University of Cambridge

Faculty of Philosophy

Undergraduate Handbook
2018 - 2019

THIS HANDBOOK IS INTENDED AS AN INTERNAL OUTLINE OF MATTERS RELEVANT TO UNDERGRADUATE STUDIES. FULL DETAILS OF THE REGULATIONS ARE TO BE FOUND IN THE STATUTES AND ORDINANCES OF THE UNIVERSITY.

http://www.admin.cam.ac.uk/univ/so

Address: Raised Faculty Building
              Sidgwick Avenue
              Cambridge CB3 9DA
Tel: (01223) 335090
E-mail: phil-admin@lists.cam.ac.uk
www: http://www.phil.cam.ac.uk

Introduction

The main source of information on all aspects of Philosophy and University Life is the Philosophy Faculty website, and the Cambridge University website.

This Handbook is intended to give you some additional information or to guide you to the correct web address. The Faculty of Philosophy's main website address is: http://www.phil.cam.ac.uk/

Brief descriptions, called course outlines, for each paper in Part IA, Part IB, and Part II are included as an introductory paragraph on the relevant reading lists, which are posted on the Philosophy Faculty website, in the "Current Students" section. Detailed information on each Tripos paper, i.e. the *Guide to Courses (Syllabus)*, is also available in the "Current Students" section of the Faculty website.

Reading lists for each paper can be obtained from the Casimir Lewy Library or again downloaded from the Faculty Website. You should be aware that **information on courses and readings changes from year to year and as you progress through the Tripos. You should therefore always check the latest documents on the website.**

Your Director of Studies, the Faculty Office, and the relevant paper co-ordinator are there to answer any questions that you may have. Please don't hesitate to contact them.

This Handbook also contains information about resources and a brief section on graduate study in philosophy.

Thanks to Jonathan Wolff of UCL for allowing us to reproduce, from the University of London Philosophy Study Guide, the section titled 'Reading Philosophy', and also to the Faculty of English for its summary of grammar, contained in Appendix A.

The Handbook is revised annually and any suggestions for inclusion or exclusion are very welcome. Please send them to phil-admin@lists.cam.ac.uk

Aims and Objectives

The aims of the Faculty's Undergraduate Teaching Programme are as follows:

- To provide a high-quality education that encourages deep, critical engagement with a range of issues in Western philosophy.
- To provide an education that is informed and invigorated by current research.
- To develop qualities of mind and intellectual skills that will enable students to make a significant contribution in their subsequent careers.
- To contribute towards providing the academic teachers and researchers of the future.
- To continue to attract outstanding students.
- To provide, in co-operation with the Colleges, an integrated system of learning and teaching that can be tailored to the differing backgrounds, abilities and needs of individual students.
- To provide intellectual stimulation for students and to give them the opportunity to develop their philosophical enthusiasms to the best of their potential.

During their programme as a whole, students should have:

- Acquired the ability to analyse, criticise and construct arguments.
- Learned to express themselves clearly and precisely, both orally and in writing.
- Learned to contribute constructively to discussion.
- Acquired the ability to sustain an essay-length philosophical argument.
- Learned to work independently and to time constraints.

Studying Philosophy

Reading Philosophy
(by Jonathan Wolff)

At no stage in one's career is reading philosophy easy. Some people claim to read philosophy for pleasure. Wittgenstein is reported to have said that he found reading some philosophy 'a kind of agony'. Many people are inclined to agree with this. Whatever good intentions philosophers have to make their works clear, accessible, and fun to read, the result is rarely any better than dull and dense prose with a few corny jokes. Remember that you read philosophy not for the pleasure of the moment, but for what you can come away with.

It is important, then, that you make your reading of philosophy as efficient and rewarding as possible. In order to do this you must maintain a sympathetic but critical attitude to the text. This can often be best achieved by approaching the text with a number of general questions in mind. Normally you will not have got everything you could have out of the text until you can answer the following questions:

What conclusion does the author wish to reach?
It is very rare that you will be asked to read a piece in which the author is not arguing for or against a certain thesis or conclusion. (The conclusion might even be 'no conclusion can be reached on this topic'.) Understanding what that conclusion or thesis is will be the first and most important step in understanding the reading.

