



DEPARTMENT OF PHILOSOPHY

POSTGRADUATE  
STUDENT HANDBOOK

2021–2022

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## SOME PRACTICAL INFORMATION

### *Co-ordinators*

International Students' Co-ordinator:	Dr Susan Gottlöber
Mature Students/ Access Advisor:	Dr Amos Edelheit
MA & PhD Postgraduate Co-ordinator:	Dr Amos Edelheit
MA (in Philosophy, Politics, and Economics) Programme Co-ordinator:	Dr Susan Gottlöber
MA (in Ancient, Medieval & Renaissance Philosophy) Programme Co-ordinator:	Dr Susan Gottlöber

### *Notice Boards, Moodle, and Website*

The Department's notice boards, Moodle, and the website are important methods of communicating with students. Important information (such as tutorial times and lists, changes in the timetable or in lecture times) will be posted there from time to time. Please consult these notice boards, Moodle, and the website regularly.

### *Student Emails*

Likewise, please check your university email account regularly, as this is an important means of communication with the university. You will have received your personal student email account at registration.

### *Staff-Student Committee*

Students from each year elect two representatives for this committee, whose purpose is to allow students to provide feedback to the Department about their educational experience. Concerns about a module that could not be resolved by speaking to the individual lecturer can be brought to this committee as well. The Department is represented by the head of department, Prof Philipp Rosemann, by Dr Cyril McDonnell, and by Dr Amos Edelheit.

**Lectures commence on Monday, September 20<sup>th</sup>.**

# PROGRAMMES

(ONE YEAR FULL-TIME, TWO YEARS PART-TIME)

## GENERAL COURSE INFORMATION AND COURSE STRUCTURE

The M.A. degrees (Mode I) in Philosophy comprise 6 taught modules and a minor thesis. The 90 credits for each individual M.A. will be made up of 60 ECTS credits awarded for taught modules and 30 credits for the dissertation. The dissertation comprises a maximum of 15,000 words, and is assessed by the supervisor and the external examiner.

### **M.A. IN PHILOSOPHY**

This M.A. relates to discourses and developments in the history of Western philosophy up to the 21<sup>st</sup> century. It thus aims at carrying out a philosophical analysis of some of the underlying cultural themes and philosophical presuppositions of Western self-understanding and contemporary society. Building upon the strengths of critical thinking, systematic reflection, and historical awareness developed at undergraduate level, the programme allows the student to explore thematic concerns of philosophers in the Western tradition from medieval times to the 21<sup>st</sup> century. Students may choose additional modules (where suitable) after consultation with the Head of Department and/or the Postgraduate Coordinator. The topic of the dissertation and the chosen modules must be approved by the Head of Department.

### **M.A. IN PHILOSOPHY OF RELIGION**

Similar to the M.A. in Philosophy, this M.A. relates to discourses and developments in the history in Western philosophy up to the 21<sup>st</sup> century. It aims at carrying out a philosophical analysis of some of the underlying cultural themes and philosophical presuppositions of Western self-understanding and contemporary society in relation to the phenomenon of religion. Building upon the strengths of critical thinking, systematic reflection, and historical awareness developed at undergraduate level, the programme allows the student to explore thematic concerns of philosophers in the Western tradition from medieval times to the 21<sup>st</sup> century.

**The topic of the dissertation must be in the subject area of Philosophy of Religion.** Students may choose additional modules (where suitable) after consultation with the Head of Department and/or the Postgraduate Coordinator, including modules offered by St. Patrick's College. The topic of the dissertation and the chosen modules must be approved by the Head of Department.

