University College Dublin
SCHOOL OF PHILOSOPHY

GRADUATE STUDIES HANDBOOK

2015/16

The MA in General Philosophy
The MA in Contemporary European Philosophy
The MA in Analytic Philosophy (Mind, Language and Knowledge)
The MA in Ancient Philosophy
The MA in Consciousness & Embodiment
The MA in Philosophy and Literature
The MA in Philosophy and Public Affairs

The MLitt programme
The PhD programme

Updated: 25 August 2015

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University College Dublin, School of Philosophy

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School Offices: Monday – Friday 9.30 – 5.00 (***Closed for Lunch 1-2.30***)

Important Dates for 2015-16

Lecture by Prof Karsten Harries (Yale) *Heidegger and Cassirer at Davos and the Present State of Philosophy*	Tuesday, 1 September 2015 Venue: Newman House
Teaching Begins	Monday 7 September 2015
Welcome Meeting (formal)	Monday 7 September Time: 10 am D522
Welcome party (informal)	Thursday 10 September 4 pm D 5th Floor (wine served)
Conference: Pragmatism, Wittgenstein and the Virtues	Monday & Tuesday, 14 & 15 September Venue: Newman House
First Research Skills Workshops (compulsory for all MA students)	Wednesday 16 September 4 pm (and all subsequent Wednesdays), D522
First Visiting Speaker	Thursday 17 September 5 pm
Trinity teaching begins	Monday 21 September (TCD)
Final module registration deadline	Friday 25 September at 5 pm
Workshop: The First-Person Perspective in Agency	Friday 30 October Venue: Newman House
Lecture by Prof Pascal Engel	Friday 6 November Venue: Newman House
MA Dissertation proposal deadline	Tuesday 17 November
Agnes Cuming Lectures by Prof Quentin Skinner Overall theme: *Hobbes and the state*	18 & 19 November Lecture I: *Hobbes and the person of the state* Lecture II: *Hobbes and the iconography of the state*
World Philosophy Day	Thursday 19 November
Workshop: Political Authority and Authoritarianism	Friday & Saturday 20 & 21 November Venue: Newman House
First Semester teaching ends (week 12)	Friday 27 November
Society for Women in Philosophy – Ireland Annual Conference	Friday & Saturday, 27 & 28 November Venue: Newman House
Final deadline for Semester One work (unless otherwise stated)	Friday 11 December
Trinity Teaching Begins	Monday 18 January 2016 (TCD)
Second Semester/ Teaching Begins	Monday 25 January 2016 (UCD)
Philosophy & Literature Symposium	Late January, date TBC

Final module registration deadline	Friday 12 February
March Break (UCD)	Saturday 12 March – Sunday 28 March (UCD)
Dublin Graduate Philosophy Conference:	Late March / Early April (Date TBC)
Research progress meetings – all graduate students	April onwards
Second Semester/Teaching ends	Friday 29 April
Final deadline for Semester Two work (unless otherwise stated)	Friday 14 May
MA Dissertation Submission	Friday 19 August 2016
Fees Office Dissertation Deadline	Friday 26 August 2016

Some of the above dates are subject to change and students will be notified accordingly.

Lines of communication

Email: Please note that important messages are sent out to students via UCD Connect e-mail only. So please, check your account regularly.

The School Office (D503) is open Mondays-Fridays from 9.30 am to 1.00 pm and from 2.30 to 5.00 pm. The Graduate Administrator is Helen Kenny, e-mail: Helen.Kenny@ucd.ie, telephone 01-716-8186. Helen can help with an awful lot; so don't hesitate to contact her.

Change of address: It is important that the School has an up-to-date record of your email address, postal address and phone number, so please remember to update any changes on your SIS student record.

Staff Office Hours: Each member of staff will be available for at least two hours a week to see any student. These hours are posted next to the School Office and on the website. However, staff availability is not limited to these times, and you are welcome to contact them by e-mail, either with a query or to arrange an ad hoc meeting. Please note that staff members are not around as much in the summer months (June, July, August), and so students should make **explicit** communication arrangements with their dissertation supervisors before that period.

The MA Co-ordinator is Prof Maria Baghramian.
E-mail : maria.baghramian@ucd.ie. Office D509

The Research Degree Co-ordinator is Prof. Brian O'Connor (Semester 1) and Dr Markus Schlosser (Semester 2).
Email: brian.oconnor@ucd.ie or markus.schlosser@ucd.ie.
Office D510 (O'Connor) and D517 (Schlosser)

Any academic problems that cannot be dealt with by the student's module lecturer or dissertation supervisor should be addressed to Prof Baghramian for MA students or Prof O'Connor and Dr Schlosser for PhD/MLitt students.

The Taught MA Programmes

Note: the following applies to all the taught MA programmes with the exception of the MA/MSc in Cognitive Science, which has its own handbook. For details of the extracurricular aspects of the MA programmes, see the section later in this Handbook.

Modules and Assessment

The School offers a number of MA programmes. Every MA programme comprises six taught modules (worth 60 credits in total or two thirds of the final degree) and a dissertation (worth 30 credits). The dissertation is due in mid-August.

A. Pure philosophy programmes:

- a **general** philosophy programme, comprising any six modules on offer;
- a **contemporary European** philosophy programme with particular emphasis on phenomenology, hermeneutics and critical theory;
- an **analytic** philosophy programme in Mind, Language and Knowledge ('MLK').

B. Interdisciplinary programmes

- a programme in **consciousness & embodiment**, with the School of Psychology and the School of Computer Science;
- an **ancient** philosophy programme organised in conjunction with the School of Classics;
- a **philosophy and literature** programme ('Phil Lit'), combining modules from philosophy with modules from Languages and Literature Schools;
- a **philosophy and public affairs** programme ('PPA'), combining modules from philosophy with modules from Social Justice, Equality Studies and Politics.

Enrolment for Modules

Registration for modules takes place online. Registration for MA students will take place from Thursday, 13 August. Students will need to have their UCD Connect email addresses active and access to the UCD SISWeb system to register. You will be allocated a time to begin registration. Please note these are start times and you may begin module registration at any time after your allocated time. As class numbers are restricted, students should register online as soon as they can. There is a 'change of mind' window in both Semester One and Semester Two for students to finalise their choices for each semester: it closes on the Friday of Week 3 in each semester (i.e. Friday 25 September and Friday 12 February). While we would hope to have sufficient places available to enable all students to take their first six choices, this cannot be guaranteed. Students enrolled on a particular MA programme will have priority in modules designated as 'core' to that programme.

Please note the modules will run subject to minimum numbers of students.

In addition to modules chosen for assessment, students also have the opportunity to audit modules, subject to the module co-ordinator's permission. Enrolment is also required when auditing a module (via the Graduate Administrator). It should be noted that a level of commitment is expected from students who are auditing modules and it is not simply a matter of sitting in on an occasional seminar: i.e. all, or at least most, seminars should be attended, the requisite preparation must be done and, where requested by the lecturer, a presentation given. The auditing student is not, however, expected to submit course work.

Module selection

The descriptions of the modules are available later in this Handbook. A full-time student will normally complete three modules in the first semester and three in the second, however they are also permitted to sign up for other combinations at their own risk. Students in each programme should be aware of the restrictions on what they can choose.

A. Pure Philosophy MA Programmes

1. General Programme. (Programme co-ordinator: Maria Baghramian)
Students choose any six modules offered by the School of Philosophy;

2. Contemporary European. (Programme co-ordinator: Tim Mooney)
Students must choose four modules from the list below, as well as any other two offered by the School of Philosophy:

Semester I	Semester II
PHIL40250 Merleau-Ponty PHIL40360 Heidegger PHIL40410 Philosophy & Literature PHIL40710 Phenom. of Embodiment	PHIL40420 The Good Society PHIL40840 Autonomy PHIL41320 Topics in Continental Philosophy

3. Analytic (Mind, Language, Knowledge). (Programme co-ordinator: Maria Baghramian)
Students must choose four modules from the list below, as well as any other two offered by the School of Philosophy:

Semester I	Semester II
PHIL40970 Philosophy of Mind PHIL41330 Philosophy of Time	PHIL40960 The Cultural Mind PHIL41310 The Space of Reasons: Wilfrid Sellars PHIL41300 Themes in American Philosophy

B: Interdisciplinary MA Programmes

4. Consciousness & Embodiment. (Programme co-ordinator: Maria Baghramian)
Students must take any six of the following modules:

Semester I	Semester II
PHIL40970 Philosophy of Mind PHIL40250 Merleau-Ponty PHIL40710 Phenom of Embodiment COMP47230 Intro to Cognitive Science	PHIL40960 The Cultural Mind COMP40280 Topics in Cognitive Science PSY40550 Readings in visual and social cognition PHIL41310 The Space of Reasons: Wilfrid Sellars PHIL41280 Feminist & Gender Theory

Please note: the School of Philosophy is not responsible for modules in other schools. Some of these modules may not be accessible to students on this MA programme because of (i) cancellation, (ii) oversubscription, or (iii) a timetable clash. If you have any questions about the content of these modules, please contact the School in question: COMP modules are offered by the School of Computer Science and Informatics; and PSY modules are offered by the School of Psychology.

Please note: some modules may be cancelled because of under-enrolment; some modules may not be accessible because of over-subscription.

5. Ancient. (Programme co-ordinator: Tim Crowley)
Students must choose the three modules listed below, as well as Ancient Greek Language module that will be agreed with the Programme Coordinator. The remaining two modules will be from any others offered by the School of Philosophy:

Semester I	Semester II
PHIL40860 God, Soul and Nature in Ancient Philosophy PHIL41000 Living Well: Aristotle's Ethics & Politics	PHIL41210 Reading Aquinas

6. Philosophy and Literature. (Programme co-ordinator: Christopher Cowley)

(i) Students must take the following core module:

Semester I
PHIL40410 Philosophy & Literature

(ii) They must then choose two of the following philosophy modules:

Semester I	Semester II
PHIL40250 Merleau-Ponty PHIL40360 Heidegger	PHIL41240 Newman – a philosophical perspective PHIL41300 Themes in American Philosophy PHIL41280 Feminist & Gender Theory

(iii) They must choose one of the following literary theory modules from other schools:

Semester I	Semester II
ENG40720 Concepts of Modernity ENG40940 Gender and Sexuality GER40040 Translation Theory SLL40230 Intro to Cultural Theory	SLL40130 Intro. to Literary Theory

(iii) Finally, they must choose two of the following modules offered by other Schools.

Semester I	Semester II
ENG40720 Concepts of Modernity ENG40940 Gender and Sexuality GER40040 Translation Theory SLL40230 Intro to Cultural Theory FR40070 L'écriture migrante	SLL40130 Intro. to Literary Theory FR40340 Proust: The Writer in Society

Please note: the School of Philosophy is not responsible for modules in other Schools. Some of these modules may not be accessible to students on this MA programme because of (i) cancellation, (ii) oversubscription, or (iii) a timetable clash.

******Students wishing to register for modules in the School of English, Drama and Film (ENG) MUST get the module coordinator's permission in advance. Students who fail to do so will be un-registered from these modules.******

Even when a module is available to philosophy students, places may be limited, and will be allocated on a first-come, first-served basis. If you have any questions about the content of these modules, please contact the School in question: ENG modules are offered by the School of English, Drama and Film; FR, GER and SLL modules are offered by the School of Languages, Cultures and Linguistics.