Why is that conclusion interesting?
Of course, the conclusion may not seem very interesting to you, at least not at first. But, you hope, the conclusion should be interesting to its author. In what way? Does it contradict common sense? Or the view of some great philosopher of the past? Or some contemporary rival? Generally speaking, philosophers are writing to convince some people who hold a certain view. Who are those people and what is the view? Another way of thinking about this is to ask yourself why you think you have been set the reading, or why it appears on a reading list. What philosophical problem does it bear on, and how? What else that you know about does it connect with?

What is the argument?
This is often the most difficult part. A thesis, generally, is not merely asserted, but argued for. To identify the argument is to determine what premises or assumptions are being used, and to determine what logical inferences are being made. Philosophers are often very inexplicit about this. Certain premises will be taken for granted and so not even mentioned. Many different arguments might be used, but not properly distinguished. Identifying the argument or arguments, then, often requires great imaginative and forensic skill, but is indispensable for a real understanding of the text.

Is the argument valid in its own terms?
This question is really seamless with the last. If you think that you have identified the argument, but it is flagrantly invalid, then think again. Perhaps you have

misunderstood something. Many readers apply a principle of hostility to philosophical texts, thinking that it is obvious that there must be a serious mistake somewhere, all one need do is identify it. A better tactic is to apply a principle of charity instead. If the argument seems flawed try to think of ways in which it can be repaired. The task here is not one of literal interpretation of the text, but of constructing the strongest line of thought available from the text. This is where some of the best, and most creative, philosophical work is to be done.

Even with your best efforts, however, not all arguments can be rescued. The most common way of showing the invalidity of an argument is to find a counter-example. A counter-example to the argument is a case in which the premises could be true but the conclusion false. This shows that the argument is logically invalid, and the next task is to identify the particular logical mistake made.

More often, counter-examples can be attempted to the main thesis, rather than the argument. If an author claims that all Fs are G, rack your brains to see if you can think of an F that is not a G. If you can, you have found a counter-example and (if it is genuine) you have refuted the thesis.

Another common defect in philosophical arguments is equivocation, where an author uses a term in more than one sense, and the argument only goes through because this ambiguity is ignored. This can be very hard (so very rewarding) to detect.

In all this, remember that the philosophically mature and responsible attitude is that understanding must inform criticism.

Should the premises of the argument be accepted?
Even if the argument is valid in its own terms, you might still want to reject the conclusion, perhaps because you have found a counter-example to it, or because it conflicts with something else you believe. It might even contradict something else the author has said elsewhere. At this point your strategy is to examine the premises or assumptions of the argument. Are they true, or are there counter-examples to one or more of these? Or perhaps there are other reasons for rejecting them. If the argument relies on false premises, then it doesn't prove anything.

If we accept the argument and conclusion, what else follows?
Sometimes philosophers are explicit about the further implications of their view. Often they are not. If not, here is your own chance for real originality.

Finally: A Caution
These notes are intended to help you read philosophy. But not all you read can be approached through these questions. Sometimes philosophers present views without argument. Sometimes they present arguments apparently without views. Some philosophers think that the governing assumption of these notes, that philosophy requires arguments for conclusions, is a vulgar mistake, and real

philosophy requires something else. In all such cases, following this guide to the letter will lead only to frustration. But you can still apply the spirit: approach the text in a sympathetic but critical way; try to determine why the text is thought to be philosophically interesting; try to work out how it connects with other things you know about. Don't just read: think.