### **M.A. IN ANCIENT, MEDIEVAL AND RENAISSANCE THOUGHT**

The MA offers the student the opportunity to explore early Western intellectual history through philosophical, literary and cultural approaches. It should appeal to students who want an overview of the foundations of modern European thought, and those who want to go on to further studies in Classics, Medieval and Renaissance studies, European studies, philosophy,

or the history of ideas. The objective of this course is to provide students with a specialized knowledge in Ancient, Medieval and Renaissance thought, focusing on philosophical writers, literary and historical themes, and the history of thought. Building upon the strengths of critical thinking, systematic reflection and historical awareness developed by the student in their undergraduate studies, the MA in Ancient, Medieval and Renaissance Thought will allow the student to explore thematic concerns of writers in the Western tradition from Ancient Greece and Rome to the 16th century and the various revivals in scholastic thought into the seventeenth century. It will also prepare those students for research degrees in either one of these areas, allowing them to pursue further studies in Classics, Philosophy or related fields.

**For the Optional Modules from the Classics Department please consult Course Finder. Optional Modules from the Philosophy Department are listed below.**

Students may choose 3 (4 if you chose to do GC698) additional modules from the M.A. Philosophy programme or modules offered by the Classics Department (applicable only if the modules are offered in agreement with the Philosophy Department. Please consult the Head of Department and/or the Postgraduate Coordinator for details). The **topic of the dissertation must be in the subject areas Ancient, Medieval or Renaissance Thought**. The topic of the dissertation and the chosen modules must be approved by the Head of the Department.

### **POSTGRADUATE DIPLOMA**

The Postgraduate Diploma comprises six taught modules (including the compulsory Philosophical Seminar but no credit for attending), but not the M.A. dissertation. This may be an option for students who have initially registered for one of the M.A. programmes but, for various reasons, choose not to complete the module PH699 (Dissertation). If you wish to consider this option, please consult the Head of Department and/or the Postgraduate Coordinator.

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### **ENTRY REQUIREMENTS**

Candidates applying for M.A. Programmes/ Postgraduate Diploma in Philosophy should normally have a B.A. Honours degree with at least Second Class Honours Grade 2 in Philosophy or its equivalent.

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### **CREDIT REQUIREMENTS**

Students will be expected to take 60 ECTS credits in Taught Modules, which is compulsory for all M.A.s except the M.A. in Ancient, Medieval and Renaissance Thought and the M.A in Philosophy, Politics and Economics. Each M.A. module is equal to 10 ECTS credits and the thesis is equal to 30 ECTS credits.

## TAUGHT MODULES

### FIRST SEMESTER

#### **PH629: IMAGES OF THE HUMAN BEING IN ANCIENT, MEDIEVAL AND RENAISSANCE THOUGHT (Prof Michael Dunne, Dr William Desmond Jr, Dr Susan Gottlöber) (10 ECTS credits)**

This module, team-taught by members of the two departments, provides an overview of approaches to the human being from early Greek philosophy to the Renaissance. It confronts in particular the question ‘What are human beings?’, considering a range of answers offered during these periods: are they rational animals, political animals, favoured or fallen creatures of God, independent creators in their own right, or what? What are the fundamental relationships that define the human experience (whether to the body and emotions, to others and the community, or to temporal change and God)? The module focuses on select passages from a wide spread of authors and texts, such as Plato’s Republic, Aristotle’s De Anima and Politics, Augustine’s Confessions, Aquinas’ Summa Theologiae, Eriugena’s Periphyseon, Nicholas of Cusa’s De Coniecturis and Pico della Mirandola’s Oration on the Dignity of Man, opening up in the process further lines of enquiry.

#### *Learning Outcomes*

On successful completion of the module, students should be able to:

- Analyse critically the intellectual continuities and discontinuities in approaches to the human phenomenon across two millennia, from classical Greece to the Renaissance.
- Outline the main ideas of key thinkers studied in the module, and their influence.
- Demonstrate research skills appropriate to the course material.
- Evaluate different scholarly methodologies employed in the investigation of the central questions of the module, and apply them appropriately.
- Demonstrate the ability to communicate original ideas in both written and oral form.

#### *Assessment*

100% Continuous Assessment, broken down as follows: a textual reading or book review of c. 1500 words (25%); an essay of c. 4000-5000 words (75%).