7. Philosophy and Public Affairs. (Programme co-ordinator: Brian O'Connor)

(i) Students must take the following core module:

Semester II
PHIL40420 The Good Society

(ii) They must then choose two of the following philosophy modules:

Semester I	Semester II
PHIL41000 Living Well: Aristotle's Ethics & Politics	PHIL40840 Autonomy PHIL41320 Topics in Continental Phil

(iii) They must choose one of the following theory modules from other schools:

Semester I	Semester II
POL41030 Theory of Human Rights POL40050 Theories of Int'l Relations	EQUL40310 Masculinities & Equality POL40140 Int'l Political Theory PHIL41280 Feminist & Gender Theory

(iv) They must choose their two remaining modules from the following modules offered by other Schools:

Semester I	Semester II
POL41030 Theory of Human Rights POL40050 Theories of Int'l Relations POL40380 Ethnicity and Conflict POL41650 European Political Economy POL41710 Immigration & Citizenship EQUL40010 Racism & Anti-Racism EQUL40200 Disability and Equality EQUL40190 Education and Equality	POL40140 Int'l Political Theory POL40160 Comp. Public Policy POL40390 Northern Ireland POL40820 Governing the Global Economy POL41020 Politics of Human Rights EQUL40310 Masculinities &Equality PHIL41280 Feminist & Gender Theory

Please note: the School of Philosophy is not responsible for modules in other schools. Some of these modules may not be accessible to students on this MA programme because of (i) cancellation, (ii) oversubscription, or (iii) a timetable clash. If you have any questions about the content of these modules, please contact the School in question: POL modules are offered by the School of Politics and International Relations; EQUL modules are offered by the School of Social Policy, Social Work and Social Justice.

Submission of Course Work

Most modules will require the submission of one or two essays and a possible presentation. The first essay will be due at some point in the middle of the semester, and the second will be due after the last week of teaching. Please check the specific module requirements, since each module may have different submission deadlines; students should note these carefully.

Each module has its own assessment method. Normally the PHIL modules will be assessed via essay(s) and/or a presentation. Modules in other Schools may set their own assessment lengths and methods, so please pay attention to the assessment strategies in each module. In general, the word count does not include footnotes or bibliography. There is a tolerance of 10% in the length of essays, so that an essay of 4,000 words may be between 3,600 and 4,400 words. Students should write more only if they have the lecturer's permission – one reason for the word count is to encourage students to express themselves succinctly.

The following should be submitted on or before each submission deadline:

- one hard copy, with a completed and signed cover sheet, to Helen Kenny in D503. The cover sheets are available from the School of Philosophy website, or from outside the School Office.
- one electronic copy to be submitted through Blackboard, the 'Assignment' section, where it will be automatically scanned by the anti-plagiarism software.

Students taking modules from Schools other than Philosophy should be careful to follow their submission requirements, which may be different.

Essay penalties:

Essays will be given a preliminary letter grade (see the assessment guidelines later in this Handbook). This letter grade may however be reduced by a certain number of grade points, i.e. a B- grade reduced by 2 grade points will result in a C. The following penalties apply:

- *Lateness* (written on the script as 'Late'). Students should note the University policy on penalties for late submission: 2 grade points deducted for essays (*either* the printed version *or* the electronic version) submitted up to a week late; 4 grade points deducted for essays submitted between 1 and 2 weeks late. The School is not obliged to accept or grade any essays submitted more than 2 weeks late without approved extenuating circumstances. Essays that are not accepted or graded will be awarded a zero ('NG').
- *Poor grammar, syntax and spelling* ("Gram"): up to 2 grade points off, unless there is a good reason for excuse.
- *Poor referencing* ("Ref"). Every mention of another person's ideas, as well as direct quotations, must be fully and properly and consistently referenced in one of the standard bibliographic conventions. (See the essay guidelines later in this Handbook.)
- *Plagiarism* ("Plag"). Anti-plagiarism software will automatically scan all essays. Any suspicious results will be inspected by the module co-ordinator. If there is clear evidence that the essay repeats an argument or a substantial portion of it without reference or copies a passage without giving the source, then the matter will be referred to the School's Plagiarism Committee for further action. More serious cases of plagiarism will be referred to the Registrar. You can find some examples of Plagiarism on Page 39-40.

Requests for extensions to deadlines should be made to the module co-ordinator in advance. Normally the *only* reasons for granting an extension will be serious illness (in which case a medical certificate will be required) or a family bereavement. Please note that external employment pressures and technical problems (computer troubles, forgotten USB sticks) do *not* constitute grounds for an extension.

If MA students are unhappy with the mark they receive for a paper, they should first discuss it with the lecturer in question. If they are still unhappy, they should contact the MA Co-ordinator (Maria Baghramian), who will arrange for another member of staff to read the paper. Finally, and only after completion of the above two steps, there is also a formal appeal route available (see Assessment Appeals Office www.ucd.ie/appeals).

Research Skills workshops

A series of workshops has been organised for MA and new PhD students. They will take place on Wednesday afternoons, from 4.00-5.00 pm in room D522. These workshops are compulsory for all MA students. New PhD students are strongly recommended to attend as many of them as possible. Even if you think you know all about the topic in question, you can share your knowledge with other students. In addition, these workshops have a partly social and pastoral function, allowing students to meet each other and to discuss any aspect of the programme with the lecturer.

Topics covered will include:
Introduction to Graduate Philosophy
Working with a Text
Researching and Writing a Thesis
Citations and Formatting

Good Study Habits and Building your CV
Writing the Dissertation Proposal
Presentations and Publications
Library Resources in Philosophy
(Michelle Dalton, UCD Liaison Librarian - College of Social Sciences and Law)
Planning a Research Career
Classical and Foreign Language Sources
Texts in Translation
Philosophical Argumentation

Submission of dissertation proposal

All MA students must submit a Dissertation Proposal to the Graduate Administrator (Helen Kenny) by week 11, i.e. by Tuesday 17 November. The Proposal should contain the following:

- working title of the dissertation
- a 500-word summary
- a table of contents
- a bibliography of 5-10 items
- the name(s) of possible supervisor(s)

Before the 17 November deadline, students are encouraged to contact members of staff directly to see if they are willing and able to supervise their dissertation. Otherwise, the Graduate Co-ordinator will endeavour to find a suitable supervisor. There may be some elements of negotiation required from both the student and the potential supervisor before a final agreement on the dissertation topic is reached. During Semester 2, please be sure to maintain regular contact with your supervisor (at least by email) so that he or she knows how your work on the dissertation is progressing.

Note: some students worry that this is much too early in the year to make this decision, and they are not at all sure what they want to do. It is important to note that both the topic and the supervisor can be changed at a later date. Changing one's mind is often part of the process, and is one reason why we ask students to focus on choosing their research topic early. Note, however, that any change of topic will have to be approved by the supervisor, and any change of supervisor will depend on another supervisor having the necessary expertise and capacity to take on the student and his/her new proposed topic.

MA Dissertation

In addition to module assessments all MA students are required to submit a dissertation of 12-15,000 words in mid-August. The dissertation is worth 30 credits, one third of the final degree.

We encourage students to start thinking about possible dissertation topics and supervisors right from the start of the academic year. As when writing module essays, a good place to begin is by running keywords and names through the following reference works:

- The Stanford Encyclopedia of Philosophy: http://plato.stanford.edu
- The Routledge Encyclopedia of Philosophy: you have to go through the UCD Library website to get access to this: www.ucd.ie/library. Select 'Databases'. You will need to log in using your UCD Connect username and password.
- The Philosopher's Index: you have to go through the UCD Library website to get access to this: www.ucd.ie/library. Select 'Databases'. You will need to log in using your UCD Connect username and password.

Students are welcome to visit the MA Co-ordinator (Maria Baghramian) at any time to discuss possible topics and supervisors.

The role of the MA supervisor is one of guidance and it must be understood from the outset that the topic, structure and actual writing of the dissertation are exclusively the responsibility of the

student. It is up to students to take the initiative in contacting their supervisor whenever they need assistance, while bearing in mind that supervisors have many other duties. Furthermore, supervisors will only have **limited** availability over the summer period (June, July, August) and students are encouraged to be well advanced with dissertation preparation by the end of May.

The Research Progress Meeting

Students have a right to three meetings with the supervisor, the first of which should be before the Christmas break, when the supervisor will normally draw up some reading suggestions for the break. In addition, each student will be required to attend a formal Research Progress meeting in April or May with their supervisor and, normally, one other member of staff. At least one week prior to that meeting, students should submit to their supervisor an annotated Table of Contents, together with a section of writing of at least 2000 words. The purpose of the meeting is to promote discussion of on-going research with the School and to facilitate timely completion of dissertations. Note: *these meetings will not contribute to the overall grading of the Masters degree.*

The submission deadline of the dissertation is Friday 19 August 2016. An earlier submission date is possible. Two soft-bound or hard-bound copies of the dissertation are to be submitted directly to the Graduate Administrator (Helen Kenny) as well as online submission via Blackboard. Guidelines on the presentation of dissertations are at the back of this booklet. The supervisor and a second reader will then assess the dissertation.

Please note that penalties for late submission may come into effect after the submission deadline of 19 August 2016. Dissertations submitted after 2 September 2016 may also incur additional fees as well as late penalties.

Miscellaneous

Conversion to a Graduate Diploma

A Graduate Diploma in Philosophy can be achieved by successfully completing six graduate modules, with no dissertation component. This option may be attractive to students enrolled on the MA who discover during the year that they are no longer interested in writing the dissertation. In such cases, students can apply to transfer to a Graduate Diploma, and their studies will end upon the successful completion of their Semester Two module assessments. Any student who is considering transferring to the Graduate Diploma programme should first come and discuss the matter with the MA Co-ordinator.

Pastoral care

The MA Co-ordinator (Prof Maria Baghramian) is responsible for the well-being of all MA students. She will be available in her office (D509) during her office hours and by appointment to offer help and advice about choosing modules, choosing an MA dissertation topic, and future academic or career options. We would like to stress the importance of staying in contact: with module lecturers, the dissertation supervisor, the Graduate Administrator, or the MA Co-ordinator. Whatever academic or personal problems a student encounters will be much easier to deal with, and to make allowance for, if we know about them as soon as possible.

For more serious personal problems, students might wish to contact the Student Health Centre (http://www.ucd.ie/stuhealth), which includes a counselling service, or the Student Advisers (http://www.ucd.ie/advisers). There is also Niteline (http://www.niteline.ie) at 1800 793 793 (a confidential and anonymous listening service that is run by and for students).

Applications to a PhD programme

During the year, some MA students may start thinking about applying to a PhD programme for the following academic year, whether at UCD or elsewhere. Students should be careful to note the deadlines for application, both to universities and funding bodies, as these can be as early as December. UCD Philosophy has a June 1st deadline for its PhD awards, but will continue accept applications into the summer, subject to the availability of places. With these deadlines in mind, students are advised to start work on their applications as soon as possible during the school year.

They have to seek all relevant information and advice, to prepare a research proposal and secure the consent of members of UCD staff to act as referees.

Students may find that it makes sense to wait a year between the MA and the PhD. That will allow time to complete the MA modules and to write a really good dissertation without distraction. There will be more time available for the application process, and for saving up money. Finally, a good MA dissertation can then be mentioned in the PhD application, both in terms of its grade and its content.

Any MA students interested in pursuing PhD studies at UCD or elsewhere should contact the Research Degree Co-ordinator, Brian O'Connor or Markus Schlosser. The MA Coordinator, Maria Baghramian, is also available to discuss future study plans.

Research Degrees

The 'research degree' means either a PhD or an MLitt. Since most research graduate students are PhD students, the following will mainly concern them; any differences for MLitt students will be noted where appropriate. The Research Degree Co-ordinator is Brian O'Connor (Semester 1) or Markus Schlosser (Semester 2) (brian.oconnor@ucd.ie or markus.schlosser@ucd.ie) who is responsible for all academic and pastoral needs of research graduate students.

The Department of Philosophy of Trinity College Dublin and the School of Philosophy of University College Dublin have combined some elements of their respective doctoral programmes. Formally the two institutions remain separate: each student will be registered in and graduate from only one institution, the one where his or her supervisor is based. But the doctoral programme involves an opportunity to complete coursework at *both* institutions during the first year of study, as explained below. Most of the informal and social activities will involve students from both institutions as if they were one group.