Writing Philosophy
(by Peter Lipton)

'*Style is the feather in the arrow, not the feather in the cap*'

Awkwardness
Awkward writing makes the reader uncomfortable. It is ungrammatical, unclear, choppy, or just too difficult to follow. One cause of awkward writing is not **using your own words**. Instead, you rely on the phrases and constructions of the author you are discussing. The resulting mixture of your author's style and your own is almost always awkward. Even if you are describing someone else's views, use your own words. The most general and important cause of awkwardness, however, is simply the failure to **revise**. Most writers produce awkward sentences the first time around; good writers take the time to review their writing and know how to spot awkwardness and how to eliminate it. You should assume that the first draft of each sentence will have to be fixed up. Writing on a word processor may make this revision easier and less time-consuming. The best way to test for awkwardness is to **read your draft out loud**. Most people have a better ear than eye, and if it sounds good it will usually read well. If you do have any doubts about your ear, Strunk and White, *Elements of Style* is a good guide to awkwardness.

Empathy
Once you understand something, it is difficult to remember what it was like not to understand it; but you have to do this to get your point across. To write effectively you must **put yourself in the reader's shoes**. (Pretend that your reader is a friend not in the class rather than the teacher.) The reader cannot read your mind and she hasn't just spent five hours thinking about your topic. So she needs plenty of help. Don't just make your point, **explain it**. Give an example. Approach it from several angles. Above all, keep your writing **concrete**, even in as abstract a subject as philosophy because abstract writing loses the reader. In addition to keeping your reader on board, empathy helps you to figure out what it will take to **convince** her that what you write is true. You already believe yourself, but your reader needs an argument. Think of yourself as selling your point of view, or as defending yourself in front of a jury.

Choreography
An essay is not a list of sentences: it has **structure**. The structure should be obvious to the reader. Write informative introductions and conclusions. The introduction should not only introduce the topic, it should introduce your argument. That means that you should tell the reader what you are going to prove and how you're are going to prove it. Unless the introduction gives the reader a clear **map** of the essay, she is likely to get lost. Be direct and specific.

Replace sentences like 'Throughout the centuries, the greatest minds have pondered the intractable problem of free will' with 'In this essay, I will show that free will is impossible'. The conclusion of the essay should tell the reader what has been accomplished and why the struggle was worthwhile. It should remind the reader how the different moves in the body of the essay fit together to form a coherent argument.

Think of your essay as composed of a series of descriptive and argumentative moves. Each major move deserves a paragraph. Generally speaking, a paragraph should start with a transition sentence or a topic sentence. A transition sentence indicates how the paragraph follows from the previous one; a topic sentence says what the paragraph is about. Both types of sentences are really miniature **maps**. In the middle of a paragraph you may want to give another map, explaining how the move you are making here is connected to others you have made or will make. The order of your paragraphs is crucial. The reader should have a clear sense of **development** and **progress** as she reads. Later paragraphs should build on what has come before, and the reader should have a feeling of steady forward motion. To achieve this effect, you must make sure that your sentences hang together. Think about **glue**. You can get glue from maps, from transition sentences and words, and especially from the logic of your argument.

Originality

There is room for originality even when you are out to give an accurate description of someone else's position. You can be original by using your own words, your own explanations, and your own examples. Of course in a critical essay there is much more scope for original work; most of the arguments should be your own. This worries some beginning philosophy students, who think they don't know how to come up with their own arguments. Do not deceive yourself: Plato did not use up all the good and easy moves, nor do you have to be a Plato to come up with original philosophy. It is difficult to teach creativity, but here are three techniques that may help.

First, make **distinctions**. For example, instead of talking about knowledge in general, distinguish knowledge based on what others tell you from knowledge based on your own observation. Often, once you make a good distinction, you will see a fruitful and original line of argument.

Second, consider **comebacks**. If you make an objection to one of Plato's arguments, do not suppose that he would immediately admit defeat. Instead, make a reply on his behalf: the resulting 'dialectic' will help you with your own arguments.

Lastly, play the **why game**. As you learned as a child, whatever someone says, you can always ask why. Play that game with your own claims. By forcing yourself to answer a few of those 'whys' you will push your own creativity. The technique of the why game suggests a more general point. Often the problem is not lack of originality; it is rather that the originality is not exploited. When you have a good point, don't throw it away in one sentence. Make the most of it: explain it, extend it, give an example, and show connections. Push your own good ideas as **deep** as they will go.

