'do not disturb' sign on your door or turning your phone off.
- On the other hand, trying to force yourself to concentrate for long periods of time without a break is unlikely to be effective. If you find that you've stopped concentrating, get up for a bit and do something else: make a cup of tea, do the washing up, go outside for a minute, or whatever. If you've been staring at the same page for ten minutes, another ten minutes of staring probably aren't going to help.

The basic message is: figure out what works best for you, and make sure you're in that situation when you sit down to work.

1.2 Reading Philosophy

(a) How to read Philosophy

You can't read serious philosophy in the same way as you read a newspaper or a novel; you need to think – and think critically – about what you are reading, or you will come away from it without having really learned anything. Reading philosophy is often hard work because philosophical ideas and arguments are often very difficult. The joy of reading philosophy isn't always in the reading itself, but often is rather in the ideas it tells you about and stimulates you to think about for yourself.

Always have a pen and paper handy when reading to take down notes about what the author is saying and ideas that come to you along the way. It's often impossible to hold in your head all the information you need if you're really going to get to grips with the text; and your notes will also help you to remember the text better later on.

Engage with the text you are reading. The first thing you need to achieve is an understanding of what the author is saying. (Sometimes this can be a major philosophical achievement in its own right, and is usually essential for gaining a good mark in an assessment) What claim is the author trying to establish? How does s/he try to motivate that claim: what arguments does s/he offer in support of it? Is his/her view clear, or does s/he oscillate between slightly different positions in different places? Are there any passages, or concepts or arguments, which you simply can't understand? (If so, make a note of these and bring them up for discussion in your tutorial, or with your tutor in their office hours or by email.)

As well as asking those sorts of questions about the text, ask rather more philosophical questions too. Why is the author so keen to defend the view they're defending? What other philosophical views does it contradict or support, and how? Do you know of any other philosophers who disagree with this author's position? If so, what is the precise nature of that disagreement, and who's right? Is the author's argument successful, or do they invoke implausible assumptions or use dubious reasoning? Do you agree with their assumptions? Do you agree with their conclusions? Why, or why not? Can you think of objections, or

perhaps different ways of arguing for the same view? How does the text fit in with issues covered in the lectures?

In general you will not even be able to begin to answer most of these questions if you try to read the text in the way that you would read the newspaper. You may have to read the text – or parts of it – several times. You might have to spend a long time thinking about a single paragraph or even a single sentence before you understand what the author is trying to say and why. Don't worry: that's perfectly normal. Professional philosophers do it all the time.

It should be clear by now that reading philosophy is a time-consuming and difficult job. This is partly because in the course of trying to answer the sorts of questions mentioned above, you are not merely learning *about* philosophy, but actually *doing* it. And that's what philosophy – even at first year undergraduate level – is all about.

(b) Learning how to write philosophy

You can use your reading not just to learn about and critically assess philosophical positions and arguments, but also to learn about how to write philosophy. Was the text easy or difficult to follow? Was it too longwinded, or did it move too quickly at crucial moments? Why does the author sometimes quote and sometimes paraphrase? Would it have helped if the author had done more to illustrate his or her main points with examples? Develop a feeling for what works and what doesn't, and then try to emulate what works and avoid what doesn't in your own writing.

1.3 Using your friends as a learning resource

Students taking the same philosophy course unit, or other philosophy course units, are a really valuable learning resource. For example, if you are both preparing for the same essay or tutorial or exam, read the same texts and get together afterwards to discuss them. It might be that they understood something you didn't, or noticed a connection you missed, or have an interesting point of view you can talk about. Also, the simple act of talking about philosophy is of great benefit: it helps you to clarify issues in your own mind and to learn how to express and defend philosophical views in your own words.

In addition to these informal ways of interacting with your fellow students, you will also find some slightly more formal structures in place like the Philosophy Society and the Peer Mentoring Scheme. The reason these societies are so successful is because philosophy is by its very nature discursive – discussing philosophy with others brings it to life and very often we philosophers only really start to gain insight into a philosophical problem when we discuss it with others. (This is why you will find tutorials, and sometimes even lectures, revolving around class discussions).

You could also swap draft essays with friends to see if they can follow your arguments or spot any errors. (Obviously you should not be copying or paraphrasing anyone else's essay, or even getting ideas from them. That would be plagiarism.)

1.4 Course materials: Blackboard

Course materials for all Philosophy course units can be accessed through Blackboard. These will include the course guide (which has comprehensive information on class times, curriculum, assessment, etc., together with a reading list), handouts and Powerpoint presentations (if used by the lecturer), and the set texts for the tutorials.

For details on accessing and using Blackboard see: <https://my.manchester.ac.uk>

1.5 Philosophy texts: library resources

(a) The University of Manchester Library

Most of the University of Manchester Library's philosophy books are on BLUE 3. Journals are on ORANGE 2 and ORANGE 3. You can search the online catalogue at <http://www.library.manchester.ac.uk>.

(b) Other university libraries

If your vacation address is near a University, note that you can use any UK university library for reference (on production of Manchester University ID) during vacations. You can also use some university libraries during term time (e.g. Sheffield, Leeds and Liverpool); ask at the University of Manchester Library help desk for further details.

1.6 Philosophy texts available on the web

(a) Journals

The University of Manchester Library provides access to a large number of online journals, which you can get to from (<http://www.library.manchester.ac.uk/>). If you are off campus you may need to use your university central username and password to gain access: see <http://www.library.manchester.ac.uk/searchresources/electronicjournals/>. Alternatively, you can set up a 'Virtual Private Network' (VPN): see <http://www.itservices.manchester.ac.uk/vpn/>. This makes it *much* easier to locate and access the journal articles you need because you won't have to sign in to the journal's online access site.

The best way to find online articles is to use Google Scholar (scholar.google.com), although you can also use the library website's search facility. If you've set up a VPN and are connected, you may see a 'Findit@Manchester' link on the right – and, if you're lucky, a second link (saying e.g. '[pdf] from jstor.org'). The former will take you to the UoM library page for the article; the latter should take you straight to the article itself.

(b) Books

Many standard classic texts are available on public websites – for example, Descartes' *Meditations* and *Discourse on Method*, Berkeley's *Principles of Human Knowledge*, Hume's *Treatise* and *Enquiry*, Plato's *Republic* and Mill's *On Liberty*. In addition, many recently-published philosophy books are now available online through the University library. If the book you're looking for is available as an e-book, the library search page will say 'Full text available'. Click on the 'View it' tab and follow the instructions.

(c) Encyclopedias

The two best Philosophy encyclopedias that can be accessed online are the *Stanford Encyclopedia of Philosophy* and the *Routledge Encyclopedia of Philosophy*.

The *Stanford Encyclopedia* is at <http://plato.stanford.edu/>. It has a huge number of articles on philosophers and philosophical topics written by professional philosophers and is a really useful resource for getting an overview of a topic and finding suggestions for further reading on the issues you want to pursue in more detail.

See also the Internet *Encyclopedia of Philosophy*: <https://iep.utm.edu>.

The *Routledge Encyclopedia* is available from the 'Databases' section of the UoM Library's list of databases (www.library.manchester.ac.uk/searchresources/databases), under 'R'. If you have difficulty printing an entry out, you can cut and paste it into a Word document.

Philosophy Compass also has a lot of good, accessible survey articles. Access it from [http://onlinelibrary.wiley.com/journal/10.1111/\(ISSN\)1747-9991](http://onlinelibrary.wiley.com/journal/10.1111/(ISSN)1747-9991). If you need to log in, click on 'Log in / Register', then click 'Institutional Login', and then type 'University of Manchester' in the box.

(d) Other material

There is a huge amount of philosophy material on the web; however, like anything on the web, much of it is of dubious quality, since anyone can post their half-baked philosophical ramblings if they want to. Be *very* wary of using material you have found on the web that is not on your reading list or is not published in a mainstream academic journal or book: a bad essay by an undergraduate at Nowheresville College, Illinois is not really an appropriate text around which to base an essay discussion. If in any doubt, avoid using anything that is not also available in published printed form (apart from the Stanford and Routledge encyclopaedias and *Philosophy Compass*) – or ask the convenor of the relevant course unit for advice.

1.7 Philosophy databases available on the web

There are lots of philosophy databases available on the web; see Philosophy's undergraduate web site for links to some of them. The most useful include *Philosophers' Index* and *PhilPapers*.

Each of these is an archive of 'abstracts' (paragraph-long summaries) of most philosophy books and articles published in the last forty years or so. It is a useful resource if you want to find out what has been written on a specific topic. *Philosophers' Index* and *PhilPapers* will become a more valuable resource as you progress through your degree programme, particularly when it comes to researching your third-year Dissertation.

The indexes serve two basic purposes. First, if you know the author or title of a journal article but don't know where it is published, you can use the index to find the reference. Second, if you want to find additional reading on a topic but don't know what's available, you can search by topic and then read the abstracts. The abstracts will give you an idea of whether a particular article deals with the specific issues you're interested in.

(a) How to use Philosophers' Index

Go to the 'Databases' page in the University of Manchester Library e-Resources site, find *Philosophers' Index* under 'P', and follow the instructions.

You can search by author, title, subject, or words appearing in the abstract. You will find that you need to be reasonably specific; searching for 'Descartes', for example, will give you over 3000 hits.

(b) How to use PhilPapers

Go to <http://philpapers.org/> As with *Philosophers' Index*, you can search by author, title, subject, or words appearing in the abstract.

Again, however, **Google Scholar** (<http://scholar.google.com>) is often the best source. In addition to enabling you to find the text you need very quickly, once you've found it you can click on the 'cited by ...' or 'related articles' links to find other work where the text has been discussed.

1.8 Library and Computer Resources

You must allow yourself plenty of time to use library and computer resources. Although many sources included on reading lists have multiple copies available from the High Demand Collection or the University Library, there is no guarantee these will be obtainable when you want them. In addition, e-books are sometimes only licensed for a small number of people to view a given book at the same time. To ensure you get access to all the books and articles needed for an essay or tutorial, you should begin reading well in advance of the essay submission date or tutorial.

You should also allow sufficient time for typing up your work, if you're writing it in longhand first. If you are relying on University computer facilities, you need to bear in mind that these will be particularly busy as essay deadlines draw near.

2 LECTURES & TUTORIALS

The University's Academic Standards Code of Practice specifies that 1 credit should represent about 10 hours of work by a student; hence a 10-credit course is expected to require about 100 hours' work by students, a 20-credit course 200 hours and a 40-credit course 400 hours' work.

2.1 Lectures

(a) What are they for?

The underlying purpose of lectures in general is to provide you with a foundation for and direction to your independent study. Your lecturer may, for instance, describe a philosophical debate or a particular philosopher's overall view in general terms, so that when you read a particular text you can see the 'bigger picture': you can see how the view put forward in it fits in with what that philosopher's overall view is, or with the overall debate in that area. Lectures are generally linked to tutorial topics, so that attending the lecture will also help you to get the most out of the tutorial.

As with reading philosophy, you should think of attending a lecture as an active rather than passive experience. Don't try simply to absorb the material presented; think about it as the lecture unfolds. Your lecturer may give you the opportunity to express your view or ask questions during the lecture. But even if he or she doesn't, try to think about what questions you *would* ask, and about what your view is, in any case, and keep a written record of these. Think about them again in the context of preparing for your next tutorial or writing your essay.

When you get home, write out any notes you have taken again, put them in order, and think about the issues some more. You can think of this as a way of saving time later on: it will help you to remember the relevant positions and arguments, and it will remind you of interesting avenues of enquiry to explore in essay and exam preparation.

(b) Lecture etiquette

Please show consideration to your lecturer and fellow students by observing the following:

- Arrive on time. Lectures start promptly on the hour – so you should arrive a couple of minutes before that – and end at 50 minutes past.
- Turn your mobile phone off.
- Do not talk while the lecturer is talking or writing on the board, or when someone is asking a question.
- Do not start packing your things away until the lecture has finished.

It is the lecturer's responsibility to talk audibly, write legibly and finish on time. If they are failing to do any of these things, please tell them; they may not have realised and will be glad that you have pointed it out to them.

2.2 Tutorials

Tutorials in Philosophy are compulsory. If you have to miss a tutorial for any reason, you should inform the tutor, or the Philosophy Administrator in the Undergraduate Office, (G.001, Arthur Lewis Building) as soon as possible – preferably in advance. If you are unable to inform us, please explain your absences as soon as possible. You should not wait to be contacted by the course tutor for non-attendance. Unexcused absences will be reported to your Programme Director and may result in exclusion from this course or in a refusal to allow you to re-sit a failed exam. It is also worth noting that prospective employers frequently ask a

referee to comment on a student's reliability, motivation, etc. and when writing a reference for a student, a good work and attendance record allows a referee to provide a favourable reference while a poor work and attendance record is frequently reflected in a more negative evaluation.

2.3 Enrolling on a tutorial

You need to access the Student System and select a live tutorial group, i.e. one that has a day, date and place attached to it. The earlier you do this, the more choice of groups you will have.

When you access your student system, please ensure that you use the Edit tab to change your tutorial.

You can find instructions on how to select and edit classes at:

<https://www.welcome.manchester.ac.uk/welcome-and-induction/your-course/philosophy/undergraduate/choose-course-units/>

If you are unable to enrol in a tutorial group please contact a member of the Administrative staff in the UG Office as soon as possible. If you are not enrolled in a tutorial group you will be marked as absent.

2.4 What's the point of tutorials?

The aims of tutorials in philosophy include:

- Helping you to understand difficult texts, positions, concepts and arguments;
- Improving your ability to communicate philosophical positions, concepts, arguments, etc. to others in your own words;
- Improving your ability to think philosophically. This includes being able to think of illustrative examples, formulating possible objections to the positions and arguments under discussion or defending those positions/arguments against other people's objections.

We try, as far as possible, to make tutorials 'student-led'. While the tutorial leader may, if necessary, spend some time explaining a difficult position or concept to you – if, for example, nobody else in the room seems to understand it – ideally the participants (that is, you) spend as much time as possible doing the talking. To get the most out of your tutorials, it is therefore vital that you prepare properly and participate fully.

2.5 Tutorial tutors

1st and 2nd year tutorials are normally taught by tutors called Teaching Assistants (TAs). As their title indicates, the role of TAs is to assist the lecturer(s) in the teaching of a course unit. This teaching assistance takes three chief forms: (1) TAs facilitate and guide small group discussions (tutorials) that concentrate on assimilating and critically discussing aspects of the course material. (2) TAs mark, and provide written feedback on, the continuous assessment component of the course, typically an assessed essay. (3) TAs hold weekly office hours to which students can come for help and to discuss, on a one-to-one basis with the TA, aspects of the course material.

TAs work very closely with lecturers in an effort to provide a rigorous but friendly, accessible and enthusiastic learning environment. All TAs either hold a PhD in Philosophy (or a related discipline) or are post-graduate research students studying for a PhD in Philosophy (or a

related discipline). Most TAs are advanced PhD students in the 2nd or 3rd year of their PhD. Many of them will go on to become university lecturers.