More generally, the PhD research degree is an opportunity for prolonged and intense study into a fascinating topic. The UCD School of Philosophy cultivates a thriving graduate community to support its PhD students during the process. This section of the Handbook will describe some of the rules and procedures covering the academic side of the PhD process. The subsequent section will describe some of the additional learning activities (academic and social) available for graduate students, both within and without the School.

The PhD programme is divided into Stage 1 and Stage 2. Students begin the programme under Stage 1 status, during which they must complete the taught component and prepare for the 'Transfer' to Stage 2. The transfer must be completed within 18 months of starting Stage 1: for a full-time student who begins in September that means the transfer deadline is the end of February of the second year.

First year: the taught component

In their first year of study all PhD students must successfully complete any four modules, chosen from among the graduate modules on offer in both institutions, subject to the following conditions:

- Students should discuss their module selection with their supervisor. The supervisor's approval is required for module registration. Students should return the required registration form, signed by their supervisor, to the Graduate Administrator. Forms are available from the Graduate Administrator.
- Students must submit all assignments, and obtain at least a C (55%) to remain in good standing. A mark less than a B, however, may impede the transfer process to Stage 2. (Note that the grades will *not* form part of the calculations for the final MLitt/PhD award.)
- No more than two modules *may* be at the partner institution, i.e. UCD PhD students may enrol in no more than two Trinity PhD modules;
- In addition to modules taken for credit, students may be able to audit other modules. Auditing requires the completion of the appropriate registration form and agreement of the module coordinator. Forms are available from the Graduate Administrator. Auditing means attending all the sessions, doing the preparatory reading and taking active part in the discussions, and preparing and delivering an oral presentation if asked to do so by the module co-ordinator. Auditing students are not, however, expected to submit any module coursework.
- In the event of module oversubscription MA students will be given priority over MLitt and PhD students.

MLitt students are not required to take any taught modules. However, many MLitt students plan to transfer to the PhD after completing their initial phase of research. In this case, the student must have fulfilled the taught component. Therefore, it is recommended that MLitt students complete the taught component in their first year of study.

The PhD workshops

Research students are strongly encouraged to attend the graduate research skills workshops (see above). In addition, there will be a number of workshops targeted specifically at PhD students. Possible topics will include: the academic career path; submission to journals; attendance at conferences; post-doctoral scholarships. More information about these targeted workshops will be available in the first weeks of Semester 1. Dates and times are to be confirmed.

In addition, the UCD College of Social Sciences and Law, of which the School of Philosophy is part, organizes workshops for all graduate students in the College. Interested students should check the College graduate website at the beginning of term for titles and dates. Although philosophy students might initially feel that some of the workshops are not appropriate for them because of the empirical methodological content, this often turns out not to be the case and they find them helpful. Furthermore, the workshops are a good opportunity to meet students from other disciplines.

Graduate Research Seminars

A central aspect of the PhD/MLitt Programme is the weekly Graduate Research Seminar, which is held on Tuesdays at 6pm. At each seminar a graduate research student (PhD/MLitt) is given the opportunity to present a paper on a topic of their research.

Venue for seminars at each university (UCD or TCD) is to be advised.

The main purpose of the seminar is to provide an opportunity for research students to develop their presentation skills and to get feedback on their work. Students should discuss their work with their respective supervisor prior to the presentation. If possible, the supervisor will attend the seminar.

Format:
Papers should be no longer than 45 minutes. The paper should reflect the research the student is undertaking. It can either be based on a chapter of written work or it may discuss a particular article or problem. Guidelines on how to present a paper will be provided at the beginning of the each academic year. The important thing is to make it *accessible* to other students who may not have the same background knowledge of the topic being presented.

Requirement:
Please note that all research students enrolled on the PhD/MLitt Programme are required to attend each of the seminars, regardless of location and topic. It is expected that every research student enrolled on the PhD/MLitt Programme will give at least one paper per annum. All MA students are strongly encouraged to attend these seminars. They are informal and friendly, and often continue down the pub.

Staff Contacts: Prof. Maeve Cooke (UCD – maeve.cooke@ucd.ie) and Dr Lilian Alweiss (TCD - alweissl@tcd.ie)

Supervision

Responsibilities of the MLitt/PhD supervisor include: offering guidance in determining the dissertation topic and relevant literature; establishing a framework for supervision in the form of regular meetings with the supervisee; advising the supervisee on matters of scholarly presentation and other formal requirements relating to research; giving punctual and adequate feedback on any work submitted. Beyond this, graduate students will be encouraged to participate in course and seminar discussions, to attend academic conferences, to apply for research funding; in the latter stages of research, students may be encouraged to submit sections of their research to suitable refereed journals.

The responsibilities of the MLitt/ PhD student include: meeting regularly and as arranged with the supervisor; completing assignments punctually and adequately; regularly attending seminars and contributing to discussion where appropriate; submitting work in good faith as sole author. Importantly, the MLitt/PhD student has to see him or herself as driving the project – they should not

wait passively for advice and guidance from the supervisor. The more students prepare for the supervisory meeting, for example, the more students will get out of it.

New PhD students are assigned a primary supervisor. As part of the successful transfer to Stage 2, students will be allocated to a Doctoral Studies Panel (DSP), which will include the supervisor. The DSP will include two other members of staff. DSP members may be from the UCD School of Philosophy, the Trinity Department of Philosophy or from another School within UCD, if relevant to the content of the student's research.

Over and above these responsibilities, it is hoped that graduate students will take advantage of opportunities to present their own research either within or beyond UCD. Though in each case one staff member will be principally responsible for supervision, students are encouraged to discuss aspects of their work with the other members of their DSP and other lecturers with different areas of specialisation and competence.

Note: if students need to be absent from Dublin for an extended period for academic or personal reasons, they must inform their supervisor in good time and obtain permission for a leave of absence from the University: please see the Graduate Administrator for details of when and how to do this. It is not possible to apply for a retrospective leave of absence.

Changing supervisor

Every new research student is assigned an initial primary supervisor when they are admitted to the programme. Sometimes students may wish to change supervisors. For example, students' research may be taking them towards a new area and another member of staff may be a more appropriate supervisor. Requests for a change of supervisor should be discussed with the current supervisor in the first instance and the Research Degree Coordinator, Brian O'Connor or Markus Schlosser. A change is dependent on the proposed new supervisor agreeing to the change and having the necessary expertise and capacity to take on the student.

If a student's primary supervisor is away on research leave for an academic year or part thereof, the student will be assigned another member of their DSP to act as supervisor in their absence.

The transfer to Stage 2 PhD status

The transfer to Stage 2 (sometimes called the 'upgrade') can take place as early as March in the first year, or any time thereafter until the end of February in year 2 (i.e. within 18 months of initial registration). In exceptional cases, subject to the approval of the Head of School, a later transfer date may be arranged. It will be up to the supervisor and the student to determine the best date to apply for the transfer: it is better to compile a solid application package and go through without complications than to apply with a weak application earlier and be rejected. The transfer application package will normally contain the following elements:

- An abstract of the main argument of the dissertation.
- A Thesis Structure of the dissertation, outlining the main points for chapters and the role it plays if furthering the overall aims of the dissertation.
- At least one substantial draft chapter OR a paper (which would be suitable for presentation at a conference). Note: if a chapter, this does not need to be the *first* chapter. If a paper, it should not be a paper from a taught module
- A preliminary bibliography
- A preliminary work plan, with a rough description of what the student plans to achieve by which date over the 2-3 years remaining of enrolment on the PhD programme.

The transfer application package will be assessed by the School, in consultation with the supervisor and Doctoral Studies Panel, and students will be notified accordingly. Once the transfer is approved, the full-time student will have until the end of their fourth academic year (i.e. from their first enrolment as a Stage 1 student) to complete and submit the dissertation. If a transfer application is rejected, a detailed report will be issued to students. This report will help students to prepare for later reapplication.

If an application is submitted and rejected near the 18-month deadline, then the Graduate Studies Committee may recommend, if a PhD candidate, that students be transferred to MLitt status, such that they would then aim to submit an MLitt dissertation by the end of their third year of studies (starting from their first registration as a PhD Stage 1 or MLitt student). PhD Stage 2 students may also apply to transfer to the MLitt programme if they lose interest in the PhD halfway through. The MLitt dissertation is 40-60,000 words. Apart from length, the main difference between the MLitt and the PhD dissertation is that the former places much less weight on an original contribution to the discipline.

Research Progress

After a general work plan has been formulated, students will meet regularly with the supervisor for discussion and progress reports. Bearing in mind the time limits for finishing the MLitt or PhD degree, it is essential to circumscribe both the topic and research literature early on, and to keep sight of how much there remains to be done. Research naturally develops in unforeseen ways but it is the responsibility of students and their supervisors alike to maintain a clear guiding thread throughout all stages of development. Regular meetings with the supervisor along with setting and keeping strict deadlines are the only means of achieving good research results within a reasonable timeframe.

In addition to meetings with the supervisor or ad hoc meetings with other members of the Doctoral Studies Panel, students will be invited for formal Research Progress meeting once a year, typically in April or May. These will be held with the supervisor and other members of the Doctoral Studies Panel, and will involve assessment of and feedback on the student's progress to date. Students will also benefit from being required to prepare thoroughly for the discussions at these meetings. Note that these meetings will not contribute to the overall grading of the degree.

Students are also required to complete a Research and Professional Development Plan (RPDP) for Social Sciences and Law (http://www.ucd.ie/pgstudy/currentstudents/rpdp/index.html). Research and professional development planning is an integral part of the Structured PhD programme at UCD. The purpose of such planning is to ensure that student work is clearly focused on achieving the set research and professional development goals. This will play a part in informing the trajectory of the PhD research and in the student's training and development as a researcher. The plan will also be a useful resource when it comes to writing up and it will help to develop key skills, which will be invaluable for both current research and future career prospects. To assist students in this, a series of guidelines on preparing research and professional development plan, tailored to the needs of each discipline, have been developed. These plans will also be considered during the transfer process.

Submission of dissertations

Normally, students do not submit their dissertation without approval from their supervisor. In the event of a dispute between student and supervisor about the readiness of a dissertation for submission, students should contact the PhD coordinator, Brian O'Connor or Markus Schlosser, in the first instance. About three months before final submission a supervisor will put in place arrangements for an external examiner to assess the dissertation. While students are encouraged to discuss possible choices of external examiners with their supervisors, the responsibility for selecting an appropriate external examiner belongs to the supervisor and Head of School.

Three bound copies of the MLitt or PhD dissertations must be submitted directly to the UCD Student Desk by the student, together with the following:

- A form (available from the Student Desk or online at www.ucd.ie/registry/assessment) signed by the supervisor stating that the dissertation has been prepared for examination under his/her supervision.
- A summary (not exceeding 300 words) of the content of the dissertation.

Typically, a PhD student will submit three soft-bound copies, then sit their viva, then revise the dissertation in line with the comments from the viva, and submit a final, hard-bound copy to the Student Desk, accompanied by a letter from the examiner confirming that any amendments required have been satisfactorily made.

Students must be registered and have paid the appropriate fees to submit. **It is the student's responsibility to ensure that they are fully registered and fees compliant.** The Fees Office deadline for a given academic year is normally the end of August / beginning of September; so submitting after that date might have implications for fees due. Please see the submission dates set by the Fees Office here: http://www.ucd.ie/registry/adminservices/fees/thesis_submission.html

Students should familiarise themselves with UCD's *PhD Regulations and Guidelines* available from the web: http://www.ucd.ie/registry/academicsecretariat/regs.htm

Funding Possibilities

Graduate research can bring with it considerable financial pressures. Many students have to continue earning a wage through their studies, and although this may seem unproblematic in the early stages of research, students should bear in mind that the final 'write up' phase requires more or less exclusive concentration on research.