Guide to college supervisions

General
The organisation of teaching within colleges varies from college to college. But the general pattern is that each student has a Director of Studies appointed by the college to oversee the student's work, give advice on the choice of papers, and arrange supervisions.

Often, but not always, Directors of Studies are philosophy lecturers, and will do a good deal of the supervisions themselves; but students who spend much time studying philosophy will have several supervisors, usually including advanced postgraduate students. Students entering the third year of the Tripos may wish to have a particular supervisor for a particular paper, possibly because of the supervisor's research, possibly because (as will typically be the case with senior faculty staff) a reference from that person could be helpful when applying for graduate study. Candidates who are in this position are advised to raise the matter with their DoS as early as possible, since many teaching staff are fully booked for the whole year well before it starts.

Philosophy students often have supervisions by themselves, though they may also have them in pairs. Typically, a student will have been set some reading and asked to write an essay on a topic relevant to a paper for which he/she is studying. The essay will have been handed in prior to the supervision so that the supervisor can read it in advance. The supervision itself is then devoted to a critical discussion of the essay. Philosophy students usually have one supervision each week. So, in an eight-week term students will be expected to write at least eight essays.

Attending supervisions is a responsibility, not an invitation. Indeed, if you repeatedly fail to show up, then in many colleges the cost of the missed supervisions will be charged to your own college bill.

Topics
It is impossible, and undesirable, to attempt to cover the whole range of most papers. It is best to concentrate on a substantial but compact portion of the whole. Within this, supervisors will attempt to prepare a list of self-contained topics, each manageable in one week. Your supervisor will involve you in the selection of topics whilst ensuring that a pathway is charted through the paper so as to give it some coherence.

If you feel you need extra support/tuition in a particular area you should raise this issue with your Director of Studies.

Essay questions
Each topic is defined by a question or statement set by your supervisor at the beginning of the week, on which the essay must be written. The purpose of the weekly essay is to accustom undergraduates to distilling their reading into a clear, concise yet rounded argument. Supervisors normally ask for the essay to be handed in prior to the supervision meeting, so that they have time to make

written comments and a brief assessment if they wish, or to make notes for the discussion. If you have agreed to hand in written work then you must do so. If you fail to hand in written work as agreed, your supervisor may refuse to go ahead with the supervision.

Reading Lists

Updated versions of the recommended Faculty reading lists are available from the web, and reference copies are available in the Casimir Lewy Library. Your supervisor may suggest a list of reading for each topic. Be aware that you are not expected to read everything on a long list before writing your essay. Your supervisor should discuss each reading list with you and will often suggest one or two outline texts as a starting point.

The supervision

Supervising styles differ and you should expect a range of approaches throughout your undergraduate career. However, from a good undergraduate supervision, you should have a clearer sense of three things:

1. The worth of the essay submitted: content, range, depth, structure and, if necessary, style (clarity, syntax, spelling).

2. The coherence of the topic as a whole: your understanding of what you have written. Supervisors may also ask you about matters not covered in the essay, and make connections between what you have written and what you could with more thought and/or reading, have written. In other words, supervisors will want to clarify and broaden your understanding. You will be encouraged to have your own agenda and to ask questions.

3. The limitations of the knowledge displayed: don't just try to come up with the 'right' answer and leave it at that. Take heart from the knowledge that speculation and debate can be enjoyable aspects of the philosopher's craft!

Supervision reports

Your supervisor will write a report to your college before the end of each full term and it is normal for the Director of Studies to discuss this with you. Supervision reports are also normally available for students to read online.

Lectures, seminars, discussion groups & logic classes

Lectures
You should attend the relevant Faculty lectures. They are especially designed to assist your preparation for the Tripos examinations. They are a particularly valuable means of bridging gaps between essay topics and of supplying general perspectives and trends which are often not available in books. Lecturers often give out useful booklists and handouts at lectures. Some lecturers make their notes available on the Faculty website. Such handouts or notes, however, are not an adequate substitute for attending the lectures.