As well as the intensive Research Training received in the pursuance of their PhDs, all TAs in Philosophy are required to undergo three types of Teaching Training, provided at three different levels within the University: (1) the level of the School of Social Sciences (SoSS), (2) the level of Philosophy (which is a Discipline Area of the SoSS), and (3) the level of the Philosophy course unit the TA is teaching on. The SoSS provides the most general level of TA teaching training, which aims at elements of teaching that are common across all the Discipline Areas in the School. Philosophy provides teaching training specific to Philosophy. Lecturers provide training specific to the individual Philosophy course units the TA is teaching on.

The teaching by TAs is monitored in three ways. (1) The lecturer of the Philosophy course in question will sit in on a tutorial and observe it. (2) The lecturer of the course will moderate the marking of all the TAs teaching on the course unit, ensuring uniformity of standards. (3) You yourself, as a student of a tutorial, will fill in a questionnaire about the quality of the teaching in tutorials — and indeed, the quality of teaching of the lecturer and the overall quality of the course too, all of which is then fed back both to the SoSS and Philosophy in an ongoing effort to improve the student learning experience.

2.6 Tutorial preparation

Your tutor or course convenor should have made it clear to you exactly what preparation (i.e. reading) is required for each tutorial. Often, they will provide you with further guidance such as specific questions to think about, or they may expect you to prepare a short piece of written work, e.g. answers to some questions, for the tutorial.

Thorough preparation for tutorials will help you enormously when it comes to planning your essay and preparing for exams. Working hard on tutorial preparation throughout the semester is a way of spreading out your workload so that you don't have an unmanageable amount of work to do in the days before the exam or in preparation for writing your course essay.

2.7 Tutorial participation

The success of a tutorial depends to a great extent on how members of the group interact with one another. If you sit back and say nothing, your contribution to this interaction is zero: from everyone else's point of view you may as well not have been there at all, and in effect you are freeloading off those other students who *are* making an effort to contribute. On the other hand, if you dominate the discussion without giving others the chance to speak, your contribution will be detrimental to others' capacity to gain from the tutorial.

It is therefore important to monitor your own participation in the tutorial carefully. If you think you have something interesting and relevant to say, make sure you get the opportunity to say it. If you seem to be dominating the discussion, make sure you are giving others adequate opportunity to have their say.

2.8 Assessed tutorial participation

In some course units, tutorial participation is assessed, counting for 10% of the overall course unit mark (i.e. 1% per tutorial).

For first- and second-year tutorials, your grade will be awarded on the basis of a short quiz at the start of the tutorial. The quiz is aimed at testing how well you have read and understood the required reading, and hence the extent to which you are in a good position to participate fully and constructively in the discussion (see below).

For third-year tutorials, your grade will be awarded on the basis of your actual participation. Again if you have prepared adequately, you will be in a good position to get a good grade. But of course you do actually need to participate.

It's not feasible to give specific criteria for the mark out of 10 that you might get for each tutorial. However, as a very rough rule of thumb, if you make some contribution, however small, that demonstrates some understanding of the issue under discussion and/or evidence that you have done the required preparation, you can expect to get at least a pass mark (4/10).

Beyond that, your mark will depend on the extent to which you contributed to making the tutorial discussion as a whole well-informed, relevant to the topic, philosophically interesting and generally useful for everyone. Your focus should therefore not simply be on the content of the propositions you assert, but on the extent to which the things you say or the questions you ask are promoting a high-quality and constructive discussion between you and your peers. You are not competing against fellow students; for example, an attempt to dominate the discussion is not going to be rewarded with a high mark! In theory it is entirely possible for everyone in the class to be awarded a high mark; indeed, that's exactly what will happen if the discussion is lively, philosophically well informed and generally useful for everyone and everyone contributes to that outcome.

In other words, you will be marked according to:

- The extent to which your contributions to the discussion are helpful and constructive, bearing in mind the advice in §2.9 below. For example, did your comment or question generate interesting discussion? Did it direct people's attention to a particularly tricky part of the text that might otherwise have been overlooked, so that everyone got the chance to understand it better? Did you just throw a question out and then sit back and wait for other people to try to answer it, or did you engage with the ensuing discussion?
- The quantity of your contributions: did you only make one contribution, or several? Did you say too much, dominating the discussion and not giving other students the opportunity to participate?
- The philosophical quality of your contributions: to what extent did they demonstrate understanding of the relevant text/position/argument? Did you raise a good or interesting objection? Etc.

Do bear in mind that it's much better to have a punt, even if you're not sure whether your question or objection or whatever makes sense or shows that you've understood the text or whatever, than to say nothing. Similarly, if, say, there was a bit of the text that you really struggled to understand, don't be afraid to say so and ask if anyone can explain it. After all, that might be just the kind of contribution that generates some discussion that's really useful both to you and to other people.

It's also important not to worry too much about your individual mark for each tutorial: the overall mark awarded for tutorial participation for the course unit is only 10% and you'll get a decent mark simply for turning up (prepared) and contributing. Try to focus on playing your part in generating a lively, interesting and useful discussion that everyone enjoys and benefits from; if you do that, you'll get a good mark.

2.9 Tutorial conduct

It is the responsibility of everyone – both the member of staff leading the discussion and the students themselves – to maintain a friendly and constructive atmosphere in tutorials. We therefore require you to abide by the following rules:

- You may not check or use your mobile phone during tutorials.

- If you are using a laptop or tablet to read the tutorial text off the screen, you may not use it for any other purpose, e.g. checking email. You may use a laptop to take notes if you really must, but please bear in mind that this can be distracting for others so please use a pen and paper if possible.
- You must remain courteous and respectful of the other people in the room at all times. You may not behave in a rude or aggressive manner. This includes insulting other people's intelligence ('that's a stupid argument!'), insulting people more generally (this includes using gender and other stereotypes, e.g. 'that's a typical thing for a man to say!'), interrupting while someone else is speaking, and failing to pay attention to what other people are saying.
- You should respect other people's views even if you disagree with them. For example, you may be a die-hard theist/atheist and find it hard to understand why not everyone shares your view, but plenty of intelligent, educated people clearly do *not* share your view, so their view cannot be inherently stupid or crazy. It is vitally important to philosophical discussion that disagreement can be voiced. The focus of the discussion should always be on whether a view is justified and whether the arguments for or against it are compelling or faulty. To tell someone that (in your view) their view is mistaken or that their argument is faulty is not, in itself, to fail to show respect to their view – so long as you can back that up with some reasons. That's what doing philosophy is often about, after all. However, the manner in which you do this, and the language you use, can show, or be perceived to show, a lack of respect if you're not careful.
- You should avoid using sexually explicit examples (involving, for example, rape or pornography) unless it is absolutely necessary for the point you are trying to make.

It's also important to bear in mind that philosophy is traditionally (and, to some extent, still is) the preserve of white, non-working-class men. It is also traditionally (and again, to some extent still is) associated with a somewhat aggressive and combative style of discussion. These are powerful stereotypes, and those who don't fit them – through their gender, race, social class or just their personality – can find that comments or behaviour that make the stereotypes especially salient can have a damaging effect on their sense of belonging within the discipline. (If you're interested in this issue, there are some readings on the philosophy student intranet.)

2.10 Tutorial presentations

In some courses, you may be asked to give an oral presentation in a tutorial. The expected nature and purpose of oral presentations will vary from course to course and from tutor to tutor; but, irrespective of these differences, there are some general guidelines you should follow if you want you and your audience to get the most out of the presentation.

- ***Find out what's expected***

Make sure you know how long you are expected to speak for, what the topic is, what reading you are supposed to do for it, and what you are supposed to do. (E.g. should you simply be laying out the terms of a particular debate, or the views of a particular philosopher, or should you be arguing for your own view?)

- ***Be prepared***

Approach your research presentation exactly the same way you would an essay – you are simply presenting it in a verbal rather than a written form.

- ***Engage your audience***

Nobody likes the kind of lecture where the lecturer stands at the front and mumbles her way through it without looking up from her notes. If you do this in your presentation, your audience will probably stop listening after the first couple of minutes.

Think about how best to engage, and keep, the audience's attention. Generally speaking, simply reading out a pre-prepared essay won't have the desired effect. Try having a bullet-pointed list of the points you want to make and referring to it as you go along, rather than just reading something out. Make eye contact with your audience.

It's much harder to concentrate on and absorb material that is heard than it is if one is reading it for oneself. So make sure that you are *very* clear, and don't try to pack too much content into the presentation. Say what the structure of your presentation will be; illustrate your points with examples; stress or repeat the important points. Highlight issues that seem to you to be interesting or controversial, as a way of stimulating the class to think about them and bring them up in discussion.

Think about using visual aids, e.g. preparing OHP slides or writing the main points on the board. You could even prepare a handout; if you give it to your tutor the day before the tutorial, he or she will probably be happy to photocopy it for you so that it can be distributed in class.

- ***Learn from others***

Observe the presentation skills of your lecturers and fellow students. If you find their presentation style engaging, try and figure out what they're doing right. If you don't, figure out what they're doing wrong and make sure you don't do it yourself.

- ***Practise it at home***

Make sure you can follow your notes without drying up, and make sure the presentation lasts the right amount of time.

- ***Be brave!***

Giving a presentation can be an intimidating experience, especially if you haven't done it before. Have confidence in yourself. If you have followed the above steps, you should be fine – if stage fright doesn't overwhelm you. If it does, despite adequate preparation – it's not the end of the world. Remember that the first time your tutors stood up in front of a hundred students to give a lecture, they were probably terrified – so they know how you feel. Chalk it down to experience and try to work out how to avoid the problem next time.

- ***Why make the effort?***

Oral presentations do not usually count towards your grade in a course unit. However, oral presentation skills are skills that graduate employers are likely to be looking for. It's therefore a good idea to (a) have those skills, and (b) demonstrate to your tutor that you have them. An engaging and interesting presentation in a tutorial may do wonders for your reference. Even if that particular tutor doesn't write you a reference, they will comment favourably on your presentation in their tutorial report form, which any academic member of staff from Philosophy who writes you a reference will have access to.

An adequately prepared presentation will also help you in your course essay or exam. Giving a good presentation forces you to organise your thoughts and follow through a line of argument, which you may be able to exploit in your written work.

Lastly, think altruistically about your presentation. If you give a badly prepared and misconceived presentation, your tutor and fellow students will be bored at best, and feel rather embarrassed at worst. The presentation will not generate an interesting discussion, and a bad time will be had by all. Take it upon yourself to try to make this particular tutorial interesting and stimulating for the whole class: they'll thank you for it.

3 WRITING ESSAYS I: THE PROCESS OF PREPARATION & WRITING

Writing an undergraduate philosophy essay can be a daunting experience. Perhaps the single most important point to remember is that philosophy is not so much a subject to be learned about, but rather something you *do*. This means that in a philosophy essay you are expected to do something over and above merely reporting what other philosophers have said: you are expected to present and argue for your own philosophical position. To some students, this can be a frightening prospect. This guide is intended to give you some direction so that you do not feel overwhelmed or intimidated by your first philosophy essay assignments – and, once you've got some under your belt, to suggest ways of improving your marks.

The course essay is one of the best ways of assessing your grasp of the material you have heard about in lectures and discussed in tutorials. In addition, the skills you develop in the course of writing essays are skills that will stand you in good stead when you start trying to get a job after you graduate. These skills include independent research, written presentation, critical analysis and time management skills.

3.1 Choosing a topic and assembling the materials

Essay questions are listed in course guides, so you know what the questions are before you've even started learning about the subject. Keep the questions in mind as you listen to lectures and prepare for tutorials so that you can start to think about how the material relates to different questions.

If you're following the guidance on lectures and tutorials above, you should be having lots of philosophical thoughts as you go along: thinking of objections, seeing interesting connections between different philosophical views and arguments, considering which views seem more plausible and why, and so on. A really good essay can be based on a single well-aimed objection to someone else's position or argument – and it might just be something you thought of on the spur of the moment while doing your tutorial preparation or in a lecture. Make sure you write it down! And you can begin thinking about how you might flesh it out and turn it into the basis of a really good essay straight away, even if there are still several weeks to go until the deadline.

3.2 Reading and planning

It's very important to approach the task of reading in the right way. Before you read anything, think about what issues and arguments are relevant to the question, and (perhaps provisionally) what conclusions you want to draw.

Remember, you are supposed to *do* philosophy in your essay – not merely report who said what. Think of the essay as a dialogue between you and the authors whose work you are reading. So find reading that you find provocative and/or stimulating, and respond to it by challenging its assumptions and arguments, thinking up objections, replying to objections that are made to your own view, and so on. Maintain a thoughtful and critical attitude the whole time.

3.3 Some common pitfalls

- ***Reading too much or too little***

The course convenor or tutor doesn't expect you to know everything that has ever been said on the topic, which is just as well because it's probably impossible. If you read too much,

your essay is likely to turn into a mere report of what other people have said on the topic; lots of references to different authors and a long bibliography will not, in themselves, earn you many marks. Sometimes the best essays are ones in which a student discusses in detail just one or two articles or book chapters.

On the other hand, you should not ignore readings to which your attention has been drawn in lectures or which have been set as tutorial reading and which are obviously relevant. If you argue in your essay that there are no good arguments for dualism, and you make no mention of the three arguments for dualism discussed in the lecture, you probably won't get a very good mark.

There's no easy answer to the question of how much reading you should do. This will be something you'll figure out as you write more essays. But the golden rule is: *Never* use reading as a substitute for thinking through the problems and issues for yourself.

- ***Reading the wrong things***

If you read something that doesn't turn out to bear directly on the essay question, forget about it. Just because you've spent the morning in the library reading it, doesn't mean you have to talk about it in your essay.

There is also the question of what *kinds* of material you should be reading: original texts or critical journal articles or student-oriented textbooks or encyclopaedia entries, say. Textbooks and encyclopaedias can be useful in their place – for example for explaining difficult concepts and arguments more comprehensibly than their original inventors managed, or giving you a general overview of a particular area – but are best avoided as source material for essays.

Encyclopaedia entries, for example, by their very nature, are highly condensed. So – bearing in mind that the essay should be a dialogue between you and your sources – it would be a cheap victory to show that the author of the entry ignores some relevant facts or doesn't produce persuasive arguments for her view.

Textbooks, on the other hand, tend to be rather too thorough. They often have the annoying habit of listing all 35 objections to Plato's Theory of Forms, plus all 62 conceivable counter-objections. After reading all of that, you are very likely to think that you don't have anything interesting of your own to add (see §4.2, 'Your own view' below), and your essay may well end up being a regurgitation of objections 13-16 plus counter-objections 42-45.

Most importantly, never use a textbook or commentary as a substitute for the real thing. While it might be helpful to read, say, a commentary on the *Theaetetus* when writing your essay on Plato's theory of knowledge, you should *never* do so *instead* of reading the real thing.

- ***Being too deferential***

Don't be afraid to adopt a critical attitude towards the authors you read – it may just be that you are right and they are wrong. And even if not, arguing with them is the best way to demonstrate your knowledge and understanding of the subject.

- ***Being too dismissive***

On the other hand, you must remember that the philosophers you study are not stupid. If you read something that looks plain dumb, or obviously false, or completely meaningless, the chances are that you've missed something somewhere. Treat the texts you read – and their authors – with respect.