Each year, the UCD School of Philosophy has a limited number of PhD awards for students beginning their research. All applicants for full-time admission to the PhD are automatically considered for these awards. These awards consist of partial fee remission and a stipend in Years 2 & 3. The deadline for the receipt of the applications to be considered for these awards is June 1st.

Postgraduate scholarships are available through open competition for any research programme of at least two years' duration from the Irish Research Council (IRC - www.research.ie). Please note that the application deadlines can be as early as December. Please check eligibility carefully for these scholarships. The UCD Humanities Institute (http://www.ucd.ie/humanities) also funds PhD dissertations on special topics. The National University of Ireland awards a certain number of travelling scholarships every year, but only to NUI graduates (http://www.nui.ie/awards/postgraduates.asp).

Grants for fees for graduate programmes are available from Student Universal Support Ireland (SUSI). These are usually means-tested and subject to Irish residency. Please see www.studentfinance.ie for more information.

Graduate Modules on offer for 2015-16

Semester 1

- Ethics (Christopher Cowley), Mondays 11-1

This module will examine the different kinds of moral weakness and failure. It is one thing to perceive, deliberate and argue about the morally best course of action in a given scenario; it is another to actually choose that course of action when it is costly or painful or risky in some way. But there are a number of reasons why we end up not doing what we morally ought to do. Sometimes it is a matter of weakness of will or cowardice; sometimes it is a deeper apathy or despondency; sometimes our will is paralysed or deformed by fear or anger. Sometimes we are only half-aware that we are failing, as when we deceive ourselves. Sometimes we fail without knowing it, as with the all-too-familiar vices of greed or meanness. Sometimes we knowingly do wrong in order to protect a beloved person or project. The aim of the module will be to explore and clarify some of these central concepts in moral philosophy and in the philosophy of action.

- God, Soul and Nature in Ancient Philosophy (Fran O'Rourke), Mondays 2-4

In these seminars we will examine three fundamental, interrelated, topics in ancient Greek Philosophy: God, the soul, and nature. Natural theology, philosophical monotheism in particular, was advanced significantly during this period. The Greeks are also credited with the discovery of the soul, and the philosophical concept of nature. We will trace the origins of these notions in Presocratic philosophy, and chart their development through Plato and Aristotle.

- Heidegger from Dasein to the Kehre (Joseph Cohen), Tuesdays 11-1

This seminar will focus on the early Heidegger. We will examine the development of Heidegger's thought from 1923 to 1945 and thus concentrate firstly on Heidegger's elaboration of the question of time, the influence of Husserlian phenomenology, the phenomenological interpretation of Kant, and the investigations on the essence of freedom. Close attention will also be given to Heidegger's understanding of the history of metaphysics and the "necessity" for its Destruktio stipulated in the opening paragraphs of Sein und Zeit. These topics will lead us to a profound understanding of the meaning of Dasein and thus, to the elaboration of the ontological difference. We will then be able to seize the radical turn (Kehre) in Heidegger's thought. Precisely, we shall interpret the "invention", after the inevitable failure of the "existential analytic", of the notion of Ereignis, central to the subsequent development of Heidegger's philosophy.

- Merleau-Ponty's Phenomenology of Perception (Tim Mooney), Tuesdays 2-4

This module comprises a close reading of Phenomenology of Perception, one of the most significant treatments of philosophy of perception in the European tradition. Merleau-Ponty offers a sustained critique of the portrait view of perception and argues that the embodied perceiver must actively appropriate and organise the perceptible environment as a condition of having a world. We begin with his initial adaptation of phenomenology, and proceed to outline his arguments against objectivism as found in the empiricist and intellectualist approaches to perception. Merleau-Ponty's proposed alternative founded on phenomenological description will then be explicated in detail. Topics to be covered include perceptual synthesis, the body as objectified, as lived and as anonymous, the role of kinaesthetic awareness, proprioceptive awareness and the body-schema, the motor-intentional projection of action and the perceptual field.

- Phenomenology of Embodiment (Dermot Moran), Wednesdays 11-1

This seminar aims to develop an in-depth, critical understanding of phenomenological approaches to the embodied person. The theme of embodiment was neglected in philosophy until relatively recently, partly because early Cartesian philosophy of mind assumed a rigid separation between mind and body. The body was seen as part of the purely physical world. Phenomenology, however, recognises that humans are embedded, embodied and active in the world precisely through their lived bodies, experienced in a unique first-personal way. Embodiment determines not only perception, the experience of spatiality and temporality, the perception of others, but also social relations, and all central aspects of human experience including the experience of gendered identity. This course will first introduce Edmund Husserl's phenomenology of embodiment, through a critical reading of selected texts from Husserl including Ideas II, Cartesian Meditations and the Crisis of the European Sciences. Themes covered include Husserl's conception of transcendental phenomenology, the phenomenological epoche and reduction, the distinction between physical body and lived body, sensory perception, feelings, emotions, agency, the embodied person, gender, empathy, intersubjectivity and the `life-world'. Husserl's phenomenology of embodiment will be compared with other approaches including those of Heidegger, Merleau-Ponty and recent feminist phenomenological and psychoanalytical approaches (including the work of Simone de Beauvoir, Edith Stein and Judith Butler.

- Philosophy of Mind (Elmar Grier Unnsteinsson), Wednesdays 2-4

This course covers some of the main topics and theories in the philosophy of mind and in the contemporary philosophy of cognitive science. In the first part, we will address the mind-body problem, which concerns the relationship between mind and body. We will look at traditional answers, ranging from dualism to materialism, and at more recent views, such as functionalism, the computational theory of mind, and connectionism. We will also discuss the seemingly intractable problem of mental causation. In the second part, we will shift our focus to some of the issues that have been discussed more recently, and we will pursue empirically informed approaches. The topics and readings for this part are to be decided in class. Possible topics include the 'hard problem' of consciousness, the nature of intentionality and mental representation, social cognition, the emotions, the neuroscience of free will, or any of the 'four Es' (embodied, embedded, enactive, and extended cognition).

- Living Well: Aristotle's Ethics and Politics (Tim Crowley), Thursdays 12-2

As Aristotle sees it, ethics and politics are both concerned with the same thing: the pursuit of happiness. His great work, the 'Nicomachean Ethics' is concerned with identifying what an individual's happiness consists in, while his 'Politics' attempts to identify which political system will best promote the happiness of each citizen. Both works are masterpieces of moral and political philosophy, and remain of great interest and influence today. In this module we will examine the key doctrines that Aristotle argues for in these seminal texts. To set Aristotle's work in its appropriate historical and philosophical context, we will also look closely at the treatment of these, and similar, topics by Aristotle's great predecessors, Socrates and Plato.

- Philosophy & Literature (Jeanne Riou / Áine Mahon), Thursdays 2-4

In this course we will explore the relationship between philosophy and literature from the point of view of the reader. Our guiding question will be a phenomenological one: how do we engage with texts that we encounter as literature or as philosophy? Can we read one as the other? Do we take something from literature that we cannot find in philosophy? Do we bring something to our reading of literature that we do not bring to our reading of philosophy? The course is structured by the interrelated themes of love, grief, and the language of experience. How do the different disciplines of philosophy and literature deal with these themes? In what sense can we think of writing as a desire to ground the self’s experience and, in doing so, to communicate it to another? To what extent does the reader participate in what we might call intentionality and when or how does the reader encounter the ‘other’ in the act of reading?

In this course, we will look at Austrian, French, German and American thinkers. With literary works ranging from selected poems by Rainer Maria Rilke, a novel and further extracts from the Austrian writer, Robert Musil, we will examine ‘otherness’, and the language of experience. The literary points of encounter (or, indeed, of disconnection) between self and other will be compared to similar problems in the philosophical writings ranging from ‘Gestalt’ and early phenomenology to Philosophical Impressionism (Ernst Mach), and to later thinkers including Heidegger.

Both the French writer, Blanchot and the Austrian writer, Rilke, express different facets of language and experience, in particular grieving. Philosophical inquiry such as that of Wittgenstein, later of Cora Diamond, and, from a hermeneutic perspective, Ricouer, will also be discussed: Is shared meaning in relation to extreme moments of experience possible? In these authors, their themes, and in our discussions, we will examine the relationship between literature and philosophy. Our intention throughout is not to privilege one over the other; but to carefully explore how philosophy and literature resist, refract and ultimately enrich each other.

- Philosophy of Time (Daniel Deasy), Fridays 11-1

This course addresses some fundamental questions about time. We will think about questions such as: is the distinction between past, present and future moments absolute or merely relative? What sort of picture of time do we get from contemporary physics, and should we be willing to modify that picture for purely philosophical reasons? What is change? What is it for time to pass? Could there be time without change? Do past and future objects and events exist? If so, are they as 'real' as present objects and events? If not, how do we account for the truth of facts that seem to require their existence, such as the fact that yesterday's earthquake caused today's building collapse Is the existence of the future consistent with our being free? Do ordinary persisting things have temporal as well as spatial parts? Is time travel possible? And what is the nature of our experience of time?

Semester 2

- John Henry Newman - a Philosophical Perspective (Angelo Bottone), Mondays 4-6

This course will provide an overview of the relationship between John Henry Newman and philosophy. After having considered the two main philosophical sources of his formation, namely Aristotle and Cicero, his contribution to the 19th century intellectual debates will be examined. Themes to be covered include the understanding of the historical development of ideas, the relation between education and morality, the justification of religious beliefs, the personal conquest of the truth, the tension between conscience and civic duties.

Newman's ideas will be compared with those philosophers whom he overtly confronted and criticised: John Locke, David Hume, Jeremy Bentham and John Stuart Mill.
Finally the course will focus on his legacy and influence on later philosophers, particularly Ludwig Wittgenstein.

- Autonomy as a Philosophical Problem (Brian O'Connor), Tuesdays 11-1

The exercise of autonomy is among the most valued of human capacities. Civilized societies aspire to the rational exercise of freedom. Scanlon defines autonomous persons as "sovereign in deciding what to believe and in weighing competing reasons for action." And the sovereign persons operates under their "own canons of rationality" and "cannot accept without independent consideration the judgment of others" about the actions they are expected to undertake. This module will explore the theory of autonomy and the wide range of difficulties that attach to it. (1) The Metaphysics of the Self. The theory of autonomy is committed to a notion of the self in which reasons can prevail over passions. (2) The Source of Normativity. If sovereignty over our own

reasons is a characteristic of autonomy we need to be confident that they are genuinely our own and that they are reasons which we are free to endorse or reject. Explanations of these two pivotal features of the theory of autonomy have yet to be unproblematically provided by philosophy. This will be seen through critical readings of materials selected from a range of authors (Kant, Korsgaard, Hegel, Adorno, Freud, Honneth, Geuss, Friedman, McDowell, Habermas).

- Reading Aquinas (Fran O'Rourke), Tuesdays 2-4

With an output of more than twelve million words Aquinas was more prolific than the next five most productive philosophers taken together. In recent years there has been increasing interest in his thought. Many commentators emphasise his relevance to contemporary questions.

The module will introduce students to the main areas of Aquinas' philosophy through a selection of primary texts. The module will start with a background survey of the historical influences upon Aquinas' thought (Platonic/Neoplatonism, Aristotle, Arabic). This will be followed by a close study of texts in which Aquinas addressed questions of epistemology, metaphysics, human psychology, ethics, aesthetics, law and natural theology. Guest seminars will be presented by a number of international specialists.