Lectures start on the first Thursday of each full term, and run for eight weeks in the Michaelmas and Lent Terms, and for four weeks in the Easter Term. Philosophy Lectures are mostly given at Sidgwick Avenue, the exact location being posted on the screens in the lobby of the Lecture Block, and on the Philosophy Faculty Lecture List.

The Faculty produces a lecture list which includes room locations and is available on the notice-board outside the Faculty Office or from the "Current Students" section of the website.
It is also possible to access the Philosophy Faculty lecture list in calendar view (as well as the lecture lists of other Faculties) at:
www.timetable.cam.ac.uk

Directors of Studies can advise students which lectures are most relevant to their courses; but students may attend any lectures listed in the *Lecture List* including those organised by other faculties and departments.

Undergraduates are expected to go to all relevant lecture courses. Many examination questions assume familiarity with material covered in lectures.

During each lecture course you attend you will be asked to fill in a questionnaire to provide feedback on the Faculty's teaching. Summaries of the feedback on previous lecture courses may be consulted in the Faculty Library.

Seminars
You will note from the Lecture List that there are many seminars available that are of interest to philosophy undergraduates. Often these will be covering the material for a particular paper but in a style less formal than the usual undergraduate lecture. Some seminars also provide opportunities for student presentations. (You should contact the paper co-ordinator to enquire about attending any of these sessions.)

Discussion groups and logic classes for Parts IA & IB

The Faculty organises discussion groups and logic classes for 1st year students during the Michaelmas and Lent Terms. There will be 4 discussion sessions and 4 logic classes in each term, alternating week by week with a final logic class for revision in Easter Term. The aim of the discussion groups is to supplement college supervisions, to teach the close reading of philosophical texts, to encourage debate, and to develop presentation and argumentative skills. Readings for the IA discussion groups can be found on the "Current Students" section of the philosophy website. The aim of the logic classes is to improve students' understanding of formal logic and ability to solve logical problems.

In the past, the Faculty has also organised discussion groups for 2nd year students. These discussion groups are normally directed at one or more individual Tripos papers (e.g. logic, metaphysics and epistemology etc.) The Faculty will normally advertise any such discussion groups in advance. It is then up to interested students to sign up, after which attendance becomes compulsory as for supervisions.

Although they are organised by the Faculty, these discussion groups and logic classes are formally college supervisions. Your group leader will submit a report on you towards the end of term, which your Director of Studies will discuss with you, together with the reports on your usual essay-based supervisions.

Attendance at your discussion group or logic class, as at supervisions, is a responsibility not an invitation. If you repeatedly fail to show up then in many colleges the cost of missed discussion groups/logic classes will be charged to your college bill.

The timetable for discussion groups is available at the start of each term on the notice board outside the Faculty Office.

Societies

The main University philosophy society is the *Moral Sciences Club*, which meets on Tuesdays during full term. It discusses papers by local and visiting philosophers, and is an opportunity for students to find their feet in philosophical discussion, and to meet other philosophers, senior and junior. Further information can be found at by following the link to the Moral Sciences webpage on the home page of the Faculty website.

There is also an *Amoral Sciences Club*, run for students, by students. Both undergraduates and postgraduates can get involved at several levels: as well as attending meetings, joining in the discussion or just listening to what other people have to say, you can get involved in the student committee which runs the Club. The Club regularly has student speakers and is eager to hear from junior members interested in speaking. The Club also has visiting guest speakers and would welcome any suggestions of people to invite. Meetings are usually held on Monday evenings, between three and four times a term. Details are announced by e-mail.

The Committee for 2018-2019 are Aliyah Lashani-Ewing, Fitzwilliam College (al870), Georgina Bryan, Queens' College (ggb28), Eszter Bencsik, St John's College (eb707). You can find more details about the ASC via their Facebook page (https://m.facebook.com/amoralsciencesclub/)

Details of other reading groups, societies, etc. running at the Philosophy Faculty can be found here:
http://www.phil.cam.ac.uk/seminars-phil/seminars-discussions

Examinations

Students can find a guide to approaching the General Paper (for Parts IB and II) within the "Current Students" section of the Faculty website.