#### **PH646: METHODES IN 20<sup>TH</sup>-CENTURY PHENOMENOLOGY (10 ECTS credits) (Dr Cyril McDonnell)**

This module examines the origins and development of the twentieth-century phenomenological movement in philosophy. It focuses on the various different methods (both ‘scientific’ and ‘hermeneutic’) that were devised and advocated by some of the key thinkers who spearheaded this movement, such as: Franz Brentano (1838–1917); Edmund Husserl (1859–1938); Wilhelm

Dilthey (1833–1911); Martin Heidegger (1889–1976); Emmanuel Levinas (1906–1995). Selected seminal texts from these authors will be identified as sources to read and analyse. The connection between the different phenomenological methods deployed by each of these respective thinkers in their philosophising and the ensuing different definitions of phenomenology that unfurled in the twentieth century will be addressed in addition to the controversial issue between Husserl and Heidegger regarding whether phenomenology is a scientific or hermeneutic discipline.

### *Learning Outcomes*

On successful completion of the module, students should be able to:

- discriminate between various phenomenological methods deployed in twentieth-century phenomenology: descriptive psychology (Brentano); descriptive [hermeneutic] psychology (Dilthey); descriptive-eidetic psychology (Husserl); existential-hermeneutic phenomenology (Heidegger); dialogic ethical-transcendental phenomenology (Levinas). critically assess the texts studied and discuss the topics treated in them in the light of Stein's understanding of them;
- account for the development of Husserl's thought, with particular focus on central tenets and concepts of his phenomenology (e.g., the intentionality of consciousness, eidetic ideation, the natural attitude, transcendental reduction, the transcendental-phenomenological epoche).
- assess the accuracy of one philosopher's direct evaluation of another philosopher's position and its pertinence for explaining different evolutions of phenomenology in the twentieth century.

### *Assessment*

100% continuous assessment, broken down as follows: (1) attendance at seminars: 10% (2) seminar presentation: 20% (c. 1,500 words) (3) essay: 70% (c. 3,000 words).

### **PH647: PHENOMENOLOGY AND SCHOLASTICISM: STEIN'S PHILOSOPHY (10 ECTS credits) (Dr Mette Lebech)**

This module aims to introduce the phenomenology and Christian philosophy of Edith Stein by reading texts from her early, middle and late periods. A close reading and discussion of the basic concepts opens onto a discussion of her contribution to phenomenology and the 'philosophia perennis', by placing particular emphasis on the way in which she channels the two traditions 'into one riverbed'. Typical topics such as empathy, person, community, state, essence, finite and eternal being are discussed with a view to understanding the direction of her philosophy from phenomenology over ontology to Christian metaphysics.

### *Learning Outcomes*

On successful completion of the module, students should be able to:

- discuss Stein's contribution to phenomenology and the 'philosophia perennis';
- critically assess the texts studied and discuss the topics treated in them in the light of Stein's understanding of them;
- explain the central concepts of the texts studied, and situate these in the contexts of the phenomenological movement and the 'philosophia perennis';
- account for the structure of the texts and the works from which they are taken;
- critically address the question of the interpretation of the work studied;
- critically assess Stein's understanding and use of phenomenology;
- discuss the relation between phenomenology and scholasticism.

### *Assessment*

100% continuous assessment, broken down as follows: (1) 10% = attendance at seminars; (2) 20% = seminar presentation (15 minutes oral & written presentation [c. 1,500 words] of an analysis of a central topic of Stein's phenomenology to fellow students and moderator of seminar and 10 minutes questions-response). [20% = 10% for content of presentation & 10% for delivery and grasp of subject-matter as evidenced in seminar discussion]; (3) 70% = essay (c. 4,000 words from choice of 3–4 essay topics).

## SECOND SEMESTER

### **PH641: READING RENAISSANCE PHILOSOPHICAL TEXTS: FICINO'S *PLATONIC THEOLOGY* (10 ECTS credits) (Dr Amos Edelheit)**

Focusing on a close reading of Marsilio Ficino's (1433–1499) *Platonic Theology*, this module examines its unique style and structure, its sources and debts to previous philosophical traditions, with particular emphasis on its originality and place in 15th-century philosophy. Central concepts such as substance, soul, nature and matter will be discussed in relation to their advancement over or departure from their kindred treatment in the wider existing philosophical traditions.