- ***Regurgitating your lecture notes (and not reading anything at all)***

Lectures are intended as a way of informing and guiding your thoughts so that you can make the most of your own reading and thinking. They should never be thought of as a substitute for reading and thinking on your own. The person marking your essays knows full well what you were told in the lecture; handing it back to her in your essay is hardly likely to impress her. Bear in mind also that repeating or closely paraphrasing material contained in lecture

handouts without crediting the author counts as plagiarism (see §5 below): the fact that the material has not been published in a book or journal makes no difference.

3.4 Planning your essay

By the time you get to this stage, you should have:

- read and understood readings by several authors, all of whom engage with the essay question but some of whom disagree with each other about what the right answer to it is.
- formed an opinion about who (if anyone) is right and who is wrong, and why.

You are now in a good position to plan your essay.

Think of the essay as your opportunity to present arguments for a certain view – namely *your* view. Most philosophy essay questions will be inviting you to express a view. Whether the question is ‘Is Plato’s Theory of Forms defensible?’ or ‘Discuss Plato’s Theory of Forms’ or ‘Is Plato’s Theory of Forms true?’, your task is to form and articulate a decisive opinion and defend it (though that opinion must count as an answer to the question; see §4.3 below). When you plan the essay, think about how exactly you are going to carry out this task.

Remember to keep an eye on the word limit. If your essay plan can’t be realised without going well over the limit, change the plan now – it’s easier than chopping the essay down to size later on.

3.5 Structure

Most good essays have the same very basic structure. Write down a rough outline or diagram of the structure as your essay plan. Once you’ve got that right, all you have to do is fill in the gaps.

- **Introduction**

Use this to say what you are going to do in the essay. Your essay is not a mystery story: no purpose is served by not letting on what your eventual conclusion will be until the very last moment. Essays that do this are very hard to follow. Be explicit about what you’re going to do. Don’t say ‘In this essay I shall discuss whether or not Plato’s Theory of Forms is true’; say instead something like ‘In this essay I shall argue that Plato’s Theory of Forms is fatally flawed’, or ‘In this essay I shall argue that the Theory of Forms is true’.

Also give the reader an idea of the structure of the essay. Are you defending Plato against three standard objections? Are you showing that X’s and Y’s objections are misconceived but that Z’s is decisive? Are you showing that X’s response to Y’s objection is based on a misunderstanding of Plato and hence that Y’s objection stands? If so, say so.

- **The main body**

This is the hard part because it’s where the content comes in. Make sure you organise that content well. Be methodical. Tell the reader what you are doing as you go along by saying things like ‘I have just argued that X’s objection to the Theory of Forms is based on a false assumption. I shall now argue that . . .’. See §4 below for more help with writing the main body of the essay.

- **The conclusion**

A common error is to think that the point of the main body of the essay is to be purely expository – to describe two opposing views, for example – and that the point of the conclusion is to ‘say what you think’. This is not true. The whole essay should constitute an argument for your own view, so that argument should be permeating the essay.

By the time you get to the end of the main body, you should already have reached a conclusion – so there may be no need to provide a summary at the end. On the other hand,

make sure that the essay doesn't stop abruptly or fizzle out. Leave the reader in no doubt about why, given the task you set yourself in the introduction, you stopped just where you did.

Notice that the above all presupposes that your essay takes the form of an argument. This is the single most important aspect of a philosophical essay. It should argue for or against something.

3.6 Length

The required length of the essay is specified in the course guide. Stick to it. There is no excuse for handing in an essay that is too short: in philosophy there is always more to be said. If the first draft of your essay is too long, the problem can be harder to fix – but fix it you must. Your tutor is not expecting your essay to be an exhaustive examination of the topic; he knows that you have to be selective. Getting the essay to fit the word limit is sometimes the hardest part, but it's a skill that you have to master, so you may as well start learning right at the outset.

Penalties for exceeding the word limit on assessed essays, extended essays, and dissertations.

The word limits for assessed essays in philosophy this year are most often as follows — **but please check the course guide for each particular course unit, since limits can vary depending on how the course unit as a whole is assessed.**

1 st year courses:	1,000 words
2 nd year courses:	1,500 words
3 rd year courses:	2,000 words
Philosophy 20 credit dissertation:	6,000 words
Philosophy 40 credit dissertation:	12,000 words

The word limit includes footnotes but **excludes** the bibliography.

Students must state the word count at the end of the essay – failure to do so will result in a deduction of 2 marks.

Word limits are absolute maximums. If an essay goes over the word limit, 5 marks will be deducted.

3.7 Ask a friend

When you've got a draft of the essay that's about the right length and has (so far as you can tell) structure, philosophical content, and not too many stylistic and grammatical errors (see §4.1 below), it's a good idea to ask someone who owes you a favour to read it through. Can they understand every sentence? Do they understand the overall structure of the argument?

3.8 The final draft: format, spelling and grammar

- Use a clear font, e.g. Arial, Times, Times New Roman or Palatino, in 12 point.
- Don't use single spacing, and always indent or leave a line between paragraphs.
- Use a grammar and spelling checker.
- Make sure the references and bibliography are clear, correct and in the appropriate style (see §5.5 – §5.8 below).

- Proof read the essay very carefully. An absent 'not', or an 'if' masquerading as an 'of', can completely obscure the meaning of a whole paragraph.

Finally, upload your essay – see §6 below.

You might also – before you forget! – think about writing yourself some brief notes saying what you think the essay's strengths and weaknesses were. You might even look at the assessment criteria (see §8 below) and have a stab at predicting your grade. You can then compare your assessment of the essay with your tutor's. You might, for example, answer the following questions:

- How much did I rely on the lecture notes, and how much additional reading did I bring to bear on the essay?
- Did I really, properly understand all the material I discussed?
- Does the essay have a good structure? Is it clear what position I'm arguing for, and what my argument is?
- Does my writing seem reasonably straightforward and elegant, or does it seem a bit clunky in places?
- Did I proofread the essay really carefully?
- Overall, roughly how many hours' work did I put into the essay?

3.9 Pay attention to your essay feedback!

It's important to remember that essay writing is a skill; and, like any skill, cannot merely be learned by reading about how to do it. The best way to improve is to practice, and to learn from the feedback you get from your tutor.

Once your essay is ready to view through Blackboard, **go through it again carefully**. Your tutor will have both made in-text comments and provided some general feedback on the strengths and weaknesses of the essay as a whole.

If you thought you were going to get at least 60, say, and you only got 55, try to work out why. Look at the assessment criteria for a 2:1 (see §8), reread the essay, and decide for yourself why your tutor thought you failed to meet those criteria. If she thought that, say, the essay was too unstructured, try to work out how you could have structured it better. On the other hand, if you did much better than you expected, again pay close attention to the comments. Generally speaking, if you can do more of the things the tutor counted as strengths, and less of those they counted as weaknesses, your marks will improve! If you followed the advice at the end of the last section and wrote yourself some notes on how good *you* thought the essay was, compare your tutor's comments with your own. If they are very different, try and figure out why!

If, after all that, you are still unsure about why your tutor made the comments or gave the mark she did, ask her about it. Make some brief notes on how you can improve, and look at them when you start thinking about your next essay assignment.

It is particularly important to notice whether the same kinds of criticism are cropping up in comments on different essays for different courses. If so, you may well have a general problem with your essay writing (say, with clarity of expression) that is losing you marks on every essay – so fixing the problem would improve all your marks. Talk to the course convenor or tutor to see if they can help you work out what is going wrong. If you think your problem is with general writing skills (rather than with Philosophy in particular), see whether the University Library has any workshops on academic writing coming up that you could go to (www.library.manchester.ac.uk/academicsupport/mylearningessentials/workshops)

Note that in-text comments in particular can quite often pick up on some very minor points that aren't really affecting your grade, but are still things you could work on – occasional

lapses in grammar, for example. For any sentence that's been flagged as ungrammatical or inelegant or whatever, try phrasing it better. Writing well is a skill that is likely to be very important for you later in life; dodgy grammar in a letter of application for a job that will involve giving presentations or writing reports can really undermine your chances of success. If you can't see what's wrong with a given sentence, ask your tutor! (You could email him or her with what you wrote in the essay and your attempt to improve it, and see what he or she says. Or just show up to an office hour.)

3 WRITING ESSAYS II: STYLE, ANSWERING THE QUESTION & ARGUING FOR YOUR OWN VIEW

4.1 Style

(a) Your target audience

Your essay will be marked by someone who knows a lot more about the topic than you do. But you should not think of him/her as your target audience. Don't think 'my tutor knows all about the Theory of Forms, so I don't need to explain it to him/her'. You need to explain it to him/her because s/he wants to know whether you understand it – and s/he can only find out by having you explain it in your own words. Your essay should be, to use the standard expression, 'intelligible to the lay person'. This means your target audience is someone who can follow an argument and understand complex philosophical ideas *so long as those arguments and ideas are expressed clearly and simply*. You should also think of your target audience as someone who needs to be *persuaded* of your position – and to do this, you need to argue for it.

(b) Express yourself, but . . .

Some students seem to think that using the word 'I' in an essay is a capital offence. It isn't. It's perfectly OK (not to mention easier to read) to say, 'I shall argue that ...' rather than 'it will be argued that ...'.

On the other hand, avoid telling the reader about your psychological states. If you think that Descartes' argument for dualism is fatally flawed, say 'Descartes' argument for dualism is fatally flawed'. This is a bold and interesting claim about Descartes' argument. Avoid saying things like 'I believe [or worse, 'I feel'] that Descartes' argument is fatally flawed'. This is a not-very-bold claim about your beliefs (feelings). The same goes for 'It is my opinion that P', 'I find X's argument very persuasive', 'I agree with X' and so on.

Be assertive: if it is your opinion that P, then assert P. If you find X's argument very persuasive, assert that X's argument is very persuasive (and don't forget to say why). If you agree with X, assert that what X says is true.

(c) Clarity and precision

The ability to write clearly is highly valued in philosophy. Some philosophical ideas and arguments are extremely complex, and therefore impossible to understand if badly expressed. Make sure your sentences express your ideas as clearly as possible.

(d) Relevance

It cannot be stressed enough that you *must answer the question* – the question you have actually been set, that is, and not the question you wish you had been set. Many essays lose a lot of marks by containing whole irrelevant sections or wandering off the point or, at worst, failing to engage with the question at all. Some examples of how and how not to answer the question are given in §4.3 below.

Once you're clear on what you want to say, and are sure that overall it really does answer the question, make sure as you write that you *always* stick to the point. Every sentence you write should be contributing something to the essay – otherwise you're just wasting words. For example, in the context of marking your essay, your tutor doesn't care when and where Descartes was born or what his first name was.

(e) Etiquette

Try not to offend the person reading your essay. She will not mind if your philosophical views are not the same as hers. She will not even mind if your philosophical views are, by her lights, utterly immoral – so long as those views are relevant to the essay question and you

defend them using arguments. On the other hand she *will* mind if you make unsubstantiated and/or irrelevant claims that cast aspersions on her, or anyone else's, race, nationality, gender or intelligence.

Sexist use of language is another thorny issue. Avoid using terms like 'Man' and 'Mankind'. Generic pronouns are especially problematic. Suppose you want to illustrate a point in an essay using an example featuring a burglar, or a kitten-torturer, or a vegan. When you refer back to that burglar/kitten-torturer/vegan, should you use 'he' or 'she', or something else? Similarly, if you want to say what the utilitarian or the compatibilist or the sceptic believes or argues, you might need to refer back to them later. Not so long ago, everyone routinely used 'he'. Nowadays this is seen as rather sexist. (Why shouldn't philosophical examples sometimes involve women, after all? And, more importantly, women can definitely be utilitarians or compatibilists or sceptics!) Some people just use 'she'; some use 'he' sometimes and 'she' sometimes; some use 's/he'; some use 'he or she' or 'she or he' (though this can be rather clumsy). Some use 'they', which has the virtue of being gender-neutral but can also sound clumsy.

You may have noticed that different methods have been employed in different places throughout this guide. Which did you like the most, or sounded the most natural? Do what you feel happiest with – but bear in mind that in philosophy in the 21st century, there is no established precedent for just writing 'he' all the time: this is no longer the normal thing to do.

(f) Use of quotations

Only use quotations when there's a good reason to do so. If your purpose is just to provide an exposition of the author's view, it's generally better to describe it in your own words than simply quote it. This lets the reader know that you really understand it.

A good time to use a quotation is if you think that, say, author X's criticism of Y is based on a misunderstanding of Y's view. Here, you can quote Y's view – and perhaps X's criticism too – in order to show exactly what the misunderstanding is and how Y's view really ought to be understood.

4.2 'Your own view'

A common worry about writing philosophy essays is that you do not feel in a position to develop your own original viewpoint. Bear in mind that your tutor does not expect you to come up with something so original that it has never been thought of before. When you are asked for your own view, you are basically being asked to take a stand on the issue in question – but not necessarily an original one. After all, there are only two answers to the question 'Is the mind distinct from the body?', and both of them have been defended at great length by large numbers of philosophers. What's important is that you *have* a view – original or not – and that you *argue* for it. You don't get marks for agreeing with Descartes; you *do* get marks for defending him against the arguments of X, Y and Z.

Having said all that, the really excellent philosophy essay will defend a view that is distinctive and (at least so far as its author is aware) original. This is where those elusive marks above 75% or so are generally picked up. But again, what you need here is not a whole fully worked-out theory of, say, the nature of knowledge or the ultimate constitution of the universe. Rather, you need to get across the sense that you have really thought about the issue and come up with a position that is different to any of the positions held by the authors you've been talking about. You don't even need to put forward a positive 'theory': a single original, well-aimed and thoroughly-discussed objection can earn you a first class mark.

Students often fail to realise their potential for a really excellent mark *not* by failing to have original and interesting ideas, but by failing to exploit those ideas. Often a student will make an original point as a throwaway remark: the point gets made and then, without further discussion, left behind. Try not to do this: have confidence in your views. Explain the point carefully; give an example; show how exactly it bears on the discussion and how it differs from other, perhaps similar, points made by other authors.

Note also that originality is not just about having a thesis to defend; it's also about thinking through the implications of a philosophical position for yourself and seeing where it leads, or noticing that a critic has misunderstood the position of the philosopher he is criticising, or spotting connections between what X says and what Y says. If you do any of these things for yourself, you are writing an original and independently thought through essay; if you do them well, you will get a very good mark.

4.3 Answering the question

While you should regard any essay or exam question as an opportunity to put forward and argue for your own view, it's vitally important that the view you defend is one that counts as an answer to the question – and that the material you discuss is relevant to that answer. Small differences in the words used in the question can make a very big difference to what counts as an *answer* to the question. Here are some examples to illustrate how this works in practice.

- (1) Is Descartes' *account of the relation between the mind and the body* acceptable?
- (2) Is Descartes' *argument for a distinction between the mind and the body* acceptable?

These questions seem quite similar, but in fact they are asking you to discuss quite different things. In question (1) – unlike question (2) – you are not really being asked how good Descartes' *arguments* for his account of the mind-body distinction are; rather, your focus should be the account itself. Your primary task should be to lay out that account and say what might be wrong with it; and you should either defend Descartes against those objections (i.e. answer 'yes' to the question) or argue that the objections are decisive ('no').

This is not to say that the way Descartes justifies that account – that is, his argument for it – is completely irrelevant. One line you might take is that since Descartes' *argument* for his account is inadequate, that account is unacceptable in the sense that it is insufficiently warranted by the argument he offers in its support. But you need to be clear that this is what you are doing; launching into a discussion of Descartes' argument without saying *why* that discussion is relevant to the question will not earn you many marks.