University information on Exams can be found by visiting the following web page:

https://www.cambridgestudents.cam.ac.uk/your-course/examinations

Marking Criteria

The *Guidelines for Examiners and Assessors* (including the Marking Criteria) can be found within the "Current Students" section of the Faculty website.

Plagiarism

The use of unfair means is treated with the utmost seriousness by the University and penalties extend to being deprived of membership of the University. The Faculty systematically uses text-matching software (currently "Turnitin") to screen all submitted work from students for possible plagiarism.

The University's Board of Examinations general policy on plagiarism can be downloaded from
http://www.admin.cam.ac.uk/univ/plagiarism/

You will have been given a copy of The Faculty's supplementary document in your fresher's pack. It is also available from the Faculty's website:
http://www.phil.cam.ac.uk/curr-students/ugrads-exam-folder/Plagiarism

Extended essays and dissertations
Information on extended essays and dissertations can be found in the relevant Part IB and Part II sections of the Guide to Courses for 2018 - 2019, which can be accessed via the "Current Students" section of the Faculty website.

Presentation of extended essays and dissertations
Guidelines for the presentation of extended essays and dissertations are available from the Faculty Website within the "Current Students" section of the Faculty website.

Samples of good work
The Faculty has a scheme whereby samples of extended essays and dissertations of high standard are made available to undergraduates for perusal, with permission from the authors of the work. A selection of samples of good work of Part IB and Part II extended essays and dissertations is available from the Philosophy library issue desk.

Craig Taylor Fund and Prizes

The Craig Taylor Prizes are currently awarded to the candidates with the best overall performances in the Tripos Examinations for Part IB and Part II. The prizes are awarded by the Board of Examiners for Part IB and by the Board of Examiners for Part II.

Winifred Georgina Holgate-Pollard Memorial Prizes

The Winifred Georgina Holgate-Pollard Memorial Prizes are awarded to students achieving outstanding results in Tripos examinations across the University. The Winifred Georgina Holgate-Pollard Memorial Prizes are awarded annually by the Managers of the Prize on the recommendation of the Chairs of Examiners.

Data Retention Policy

[Available within the "Current Students" section of the Faculty website]
The following policy applies to the examinations forming the Philosophy Tripos, Parts IA, IB and II

Routinely available data:

Data	Retention period	Accessible through:
Final Mark Book Overall numerical marks for each individual paper, as agreed by the Board of Examiners at their final meeting.	**Indefinitely**	**College Director of Studies or Senior Tutor's Office or Faculty Contact**
Examiners' Reports	**Indefinitely**	**Philosophy Library issue desk online Faculty Contact**

Data available on request in writing only:

Data	Retention period	Accessible in writing through:
Minutes of final examiners' meetings	**Indefinitely**	**Faculty Contact**
Examiners' raw marks	**One month**	**Faculty Contact**

Chair of Examiners 2018-2019	**Faculty Contact**
Dr Tim Button	Clare Dickinson
for Parts IA, IB & II	Principal Secretary
Faculty of Philosophy	Faculty Office
Raised Faculty Building	Faculty of Philosophy
Sidgwick Site	Raised Faculty Building
Cambridge CB3 9DA	Sidgwick Site
e-mail: tecb2@cam.ac.uk	Cambridge CB3 9DA
	e-mail: cll30@cam.ac.uk

Release of data under this policy does not constitute a subject access request under the Data Protection Act 1998: requests for access to all other personal data should be directed to:

University Data Protection Officer, Registrary's Office, The Old Schools, Cambridge CB2 1TN, Tel. 01223 764142
e-mail: data.protection@admin.cam.ac.uk

The Faculty adheres strictly to the University's policy covering aspects of examinations and examinations data. There is no requirement under the Data Protection Act 1998 to release examinations scripts to candidates, and therefore no requirement for Faculties to return scripts to candidates

Faculty Resources and Support for Students

Faculty Office
Situated in Room 313 (third floor) of the Raised Faculty Building, the Faculty Office is the administrative base for the Faculty of Philosophy.