### *Learning Outcomes*

On successful completion of the module, students should be able to:

- describe and assess the revival of Platonism in the Renaissance and its limits;
- distinguish rhetorical statements from philosophical arguments;
- identify the unique methods and practices developed by Ficino in this text in comparison to previous scholastic and humanist approaches

- point out the main concepts and theories presented by Ficino in this text and evaluate their originality in relation to contemporary thought
- note and elaborate on the significant philosophical contributions Ficino makes to the metaphysical underpinnings of the philosophical psychology of the 15th century

*Assessment*

participation, presentation, final essay (4,000 words)

**PH635: MAX SCHELER'S PERSONALISM AND HIS POLITICAL THEORY (Dr Susan Gottlöber) (10 ECTS credits)**

The aim of this module is to study Scheler's political and social concepts in the light of his personalism. After developing the main features of Scheler's personalism and value theory, we will analyze some of the most important concepts in his political thinking such as, e.g., the role of the idea of the collective person in his concept of the nation, pacifism, the role of *ressentiment* in the social sphere, or his critique of capitalism.

*Learning Outcomes*

On successful completion of the module, students should be able to:

- Identify the main features of Scheler's personalism and value theory.
- Describe Scheler's concept of the person and the collective person.
- Establish the impact of Scheler's personalism and value theory on his concepts of the nation, his critique of capitalism etc.
- Evaluate the potential relevance of the main ideas discussed in the module for contemporary political problems.
- Discuss the role of resentment in the personal and social sphere.
- Present and articulate, in written and oral format, coherent arguments for positions taken in relation to different philosophical topics discussed in the module.

*Assessment*

100% Continuous Assessment, broken down as follows: (1) Attendance at seminars [10%]. (2) Seminar Presentation. 20 minutes oral (& written presentation [c. 1,500 words]) to fellow students and moderator of seminar and 10 minutes questions-response [20%]. (3) Essay-Assignment c. 4,000 words [70%]

**PH649: AESTHETICS: ART, IMITATION, ORIGINALITY**  
**(10 ECTS credits) (Prof William Desmond Sr)**

The major theme will be the contrast between art understood in terms of imitation and in terms of creativity. In modern understandings of art the stress is primarily on originality and creativity, whereas in pre-modern thought the stress is primarily on imitation and representation. We will look at the philosophical significance of this contrast, and the shift to creativity, in light of the metaphysical status accorded to art in the wake of Kant's transcendental philosophy. The place of art in the wake of Kant's transcendental philosophy is ambiguous and complex. Ambiguous: Hegel proclaims art, on its highest side, to be something behind us; yet a significant number of post-Kantian philosophers invest art with a metaphysical significance in some ways unprecedented in the Western tradition. Complex: while art is proclaimed as autonomous and for itself, the nature of its relation to philosophy, and the challenge it poses for the identity and practice of philosophy is notable. Our concern will be the relation of art and philosophy in light of this ambiguous and complex status. What significance has art in challenging philosophy with forms of otherness and singularity that seem to resist incorporation without remainder into a rational system of concepts? Against the background contrast of Kant's transcendental originality and Platonic transcendent originals, we will look at the legacy of transcendental originality in selected texts of Hegel, Schelling, Schopenhauer, Nietzsche. What happens when we try to absolutize human "creativity"? Is the notion of imitation unavoidable, imitation as a relation to something other to ourselves. What is the significance of the darker sense of origin that comes to emerge? What of the ambiguous status of otherness in light of the transcendental emphasis on self-activity? How do we view creativity? Has too much been expected of art? Has art taken the place of a formerly religious transcendence? Does it challenge philosophy to reformulate its own practice of thought? We will look at some of the major philosophers and their views of art and beauty, but the focus will be thematic as well as on these figures.