In question (2), on the other hand, you are being asked explicitly about Descartes' *argument for a distinction between the mind and the body*. So, for example, the complaint that Descartes doesn't give an adequate explanation of how the mind and the body interact with one another is relevant to an answer to question (1) but not obviously relevant to an answer to question (2).

- (3) Is Descartes' 'dreaming argument' sound?

As you should learn very early on in *Critical Thinking*, a sound argument is a valid argument all of whose premises are true (and therefore with a true conclusion). So to answer question (3), you need to think about the following three questions:

- (a) What are the premises of Descartes' argument?
- (b) What is the conclusion of Descartes' argument?
- (c) How (and how well) does the argument itself work?

In fact, (b) is quite a controversial question: Descartes himself is unclear about what the dreaming argument is supposed to establish, and different commentators take different lines on this. They also take different lines on (c). So these questions are fertile avenues for you to explore in your essay. For example, you might try to show that *if* the conclusion of Descartes' argument is that the existence of the external world is dubitable, then the argument is invalid (and hence unsound); but that if the conclusion is simply that all our *current* perceptual experiences are dubitable, then the argument *is* valid. You might then take a stand – citing

textual evidence – on what the best way of interpreting Descartes' words is, and hence on whether the dreaming argument is valid or invalid.

- (4) Does Leibniz successfully defend the doctrine that there are innate ideas?
- (5) Is Leibniz's doctrine that there are innate ideas defensible?

As with (1) and (2) above, it's important to notice that these are two different questions. For example, if in your view the doctrine of innate ideas has been defended adequately by some contemporary philosopher but was not adequately defended by Leibniz himself, you should be answering 'no' to question (4) and 'yes' to question (5). Whether or not someone other than Leibniz has successfully defended the doctrine of innate ideas is not really relevant to question (4): you are being asked whether *Leibniz* successfully defended it, not whether someone else did.

You should bear in mind, however, that it is acceptable to provide a *qualified* 'yes' or 'no' answer to a question: the rules for what is and is not relevant to a question are not hard and fast. For example, suppose that in your view, it is only recent advances in linguistics that have provided a defensible foundation for the doctrine of innate ideas. Then you can bring this material in to an answer to question (4) by arguing that it was not possible for Leibniz *himself* to adequately defend the doctrine of innate ideas, since such a defence requires the sort of scientific knowledge that was simply unavailable when Leibniz was writing. (So your answer to the question would be 'no – but it wasn't really Leibniz's fault.')

However, such material should not be a *substitute* for talking about Leibniz's own defence, given the wording of question (4); and as always you must be very clear about *why* you are discussing the material you're bringing in.

The issue of relevance is therefore not entirely distinct from issues concerning the structure, clarity and style of the essay. If you are clear – and make sure that the reader is clear – on what your aims are and what your argument is, you can sometimes legitimately bring to bear on the question material which, had you simply used the material without saying why, might have been deemed by the reader of the essay to be irrelevant.

5 BIBLIOGRAPHY, REFERENCING & PLAGIARISM

5.1 Plagiarism: the basics

It is your responsibility to ensure that you are familiar with the University's guidelines on plagiarism (see Appendix A). The University as a whole – and Philosophy in particular – treats plagiarism very seriously indeed, and students found plagiarising may be dealt with very severely. Plagiarising a single assessed essay, for example, can result in exclusion from the University.

(a) Intentional plagiarism

Cases of plagiarism can be divided into intentional and unintentional plagiarism. Unintentional plagiarism is the most common form of plagiarism, and the next few sections provide you with some advice about how to avoid it. If you aren't sure, ask your tutor or course convenor or academic advisor before you hand in your essay. They will be happy to give you some guidance.

Intentional plagiarism is less common but it does, unfortunately, occur. Intentional plagiarism occurs when the author *deliberately* copies (or copies with minor alterations in an attempt to avoid detection) another author's work and pretends that it is his or her own. (It doesn't matter whether the work in question is a textbook, a published paper, the work of another student, or a text found on the internet, for example.)

(b) Unintentional plagiarism

If you read the University guidelines on plagiarism (Appendix A), you will note that it is perfectly possible to *plagiarise unintentionally*: it is no part of the definition of plagiarism that you *intended* to deceive the reader of your work (just as unintentionally leaving a shop without paying still counts as theft). Many students plagiarise without realising that they are doing it. The most common reason for this is that they have not properly understood referencing and paraphrasing techniques. In order to avoid unintentional plagiarism, it is therefore vital that you can both paraphrase and use referencing properly.

(c) Plagiarism, referencing and bibliographies: What's the connection?

A **reference** or **citation** is a place where you direct the reader to the source of the material you are using.

The **bibliography** is a list of all the works referred to (cited) in your essay.

A properly constructed bibliography and system of referencing (see §5.5 – §5.8) has several functions:

- (a) To enable the reader to check or pursue the views of the authors whose work you discuss.
- (b) To give you the opportunity to properly credit other authors with 'ownership' of the philosophical positions or arguments they have invented or discovered and which you make use of in your essay.
- (c) To enable the reader to distinguish clearly between those views and arguments which you have arrived at through your own thinking and those which you have discovered from other authors.

If your referencing and bibliography fail to achieve (a), e.g. if you quote an author but don't give the page number of the text in which it originally appears, or if you make a claim about an author's view without saying where the author explains that view, or if in your bibliography

you fail to say that the text you used was the third and not the first edition, then you are not guilty of plagiarism; but you may well have marks taken off your assessed essay for inadequate referencing and bibliography. **See Appendix C for details of this.**

If your referencing fails to achieve (b) or (c), you are probably guilty of plagiarism.

See §5.5 – §5.8 below for a comprehensive guide to referencing and bibliography.

(d) Plagiarism and deduction of marks for inadequate referencing and bibliography

Philosophers are particularly pernickety when it comes to plagiarism. In the next section, you will see four successively less egregious examples of plagiarism. In practice, you probably aren't going to get reported to the University for plagiarism if you're plagiarising in the way that the last two examples do. You will, however, probably have marks taken off (up to a maximum of 10 can be deducted) for inadequate referencing. Similarly if you plagiarise in one of the first two ways just once in an essay, so that it looks more like an oversight rather than a deliberate attempt to deceive the marker, you may well just get marks taken off.

There is no cleanly specifiable borderline here. But – given that you don't want *either* to be reported for plagiarism *or* to have marks deducted from your essay, your best bet is to avoid *all* of the 'ways' described below, at all times.

5.2 How to avoid plagiarism

Let's see an example of how you might use an author's view in an essay.

In her book *Descartes* (London: Routledge 1978), Margaret Dauler Wilson says the following:

Why should the imperfection of objective being relative to real existence not mean that a cause with n degrees of formal reality ... bring about an idea of $n+m$ degrees of objective reality? (p.137)

Wilson is here raising a (rather difficult to understand) objection to Descartes' 'Trademark Argument' for the existence of God. Now, suppose you are writing an essay on the Trademark Argument (which appears in Descartes' *Third Meditation* (J. Cottingham, R. Stoothoff and D. Murdoch (eds), *Descartes: Selected Philosophical Writings*, Cambridge: Cambridge University Press 1988, pp.86-98)), and you want to mention Wilson's objection. There are various ways you might do it:

The First Way

One objection to the Trademark Argument is, why should the imperfection of objective being relative to real existence not mean that a cause with n degrees of formal reality bring about an idea of $n+m$ degrees of objective reality?

This is plagiarism. The author has simply copied Wilson's words and made no attempt to show that they, or the ideas they express, are not the author's own.

The Second Way

One objection to the Trademark Argument is this: there is no reason why the imperfection of objective being relative to real existence should be such that an idea of $n+m$ degrees of objective reality cannot be brought about by a cause with n degrees of formal reality.

This is still plagiarism. The author has changed some of the words and the structure of the sentence, but both the form of words and the ideas they express are still quite clearly the work of Wilson and not the author.

The Third Way

One objection to the Trademark Argument is this: there is no reason why the imperfection of objective being relative to real existence should be such that an idea of $n+m$ degrees of objective reality cannot be brought about by a cause with n degrees of formal reality. (Wilson 1978, 137)

This is also still technically plagiarism! The form of words is still primarily Wilson's and not the author's own, and the author has made no attempt to make this clear to the reader. Also, while the author mentions the text where the original passage is to be found, he or she has not actually *said* that the stated objection is Wilson's; the reader is merely directed to Wilson's book for reasons that are not made explicit.

The Fourth Way

Wilson objects to the Trademark Argument on the grounds that there is no reason why the imperfection of objective being relative to real existence should be such that an idea of $n+m$ degrees of objective reality cannot be brought about by a cause with n degrees of formal reality. (Wilson 1978, 137)

This is borderline plagiarism! The reader is left in no doubt that the *ideas* expressed in the passage are Wilson's rather than the author's. But the paraphrase of Wilson's words is still very close to the original text. When one expresses another person's view by paraphrasing rather than quoting, one is implicitly claiming that while the ideas are not one's own, the form of words used to express those ideas *are* one's own. In this case, however, the form of words is still primarily Wilson's.

The Fifth Way

Wilson raises the following objection: 'Why should the imperfection of objective being relative to real existence not mean that a cause with n degrees of formal reality ... bring about an idea of $n+m$ degrees of objective reality?' (Wilson 1983, 137)

This is most certainly not plagiarism. The reader is explicitly told that both the form of words and the ideas they express belong to Wilson and not the author.

However, if the above is *all* you say about Wilson's objection, while you will not lose marks (or worse) for plagiarism or inadequate referencing, you won't be gaining many marks either – for you have not given any indication that you actually *understand* what the objection is. A good way of improving your essay marks is to follow through as far as you can. Show that you understand the objection by explaining all the key terms ('objective being', 'real existence', 'formal reality', 'objective reality'), rephrasing Wilson's objection in your own words, explaining how exactly it tells against Descartes' argument, and discussing whether there is any way of rebutting the objection.

The general rule of thumb when it comes to avoiding plagiarism is: If you read it in a book, or even in your lecture notes, acknowledge it. **This applies both to ideas and to the form of words used to express those ideas.** For example, if the author described in the First and Second Ways above had adequately paraphrased Wilson's objections, they would still have been guilty of plagiarism because they are passing off Wilson's *ideas* (though not her form of words) as their own. Whereas the author described in the Fourth Way is not attempting to pass off Wilson's ideas as his or her own, but *is* (implicitly) attempting to pass off her *form of words* as his or her own.

5.3 Paraphrasing and quoting

We saw above that the Fourth Way above wasn't really a genuine paraphrase: the text was too close to the original form of words to count as genuinely the author's, rather than Wilson's, words. So when is a paraphrase a genuine paraphrase and when is it so close to

the original text that it counts as plagiarism? Well, that's a grey area. However, if you want to paraphrase in a way that ensures that you're in the clear, try the following very simple procedure:

Close the book and try to explain to an imaginary friend what Wilson's objection (or whatever it is you want to paraphrase) is.

Unless you've spent hours staring at the text, you won't be able to remember the exact wording; and even if you can, it ought to be pretty obvious that if you simply said what Wilson says, your imaginary friend wouldn't understand what you were talking about. If you find that you manage to do the above, then you've got your paraphrase. If you *can't* do the above, you probably haven't properly understood the objection yet. Being able to put something clearly and comprehensibly in one's own words is a very good test of whether one understands it. So if you can't do it, think about it some more until you *can* do it. If you just can't manage it, just skip the Wilson objection all together. There's really very little point mentioning something in your essay that you simply don't understand; the reader will not be fooled into thinking that you *do* understand it.

5.4 Plagiarising in exams

In an exam, you are not expected to use a strict referencing system or provide a bibliography: your examiners are not interested in whether you can remember dates of publication or page numbers. However, you should still avoid passing off others' views as your own: the First and Second Ways described in §5.3 above would still count as plagiarism in an exam. Of course, unless you've wasted a lot of time memorising an author's words, it's actually quite difficult to do anything other than paraphrase in your own words in an exam, so as long as you don't pretend that the *ideas* you are expressing are your own when they aren't (by failing to attribute the objection to Wilson), you will not be guilty of plagiarism.

So, to use the Wilson example again, if you talk about her objection to Descartes in the exam, you should (a) paraphrase it in your own words, and (b) make it clear that it is Wilson's objection. If you can't remember whose objection it was, say 'it has been argued that . . .' or something similar; this (unlike, say, 'it could be argued that . . .' or 'one objection is . . .') makes it clear that the objection 'belongs' not to you but to someone else.

5.5 Referencing

WARNING! The next two sections are intended to be comprehensive. They are therefore very detailed, and if you're new to all this you may find them really hard going. If so, the best way to deal with the problem is to come back to these sections once you've actually read some philosophy texts. The basic principles of referencing and bibliography are more or less the same in all (or at least most) philosophy texts. So keep an eye on what the authors are doing – how and when they cite other people's work, and what their bibliographies look like. Once you've got a general feel for it, the information below should seem less daunting.

(a) The basic principles of referencing

Every PHIL essay you write must be properly referenced and include a full bibliography. You may lose marks (up to 10%) on your essay if you do not follow the rules properly. The procedure is really quite straightforward, but a surprising number of students lose marks for failing to follow them. Make sure you learn how to get it right as quickly as possible.

As we said in §5.1, a properly constructed bibliography and system of referencing has several functions:

- (a) To enable the reader to check or pursue the views of the authors whose work you discuss.

- (b) To give you the opportunity to properly credit other authors with ownership of the philosophical positions or arguments they have invented or discovered and which you make use of in your essay.
- (c) To enable the reader to distinguish clearly between those views and arguments which you have arrived at through your own thinking and those which you have discovered from other authors.

Given these functions, you need to make sure that whenever you appeal to or utilise or discuss the work of someone else, you have given the reader of the essay enough information to be able to find out for themselves *exactly* what that person said. And in order to be able to do that, obviously the reader will need to know exactly where they said it. That's what your references and bibliography are for. The rest of this chapter tells you how to do it.

Note: When writing a philosophy essay, you should follow **only** the guidance on referencing and bibliography in this section and the next. Other disciplines have other conventions, so following the guidance from another discipline, or indeed any other source, may lead you to making what are, by the conventions of philosophy, **wrong**.

(b) How to do it

Since you've read the sections on plagiarism, you should already have a fairly good idea of when and how to cite other authors' work. If you haven't read them yet, go back and do it now before continuing.

Annoyingly, there are two main styles of referencing: the 'Harvard' or 'author-date' style, which puts references in the main text, and the 'traditional' style, which puts the references in footnotes. **We strongly recommend that you use the Harvard style.** It uses far fewer words (words that you could be using to much better effect!) and is much easier to read. (Constantly having to scroll down to the end of the page to check a footnote is annoying!) Don't fall into the trap of thinking that having traditional-style, footnoted references is somehow more 'scholarly'. It isn't.

Harvard-style (or 'author-date') referencing is what we used in the earlier sections on plagiarism, as in:

Wilson raises the following objection: 'Why should the imperfection of objective being relative to real existence not mean that a cause with n degrees of formal reality ... bring about an idea of $n+m$ degrees of objective reality?' (Wilson 1983, 137)

Harvard-style referencing is sometimes known as 'author-date' referencing because the only information you need to provide is:

- The author of the work you're citing
- The date it was published, and
- The page number(s) of the material you are quoting, paraphrasing or discussing.