- The Good Society (Maeve Cooke), Wednesdays 11-1

What is the place of dissent and protest in any "good society"? Sparked off by recent events in the real world, there has been a renewal of academic interest in this question. In the module we will consider the question of the place of protest in contemporary democratic life. In doing so, we will compare and contrast distinct forms of democratic protest, especially civil disobedience and whistle-blowing, and ask how these forms of protest are best conceptualised. For this purpose, we will read classic texts, such as Thoreau's essay "Resistance to Civil Government", as well as seminal essays from the 1960s and 1970s and more recent contributions to debate. Our focus will be the moral aspects of whistle-blowing and civil disobedience, probing in particular the concept of conscience, but we will also investigate the interplay between the moral, political and legal aspects of democratic protest.

- The Space of Reasons: Wilfrid Sellars (Jim O'Shea), Wednesdays 2-4

This course will examine the philosophy of Wilfrid Sellars (1912–89), one of the most important philosophers in America during the 20th Century. (For further information, see O'Shea, J. _Wilfrid Sellars_ (Polity, 2007), or see the 'Problems from Wilfrid Sellars' website: http://www.ditext.com/sellars/) Sellars is best known for his famous rejection of the 'myth of the given', which was taken up by Rorty, McDowell, Brandom, and others, and also for his distinction between 'the manifest and scientific images of man-in-the-world'. (For a taste of Sellars' challenging writing, which has appealed to both analytic and continental philosophers, see http://www.ditext.com/sellars/psim.html) We will cover topics across the board in the philosophy of mind, epistemology, perception, action and moral theory, philosophy of language and of science, but all through the primary text reading of articles by Sellars. These articles will often be technical and difficult, but they will also be historically rich, far-reaching, and boldly systematic rather than myopic. Overall the hope is that this will provide a good introduction to some key problems and techniques of theoretical analysis and synthesis, not only in 20th century analytic philosophy but more broadly as well.

- The Cultural Mind (Maria Baghramian), Thursdays 11-1

This course focuses on current research on the interdependence between language, culturally mediated conceptual schemes and the human mind. Using empirical evidence, as well as philosophical analysis, we examine the impact of language and culture on perception, thought and judgement and ask if recent empirical studies have made cultural relativism intellectually respectable.

We will explore and attempt to respond to two sets of distinct but interconnected questions
1. How to interpret radically alien languages (cultures, modes of thought)?

2. Could there be (are there) languages or forms of thought that are beyond the possibility of translation/interpretation?
Languages will give rise to very different, possibly incommensurable, ways of thinking about the world.
This course explores and attempts to respond to two sets of distinct but interconnected questions
1. How to interpret radically alien languages (cultures, modes of thought)?
2. Could there be (are there) languages or forms of thought that are beyond the possibility of translation/interpretation?

We will investigate question 1 by looking at a number of theories of interpretation that discuss the preconditions of translating/interpreting languages totally unknown to us from scratch (the so called “method of radical translation”).

Questions 2 will be answered by looking at the empirical evidence for and against as well as philosophical discussions of so-called ‘linguistic relativity’, or the view that (a) languages affect our thinking as well as our experiences of the world and (b) vastly different languages will give rise to very different, possibly incommensurable, ways of thinking about the world.

- Topics in Continental Philosophy (Danielle Petherbridge), Thursdays 1-3

This module examines some of the central topics in continental philosophy in the wake of the reception of major figures in the tradition such as Hegel, Marx, Nietzsche, Husserl and Heidegger. The module will focus on the reception of some of these thinkers by those working in continental philosophy such as Kojeve, Sartre, Foucault, Derrida, Honneth and Butler. Particular attention will be given to themes including recognition, difference, power, domination, and self/other relations.

- Feminist & Gender Theory (Lecturer TBA), Thursdays 3-5, Venue: N Th1

The purpose of this module is to introduce students to key concepts and debates among feminists relating to theories of gender, power, the body and labour.

Under the structuring rubric of these four themes, the module covers a range of differing feminist bodies of thought including egalitarianism and liberalism, early utopian Socialist feminism and post-Marxist materialist feminism; psychoanalytic feminism; feminist ethics of care and feminist affect studies; second-wave feminist theoretical debates; post-colonial and critical race feminism, and the post-modern turn.

- Themes in American Philosophy (Fabio Gironi / Sarin Marchetti), Fridays 11-1

The aim of the module is to explore the main themes of American philosophy throughout the first half of the twentieth century. We shall begin by delineating how the American philosophical debate was initially shaped by the powerful influence of classical pragmatism of Pierce and James and their dialectical relation with 19th century idealism. The course will then follow the distinct and under-explored avenues of epistemological debate as they developed in the work of the New Realist tradition, in the Critical Realism of Roy Wood Sellars, and in the influential neo-pragmatism of C.I. Lewis - a debate which, passing through the work of Roy Wood Sellars' son, Wilfrid, came to have an indirect but important influence on contemporary American philosophy.

Modules on offer at TCD Department of Philosophy

Please note that these modules are available to MLitt/PhD students ONLY
(Please note the dates of the Trinity teaching term.)

Semester 1 (TCD)

ALL TCD MODULE TIMES TO BE CONFIRMED BEFORE START OF CLASSES IN SEPTEMBER.

TCD term begins on 28 September 2015.

Please note TCD has a reading week 9 November 2015

- Ancient Philosophy – Plato: Dialectician or Visionary? (Vasilis Politis), TCD, Day/Time/Venue: TBC

It is generally supposed that, for Plato, the highest knowledge that we aspire to, and may be capable of, is the knowledge of the essence of things that is spelled out in a general definition – it being the task of dialectic, in Plato's sense of the term, to search for this. Such knowledge consists in knowing the truth of certain kinds of propositions, those that articulate general definitions; it is, therefore, propositional knowledge.
This view of Plato was not always as orthodox as it is today, and it has come under renewed criticism in the past decade or so. Those who challenge it come in two varieties. Some argue that (at least in the early dialogues) Plato did not think it is possible for us to attain knowledge of the essence of things, and that this is what he intended us to recognize. We may call their Plato: 'Plato-the-Sceptic'.
Others, however, while holding on to the view that, for Plato, knowledge of essence is what we need to aim at, argue that this knowledge is not propositional but in some way intuitive. This means that essence is something we must try to grasp directly, in the way in which vision is naturally thought to be direct and non-propositional or certainly non-rational; though, for Plato, this intuitive knowledge is not simply sensory – my cat, excellent eyesight though it has, is not capable of anything like it. Their Plato is, as we may say: 'Plato-the-Visionary' – or, as people used to say, 'The-Mystic'.
The aim of the seminar is to take up the debate between Plato-the-Demander-of-Definitions and Plato-the-Visionary. A major objective will be to consider the very idea of intuitive knowledge, and the analogy between sensory and intellectual intuitive knowledge. And to consider how such knowledge may be related to propositional knowledge.
To address this topic, we will need to study closely some of the most fascinating passages in the Platonic corpus; especially from the central books of the *Republic* (V-VII): the Sun Analogy; the Line; the Cave; and the account of Dialectic

- Metaphysics (Dr Miller), Arts Bldg, TCD, Day/Time/Venue: TBC

This module provides an in depth consideration of current issues within the domains of metaontology and metametaphysics. The module focuses on the following questions: What is it to be 'realist' about metaphysics? Is language-choice only ever a pragmatic decision, or might it track portions of reality? How did Quine reinvigorate metaphysics (and did he intend to)? Is there a privileged understanding of 'exists'? Can we make sense of metaphysical primitives such as 'naturalness', 'joint-carving', and 'eligibility'? Do simple language inferences make ontology 'easy'? How might we do ontology if not through neo-Quinean quantification? What is the correct epistemology of metaphysics? How much should we pay attention to science in our metaphysical theorising? Should metaphysics be 'naturalised'? In this module we will consider what it is to do metaphysics at all, and how substantive metaphysical debates and questions are.

Suggested Preliminary Reading:
D Manley (2009), 'Introduction: A Guided Tour of Metametaphysics', in, *Metametaphysics: New Essays on the Foundations of Ontology*, Chalmers, Manley, and Wasserman (eds.), OUP.

- Perceptual Knowledge and Justification (Simone Marini), Arts Bldg, TCD, Day/Time/Venue: TBC

Clearly, there is some justificatory relation between perception and our beliefs about the external world. As I look out the window, I see dark clouds moving fast and I hear thunder. On the grounds provided by my perceptual experience, I seem to be justified in believing that a storm is on its way. But how exactly do we get justification via perception? The overall goal of this seminar is to understand precisely how sensory perception yields and justifies beliefs about the external world, with a special emphasis on visual perceptual experience. Topics to be addressed include the nature and contents of perceptual experience; the specific kind of justification afforded by perception; the link between sensory experience and perceptually based belief; the objects of perception; perceptual justification and the epistemic regress problem.
Readings will be made available via Blackboard and will be drawn primarily from the work of contemporary analytic philosophers, including Richard Fumerton, Frank Jackson, Susanna Siegel and Nicholas Silinis. A detailed syllabus of weekly topics and readings will be circulated at the beginning of the course.

- Epistemology – Relativism (Paul O'Grady), Arts Bldg, TCD, Day/Time/Venue: TBC

While philosophy is etymologically linked to the notion of 'wisdom', and while this notion was analysed in ancient and medieval philosophy, since the early modern period few philosophers have dealt with it. In this course recent work in virtue epistemology is examined and wisdom is there explored as an intellectual virtue. Some speculation is made as to why wisdom has been sidelined in contemporary analytical philosophy and three recent analytic treatments of wisdom are also examined – by Nozick, Ryan and Baehr.

Semester 2 (TCD)

ALL TCD MODULES TIMES TO BE CONFIRMED BEFORE START OF CLASSES IN JANUARY.

TCD term begins on 18 January 2016.

Please note TCD has a reading week 29 February 2016

- Philosophy of Language
  Self Refutation Arguments: what are they, and what, if anything, do they show?
  (James Levine), Arts Bldg, TCD, Day/Time/Venue: TBC

Throughout the history of philosophy, the charge has often been made that a given position is "self–refuting" or that it cannot be coherently thought or stated. Such a criticism is often made, for example, against certain forms of relativism; but it is also made by Berkeley against the "realism" he opposes, as well as by critics of Kant, who claim it is "self–refuting" for him to hold that we can know nothing about things "as they are in themselves". The purpose of this seminar is to examine such "self–refutation" arguments—in particular, to consider if they have a common structure and to examine what, if anything, they establish. To do so, we will look at a number of sources, including recent writings of such philosophers as Donald Davidson ("On the Very Idea of a Conceptual Scheme"), Thomas Nagel (*The View from Nowhere*. *The Last Word*), Paul Boghossian (*Fear of Knowledge*), Barry Stroud (*Engagement and Metaphysical Dissatisfaction*) and Graham Priest (*Beyond the Limits of Thought*) as well as earlier writings from Parmenides, Plato, Berkeley, Kant,

Russell, Wittgenstein, A. N. Prior, J. L. Mackie, and John Anderson, the influential Australian philosopher. Some of the readings we will look at will attempt to articulate the structure of self–refutation arguments; others either use such arguments against others or defend themselves against the charge that their own position is self–refuting.

- Post Kantian Philosophy (Lilian Alweiss), Arts Bldg, TCD, Day/Time/Venue: TBC

When we speak or think we cannot avoid making use of the personal pronoun. We say 'I think', 'I am in pain', 'I am hungry' or 'I was born in the last century'. In all these instances reference to a bearer of thought seems inevitable. Yet there are many who wish to convince us that what seems inevitable in everyday speech, is nothing other than a linguistic convention. The words 'I' and 'my' are mere adornments of speech. There is a 'necessity of syntax', which compels us to speak of a positional self, however as soon as we have a closer look we come to realise that the pronoun 'I' is not a place-holder for anything in particular. Indeed, without much trouble we can replace 'I was thinking' with 'there was thinking going on', and 'I am in pain' with 'there is pain' since there is no self separable from the thought or the sensation of pain. Proof of this is that we cannot perceive such a self but only objects of thoughts, feelings, sensations or impressions. Versions of such a no-ownership theory of consciousness are presented by (Hume, Anscombe, Wittgenstein, the early Husserl and the early Sartre). Against this view this course wishes to show why we need to hold fast to the claim that there is something distinctive about the use of the first person pronoun. No description, not even one containing indexicals (other than the first person pronouns themselves) can be substituted for 'I'. We shall do this by focusing, in particular, on the writings of Descartes, Kant and Husserl.