*Learning Outcomes*

On successful completion of the module, students should be able to:

- Have a systematic sense of the difference and relation between the earlier conception of art as imitation and the more recent concept of art as dealing with originality/creativity.
- Place Romantic and post-Romantic conceptions of art in the historical context of the late 18th century and to contemporary times.
- Be able to address the continuing relevance of both a more general and more specialized sense of the aesthetic.
- Be more reflectively self-consciousness of a displacement of transcendence from religion to art.
- Attain more reflective mindfulness of the idea of beauty in its many dimensions.
- Compose an intelligent response to one or some of these issues in writing.

*Assessment*

Continuous assessment 100%, broken down as follows: class participation 30% final paper of ca. 4,000 words 70%.

**PH644: PHILOSOPHY OF LANGUAGE (10 ECTS credits) (Prof Philipp Rosemann)**

Since Ferdinand de Saussure, language has been considered to be composed of signs in which signifier and signified stand in an entirely conventional, arbitrary relationship. Conceived in this manner, language floats 'above' reality. There is no way to understand text except through context, so that meaning is forever 'deferred' (Derrida).

But what if the relationship between language and reality were much closer? There is a tradition which claims that reality itself was 'spoken' into existence. It is therefore like a text that can be read: medieval thinkers called this the 'book of nature'. The Judaeo-Christian idea that language is creative has a parallel in the contemporary theory of 'performative speech acts' (J. L. Austin).

In our own time, Heidegger has spoken of language as the 'house of being'. Careful listening to language, especially through etymological analysis, uncovers foundational experiences in which reality has revealed itself. But philosophy may no longer be capable of such listening.

For Heidegger, then, the 'task of thinking', after the 'end of philosophy', is poetic.

Readings will include Saussure, Derrida, Foucault, Augustine, Bonaventure, Austin, and Heidegger as well as some poets (Stefan George, Leonard Cohen).

*Learning Outcomes*

On successful completion of the module, students should be able to:

- discuss the Saussurean/structuralist conception of language;
- identify the main features of a theory that regards the world as divine text;
- explain Austin's theory of performative speech acts;
- assess the role of language in the later Heidegger;
- define the relationship between philosophy and poetry;
- discriminate between structuralist, Judaeo-Christian, Heideggerian, and speech act theoretical approaches to language;
- articulate the outlines of a philosophy of language in a final essay.

*Assessment*

100% continuous assessment, broken down as follows: (1) attendance at seminars: 10%; (2) seminar presentation: 20%; (3) final essay: 70% (c. 5,000 words).

**PH699: DISSERTATION (Compulsory module running over two semesters for all M.A. students except students in the Ancient, Medieval and Renaissance Philosophy programme) (30 ECTS credits)**

The aim of this module is to develop students' independent research methods in philosophy and to deepen their critical awareness and writing ability on a significant topic in philosophy. The module requires students to select: (a) a significant topic of research for a Minor M.A. thesis in philosophy; (b) think this topic through; and (c) present it (c. 12,000-15,000 words) adhering to normal academic-scholarly written conventions. Appointment of supervisors for each student's thesis-topic proposal will follow upon a consideration and review of the theses' proposals that have been submitted to the Department of Philosophy and as approved by the Head of the Department. Revision and refinement of theses' proposals are necessary, and such will be conducted, in due course over the first semester, between appointed supervisor and student. It is the responsibility of both supervisor and supervisee to arrange and fix appointment times during both the First and Second Semesters, and to discuss the progress, or lack of progress made in the researching and in the writing of the thesis. The format of the dissertation must conform to the guidelines set out in the Departmental Handbook for Students and the University's Submission Procedures.

**Learning Outcomes:** On successful completion of the module, students should be able to:

- Identify and choose a topic for masters research in philosophy.
- Think this topic through in a consistent manner, identifying primary and secondary sources.
- Express accurately and evaluate properly, in written format, the viewpoints, opinions and beliefs of others and of oneself relevant to the topic selected, in a reasonable, fair, consistent and critical fashion.
- Develop skills of independent learning and self-evaluation.
- Demonstrate control, through argumentation and line of argument, over the material researched.
- Present, in written format, a scholarly academic thesis in philosophy following academic standards of referencing (as laid out by the MHRA Style Book).
- Write clearly for the reader, displaying critical written communication skills and argument style in philosophy.
- Follow University submission guidelines for MA theses at NUIM.