Actually you could miss out the 'Wilson' in the above example, since it's completely unambiguous that you are referring to her work (given that she's the only person you've mentioned in this sentence). But it's fine to keep her name in the reference too.

The full details of the work (publisher, etc.) will then appear in the bibliography at the end of your essay; see §5.6 below.

Another example:

As Cottingham points out (1986, 118), it may seem to you, *prima facie*, as though you are a single, unified consciousness; but perhaps – as Hume famously argued (1739-40, 252-3), introspection doesn't really reveal the presence of a single, unified self at all. According to Hume, all we really find are lots of discrete perceptions: thoughts, feelings, visual experiences, etc. We

'bundle' these together and call the result 'the self', but the bundle is a bundle of discrete perceptions and so is divisible.

Note that neither Cottingham nor Hume is being quoted here; their claims are merely being paraphrased. This makes no difference: **you must still provide page numbers even when paraphrasing**. Remember the point of all this: you must give the reader enough information for them to be able to check what the author actually says for themselves. In practice, they're not going to be able to do that if all you tell them is that the material is somewhere in Cottingham's book on Descartes, or somewhere in Hume's *Treatise of Human Nature*.

Note also that there is no reference attached to the part where it says 'According to Hume ...'. That's fine: it's clear from the context that the summary of Hume's view here is to be found in the same place as the material just cited. (Of course, if that wasn't the case then you would need a new citation here.) If you're not sure whether or not you can legitimately skip the reference, just keep it in – it's not a mistake. Thus:

but perhaps – as Hume famously argued (1739-40, 252-3), introspection doesn't really reveal the presence of a single, unified self at all. According to Hume (1739-40, 252-3), all we really find ...

Traditional-style referencing (if you must!)

This is the kind that uses footnotes. The very first time you cite a particular text, you must give, in the footnote, the **full bibliographic details**, exactly as they appear in your bibliography. (That's why it's such a waste of words!) Thus (including the footnote!):

Wilson raises the following objection: 'Why should the imperfection of objective being relative to real existence not mean that a cause with n degrees of formal reality ... bring about an idea of $n+m$ degrees of objective reality?'¹

On subsequent occasions, **you should give a shortened version of the title** (make one up!) – unless, as in this case, it's a really short title. Thus (if you'd already referred to Wilson's book earlier on):

Wilson raises the following objection: 'Why should the imperfection of objective being relative to real existence not mean that a cause with n degrees of formal reality ... bring about an idea of $n+m$ degrees of objective reality?'²

If you have to make up a shortened title, just use the first word or few words. So for example you would shorten Hume's *Treatise of Human Nature* to 'Hume, *Treatise*'. (Note that '*Treatise*' here appears in italics. That's because book titles should be in italics in your bibliography – see below. If you were citing an article, the title would be in quotation marks ('On Sense and Reference', say), and then so would the shortened version ('Sense', say).

If a reference is **exactly the same as the previous one** (i.e. it's a reference to the same page of the same work), you can use '*ibid.*' instead of author/shortened title/page number. ('*Ibid.*' is short for 'ibidem', which means 'in the same place'.)

(c) Some additional guidance (Harvard and traditional)

- **Referring to texts found on the web:** This is complicated! Please see §5.7 for guidance (it's easier to deal with referencing and bibliography together in these cases).
- Remember, be specific: always give the page numbers (or, where appropriate, the section/chapter number) in your references. If you are not quoting or paraphrasing directly but merely, say, summarising what an author says in a whole section of a paper or chapter of a book, give either the page range or the section or chapter number. Remember, someone might want to check your references. They don't want to have to check the whole of Descartes' *Meditations* to find out where he argues for the mind/body distinction.

¹ Wilson, M. D. *Descartes*. London: Routledge, 1978. p.137

² Wilson, *Descartes*, p.137

- Sometimes, other guidance on referencing tells you that you only need to put page numbers if you are directly quoting. **Do not follow this advice: it is not the convention in philosophy!**
- *Should I say 'p.137' or just '137'?* The usual convention is to do as in the examples above; skip the 'p.' when using Harvard referencing and use it when using traditional-style referencing. Note that 'p.' indicates a single page ('p.137') and 'pp.' indicates a page range ('pp.234-9').

5.6 Compiling a bibliography

(a) The basics

Your bibliography should appear at the end of the essay. You **must** include a bibliography, whether you use Harvard or traditional-style referencing.

The bibliography is a list of **all and only those texts cited in your essay**. Again, remember the main point of all this: to enable to reader to check up on your sources for themselves. This means that **all** cited texts need to be in the bibliography. And there is no point listing works you haven't cited; from the reader's point of view, that serves no purpose at all. Indeed, the reader will wonder – as should you – *why* exactly those additional texts are listed in the bibliography. If you have followed the advice given earlier in this chapter, and have thereby adequately acknowledged your sources in your references, there should be no need to list any unreferenced texts. So **only** the texts cited should be in the bibliography.

(Well, actually, if you've used traditional-style referencing the reader will already have all the information she needs because you'll already have given full bibliographic details of the texts cited. We still require a bibliography though, sorry.)

If you failed to list texts you've cited, or list texts you haven't cited, you'll lose marks.

You will also lose marks if you:

- Fail to format the works in the bibliography correctly (see below), e.g. by failing to put article titles in quotation marks, or failing to put book titles in italics;
- Fail to provide full bibliographic information (e.g., for books, publisher and place of publication).

Getting your bibliography right really isn't very hard, and you'll be annoyed with yourself if you lose marks for failing to do it properly. So it makes sense to try and get it right!

Just to make things more complicated, however, the style of bibliographic entries differs slightly between Harvard and traditional systems. If you're using traditional-style referencing, don't just skip to (c) below because a lot of important additional information you'll need is included in (b).

Some general principles

- We can't stress this enough: include in your bibliography all and only the texts cited in your essay.
- The information you provide in the bibliography should match up with your references. E.g. (Harvard style) if you have a reference to Jackson 1988 in your essay, the bibliography entry should start with 'Jackson, F. 1988' and not some other date. For traditional-style referencing, you should just cut-and-past your first reference to a given text into the bibliography in order to ensure they're the same.
- List works alphabetically. If listing more than one work by the same author, list those works chronologically.

- If you're using Harvard references and are citing two works by the same author from the same year, you'll need to distinguish them by using 'a' and 'b' in both the reference and the bibliography, so the reader can match the reference up with the bibliographic entry (e.g. Lewis 1986a, Lewis 1986b).
- Different journals and publishers have different formatting conventions. E.g. some might list Lewis 1986a as 'Lewis, D. K. 1986a', and others as 'Lewis, D. K. (1986a)'. There are also differences in whether to use full stops and commas, etc. These sorts of very minor variations don't matter, so long as you choose a consistent style and stick to it. However, you must **always** put book titles in italics and article/book chapter titles in quotation marks.
- Sometimes the same work will appear in different editions, or in different translations, or in more than one place (e.g. a journal article might be reprinted in an edited collection later on). You must make sure that whatever you list in your bibliography is the exact source you were using to get your page numbers from in your references – as always, so that the reader can check your sources. (So if you're quoting Aristotle as saying such-and-such on p.142 of the *Nicomachean Ethics*, you must list the translation/edition you used, so that when the reader goes to p.142, they'll find the quotation.)
- Bibliographic information should normally be found somewhere in the text itself (e.g. inside the front cover of a book or at the top of a journal article) or in the website you accessed it from. If you're stuck, try using www.citethisforme.com (though you may need to tinker with the style to abide by the guidelines below). Bear in mind the point above about the text appearing in more than one place, however: you need to make sure your bibliography entry and your citations for that text match.
- Please check §5.7 below carefully for advice on what to do with web sources and e-books. A common error is to state the URL when you should be giving other bibliographic information instead.
- If you're unsure of how to list something in your bibliography, just ask your tutor or course convenor for some help.

(b) Harvard-style bibliography

SINGLE- AND CO-AUTHORED BOOKS (HARVARD)

Surname, initial(s). Date. *Title of book (in italics)*. Place of publication: Publisher.

Examples:

Bayne, T. 2013. *Thought: A Very Short Introduction*. Oxford: OUP.

Beebee, H., Effingham, N. & Goff, P. 2011. *Metaphysics: The Key Concepts*. Abingdon: Routledge.

You should be able to find all the bibliographic information you need right at the beginning of the book. (See below for some guidance on editions and reprints.)

Notes and complications

E-books: See §5.7.

Old books: If you're citing a historical text (such as Hume's *Treatise*, published in 1739-40), and you've used a printed edition rather than a website, you still need to give the full details of the edition you're using. (The *Treatise* has been published by various different publishers over the years.) Also there will often be an 'editor', who (in the case of historical texts) will have gone back to the original manuscript and corrected errors, etc. You need to make sure all this is clear in your bibliography entry.

It's up to you whether you date such texts with their original publication dates or with that of the edition you're using. (The former is generally safer in that it will remind you when the work was actually written! This should stop you making chronological errors, e.g. claiming that Locke was responding to an argument of Hume's, or that Hume was responding to an argument of some early 20th-Century author, both of which are chronologically impossible.) So e.g. both of the following are fine:

Hume, D. 1739-40. *A Treatise of Human Nature*. L.A. Selby-Bigge and P.H. Nidditch (eds), 2nd edition (1978). Oxford: Clarendon Press.

Hume, D. 1978. *A Treatise of Human Nature*. L.A. Selby-Bigge and P.H. Nidditch (eds), 2nd edition. Oxford: Clarendon Press.

Again, you need to make sure this corresponds with your references (which would be 'Hume 1739-40' and 'Hume 1978' respectively). Or this would be fine too:

Hume, D. 1978. *A Treatise of Human Nature*. L.A. Selby-Bigge and P.H. Nidditch (eds), 2nd edition. Oxford: Clarendon Press. (First published 1739-40.)

Translated books: If you're using a translation, you must credit the translator as well as the author. E.g.:

Aristotle. 2012. *Nicomachean Ethics*, trans. R. C. Bartlett & S. D. Collins. Chicago: University of Chicago Press.

Editions and reprints: Some books – even relatively recent ones – have more than one 'edition'. This will generally be a case where the book has been altered by the author in some way, so page numbers may differ between editions (and so the passage you quote or paraphrase might appear in one edition and not another). So you need to say which edition you're using – or (equivalently) make sure you're stating the date of the edition you're using. So for example if you go to the Amazon page for Bernard Williams' *Descartes: The Project of Pure Enquiry* at https://www.amazon.co.uk/Descartes-Project-Enquiry-Routledge-Classics-dp-1138019186/dp/1138019186/ref=dp_ob_title_bk, click on the 'look inside' link and skip to the next page after the front cover, you'll see that the book was first published in 1978 by Penguin, but that 'this edition' (it doesn't say whether it's 2nd or 3rd or whatever) was first published in 2005 by Routledge. So you should list it as:

Williams, B. 2005. *Descartes: The Project of Pure Enquiry*. London: Routledge.

Or, in the spirit of making sure you get your chronology right, you could do:

Williams, B. 2005. *Descartes: The Project of Pure Enquiry*. London: Routledge. (First published 1978.)

When the publisher's information page at the front of the book lists various 'reprints', you can ignore these and just go for the date of initial publication of that edition. (Typically reprints are just that: the publisher ran out of stock and had to print some more copies. So the pagination and content won't have changed.)

CHAPTERS IN EDITED COLLECTIONS (HARVARD)

Surname of author, initial(s). Date. 'Title of chapter' (in quotation marks), in name(s) of editor(s), (ed(s)), *Title of book (in italics)*. Place of publication: Publisher, page range of the chapter.

Examples:

Abell, C. 2010. 'The Epistemic Value of Photographs', in C. Abell & K. Bantinaki (eds), *Philosophical Perspectives on Depiction*. Oxford: Oxford University Press, 81-102.

Daly, C. 2005. 'So Where's The Explanation?', in H. Beebee & J. Dodd (eds), *Truthmakers: The Contemporary Debate*. London: Routledge, 85-103.

Notes and complications

Co-authored books vs. edited collections: How do I tell the difference? A co-authored book will list the authors' names on the cover. An edited collection will just list the editor(s) on the cover. The chapter list on the contents page will then list the author of each chapter separately.

Single-authored book vs. collection of that author's papers: These are two different things, and should be listed differently in the bibliography, as per the conventions above. (If it's a book, you just list the book as a whole in your bibliography. If it's a chapter in a collection of the author's individual articles, you list the name of the chapter and give the page range.) It can be hard to tell the difference, however, since in each case there will be a single author on the cover and on the contents page there will be a list of chapters, each with a different title. The main ways to tell are: (i) If the book has a title such as *Philosophical Papers* or *Collected Works*, then it's a collection. (ii) If there are details of the place where (all or most of) the chapters were originally published -- either near the front of the book or as a footnote on the first page of each chapter -- then it's a collection. (Sometimes an author will stick in a couple of previously unpublished papers as chapters to supplement the published ones. That still counts as a collection.) If neither of things apply, it's almost certainly just a book.

Reprinted texts: Sometimes, an edited collection will just contain new chapters written especially for it. Sometimes its chapters will all be reprints of articles originally published in journals. Occasionally it'll be some of each. In the case where the chapter you're referring to was originally published as a journal article, you have a choice between being more informative and less informative. E.g.:

Beebee, H. & Papineau, D. 1997. 'Probabilities as a Guide to Life', *Journal of Philosophy* XCIV: 217-43. Reprinted in D. Papineau, *The Roots of Reason*, Oxford: OUP, 2003, 130-166.

Or:

Beebee, H. & Papineau, D. 2003. 'Probabilities as a Guide to Life', in D. Papineau, *The Roots of Reason*. Oxford: OUP, 130-166.

Obviously the former is more informative than the latter, but you don't *have* to do it (and anyway you might not know where the original was published).

(An additional complication in this case: normally one would say 'ed' to indicate that it's an edited collection. In fact, *The Roots of Reason* is a collection of Papineau's own papers (one of which happens to be co-authored), so we don't need to say 'ed'. If you're not sure, put the 'ed' in: it won't hurt.)

Referring to the editor's introduction: You should treat the introduction (authored by the editor(s)) simply as a chapter. Thus:

Moore, A. & Scott, M. 2007. 'Introduction', in A. Moore & M. Scott (eds), *Realism and Religion: Philosophical and Theological Perspectives*. Aldershot: Ashgate, 1-10.

Referring to several chapters in the same collection: If you're doing this, you have two options: (i) simply repeat the bibliographic information for the collection itself in each of the entries for the individual chapters, or (ii) have the collection as a separate bibliography entry and just cite that in the other entries. For example you might have:

Blackburn, S. 2007. 'Religion and Ontology', in Moore & Scott 2007, 47-60.

Westphal, M. 2007. 'Theological Anti-Realism', in Moore & Scott 2007, 131-46.

Moore, A. & Scott, M. (eds) 2007. *Realism and Religion: Philosophical and Theological Perspectives*. Aldershot: Ashgate.

Obviously you won't have cited Moore & Scott 2007 itself anywhere in the essay (your references will be to Blackburn 2007 and Westphal 2007) – but you *have* cited it in the bibliography, so it needs to be listed.