- Idealism (Vasilis Politis / David Berman), Arts Bldg, TCD, Day/Time/Venue: TBC

Like every term of abuse, 'idealism' is difficult to define. Provisionally, idealism is a metaphysical view of reality that holds that what exist on the most fundamental level are minds and mental things such as 'ideas'. This has been taken as an outrageous position both to common sense and by the majority of philosophers because it appears to divest the external world of reality. One influential view of the history of idealism has therefore stated that it was only with the onset of modern philosophy and its reorientation towards subjectivity and interiority that the preconditions for conceiving of idealism were at all possible. Rather than develop an account of the nature of idealism through the history of thought we will explain idealism in terms of how Kant understood the term. That is, in terms of certain elements in the philosophical views of Descartes, Leibniz and Berkeley.
Though idealism came to be seen as a scandal of philosophy, it was thought to be a probable conclusion of a number of philosophical positions at the time. Accordingly, the 16th and 17th century is the time in history that saw some of the most vigorous debates about philosophical idealism. What was it about early modern philosophy that invited that position? Idealism was pertinent to two debates that shaped the philosophical landscape. The first debate concerned the nature of causation. The other debate concerned the nature and sources of knowledge.
The aim of the seminar is to explore Kant's attempts to refute idealism. Can one or a number of general strategies to refute Idealism be identified? Does he develop different arguments to refute his three main opponents? From his very first publications *Living Forces* and the *New Elucidation* to notes from the end of his life, he is claiming to having refuted idealism. Why this 'intellectual hypochondria'? 1. Kant attacks different philosophical views under the term 'idealism'. 2. Kant's own view of idealism develops with his increasing understanding of these views. 3. Kant's conception of what counts as a correct philosophical method and doctrine develops in tandem with his conception of his idealist enemies. Can one or a number of general strategies to refute Idealism be identified? Does he develop different arguments to refute his three main opponents? Suggestion for main lines to follow through the course: What is the function of the human body in the different arguments against idealism? How does the arguments against idealism relate to Kant's conception of space, time and causation at the time?

- Neurophilosophy (Dr Farrell, RCSI), TCD, Day/Time/Venue: TBC

Perhaps since Plato, and certainly since Descartes, there has been a thesis in philosophy that there are two substances, the one mental (the mind) and the other physical (the body). This view arose in response to certain difficulties in philosophy, but has raised more problems such as how

these substances interact and whether one can exist without the other. These problems have proved so intractable that philosophers have been disposed to respond to them by rejecting one or other substance, or less dramatically by 'reducing' one to the other. None of the attempts to grapple with the 'mind-body' problem have found universal acceptance, although an ultimate reduction of the mental to the physical has been widely, if tacitly, accepted by scientists. The rapid development of neuroscience and artificial intelligence has been considered to support this view. In these seminars we will explore that apparent support.

Additional Learning Activities

The library

As soon as possible, students should make sure to learn how the library works and what it offers. It's not just about books, but also about journals, electronic resources, inter-library loans, training courses, computer workstations, reserved rooms and carrels, printing and photocopying etc. The best place to start is the 'New student' webpage:

http://libguides.ucd.ie/newstudents

Students should note that there are no printing or photocopying facilities in the School of Philosophy itself. Neither are there any common work area or computer workstations. There is a room available to arts and humanities research students, but space is limited and must be applied for. Year 2+ PhD students should enquire with the Graduate Administrator if interested.

Visiting Speaker Seminars

Over the two semesters the UCD School of Philosophy and the Trinity Department of Philosophy host two series of seminars led by visiting speakers, mainly from other universities within Ireland and abroad. These seminar series provide an invaluable opportunity for graduate students to experience at first hand some of the leading contemporary philosophers. Attendance at the UCD series is strongly recommended for all UCD graduate students and is considered an essential component of their academic development.

Normally the UCD speakers are on Thursday afternoons at 5 pm in room D522 of the Newman building, and the Trinity ones (the 'Colloquium') are on Monday afternoons at 5 pm (exact day and time to be confirmed) in the philosophy seminar room on the fifth floor of the Trinity Arts building, near the philosophy department. The schedules for both sets of speakers will be distributed by e-mail to all graduate students at the beginning of each semester, and there will be weekly reminders as well.

At both institutions the paper presentation is followed by a more informal drink, and then a meal (both on a pay-your-own-way basis, except for speakers). Graduate students are always welcome and encouraged to join the speaker and members of staff for the drink or dinner.

Graduate Research Seminars

A central aspect of the PhD/MLitt Programme is the weekly Graduate Research Seminar, which is held on Tuesdays, at 6pm. The main purpose of the seminar is to provide an opportunity for research students to develop their presentation skills and to get feedback on their work. PhD/MLitt students are required to attend. MA students are encouraged to attend. (see page 16)

Venue for seminars at each university (UCD or TCD) is to be advised.

Tutoring for the School

The School requires graduate tutors to teach tutorials for undergraduate modules. Tutorials are normally once a week, with a group of 15-20 students. The tutorials usually follow the lectures of the module. Tutors are expected to attend enough of the lectures to understand the structure and content of the course; they are expected to do the same preparatory reading that the students are expected to do; and they are expected to mark some of the students' essays.

There will be a training meeting for all tutors, new and continuing. All tutors are expected to attend.

For those intending to pursue an academic career in philosophy such teaching experience is indispensable. Beyond the obvious financial rewards, undergraduate tutoring offers excellent experience in explaining difficult philosophical ideas in accessible ways. Inquiries from research students in at least their second year of study should be addressed in the first instance to the Graduate Administrator. Priority is given to current research students in allocating tutorial hours.

Beyond UCD there may be tutoring opportunities in Dublin at St. Patrick's College (DCU) or Mater Dei (DCU). UCD also has an adult education centre, which offers evening courses in many subjects, including philosophy. See their website (http://www.ucd.ie/adulted) for details of offering a module to teach – they usually start arranging modules in March prior to the academic year.

Note that the Centre for Teaching and Learning at UCD offers online resources for teaching to small groups. Details of which can be obtained from the website: http://www.ucd.ie/teaching.

Reading groups

Every semester there are a number of informal reading groups organised by students or staff in both institutions and these will be advertised. Normally the group meets weekly, and discusses a particular article or book chapter. For example:

- The Aporo research network (www.aporo.org) brings together people interested in analytic philosophy, and they normally run at least one reading group. Those interested please contact Professor Maria Baghramian, maria.baghramian@ucd.ie
- The Society for Women in Philosophy-Ireland runs a biweekly reading group on Friday afternoons. Those interested should contact maria.baghramian@ucd.ie

Any students interested in setting up their own reading group should see the Graduate Administrator about the possibility of booking the seminar room D522.

The graduate website and journals

The School maintains a webpage (http://www.ucd.ie/philosophy/staff/phdstudents/) that lists every research graduate student currently enrolled, together with the name of their supervisor and their official topic area. However, students are invited to expand their entry with a picture of themselves, a private e-mail address, a link to another webpage, as well as more details about their philosophical or personal interests. Please contact the School Manager with further details of what you want published.

The School also maintains a Facebook page (http://www.facebook.com/ucdphilosophy) and Twitter account (@ucdphilosophy) where information about the School and its activities are posted. The UCD graduate student blog will also be renewed in September, and students will be invited to contribute.

Perspectives: International Postgraduate Journal of Philosophy is a peer-reviewed annual publication, featuring articles, book reviews and interviews encompassing a broad range of current issues in philosophy and its related disciplines, published by UCD Philosophy Society. The editors are PhD students in the School of Philosophy at UCD, and invite contributions from all students. See www.ucd.ie/philosophy/perspectives for further details, including submission guidelines, themes, deadlines and other information. For further information, contact perspectives@ucd.ie or Professor Maria Baghramian

The *International Journal of Philosophical Studies (IJPS)* is edited by Prof. Rowland Stout, and Prof. Jim O'Shea edits the book reviews. Advanced graduate students should be aware of the possibility of writing a review for *IJPS* on a recent work of philosophy that relates directly to their research. This is an excellent way of getting a first publication on one's CV. Interested students should read some reviews already published in past issues to get a sense of the length, the style and the focus. Note that the journal receives many articles and reviews every year and the selection process is very competitive. (Normally at most only one or two reviews from UCD graduate students can be published each year.)

Below is a list of graduate journals that were active as of March 2015.

1. Perspectives, UCD (Ireland), Graduate Journal
http://www.ucd.ie/philosophy/perspectives/ Last Pub 2014

2. Philosophical Writings, Durham University (UK), Graduate Journal
http://community.dur.ac.uk/Philosophical.Writings/ Last Pub Feb 15,

3. Gnosis, Concordia University (Montreal, Quebec, Canada), Graduate Journal
http://artsciweb.concordia.ca/ojs/index.php/gnosis Last Pub: 2015

4. Praxis, Manchester (UK), Graduate Journal
http://praxisjp.org/ Last pub 2013/2014

5. Pli, Warwick (UK), Graduate Journal
http://plijournal.com/ Last Pub 2014

6. Rejig, Memorial University of Newfoundland (Canada), Graduate Journal
https://www.h-net.org/announce/show.cgi?ID=220147 Last Pub: New Inaugural edition, Call due Feb 2015

7. ASAGE American Society for Aesthetics Graduate EJournal, US based
http://www.asage.org/index.php/ASAGE Last call due April 2015

8. PULSE, Graduate journal for the History, Philosophy, and Sociology of Science, Central European University (CEU Budapest)
http://issuu.com/pulse.scistudies/docs/pulse_cfp_issues_3/0 Last call due Jan 2015

9. Auslegung, Auslegung is published by the Graduate Association of Students in Philosophy at the University of Kansas, US
http://kuscholarworks.ku.edu/handle/1808/8834 Last Call due June 2015

Conferences

Whether or not students aspire to become professional academics, it is worth trying to attend at least one conference to see what they are all about. The MA Co-ordinator occasionally will circulate details of conferences by e-mail (especially those designed mainly for graduates) that come up in Ireland, the UK and the rest of Europe. Normally the information will comprise a 'call for papers' about six months in advance of the conference; sometimes they want papers of a certain length, sometimes they only want abstracts. Usually one can attend even if one is not giving a paper, but it's still worth submitting one anyway. Even if a paper or abstract is not accepted, it is useful to work to a deadline.

Students are encouraged to sign up to Philos-L, which is the professional philosophy e-mail circulation list with news of most philosophy conferences in the world, together with the contents of new journals, jobs advertised, and occasionally an irate philosophical or political exchange. Type 'Philos-L' in a Google search, and the rest should be self-explanatory. You can expect half a dozen e-mails per day (or alternatively check Philos-L for an email ‘digest’ method of receiving information).

PhilEvents (http://philevents.org) and PhilPapers (http://philpapers.org) also have information on events that are searchable by area of interest/location and a directory of online philosophical articles and books by academic philosophers.

Since most conferences are in the summer, there should be calls for papers all through the winter. Some conferences are broader in their theme than others; when it is a relatively narrow theme, then students should consider 'massaging' one of their existing papers or chapters into something that would be more relevant to that theme. Presenting and defending a paper is always an invaluable experience, but doing so at a conference where everyone is interested in the same area is even more rewarding. In addition, the whole experience is part of the research gestation process: first, one is forced to prepare the paper for a precise deadline; second, one is forced to read it aloud; third, one gets the formal and informal feedback; and fourth, once back home one revises it right away (while the ideas are fresh in one's mind) for submission to a journal.