## EXAMINATIONS MARKING SYSTEM

Letter Grade	Descriptive Heading	%	Class
A++	answer that could not be bettered	100	I
A+	exceptional answer displaying unexpected insight	90	I
A	undoubtedly first class, flawless answer, demonstrating originality	80	I
A-	almost flawless answer demonstrating some originality	70	I
B+	extremely high competence, perhaps displaying limited originality or technical flaws or minor errors	68	II-1
B	fundamentally correct and demonstrating overall competence	65	II-1
B-	competent performance, substantially correct answer but possibly containing minor flaws or omissions	60	II-1
C+	awarded on the basis of the answer being somewhat better than a C but below a B-	58	II-2
C	basically correct answer with minor errors or one major error/omission	55	II-2
C-	awarded on the basis of the answer being somewhat below a C but better than a D+	50	II-2
D+	no more than adequate answer	48	III
D	adequate answer with serious errors or omissions	45	P
D-	lowest passing grade, barely deserving to pass	40	P
E+	The answer is inadequate and does not deserve to pass.	38	F
E	The answer fails to address the question properly but displays some knowledge of the material.	35	F
E-	Answer fails to address the question.	30	F
F+	little relevant or correct material but some evidence of engagement with question	20	F
F	very little relevant or correct material	10	F
F-	totally irrelevant answer	0	F

## ESSAY SUBMISSION PROCEDURES

The Department no longer accepts essays submitted in hard copy. Please submit all tutorial and final essays through Moodle. You need to observe the published deadline. It is unprofessional to submit an essay late.

For the final essay of each module, late submissions will not be accepted at all, unless you have obtained an extension from the module lecturer. Submit requests for an extension, stating the reasons for your request, via email at least a week before the submission due date, to the lecturer teaching the module. Include supporting documentation, such as a medical certificate. The lecturer will let you know his or her decision. Please note that extensions cannot be granted beyond the end of the relevant examination period.

### *A Note on Plagiarism*

It was always tempting for some students to ‘cheat’ on essays by lifting parts from a book or even enlisting a friend’s help. Needless to say, what this does is prevent the student from learning how to think and write. It is, in the end, up to each individual what to make of the educational opportunity that he or she is offered: put it to good use or waste it.

In the Internet age, plagiarism—as the presentation of another’s work as one’s own is called—has become so easy that many universities, including Maynooth, now ask students to submit their essays via Turnitin, which is a software that helps detect plagiarism. It ‘reads’ an essay against millions of sources (including even other student essays) in the database. It is therefore highly unlikely that anyone will get away with plagiarism. Please don’t attempt it. Cases of plagiarism are automatically referred to the head of department, who will proceed according to the University’s published policy, which is available at this link:  
[https://www.maynoothuniversity.ie/sites/default/files/assets/document/MU%20Policy%20on%20Plagiarism%20Sept%202015v-1\\_0.pdf](https://www.maynoothuniversity.ie/sites/default/files/assets/document/MU%20Policy%20on%20Plagiarism%20Sept%202015v-1_0.pdf).

Sometimes it is tricky to determine what is plagiarism and what is not. In the course of your studies in Maynooth, you will learn how to cite sources correctly, so that it is always clear on whose words or ideas you are relying in developing your own thought. Likewise, you will learn how to format an essay according to proper academic standards.

## GUIDELINES ON REFERENCING AND BIBLIOGRAPHY

Referencing your sources in academic essay-writing is essential. There are several referencing styles in existence, such as for instance: the APA (American Psychological Association), MLA (Modern Language Association), Chicago/ Turabian, MHRA (Modern Humanities Research Association) style and the Author-Date system (often referred to as the ‘Harvard’ system of referencing). The Author/ Date system of referencing, however, is not very suitable for essays in philosophy [e.g., Plato (2006:45)].