Note the addition of the 'eds' in 'Moore, A. & Scott, M. (eds) 2007' – otherwise it would look like a co-authored book rather than an edited collection.

JOURNAL ARTICLES (HARVARD)

Surname, initial(s). Date. 'Title of article' (in quotation marks), *Name of journal (in italics)*, volume number: page range.

Examples:

Crawford, S. 2014. 'Propositional or Non-Propositional Attitudes?', *Philosophical Studies*, 168: 179-210.

Smith, T. H. 2006. 'Out of the Closet—Frege's Boots', *Proceedings of the Aristotelian Society*, 106: 399-407.

Stevens, G. P. 2010. 'Russell's Ontological Development Reconsidered', *British Journal for the History of Philosophy*, 18: 113-37.

Notes and complications

- The number following the title of the journal is the volume number. Sometimes in a bibliography you'll see the 'issue number' listed as well (e.g. '*British Journal for the History of Philosophy*, 16(3)'). That's because often a journal will be published quarterly, and so there will be one 'volume' per year and four 'issues'. (If you look at an actual printed journal in the library, you'll see that each hard-backed volume contains several issues bound together.) You don't need to specify the issue number.
- If you're accessing a journal article online (and it's formatted as though it's printed – see §5.7 below), you'll normally find all the bibliographic information you need on the first page. If not, it should be on whatever web page you accessed the article from (e.g. the JSTOR page for that article).
- If you can't find a volume number, it could be an 'online first' article; again, see §5.7 below.

(c) Traditional-style bibliography

The **only** differences between a Harvard-style and a traditional-style bibliography are minor formatting differences. All the substantive points above, e.g. those listed under 'Notes and complications', apply equally to both (except that some of the examples above we given in Harvard style).

In this section, then, we'll just quickly go through those minor formatting differences.

SINGLE- AND CO-AUTHORED BOOKS (TRADITIONAL)

Surname, initial(s). *Title of book (in italics)*. Place of publication: Publisher, date.

Examples:

Bayne, T. *Thought: A Very Short Introduction*. Oxford: OUP, 2013.

Beebe, H., Effingham, N. & Goff, P. *Metaphysics: The Key Concepts*. Abingdon: Routledge, 2011.

CHAPTERS IN EDITED COLLECTIONS (TRADITIONAL)

Surname of author, initial(s). 'Title of chapter' (in quotation marks), in name(s) of editor(s), (ed(s)), *Title of book (in italics)*. Place of publication: Publisher, date, page range of the chapter.

Examples:

Abell, C. 'The Epistemic Value of Photographs', in C. Abell & K. Bantinaki (eds), *Philosophical Perspectives on Depiction*. Oxford: Oxford University Press, 2010, 81-102.

Daly, C. 'So Where's The Explanation?', in H. Beebe & J. Dodd (eds), *Truthmakers: The Contemporary Debate*. London: Routledge, 2005, 85-103.

JOURNAL ARTICLES (TRADITIONAL)

Surname, initial(s). Date. 'Title of article' (in quotation marks), *Name of journal (in italics)*, volume number (date): page range.

Examples:

Crawford, S. 'Propositional or Non-Propositional Attitudes?', *Philosophical Studies*, 168 (2014): 179-210.

Smith, T. H. 'Out of the Closet—Frege's Boots', *Proceedings of the Aristotelian Society*, 106 (2006): 399-407.

Stevens, G. P. 'Russell's Ontological Development Reconsidered', *British Journal for the History of Philosophy*, 18 (2010): 113-37.

5.7 Texts found on the web

These days, it's possible never to set foot in the University Library, since a large proportion of the items you'll want to read will be available online. However, online sources are a bit of a referencing-and-bibliography minefield, so please read this section carefully! Again, get it wrong and you may have marks deducted.

Online texts fall into four main categories; we'll go through them in turn. The Harvard referencing and bibliography style is used below; you should be able to figure out how to convert to traditional-style if that's what you're using.

1. Those that are just on a webpage and hence with no pagination or publisher, e.g. Russell's *Problems of Philosophy* here: www.ditext.com/russell/russell.html or anything in the *Stanford Encyclopedia*, or a blog post (e.g. imperfectcognitions.blogspot.co.uk/2014/02/i-am-professor-of-philosophy-at.html) but which **do have an identifiable author and date**.

All of the above do have an identifiable author and date. If you go to the Russell site above, obviously the author is Russell. And you'll see that *The Problems of Philosophy* was first published in 1912. So that makes it (in Harvard-style) Russell 1912.

For *Stanford Encyclopedia* entries, you'll see the author of the article and the date you should use when you click the 'Author and Citation info' on the left (see below).

Finally, the above blog post has the author and the date posted clearly specified at the top.

Let's see how you should cite these three works and list them on your bibliography:

Bibliography: First, the Russell:

Russell, B. 1912. *The Problems of Philosophy*. URL = www.ditext.com/russell/russell.html.

Stanford Encyclopedia articles helpfully have an 'Author and Citation' info button (top left of the article). So for example, go here – plato.stanford.edu/entries/alexander/ – and click the link. Fixing up the reference provided so that it meets our conventions, it will come out as:

Thomas, A. E. 2014. 'Samuel Alexander', in E. N. Zalta (ed.), *The Stanford Encyclopedia of Philosophy* (Summer 2014 Edition), URL = <http://plato.stanford.edu/archives/sum2014/entries/alexander/>.

For the blog post, there are no standard conventions for this, but we suggest the following:

Beebee, H. 2014. 'Implicit Bias and the Underrepresentation of Women in Philosophy', *Imperfect Cognitions* blog. URL = <http://imperfectcognitions.blogspot.co.uk/2014/02/i-am-professor-of-philosophy-at.html>.

Referencing: To cite such a text, given the absence of page numbers, you should give as detailed information as you can to help the reader find the bit of the text you're talking about.

So e.g. for the Russell, you should say e.g. 'Russell 1912, Ch. IV' (or, even more helpfully, 'Russell 1912, Ch. IV, paragraph 3').

For *Stanford Encyclopedia* entries you should give the section/sub-section number (e.g. 'Thomas 2014, §4.2').

For the blog post, it would just be 'Beebee 2014' (or, again, you could add a paragraph number), as in, for example:

Beebee is 'sceptical about the claim that we aren't morally responsible for behaviour and judgements that result from implicit biases' (Beebee 2014, para. 4).

If your source really doesn't have any section or chapter numbers, and you can't reasonably count the paragraphs, you will just have to use the author and date, with no page or section number. Don't worry: you won't be penalised! It's not your fault. Your tutor might well stick an in-text comment in saying that you should have added a page number. And then they'll get to the end of the essay and see that it was a blog post so there was no page number – and they might forget to go back and remove the comment. Don't be alarmed! You won't get any marks deducted for doing that. (So if you *have* had marks deducted, you've probably made genuine errors with your referencing and/or bibliography elsewhere.)

IMPORTANT NOTE! If you're viewing an e-book via, in particular, Oxford Scholarship Online, you'll probably be viewing a web version, either with no pagination or (if you've downloaded the pdf) with pagination that doesn't correspond to the published version. However, the page numbers of the published version are there if you look – see (4) below.

2. Those that are just on a webpage and hence with no pagination or publisher, but which also **lack an identifiable author and/or date**.

As we said in §1.6, it's best to avoid using such sources if you possibly can, but it's possible that you have a good reason to do it! *Wikipedia* is the most obvious example (though, again, do avoid using it if possible). We suggest (amending *Wikipedia's* own recommendations slightly) the following, for the article on Elizabeth Anscombe:

Bibliography:

Wikipedia contributors. 28.7.2014. 'G. E. M. Anscombe', in *Wikipedia: The Free Encyclopedia*. URL = http://en.wikipedia.org/wiki/Elizabeth_Anscombe.

You can find the date the page was last revised (28.7.14 – but obviously it might have changed by the time you read this) by clicking the 'cite this page' link on the left (under 'tools').

It's impossible to cover every conceivable case, but the rule of thumb is to try and replicate the conventions for citing normal academic texts as far as possible.

Referencing:

Using our *Wikipedia* example again, your references might look like this:

According to *Wikipedia*, the aim of Anscombe's book, *Intention* (1957) was to 'make plain the character of human action and will' (Wikipedia contributors, 28.7.14).

(Obviously you would also have to list Anscombe 1957 in your bibliography.)

3. Those that have page numbers (e.g. downloadable as a pdf or Word document) but aren't in 'published' form (i.e. are not covered in (4) below).

The most common case is papers that authors have put up on their own websites or in a university repository; you'll see one of these if you click on <https://www.escholar.manchester.ac.uk/uk-ac-man-scw:193403> and then on the 'full text' link.

In most such cases there is in fact a published version of the article available; it's just that the author isn't allowed to put the final published version on the web (since this would undermine journals' charging for access). If at all possible, track down the published version. The author may or may not have been helpful enough to provide this information at the top of the article. If not, put the title of the article, in quotation marks, into Google Scholar and see what happens. If it's a chapter in an edited collection (or indeed a whole book) and you're lucky, you'll be able to get the page number(s) for the particular bit you're citing from Google Books.

If you manage to track down the published version (and bear in mind that even if the copy you're looking at says 'forthcoming', it might have been published by now – people don't always bother updating the information), then you should just treat the text as a normal journal article/contribution to an edited collection; see (4) below.

Unfortunately in this particular case I failed; so far as I could tell after a bit of a web trawl, the chapter (at the time of writing this) hasn't been published yet. So I would have to proceed as follows:

Bibliography:

Crawford, S. forthcoming. 'On the Logical Positivists' Philosophy of Psychology: Laying a Legend to Rest', in M. C. Galavotti, D. Dieks, W. J. Gonzalez, S. Hartmann, T. Uebel & M. Weber (eds), *New Directions in Philosophy of Science*. Springer. URL = <https://www.escholar.manchester.ac.uk/uk-ac-man-scw:193403>.

I managed to get all this information because it's helpfully stated at the top of the first page of the pdf. I couldn't (even after a web trawl) find the place of publication, so I didn't put one in. If the information genuinely isn't available, you can't provide it! Again, you won't be penalised for this.

Referencing: 'Crawford, forthcoming', followed by the page number(s) on the pdf.

Sometimes you will find an article that, so far as you can tell – again, after a web trawl – doesn't seem to have been or be about to be published at all. In that case, you should list it as 'm/s' (for 'manuscript'). Thus (this one I'm making up):

Bibliography:

Bloggs, J. m/s. 'The Best Philosophy Paper in the World, Ever'. Unpublished. URL = www.joebloggs.blogspot.com/bestever.

Referencing: 'Bloggs, m/s', followed by the page number(s).

As we've already said, however, you should avoid discussing unpublished work. J. Bloggs may be a philosophical fruitcake for all you know (and probably is, given the title of her paper), in which case pointing out the flaws in her argument won't exactly constitute a triumph of the human intellect.

4. Those in published form

Since we encourage you to only refer to published work where possible, this will be the most common case. *Lots* of philosophical texts that you can view online are presented in such a way as for you to be able to treat them in your referencing and bibliography as though you were just consulting the printed copy.

In such a case, you should list the text in your bibliography as though it's the printed version, and you should **use the printed version's page number in your references**. After all, the reader doesn't need to know how you just happened to access the material.

There are two cases:

Viewing the printed form: Anything that looks just like something in a real, paper journal will fall into this category – e.g. anything downloaded from JSTOR. Most articles downloaded from journal or journal publishers' websites do as well (but see (5) below). Some e-books are the same (e.g. at least some that you access through Dawsonera).

Bibliography: To reiterate: just treat it as a normal journal article/book/edited collection. No need for the URL.

Referencing: Ditto.

Viewing a reformatted version: Sometimes the form you're viewing won't be the same as the printed version – for example if you're viewing an e-book through Oxford Scholarship Online – **but all the information is still available!** Or at least it is in the case of OSO. And you should use it.

For Oxford Scholarship Online books: once you've got to the relevant page and you're logged in (or are using the VPN, see §1.6(a) above), you'll find the various chapters of the book in webpage format. If you scroll through the text of a chapter, you'll find that every so often there is a page number in bold, in brackets. That marks the start of that page of the printed version of the book. So you can figure out which page of the printed book the material you're using is found on. (Annoyingly, it doesn't tell you which page a given chapter starts on. But just scroll to the first page number listed and infer that the chapter started on the previous page.)

So, again, you should treat OSO e-books (and any other e-books done in the same way) as the printed versions, as in the previous case.

5. And finally, an in-between case!

We're nearly done ...

One case that falls somewhere between (3) and (4) is that of an article that is on the publisher's website and listed as 'online first' (or similar).

These are articles that have been accepted for publication and typeset, so that they are in their final printed form *except* that they have not yet been allocated to a particular issue of the journal, and so there is no volume number and the pagination will be wrong (since it starts at page 1, which will be wrong unless it happens to be the very first article in the volume where it does finally come out).

So for example at the time of writing, Ann Whittle's article, 'Ceteris Paribus, I Could Have Done Otherwise', is on the Wiley Online Library site. The webpage for the article says 'Early view (Online version of Record published before inclusion in an issue)'. And then when you access the pdf (having logged on if necessary), the article looks just like the printed version, except (i) it starts at p.1, and (ii) the publication info at the top of the first page just lists a 'doi' ('digital object identifier') where you'd normally expect to find the volume and issue numbers. (For some journals it might say 'vol' etc. but there will be an 'XXX' where the number should be.)

For this article (at the time of writing), you should proceed as follows:

Bibliography:

Whittle, A. 2014. 'Ceteris Paribus, I Could Have Done Otherwise', *Philosophy and Phenomenological Research*, Online First.

There's no need to give the (ludicrously long) URL; the reader knows where to find the article, and they have Google, so they're all set. Note that the '2014' refers to the date published online, which, confusingly, may or may not end up the same as the actual year of publication. But that's not your problem.

Referencing: Obviously just give the page numbers as they appear on the pdf.

5.8 Top Tips for avoiding referencing & bibliography mark deductions (or worse)

- Every reference needs a page number (or page range or chapter or section number, as appropriate).
- Never quote or paraphrase someone else's view/argument without a reference.
- Never pretend to be using your own words or expressing your own view/argument when really you're paraphrasing someone else's.
- If you're using the same words as your source, put quotation marks around them (and provide a reference).
- Provide **full** bibliographic information for each item in your bibliography.
- Cross-check your references and your bibliography items. Remember: the bibliography should include all and only the texts you referred to.
- Book and journal titles in italics; article/chapter titles in quotation marks.

6 SUBMISSION OF ASSESSED ESSAYS

6.1 Submitting assessed essays and dissertations

All undergraduate philosophy essays, apart from dissertations, are now submitted **electronically only**.

Please follow the following instructions:

- Essays are anonymously marked. **You should have your student ID number on the essay itself, but do not put your name anywhere on the essay.**
- Submit your essay through the Blackboard site for the course unit. (Click on 'Assessment' and follow the instructions.)
- The filename of your essay should be [your student number] [Question no.], e.g. '1234567 Q3' (obviously no question number if there is no choice of question) unless otherwise specified by the course convenor and/or in the course outline.
- Please note that the submission system can get slow or overloaded just prior to deadlines. Don't leave it until 10 minutes before the deadline to upload your essay. (See §6.3 below.)