Needless to say, a lot of the best philosophical and social encounters take place outside the formal paper-giving sessions, at mealtimes or among the evening activities.

However, conferences are expensive: there is travel, accommodation and the registration fee, as well as food and drink. Most conferences offer discounted registration fees for graduate students, and cheap accommodation in student halls, but even so the final bill can be prohibitive. If a research student has a paper accepted to a conference, they should apply for financial support from the College's Graduate Research and Innovation Fund (GRIF). Application deadlines are normally in October and April in a given academic year, and details will be circulated when they become available.

If presenting a paper at a conference relevant to their thesis, UCD Philosophy PhD students may apply to the Head of School for a small grant (maximum 50% of vouched costs, up to €150). The student's supervisor must support the application. Details of the conference, evidence of acceptance of the paper, etc. must support the application. An application by e-mail with one hard copy is required. Normally, no retrospective applications will be considered and only one grant per student will be awarded in any academic year.

In the past, PhD students in the School of Philosophy have initiated and organised a number of very successful philosophy conferences. Funding for such events is normally obtained by applying to UCD Seed Funding. If one or more students are interested in organising something, they should first speak with their supervisor(s)

Graduate student representatives

Nominations for a graduate student representative will take place in early September. If more than one person is nominated, an election will take place. The graduate student representative is available to act as a conduit to the School for student concerns, academic problems that students are having with the course, student feedback, student ideas for reading groups and other events. The graduate student representative also sits on the School Staff-Student Committee.

The UCD Students' Union Graduate Education Officer is Hazel Beattie (graduate@ucdsu.ie). She is available to assist students with any difficulties at local or university level.

Marking scale for Essays and Examinations

The grading system for Philosophy at University College Dublin is as follows:

MODULE GRADES				
HONOURS CLASSIFICATION	TRADITIONAL GRADE	MODULE GRADE	GRADE POINT	DESCRIPTION
1ST CLASS HONOURS (1H)	80+%	A+	4.2	Excellent
	75-79%	A	4.0	
	70-74%	A-	3.8	
2ND CLASS HONOURS GRADE I (2H1)	68-69%	B+	3.6	Very Good
	64-67%	B	3.4	
	60-63%	B-	3.2	
2ND CLASS HONOURS GRADE II (2H2)	58-59%	C+	3.0	Good
	54-57%	C	2.8	
	50-53%	C-	2.6	
3RD CLASS HONOURS (3H)	47-49%	D+	2.4	Acceptable
	45-46%	D	2.2	
PASS	40-44%	D-	2.0	
FAIL	35-39%	E	1.6	Fail (marginal)
	20-34%	F	1.0	Fail (unacceptable)
	1-19%	G	0.4	Fail (wholly unacceptable)
	0%	NG	0	No grade

Please note that compensation is not available for graduate students.

More specifically, the grades represent the following achievements:

A+/A/A-
Excellent A comprehensive, well structured, well directed, clear and precise response to the assessment task, demonstrating a mastery of the subject matter, a critical and comprehensive appreciation of the relevant literature including its historical and argumentative structure where appropriate, good presentation (including proper grammar, spelling, punctuation and referencing), incisive developed argument and independence of thought.

B+/B/B-
Very Good / Good A reasonably thorough and organised response to the assessment task, demonstrating good knowledge of the subject matter and of the relevant literature, and the capacity to present clearly a structured and well directed argument.

C+/C/C-
Acceptable / Adequate An adequate and competent response to the assessment task, demonstrating adequate knowledge of the subject matter and the relevant literature, as well as some critical awareness and ability to construct arguments with some level of cogency.

D+/D
Satisfactory An acceptable response to the assessment task with a basic grasp of subject matter, demonstrating some ability to engage with the issues.

D-
Minimum Satisfactory Pass The minimal acceptable response to the assessment task with a basic grasp of subject matter, demonstrating some ability to engage with the issues. This is the lowest grade that will still result in passing.

PASS

FAIL

E
Marginal Fail A response to the assessment task that fails to meet the minimum acceptable standards yet engages with the question and shows some knowledge.

F
Unacceptable A response to the assessment task which is unacceptable but shows some minimal level of engagement.

G
Wholly unacceptable

Writing I: Formatting and referencing

Formatting

Essays must be typewritten; hand-written work cannot be accepted (medical-certified reasons aside). Use double-spaced or one-and-a-half spacing. The minimum font size is 11. The minimum font size for footnotes is 9. Don't get fancy *with* fonts! Indent the first line of all new paragraphs about 5 spaces; alternatively, insert an extra space between paragraphs and begin the new paragraph flush with the left margin.

Quotations of less than 5 lines are enclosed within quotation marks ("Mary had a little lamb") and included within the text of your paper. Quotations longer than 5 lines (block-quotations) should be indented from the left margin, single-spaced, without quotation marks:

> I am a sample block-quotation, indented from the margins. Block-quotations may be 10 or 12 font. Do not put quotation marks around block quotations and do not italicise (except where italics are in the original). Always provide a reference, either in parentheses or by footnote or endnote (Billingworth, 1968: p. 104).

Number all pages except title page, first page, endnotes and bibliography. Italicise (or underline) book titles; use quotation marks for articles and chapters. So:

Heidegger's *Being and Time* [or Being and Time] but Quine's 'Two Dogmas of Empiricism'.

Proofread your essay for spelling errors and grammatical mistakes. Use your word processor's spell-checker but don't rely on it exclusively. It is difficult to eliminate errors completely (there may even be some in this document!) but do try.

The word-length for your essay will be specified for your module. *Microsoft Word* has a 'word count' facility. The specified word count normally has a leeway of plus or minus 10%, and these are strict limits. The word count does not include footnotes, endnotes or bibliographic material.

A properly presented bibliography is essential. Alphabetise the bibliography by author's last name. Single-space each entry, with a blank line between entries. Use ed. for editor; trans. for translator. Leave yourself time to produce a correctly formatted bibliography. Students are strongly advised to use the Endnote software for their bibliographies. The Library offers training sessions in this.

Bibliography and Referencing

Alphabetise your bibliography by author's last name. The following are standard formats for the bibliography. (Obviously, such headings as 'A book' are not included in your bibliography.) (Alternatively, if using the 'Author/Date' reference system (see further below), the date might occur next to the name, e.g. "Merton, Robert K. (1973). [etc.]")

A book:
Merton, Robert K. *The Sociology of Science*. Chicago: University of Chicago Press, 1973.

An edited book:
MacIntyre, A., ed. *Hegel: A Collection of Critical Essays*. London: University of Notre Dame Press, 1976.

An article in a journal:
Dove, Kenley R. 'Hegel's Phenomenological Method', *Review of Metaphysics* 23 No. 1 (Sept., 1969), pp. 615-41.

An essay or article in a book (by same author):
Adorno, T. 'Skoteinos, or How to read Hegel', in *Hegel: Three Studies* (Cambridge, MA: MIT Press, 1993), pp. 89-148.

An article in an edited collection:
Harris, H. S. 'Hegel's intellectual development to 1807', in *The Cambridge Companion to Hegel*, edited by F. C. Beiser (Cambridge University Press, 1993), pp. 25-51.

Any claim you make in your text that is not your own idea must be referred to the relevant source. You may do this by putting the reference in parentheses at the end of the passage or by using a footnote. (Your computer's word processor will have an 'Insert Footnote/Endnote' command that will take care of the numbering and location).

In-Text Referencing
The in-text, end of sentence "(author (date), page #)" method of referencing is in many ways a much simpler method. Footnotes or endnotes would then primarily be used only for clarifications and comments, and you would use the in-text author/date method within these footnotes, too. If you use this method your Bibliography should position the date in parentheses after the author's name (e.g., Diamond, John (1983), *The Third Chimpanzee* (London: Routledge Press)). There is further information on the author/date method of referencing here, for example: http://www.chicagomanualofstyle.org/tools_citationguide.html click on Author/Date tab)

Footnote Referencing
Footnote reference style differs from that used in a bibliography. The typical pattern is:

Author first name author last name, title of work, (Place: publisher, year).

Example:
Ellen Meiksins Wood, *Liberty and Property*, (London: Verso, 2012).

In footnotes, the publisher can be omitted, so (London, 2012)

This is used for the first reference. Subsequent references simply use the author's last name and relevant page number. Where an author has more than one entry, use author year, relevant page number.

Examples
Wood, p. 273, or
Wood 2012, p. 273

An alternative method of subsequent references is to use the author's last name and an abbreviated form of the title, plus page number.

Example
Wood, *Liberty*, p. 273.

For a fuller guide to footnote referencing, see
http://www.oberlin.edu/faculty/svolk/citation.htm

All Internet references must be cited using the full and accurate address! Cite the author's name (if known), document title in quotation marks, the date visited, and the full HTTP or URL address. For instance:
[6] Diamond, John, 'Interview with Jones' on *Jones's Blog*,
http://www.ccs.neu.edu/home/1pb/mud-history.html, accessed 5 Dec. 2008

Writing II: content and structure

The essay title and your thesis; the introduction and the conclusion

If the assigned essay title is in the form of a question, your essay must answer the question. It is recommended to give your essay your own title, too, and this should reflect the main *thesis* of your essay. Here is a useful strategy for many philosophical essays: before you begin your essay, write down '*Therefore*…' and complete the sentence as what will be the *final sentence of your essay*. This will be the thesis (central argument) you are defending. (Note: some essay titles may require more exposition and interpretation rather than arguing for a thesis of your own; but even in these cases it is always a good idea to have a clear focus for your essay, for example, an aspect of the topic you will critically examine.)

Suppose the essay title is: "Is Sartre's conception of freedom defensible?" Begin with your hunch that, on balance, it either is or is not plausible. Your essay might end: "Therefore Sartre's conception of freedom, all things considered, is not plausible." That is your thesis. Your concluding paragraph will sum up the argument you have mounted in support of your thesis. The opening paragraph(s) of your essay should:

Introduce the topic. Avoid vague generalities and biographical or historical detail. Get right to the main issue.

State your thesis. 'In this essay I will argue [contend, show] that Sartre's conception of freedom is not plausible.' Your thesis statement is crucial.

Outline your strategy. State explicitly how your essay will develop, step by step. (You won't know this precisely until after your next-to-last draft.) So, for example, "First, I clarify Sartre's conception of freedom, focusing on so and so. Secondly, I raise two familiar but mistaken objections to Sartre's view and suggest how Sartre could respond to them. Finally, however, I will raise what I consider to be the strongest objection to Sartre's position: his conception of so and so is inconsistent."

Even if your essay is largely expository (e.g., if the essay title was: '*What* is Sartre's conception of freedom?'), you should still have a thesis: a particular slant, or focus or strategy. For example, "In this essay I shall highlight the underlying role of so and so in Sartre's analysis."

Some module instructors will leave the selection of specific essay topics for the module to the students, and in such cases one should clear one's topic with the lecturer. One helpful way of finding a thesis topic is to find a matter of controversy in the secondary literature on a topic relevant to the module. One can then take a particular stand on that debate in a way that is well-informed by both the primary and secondary literature. Be sure to keep one's thesis topic as narrow and clear as possible.

Content and philosophical arguments

Philosophical essays of all kinds consist largely in providing reasons for believing your thesis or interpretation to be true: yours is the correct view or interpretation of the issue or philosopher under consideration. It's about arguments: reasons or evidence for conclusions. Why, for example, is Sartre's conception of freedom supposedly implausible (or plausible)?

You should look for reasons both for and against the thesis you are defending. You will find arguments in primary sources, secondary sources, the lectures, and in your own reflections. Even if your essay is largely *expository* (explaining a philosopher's view, for instance), you will still be presenting evidence—analysing passages, for instance—for your particular interpretations.