The Philosophy Department recommends students to follow the guidelines on referencing provided in the *Modern Humanities Research Association: Style Book*, [*MHRA Style Guide*] which is available on line at <http://www.mhra.org.uk/style>, and to use footnotes (rather than endnotes). Please consult this very useful *Style Guide* — it contains helpful information on many points, in addition to referencing, such as, for instance, on punctuation, the use of abbreviations and exclamation marks, spelling etc.

### **(1.)Footnote Referencing:**

Here are some examples of *footnote* references, using the *MHRA Style Guide*:

List books by giving the author's full name, the title (*book titles* must be put *in italics*), with place and date of publication, as follows:

Alasdair MacIntyre, *Whose Justice? Which Rationality?* (London: Duckworth, 1990), p. 123.

List articles in edited collections by giving the author's full name, the title of the article, the title of the collection and the editor/s, its place and date of publication, with page numbers, as follows:

David Couzens Hoy, 'Heidegger and the Hermeneutic Turn', in *The Cambridge Guide to Heidegger*, ed. by Charles B. Guignon (Cambridge: Cambridge University Press, 1993), pp. 170–194 (p. 185).

List articles in journals, by giving the author's full name, the title of the article (article titles must be put in single quotation marks), the title of the journal, its volume and year, with page numbers [no. 'pp.'], as follows:

Cornelius Fabro, 'The Transcendentality of Ens-Esse and the Ground of Metaphysics', *International Philosophical Quarterly*, 6 (1966), 389–427 (p. 397).

N.B. A Note on References to works by Plato, Aristotle and Aquinas's *Summa Theologiae*:

There are many translations and editions of the works of Plato and Aristotle; so, in modern-day scholarship, 'Stephanus numbers' and 'Bekker numbers' are used respectively to identify the original texts of Plato and Aristotle, giving page number+the letter (a–e, each page is divided into five), and the lines number, e.g., Plato, *Apologia*, 39e4–40a5.

Since students do not read the Greek text, but a translation, it is of importance to give both details, e.g:

- Plato, *Apology*, 39d–41b, in *Plato: The Last Days of Socrates*, trans. by Hugh Tredennick (London: Penguin, 1969), pp. 45–76 (p. 75).

- Aristotle, *De Anima*, I, 402a 1–3, trans. by J. A. Smith, in *The Works of Aristotle*, ed. by W.D. Ross (Oxford: Clarendon, 1931), III, p. 1.
- Thomas Aquinas, *Summa Theologiae* II-II, q. 1, a. 4, ad 3. (Subsequent references, *ST* II-II, q. 1–2, a. 4–7.)

## **(2.) Bibliography:**

In addition to references (i.e., footnotes or endnotes), it is of importance to supply, at the end of your essay-assignment, a bibliography of works that you have cited or consulted for your essay-assignment, even if such works were not cited directly by you in your submitted essay but which were of direct relevance to your essay-assignment research. Your bibliography tells the reader the story of your research. A bibliography is essential in academic essay-writing. See the *MHRA Style Guide* for how to layout and organise the items in your bibliography.

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## MAYNOOTH WRITING CENTRE

<https://www.maynoothuniversity.ie/centre-teaching-and-learning/student-learning-and-advice/writing-centre>

The Maynooth University Writing Centre has been established by the Centre for Teaching and Learning to support student academic writing.

**The Writing Centre is located in Room 001 (Ground Floor) School of Education Building, on the North Campus.**

The **Maynooth University Writing Centre** offers free, friendly, non-judgemental writing help to any student, undergraduate or postgraduate, regardless of course, degree or level. The support we offer is primarily through one-to-one appointments, where students can discuss their writing with peer/expert tutors. In addition, Writing Centre staff offer writing workshops, support writing groups, engage in discipline specific work and research in academic writing and related fields.

Further information regarding the Centre's opening hours and specific services will be posted on the Centre's Moodle space. This can be accessed through the Maynooth University Moodle homepage.

### **Contact**

If you have any questions about the Writing Centre or if you wish to make an appointment, please email us on: [writingcentre@mu.ie](mailto:writingcentre@mu.ie).

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