Please note that the University uses Turnitin for the purposes of detecting plagiarism and other forms of academic malpractice. When work is submitted to the relevant electronic systems, it may be copied and then stored in a database to allow appropriate checks to be made.

6.3 Penalties for late submission

Please note that the 2.00pm deadline is absolute. You will have 10 marks deducted even if you miss the deadline by only a couple of minutes.

University's Late Submission Policy

Essays submitted after 2.00pm carry the following day's date.

Please see the Policy on the Submission of Work for Summative Assessment in relation to the institutional sliding scale for penalties relating to late submission of work (<http://documents.manchester.ac.uk/display.aspx?DocID=24561>).

Please note particularly point 4.7 The mark awarded will reduce by 10 marks per day for 5 days (assuming a 0 -100 marking scale), after which a mark of zero will be awarded.

Important:

Submitted work counting for less than 15% of the overall mark will get a mark of 0 if it is submitted late. Please note that mitigating circumstances procedures would still apply and that these rules do not apply for marks given for participation and attendance.

Please note that computer problems (e.g. your internet connection isn't working when you come to upload the essay) do not constitute grounds for an extension. In the unlikely event that there is a widespread failure of internet connections on campus or a major failure of the online submission system, the deadline will be postponed; you will be informed of this via your University email address.

6.4 Bibliography & Referencing - Penalties

The lack of a proper bibliography and appropriate references will be penalised by the deduction of marks – normally to a maximum of 10 marks if the scholarly apparatus is entirely inadequate; see §5 above.

6.5 Procedure for Applying for Extensions for PHIL Assessed Essays and Dissertations

To ensure that all students taking course units in SoSS are treated equally, all requests for extensions will be processed and approved by the School's UG team in G.001 Arthur Lewis Building. The UG Office may recommend that you see an Academic Advisor or Programme Director at this point.

1. A student must complete mitigating circumstances form available from G.001. Please make sure that you use the appropriate form - **the form is also available online at <http://www.socialsciences.manchester.ac.uk/student-intranet/undergraduate/help-and-support/mitigating-circumstances/>**

Students are advised to refer to the University's Policy on Mitigating Circumstances: <http://documents.manchester.ac.uk/display.aspx?DocID=4271> for what constitutes grounds for mitigation.

2. The student then submits the completed mitigating circumstances form along with any supporting evidence to the UG Office in G.001 before the assignment deadline.
3. The UG team will then decide whether to grant an extension. The UG team will request the student to provide any evidence and/or to explain the absence of supporting evidence. (We know that sometimes it is impossible to provide evidence.) In order to assess the extent of the external interference with the student's university studies, the UG administrator will discuss the student's request for an extension with the student.
4. If the course UG administrator decides to grant an extension, she will email the student confirming the extension and the new submission date. The UG team will retain the completed extension request form and will record the reason(s) for the decision on that form.

7 PREPARING FOR AND SITTING EXAMS

There are three examination periods in each academic year. A standard exam period follows the end of each teaching semester (January and May/June) and a third (resit) period occurs in August/September before the start of the academic session. See §9 for more information on Philosophy resit arrangements

7.1 Preparing for exams

(a) Preparation, not revision

Much of the advice given in §3 and §4 above applies just as much to essays written under exam conditions as it does to assessed essays: for Philosophy's assessment criteria apply to exams as well as to assessed essays.

This means that you should not think of exam preparation as being simply a matter of revision of lecture notes and any written tutorial preparation you may have done. Most students realise that memorising lecture notes and regurgitating them is not the way to get good marks in an assessed essay; fewer realise that it is not the way to get good marks in an exam either.

Of course, the more work you have done over the semester or year – organising lecture notes, reading and taking notes for tutorials and so on – the better the position you'll be in when it comes to preparing for the exams.

(b) Choosing your topics and assembling the materials

Find out as much as your lecturer is prepared to tell you about the exam. You might also like to look at previous exam papers. Course guides include a specimen exam paper, and you can also view past papers on the web (there is a link from Philosophy's undergraduate site). DO NOT, however, use past exam papers as a guide to which questions or topics will come up this year. This is a highly risky approach to take to exam preparation, and it is very likely to land you in trouble in the exam. You should treat past papers as providing examples of the *kinds* of questions that one might be asked. You might, for example, like to use them as 'mock' exams to see how well you have managed to bring what you have learned about a topic to bear on a specific question.

Make sure you know whether or not the exam includes questions on the part of the course covered by assessed essays. Remember that you must not reproduce in the exam material that has previously been assessed. If the exam does cover a part of the course also covered by assessed essays, the course convenor will have taken care in devising the exam paper to minimise your opportunity to repeat previously assessed material – but ultimately it is up to you to make sure it doesn't happen.

Note that the rule is that you must not reproduce previously assessed material, and not that you must not write on the same topic as, or discuss any of the issues discussed in, your assessed essay(s). So if you've written, say, an assessed essay on utilitarianism, this does not bar you from also covering it in the exam. You just have to make sure you don't reproduce the same arguments or rehearse the same points as you have done already.

Write a list of topics covered by the course and decide which ones to focus on. Of course, the more you cover in the exam preparation, the less time you will be able to devote to each – but the more choice you'll have in the exam. Bear in mind that the exam questions need not fit neatly into distinct lecture topics: you might be asked to, say, contrast two ethical theories which you learned about during different parts of the course.

(c) Reading and planning for exams

The same basic points apply here for both assessed essays and exams. The only real difference is that for exam preparation you don't know what questions you will be asked, so more of the issues raised in the reading are going to count as relevant. This means that you

have to take a very structured approach to your reading: you will have to figure out which views, arguments and objections belong together and how they might fit into the different questions you might be asked.

It's really important to think through what you think about a particular issue before you get into the exam. Good students who write first class essays often struggle to get the same grades in exams because, while they gesture towards interesting points or arguments in their exam answers, they don't articulate them clearly, carefully or in sufficient detail. Usually that's because they had a good idea during the exam but didn't have time to think it through properly. The solution is to have the idea *before* the exam, and work out how to express it clearly, succinctly and persuasively. (See §4.2 above.)

(d) Plan your essays

In preparing for exams you have to organise your thoughts very carefully. In the exam itself, you don't have much time to think about how the issues you have studied bear on the particular question you are answering, so it helps to have it figured out in advance.

Some students find that writing essay plans helps them to organise their thoughts. However, avoid memorising essay plans in the hope that one of them will come up in the exam.

Relevance to the question is just as important in the exam as it is for an assessed essay. If the essay plan you memorise doesn't fit the precise question asked, it can be tempting to write the essay you wanted to write rather than the one that answers the question.

Your thoughts need to be organised but not put in a straightjacket: you need to be able to adapt what you have learned to the exam questions. We therefore recommend that, rather than writing essay plans, you organise your thoughts by making notes in a way that can be adapted to fit more or less *any* question on the topic that you might be asked.

For instance, suppose you decide to prepare for a question on Descartes on the mind-body distinction. You might write down, say, bullet-pointed lists addressing the following questions:

- *What's the view?* What does Descartes say the mind is? What does he say the body is? What's his account of the connection between the two?
- *What view(s) does it contrast with?* What other, different views might one hold? Are there any other views that you might be asked to compare with Descartes' view in the exam? If so, exactly how do Descartes' and those other views relate to one another?
- *What's the motivation for it?* Why might someone be attracted to Descartes' view? Does it seem intuitively compelling? Does it solve philosophical problems that other views can't solve?
- *What are the arguments for it?* What are Descartes' arguments for the mind-body distinction? Are there any other arguments for the distinction? Do the arguments simply claim to show that *there is* a distinction, or do they claim to establish that the mind and the body respectively have just those features that Descartes ascribes to them?
- *Are the arguments any good?* How might one object to those arguments? How does, or could, Descartes (or anyone else) respond to those objections?

If you can do all this, you're in a good position to be able to pick out the issues and arguments that are relevant to a range of possible questions.

(e) Successful studying

Time management is an important skill, and you probably need it more during exam preparation than at any other time in your student career. Time management is especially important for second and third year students who have extended essay or dissertation deadlines fairly close to the beginning of the summer exam period. Organise your essay writing so that you get it out of the way as early as possible and thus have more time for exam preparation.

Make sure you set aside time for *all* your exams throughout the preparation period. Remember, exam preparation is not primarily a matter of revision or memorisation. If part of your preparation is to read and think about a chapter of a book, say, then you can read it, take notes, and write a clear bullet-pointed summary of it on a side of A4 weeks before the exam. You will then have something short and easy to understand to refer to later in your preparation.

Draw up a *realistic* and reasonably specific timetable and stick to it. You've already decided roughly what you want to read – so dedicate different slots in the timetable to different texts. You might like to arrange with a friend on the same course to read some of the same material and meet to talk about it afterwards. The simple activity of explaining a philosophical position or argument to someone in your own words can really help to clarify it in your own mind, and to remember it later.

(f) What should I memorise?

Try not to think in terms of memorising at all. If you have thought through a philosophical problem deeply and clearly, you'll probably be able to write about it without having to actually sit down and memorise it: memorising something is often a substitute (and a poor one) for really understanding it. Once you've got the understanding, you should be able to write a short list or diagram which you can learn as a sort of prompt.

Never memorise quotes: you have better things to do with your time. Being able to recite Descartes' *First Meditation* is undeniably impressive, but it does not demonstrate philosophical ability any more than being able to recite the first hundred digits of π demonstrates mathematical ability.

7.2 Some basic exam technique

(a) Choose your questions carefully

Don't choose a question simply because it covers a topic you have prepared. Remember you must answer the precise question that is in front of you. So think carefully about which questions you can give the best answers to.

(b) Divide the time evenly between the questions if there is more than one

Generally, and normally, you will have to answer 2 questions. If this is the case, NEVER, EVER ANSWER ONLY ONE QUESTION or provide only a cursory answer (a paragraph, say) to one of the questions – even if you don't think you've got anything to say. If you give yourself enough time to tackle your weaker answer, you may well do much better on it than you thought you were capable of. Remember that, from the point of view of your overall grade, the marks between, say, 0% and 35% are worth exactly the same as the marks between 50% and 85% - and, generally speaking, are *much* easier to get.

Students often write one long and very good essay and one short, bad essay in an exam. In almost every case, their overall mark would have been much higher if they'd sacrificed some of the good essay for the sake of spending more time on the bad one. It usually takes less time and effort to turn a shockingly bad essay into a not-very-good one than to turn a good essay into an excellent one. Bear in mind that getting 75 on one essay and 40 on the other is worse than getting 65 on one and 55 on the other.

Do not spend too long on the first question. Never leave an essay half finished: it's better to be brief than to sacrifice structure.

(c) Remember to answer the question

Students frequently do worse in exams than in essays, and the most common reason for this is failure to answer the question properly.

You *must* answer the question: a glance at the assessment criteria (see §8.2 below) shows that it is impossible to score highly if you do not. Remember that answering the question

does not simply amount to discussing relevant material: you must organise your answer in such a way as to make that material *count* as an answer to the question.

(d) Think first, write second

Think hard about what the question is asking, and what material is relevant to an answer; then think hard about how to structure your answer. Try not to worry too much about the time at this stage. It's better to spend an extra 5 minutes thinking than it is to spend 5 minutes writing down something that's completely irrelevant. The 5 minutes' thinking will probably earn you some marks; the 5 minutes' irrelevant material won't.

All the points about structure apply equally to assessed essays and exams. If you just sit down and start writing, you may well end up with a rambling mess – or with insufficient time to finish answering the question properly. If you spend 10 or 15 minutes planning the essay first, you may not be able to write down quite as much, but you will almost certainly write a better essay and therefore get a better mark. Quality is more important than quantity. Remember, you are being tested on your ability to write a good exam essay, not on how many miscellaneous facts you can recall.

(e) How much should I write?

Many students ask this question, but there is no correct answer to it. It's *what* you write that's important, not how much of it there is.

As a rough guide, though, think about writing around four sides (with average sized handwriting) for each question. That should be enough to allow you to write an interesting and well-structured answer (so long as you are concise and stick to the point), but little enough to give you time in the exam to think the answer through. But do remember that relevance and structure are more important than length. If you only have two sides of relevant material, writing an extra couple of sides of irrelevant material to pad the essay out is a waste of time.

8 HOW ARE ESSAYS AND EXAMS ASSESSED?

8.1 Philosophy's marking system

Courses are marked using a numerical score from 0 to 100. The marks have the following meaning:

70 or above	First Class (1)
60-69	Upper Second Class (2:1)
50-59	Lower Second Class (2:2)
40-49	Third Class (3)
30-39	Fail (compensatable by a sufficiently high overall average in other course units)
0-29	Fail (not compensatable)

(The above distinctions between compensatable and uncompensatable failing marks *apply to Philosophy students. The rules for compensation may vary between programmes and between faculties. You should check the examination regulations in your Programme Handbook for details.)

8.2 Philosophy's assessment criteria

Very High First Class (90-100)

Such answers are exceptional and provide a well-structured answer to the question with very little irrelevant material and can be expected to indicate an exceptional level of achievement in some or most of the following qualities:

- insight and depth of understanding of the material;
- the exercise of critical judgement along with clarity of expression and rigorous argument;
- engagement with the relevant literature beyond the works covered in lectures.

High First Class (80-89)

Such answers are outstanding and provide a well-structured answer to the question with very little irrelevant material and can be expected to indicate an outstanding level of achievement in some or most of the following qualities:

- insight and depth of understanding of the material;
- the exercise of critical judgement along with clarity of expression and rigorous argument;
- engagement with the relevant literature beyond the works covered in lectures.

First Class (70-79)

Such answers are excellent and provide a well-structured answer to the question with very little irrelevant material and can be expected to indicate excellence in some or most of the following qualities:

- insight and depth of understanding of the material;
- the exercise of critical judgement along with clarity of expression and rigorous argument;
- engagement with the relevant literature beyond the works covered in lectures.

Upper-second Class (60-69)

Such answers are very good and provide a generally well-structured answer to the question and can be expected to indicate some of the following qualities:

- a good or very good understanding of the material;

- clarity of expression and quality of argument;
- a grasp of the relevant literature beyond the works covered in lectures.
- an absence of irrelevant material

Lower-second Class (50-59)

Such answers are good and provide a clear answer to the question. They can be expected to show most of the following features:

- a firm understanding of the material;
- clarity of expression and evidence of attempt at logical argument;
- where appropriate, awareness of the relevant literature.

Third Class (40-49)

Such answers are [PGT only: insufficient and only] [UG only: sufficient to] demonstrate a rudimentary understanding of the relevant issues. They can be expected to show some of the following features:

- sparse coverage of the material with several key elements missing;
- unsupported assertions and a lack of clear analysis or argument;
- important errors and inaccuracies.

Fail (30-39)

Such answers [PGT only: are poor][UG only: are insufficient] and, while showing more than the most basic awareness of the area, fail to deal with the question in a way that suggest more than a fragmented and shallow acquaintance with the subject. They are often error-prone, lacking in coherence and structure.

Bad Fail (20-29)

Such answers are inadequate. They fail to demonstrate the ability to engage with the question. They demonstrate only the most basic awareness of the area and display a serious lack of understanding.

Very Bad Fail (10-19)

Such answers are severely inadequate. They exhibit an almost complete lack of engagement with the area or question.