Here is an invaluable strategy for good philosophical essay writing: whenever your essay makes a claim, reflect on how an opponent might object to that claim. If you raise an objection to Sartre's view, devote a paragraph to how he might attempt to respond to your objection; and then evaluate whether and why such a response succeeds or fails.

Other tips and strategies

You need to go beyond simply reporting or paraphrasing what a philosopher said. If you assert that a philosopher holds a specified view, establish your claim on the basis of evidence (detailed analysis of passages is useful). And you need to go beyond simply reporting how you yourself feel about the matter: back up your claims with reasons and evidence, and fend off possible objections. Finally, you need to go beyond simply displaying what various commentators think about the topic. Do use secondary sources, of course, but ultimately your lecturer is interested in *your* best reasons for adopting your conclusion.

If you quote be careful to use the *exact* words and punctuation of the original text! Give the appropriate page references. If you add italics that are not in the quote itself, insert 'emphasis [or italics] added' after your page reference; for example: "…" (Putnam, 1985a, p. 17; italics added). If you insert a clarifying phrase in a quote, use square brackets: '[clarifying phrase]' to indicate that the addition is not in the original. Use ellipses for omissions: '…' (3 dots only, not '……..'; however, use 4 dots if the omitted material includes a full stop). Whenever you use a quotation from an author, always explain, analyse, or comment upon the claims made in the quote. Better still, put the philosopher's ideas into your own words and then relate the ideas to your wider argument.

Features that make a good paper

(i) Clarity. Assume that the reader of your papers knows less than you. Take pains to make your meaning as clear as possible. It is helpful to provide relevant examples that illustrate your points. Use your own words; avoid artificial, technical or convoluted language.

(ii) Accuracy. Be sure that you know and render the precise claim or argument or view that a philosopher intends or is committed to before you go on to evaluate it.

(iii) Reflection. Your writing should manifest careful, reflective thinking carried on in an imaginative and critical frame of mind. Probe the issue at hand so as to stretch yourself intellectually. It is better to delve deeply into one aspect of a problem than to address several aspects superficially.

(iv) Organisation. Try to order the expression of your thoughts in such a way that they build upon what comes before and support what comes after so that nothing irrelevant to the matter at hand remains to interrupt the flow. Ensure that it always is clear to the reader just what the current point is and how it relates to what you've done and are about to do.

(v) Argument. This is the most central feature of a philosophy paper. Try to satisfy yourself that you have succeeded in showing that everyone ought to believe what you in fact do believe (and where you do not feel satisfied, say so, and try to indicate why). To accomplish this, always establish your points by providing good reasons—the most relevant and persuasive ones you can think of, structured as rigorously and incisively as you can—in support of your views.

Your grade will reflect the lecturer's estimate of your success in thinking philosophically. A properly formatted essay with generally correct grammar, spelling and punctuation, and with generally concise, clear writing, expressing a genuine effort to grasp the relevant ideas is the minimum necessary for the award of a Pass grade. To achieve a C your essay must additionally have a well-organised structure, include generally correct interpretations of philosophical positions and arguments, and make a good attempt to argue your case. An essay of B quality will exemplify these characteristics very well and also include some interesting insights, research, or interpretations. An essay of A quality is one that succeeds in providing a particularly strong and insightful defence of an interesting thesis.

Writing III: Grammar and spelling

A Few Common Mistakes

A run-on sentence is one in which two or more independent clauses are improperly joined, this is usually done with a comma fault. This sentence is a run-on sentence, the first sentence was as well. Break the passage up into separate, shorter sentences; the use of semi-colons can help too.

A sentence fragment is an incomplete sentence. Like this one. Something to be avoided. As a rule. Make sure each sentence has a subject and predicate (with a finite verb).

Mistakes in the use of apostrophes have become quite widespread in students' writings, and such mistakes distract the person marking your essay from properly considering your ideas. When something belongs *to* someone or something, or is their possession, you must use an apostrophe. When the possessor is single, the 's' follows the apostrophe: *The man's coat*. When the possessors are plural, the apostrophe follows the 's': *The girls' books.* (Compare: The men's coats) When names end with 's', either position is acceptable: *James' dog*, or *James's* dog. Do **not** use apostrophes with possessive pronouns: *his, hers, its, ours, yours, theirs.* 'It's' is a contraction: it is. 'Its' is the possessive ("It's easy to teach this dog its tricks"). Whenever you write 'it's', say 'it is' to yourself and you will catch many mistakes.

'e.g.' means for example: follow with a comma and one or more examples. 'i.e.' means 'that is': follow with a comma and a restatement or clarification. It is often better style to avoid such abbreviations and to write out 'for example' and 'that is' in full.

Some common confusions:

accept/except
advice/advise
affect/effect
allusion/illusion
breath/breathe
choose/chose
cite/sight/site
complement/compliment
council/counsel
descent/dissent
device/devise
Elicit/illicit
eminent/immanent/imminent
every day/everyday
fair/fare
formally/formerly
its/it's
Loose/lose
passed/past
patience/patients
peace/piece
personal/personnel
plain/plane
precede/proceed
presence/presents
principal/principle
quiet/quite
rain/reign/rein
raise/raze
respectfully/respectively
right/rite/write/wright
stationary/stationery
their/they're/there
weather/whether
whose/who's
your/you're

Plagiarism

All work submitted to the School must be yours. Attempting to obtain credit for another's intellectual work, whether via books, articles, Internet, is plagiarism. When you submit a piece of written work, you will be required to sign a statement confirming that all the work is your own. Confirmed instances of plagiarism will be punished (normally resulting in a mark of zero for that assignment).

Examples
(The following is based on a series of examples used in the University College London "A Guide to Study".)

Suppose you write the following in your essay:

> Virtue, as we have seen, consists of two kinds, intellectual virtue and moral virtue. Intellectual virtue or excellence owes its origin and development chiefly to teaching, and for that reason requires experience and time. Moral virtue, on the other hand, is formed by habit, *ethos*, and its name, *ethike*, is therefore derived by a slight variation, from *ethos*. This shows, too, that none of the moral virtues is implanted in us by nature, for nothing which exists by nature can be changed by habit.

This is plagiarism. These are Aristotle's actual words (or at least his actual words in a published English translation) but there is nothing to let the reader know that this is the case. Suppose you were to write:

> Aristotle said that virtue consisted of two kinds, intellectual virtue and moral virtue. Intellectual virtue or excellence owed its origin and development chiefly to teaching, and for that reason required experience and time. Moral virtue, on the other hand, was formed by habit, ethos, and its name, ethike, was therefore derived by a slight variation, from ethos. This showed, too, that none of the moral virtues was implanted in us by nature, for nothing which existed by nature could be changed by habit.

This too is plagiarism. Even though the ideas are attributed to Aristotle, there is nothing to indicate that the words you used are Aristotle's (in translation) with the tense changed from present to past.

> In the *Nicomachean Ethics* Aristotle said that "virtue consisted of two kinds, intellectual virtue and moral virtue." [Book II, chapter 1] He noted that "Intellectual virtue or excellence owed its origin and development chiefly to teaching, and for that reason required experience and time." [Book II, chapter 1] By contrast he pointed out that "moral virtue…was formed by habit, ethos, and its name, ethike, was therefore derived by a slight variation, from ethos." [Book II, chapter 1] He believed that "this showed, too, that none of the moral virtues was implanted in us by nature, for nothing which existed by nature could be changed by habit." [Book II, chapter 1].

This is not plagiarism. On the other hand it is not very impressive simply to crochet citations from an author with a few words of your own sprinkled in between. So, while this is not plagiarism, it is not likely to impress an examiner or earn you very many marks.

> In the first chapter of the second book of his Nicomachean Ethics Aristotle drew a distinction between two kinds of virtues; moral virtues and intellectual virtues. These virtues, Aristotle believes, are acquired in very different ways. Intellectual virtues are acquired by teaching or instruction; moral virtues, on the other hand, are caught rather than taught; that is, they are acquired through the development of habitual modes of behaviour rather than by means of direct instruction. Aristotle believed that "this showed, too, that none of the moral virtues was implanted in us by nature, for nothing which existed by nature could be changed by habit." [Book II, chapter 1].

This is not plagiarism. It's not brilliant, either, but it's better than the intellectual crochet of the last example.

Please read the UCD School of Philosophy's plagiarism policy carefully.

Guidelines for submission of dissertations

The recommended length of the MA dissertation is 12-15,000 words.

Please follow the following format:

- The dissertation should be soft or hard bound. The colour of the front and back covers should be black and the lettering in gold. There are many binders in Dublin offering one-day (or less) binding service (you should check the schedules well in advance of submission).
- The outside board must bear the title of the work with capital letters being at least 24pt (8mm) type; the names (and initials, if relevant) of the candidate; the qualification for which the work is submitted; and the year of submission.
- Your name, the year of submission, and the degree for which the work is submitted should be printed on the spine (hard binding).
- A4 size paper should be used. Paper used should be good quality (80-100 g).
- Print on one side of the paper.
- Margins should be 30mm on the binding edge and other margins should be not less than 20mm.
- One-and-a-half spacing shall be used, except for indented quotations and footnotes, where single spacing may be used.
- Pages shall be numbered consecutively throughout the substantive text of the thesis, including appendices.
- Prefacing pages shall also be numbered consecutively, but utilising the Roman numeral format (i., ii., iii., iv., v., etc.).
- Page numbers shall be right justified at the bottom of the page.

Preliminary Pages
Page One (Unnumbered) is the title page. We have provided a sample title page overleaf.

Page Two (Numbered i)
The table of contents shall immediately follow the title page. It should list the title of each chapter and the main sections in each chapter together with the relevant starting page numbers including Introduction (if there is one), each chapter (including titles if used), Conclusion (if there is one), and a list of References ("Works Cited").

Page Three (Numbered ii)
Abstract (a one-page approximately 300 words) chapter-by-chapter summary of your argument)

Page Four (only required for PhD and MLitt theses – Numbered iii)
Statement of Original Authorship - The following statement of original authorship shall immediately follow the abstract page, "I hereby certify that the submitted work is my own work, was completed while registered as a candidate for the degree stated on the Title Page, and I have not obtained a degree elsewhere on the basis of the research presented in this submitted work".

Page Five
Introduction or Chapter One (Numbered Page 1)
(See following page as an example of the different title pages for MA and MLitt/PhD students)

**MA students – Please submit two copies of the minor dissertation along with two copies of the Graduate Minor Thesis Submission Form to the UCD School of Philosophy Office (D503). Please also submit one electronic version of the dissertation via Blackboard Safe Assign. All copies/versions must be submitted before the dissertation is deemed "submitted".

**MLitt and PhD students – Please submit three copies of the thesis along with Research Degree Submission Form to the UCD Student Desk (Tierney Building).

Submission forms for all degrees can be found online at:
http://www.ucd.ie/registry/assessment/student_info/graduatestudents.html

Sample MA dissertation title page

The Study of Philosophy:
Is it worthwhile?

By
Peter Plato

This thesis is submitted to University College Dublin in part fulfilment of the requirements for the degree of Master of Arts in [Philosophy / Philosophy and Literature / Philosophy and Public Affairs / Consciousness and Embodiment].

UCD School of Philosophy

Supervisor: Dr X

August 2016

Sample Research degree (MLitt / PhD) thesis title page

The Study of Philosophy:
Is it worthwhile?

By
Peter Plato

UCD Student Number: 12345678

The thesis is submitted to University College Dublin in fulfillment of the requirements for the degree of [Research Masters / Doctor of Philosophy] in Philosophy.

UCD School of Philosophy

Head of School: Prof. Jim O'Shea

Principal Supervisor: Dr X

[Research Masters / Doctoral Studies] Panel Membership:
Dr Y
Dr Z

August 2016