Extremely Bad Fail (0-9)

Such answers are profoundly inadequate. They exhibit a complete lack of engagement with the area or question.

8.3 Understanding the criteria

(a) What do they mean?

If you've read the earlier chapters on essay-writing, the criteria should make pretty good sense to you. The basic building-blocks of the criteria are:

- **Relevance:** Does the content of the essay constitute an answer to the question asked? Is the material all relevant to answering the question?
- **Knowledge and understanding:** How well have you understood the key concepts/arguments and the texts that you're discussing? Note that you'll get more credit for understanding difficult material (e.g. hard journal articles you've read for yourself that cover material that goes beyond the lecture material) than for understanding easy material (e.g. material that was clearly explained in lectures). Have you given your own examples – substantially different to those given in lectures

or the material you're discussing – and explained the views and arguments clearly in your own words?

- **Primary sources:** Essays that largely stick to the lecture notes and/or encyclopaedia or textbook material will do worse than those that don't.
- **Analytical ability and critical thought:** To what extent have you really thought about and picked apart the arguments and positions you're discussing? Have you raised your own objections, presented your own argument, and/or developed your own view, or have you merely described the views/arguments of other people?

(b) Essays vs. exams

Note that these criteria apply to your PHIL course unit as a whole, including both the essay and the exam. While the criteria cover both forms of assessment, your examiners will inevitably apply them slightly differently. What you are expected to do in a 2,000-word essay prepared over several weeks is different to what you are expected to do in the space of an hour in an exam, without prior warning of what the question will be.

For example, since essays are generally much longer than exam answers, you will not be expected to cover as much material in an exam as you would be expected to cover in an essay. Another difference is that while close textual analysis can often be appropriate in an essay (and if it is, your grade will suffer if you don't do it), it's very difficult to do it in an exam when you don't have the text in front of you. So again, your examiners will not expect you to be able to do it in an exam.

8.4 Understanding your essay feedback

When your tutor marks your essay, s/he will fill out an online comment sheet, noting major strengths and weaknesses and providing suggestions for improvement. He or she will probably also have provided various in-text comments (normally appearing as speech bubbles, which you can click on to read).

Note that the marker of your essay does *not* arrive at their final mark by making a calculation of any kind: marking an essay is not an exact science. Rather, the marker is measuring the essay *as a whole* against the assessment criteria and making an all-things-considered judgement about whether, on the whole, it satisfies, say, the criteria for a 2:1, and whether it satisfies those criteria easily or by the skin of its teeth.

Please see §3.9 above for some advice on how to approach your essay feedback.

8.5 Return of essay marks and feedback

Accessing your mark

Your mark for your assessed essay will be available on the Student System/Campus Solutions no later than 15 working days after the essay deadline date (provided the essay is submitted on time).

Accessing your feedback (and mark)

Feedback on your assessed essay will be available on Blackboard no later than 15 working days after the essay deadline date (provided the essay is submitted on time).

To access the feedback please log into your portal – <https://login.manchester.ac.uk/cas/login> – and go to the Blackboard site for the relevant course. Navigate to the **Submission of**

Coursework folder and then click on and follow the instructions under ‘How to download your feedback from Turnitin’.

Please note that all essay marks are provisional until confirmed by the external examiner and the final examinations boards in June.

Students are welcome to discuss their essay the marker during their office hours. Where possible, the person marking your essay will be the person whose tutorial group you were in – either the teaching assistant taking that group or the course convenor. (The marker’s name appears on the feedback sheet.) Even if it was someone else, do feel free to go and talk to them about your essay.

9 RESIT ARRANGEMENTS

Students may be offered resit assessments if they i) are granted a mitigating circumstances appeal, or ii) fail and must resit the exam to progress.

If you fail just one component of the course but achieve an overall pass mark for the course, you do not have to resit the failed component.

Resit Arrangements

If you failed the exam component of your Philosophy course unit:

Level one and two students will be able to take a resit exam.

Exact dates of resit exams will be sent to your home address by the Student Services Centre or you will be able to access the timetable via My Manchester at the end of July.

If you failed the essay component of your Philosophy course unit:

Resit essay questions will be made available on the Blackboard site for each course at the beginning of July.

Students will be required to submit their work via Blackboard at the beginning of the resit exam period.

If you failed both components, you must complete both assessment tasks.

Students will be advised of the resit assessment requirements after the Exam Board is completed at the end of Semester Two.

IF YOU HAVE A RESIT PLEASE CONTACT THE PHILOSOPHY ADMINISTRATOR AS SOON AS POSSIBLE FOR FULL DETAILS OF YOUR RESIT ARRANGEMENTS.

If you are resitting course units outside of Philosophy please check resit arrangements with the appropriate discipline area.

APPENDICES

- A. University guidelines on plagiarism
- B. Criteria for Extensions for Assessed Work in Taught Undergraduate Course Units
- C. Philosophy Department policy on deduction of marks for poor referencing.

APPENDIX A:

University Guidelines on Plagiarism

Plagiarism may be defined as the unattributed use of all or part of another person's work, in the same or substantially the same form. As such it is considered to be the equivalent of cheating in an examination. Moreover, you should not plagiarise your own work by submitting the same or any similar material for assessment twice, either in the same course unit or in different course units. The Teaching Standards Committee of the University has issued the following guidelines:

1. Coursework, dissertations and essays submitted for assessment must be your own work, except in the case of group projects where a joint effort is expected and is indicated as such.
2. Unacknowledged direct copying from the work of another person, or the close paraphrasing of somebody else's work, is classed as plagiarism and is a serious offence, equated with cheating in examinations. This applies to copying both from other students' work and from published sources such as books, reports or journal articles or material downloaded from the world-wide web.
3. Use of quotations or data from the work of others is entirely acceptable, and is often very valuable, provided that the source of the quotation or data is given. Failure to provide a source or put quotation marks around material that is taken from elsewhere gives the appearance that the comments are ostensibly your own. When quoting word-for-word from the work of another person, quotation marks or indenting (setting the quotation in from the margin) must be used and the source of the quoted material must be acknowledged.
4. Paraphrasing, when the original statement is still identifiable and has no acknowledgement, is plagiarism. A close paraphrase of another person's work must have an acknowledgement to the source. It is not acceptable for you to put together unacknowledged passages from the same or from other different sources linking these together with a few words or sentences of your own and changing a few words from the original text: this is regarded as over-dependence on other sources, which is a form of plagiarism.
5. Direct quotations from an earlier piece of your own work, if unattributed, suggests that your work is original, when in fact it is not. The direct copying of one's own writings qualifies as plagiarism if the fact that the work has been or is to be presented elsewhere is not acknowledged.
6. Sources of quotations used should be listed in full in a bibliography at the end of your piece of work and in a style set out in the bibliography and referencing handout.
7. Plagiarism is a serious offence and will result in imposition of a penalty. In deciding upon the penalty the University will take into account factors such as your year of study, the extent and proportion of the work that has been plagiarised and the apparent intent of the student. The penalties that can be imposed range from a zero mark for the work (without allowing resubmission) through the down-grading of degree class, the award of a lesser qualification (e.g. a pass degree rather than honours, a certificate rather than a diploma) to disciplinary measures such as suspension or expulsion from the University.

APPENDIX B:

Criteria for Extensions for Assessed Work in Taught Undergraduate Course Units

These guidelines are available to both staff and students.

The purpose of penalising unexcused late submission and of granting extensions

It was decided to penalise unexcused late submission of assessed work in order to avoid the unfair advantaging and disadvantaging of students. Prior to the adoption of this policy, students who submitted their work on time were being unfairly disadvantaged and students who ignored deadlines were being unfairly advantaged. In addition, extensions are granted to students who suffer external interference in order to avoid unfairly disadvantaging such students. The UG team will consider this purpose when deciding whether or not to grant extensions.

1. The School's UG team are responsible for granting extensions for assessed work in taught SoSS courses. The UG team will give a student who has been granted an extension email confirmation of the extension and the new deadline.
2. A student will receive an extension for assessed work in a taught Philosophy course only if **two criteria** are met. **First**, a student must have suffered external interference such as medical illness, serious personal problems etc., which adversely delayed the completion of assessed work. However, such external interference is only a necessary, not a sufficient, condition for receiving an extension. **Second**, the UG team will grant either a full or partial extension only if they have good reasons for thinking that the student would have submitted on time (in the case of a full extension) or earlier than the actual or projected late submission (in the case of a partial extension) if that external interference had not occurred.
3. When deciding whether external interference has adversely affected a student's ability to complete assessed work on time, the UG team will necessarily consider the timing of the external interference. All other things being equal, external interference that occurs closer to the submission date is more serious than the same external interference which occurs earlier in the year. If a student suffers external interference early in the year or semester, the student is reasonably expected to make up some or all of the lost time by working longer hours, by working on the weekends, and/or by working in the holidays.
4. Whenever evidence of external interference, i.e., medical notes, letter(s) from the Counselling service or Student Guidance Service, death certificates, evidence of a court case, etc., is available, a student must provide it. This requirement helps to avoid unfair or different treatment of students.
5. Even if the UG team accepts that a student has suffered external interference and that such interference has adversely affected the student, they will still consider a student's work and attendance record in order to decide whether there were good reasons for thinking that, if such interference had not occurred, the student would have made the deadline or submitted earlier. In the case of a student with a good work and attendance record, the UG team would have a reasonable expectation that the student would have made the submission deadline if s/he had not suffered external interference; hence either a full or partial extension would be granted. In the case of a student with a poor or mediocre work and attendance record, the convenor would have no reason for thinking that the student would have submitted on time in the absence of such interference; hence a full extension would not be granted. Rather either an extension would be refused or a student would receive a partial extension.
6. If a UG administrator decides to grant an extension, s/he can grant either a full or a partial extension. A full extension seeks to compensate fully the time a student lost due to external interference. A partial extension only partially compensates a student for time lost due to external interference.
7. A partial extension is appropriate when a student has placed him/herself in a position where external interference has become more consequential. For example, if a student delayed starting work on her/his assessed essay and then suffered external interference (such as documented illness), then the student would only receive a partial extension at best. Similarly, if a student had not attempted to make up for the

time lost because of external interference by working longer hours, by working on weekends or by working in the holidays (see 3. above), the student would receive, at most, a partial extension.

8. Similarly, in a case when the claimed external interference occurred outside the official academic year, the UG team will normally either refuse an extension or grant a partial one. If a student chooses to work less than the 40 hours weekly specified by the University's Academic Standards Code of Practice and therefore chooses to complete assessed work in the vacation, then the student is responsible for any external interference during the vacation becoming more consequential. Depending upon the student's work and attendance record, in such a case, a student either would be refused an extension or would be granted a partial one.

However, if a student had to use the vacation to complete assessed work because s/he was unable to work the full 40 hours per week (e.g., s/he was seriously ill during the semester or serious family problems had distracted him/her), then the UG team might grant either a full or partial extension if the student's work and attendance record was otherwise good.

8. Students are responsible for keeping sufficient backup copies of their work. They should have copies of their work on at least a pen drive and p:drive, a copy on the hard drive (when possible), and a hard (printed) copy as well. Because of the possibility of computer problems, students should make regular hard (printed) copies of their work.

If a student employs a typist, the student should ensure that the typist keeps multiple back-up copies of all materials. In addition, a student should keep all notes and drafts.

9. Although it is in the interest of a student who wants an extension to request one before the submission date, students may request an extension after that date. Although a student may apply for an extension after the submission date, s/he must provide an acceptable explanation for such a late application. For example, a student may have been physically or psychologically incapable of requesting an extension until after the submission date. However, even in such cases, the burden rests with the student to notify the SoSS UG Office at the earliest possible time to explain his/her failure to submit on time.

Philosophy

Assessed essays: Policy on deductions for inadequate referencing & bibliography and plagiarism, October 2014

INFORMATION FOR STUDENTS TAKING PHILOSOPHY COURSE UNITS

Introduction

This document explains our policy on the deduction of marks for inadequate referencing and bibliography. It addresses broad policy and typical cases; it does not attempt to cover every possible case that might arise. Nor should it be taken to be absolutely definitive. It is impossible to define what counts as 'minor' or 'a very large number', for example; and judgement will inevitably be exercised by the marker concerning, for example, what 'looks accidental' and what looks like the manifestation of the failure to grasp one of the referencing rules.

Students may not appeal their essay mark on the grounds that mark deductions fail to abide by the criteria laid down below, since – as just explained – academic judgement goes into deciding which category a case falls under and, within a category, which end of the scale of deductions is appropriate. Students are, however, welcome to discuss the matter with the marker of the essay if they are unsure why a particular penalty has been applied.

You must **only** consult the guidelines on referencing and bibliography that are contained in this *Philosophy Study Guide*, since conventions on referencing and bibliography can vary from discipline to discipline.

Referencing & bibliography

A maximum of 10 marks can be deducted. Markers should comment on any errors or omissions (or on the first few if there are repeated similar mistakes) using Grademark in-text comments.

If any marks are deducted, this should be explicitly commented on in the general feedback sheet (if only to point the student to the in-text comments).

Negligible: 0 marks deducted

There is no evidence that the student has failed to grasp the relevant rules; rather, they have largely applied the rules and have simply failed to do so completely scrupulously.

- One or two very minor accidental-looking referencing errors (e.g. a page number omitted, where this looks like a simple oversight because the student has included page numbers in other references to the same work),

and/or

- one or two very minor accidental-looking bibliography formatting errors (e.g. a work not put in italics when others are).

Note that spelling mistakes in references or bibliography do **not** count towards referencing/bibliography deductions; our policy is not to deduct marks from essays for spelling mistakes.

Minor: 1-3 marks deducted

The student has either been very careless in applying the rules, or else appears to have failed to grasp some of the rules.

- A large number of individually minor accidental-looking errors (see above for examples), demonstrating a general lack of care and attention;

or:

- A small number of larger and/or non-accidental-looking referencing errors or omissions (e.g. clearly talking about a specific text but no reference given; page numbers missing in all references to a specific text; the editor of a collection cited rather than the author of the chapter referred to);

or:

- A small number of larger and/or non-accidental-looking bibliography errors or omissions (e.g. a missing entry in a fairly long bibliography; persistent failure to put journal articles in quotation marks or book titles in italics).

Major: 4-6 marks deducted

Evidence that the student has failed to grasp several of the rules.

- More than one of the above 3 criteria met;

or:

- A large number of large and/or non-accidental-looking errors or omissions (see above for examples).

Egregious: 7-10 marks deducted

Persistent failure to grasp several rules, and/or omissions that one might, by our own disciplinary standards (as outlined here in the *Philosophy Study Guide*), regard as minor plagiarism, but which do not, in the marker's view, constitute a sufficiently serious case to merit consideration by the School for disciplinary action against the student. Also:

- If the essay entirely lacks references, deduct 10 marks.
- If the essay lacks a bibliography, deduct 10 marks.

Additional procedures for egregious cases

The marker should:

- make it very clear in the general feedback that the student's referencing and/or bibliography are well below the required standard;
- require, in the feedback, that the student meets with them to discuss (this should be followed up once the essays have been returned and de-anonymised if the student has failed to appear within a week or so);
- if the essay is flying very close to the wind plagiarism-wise and counts as 'egregious' for that reason, this should be explicitly flagged in the comments;

- flag the essay up with the Undergraduate Administrator to include in the moderation sample.