Many important notices are posted on the notice-boards outside the Faculty Office. Please check these regularly.

Reference copies of course outlines and reading lists are available from the Casimir Lewy Library. These, and past exam papers, are also available within the "Current Students" section of the Faculty website.

Libraries

At Cambridge you have access to one of the world's leading University library systems, with a rich collection of printed and online materials, a wide range of services and knowledgeable staff to assist you.

There are more than 100 libraries across the University. Information about each library can be found here:

www.lib.cam.ac.uk/libraries_directory/libraries_directory.cgi

Your University card gives you membership of *nearly all* the libraries in the University (the main exception being College libraries). University libraries also provide an extensive range of ejournals, databases and ebooks across all subject areas.

The **Casimir Lewy Library** is a specialist Faculty library supporting the research and learning of philosophy and related subjects. Please see the Library website for information and links to resources for philosophy: www.phil.cam.ac.uk/library.
It also provides computers, printing, scanning and photocopying facilities.

Computing facilities

All students are registered with the University Computing Service on arrival, and are encouraged to use the University Managed Cluster Service (MCS), located in many sites around the University. Most of the computers in the Faculty Library are part of the Raised Faculty Building MCS. This service gives access to a number of software applications and electronic resources including printing, scanning and photocopying.

Wireless networking is available in all areas of the Faculty, including the Library (2nd floor) and the Old Library (3rd floor). The UniOfCam and Eduroam wireless networks provide a Raven-authenticated Wi-Fi access to the

Cambridge University Data Network (CUDN) for University members, requiring the minimum configuration of client computers and mobile devices. More details are given on the following web page:

http://help.uis.cam.ac.uk/devices-networks-printing/network-services/wireless

Most colleges also provide computing facilities for their students.

Computing Services Leaflets are available from the Faculty Office. Computing services information and details of courses run by University Information Services (UIS) can be obtained from the UIS web pages:

http://www.uis.cam.ac.uk/

Careers Service
The Careers Service provides careers advice and information to all current University of Cambridge undergraduate and postgraduate students.

You can register on the Careers Service website to receive news and vacancies direct to your inbox, search for graduate opportunities, view the Careers' Service diary or meet an Adviser.

http://www.careers.cam.ac.uk

Support for Students

CUSU and other organisations provide various resources which may be of use to students. The main CUSU website can be found at:
http://www.cusu.cam.ac.uk

Information about specific student campaigns can be found here:
https://www.cusu.co.uk/campaigns

Information about student welfare and support can be found here:
https://www.cusu.co.uk/advice-support/welfare

Students with Disabilities and Specific Learning Difficulties
Students with disabilities and/or specific learning difficulties should inform the Faculty Office of their requirements on arrival so that the best available support can be provided.

The Disability Resource Centre supports disabled students and staff and promotes disability equality in the University of Cambridge by providing services, information and training. Its website is:
https://www.disability.admin.cam.ac.uk/

Dyslexia
Any student with special needs is asked to contact the lecturer concerned to arrange for handouts to be printed separately in a specified format or for the handouts to be sent electronically for the student to adjust the documents themselves.

The Faculty Office is, of course, also very happy to provide reading lists, course outlines etc. in electronic format or adjust any required documents as requested by individual students.

Problems
When problems arise, you will need to identify the right person to approach about them, and also be as clear-sighted as possible about what the available ways of dealing with them are.

Your college will have notified you of its arrangements for dealing with problems which arise in a college context. Generally, difficulties with your supervisor should be taken to your Director of Studies — or, if your supervisor is your Director of Studies, to your Tutor, who is also the person to handle difficulties of a personal or financial nature.

Difficulties relating to Faculty teaching should be communicated through the Faculty's Teaching Questionnaires unless immediate action is needed, in which case students should contact either Clare Dickinson (cll30@cam.ac.uk) or Anna Simpson (als58@cam.ac.uk) in the Faculty Office, or the Faculty Administrator, Heather Sanderson (hs313@cam.ac.uk). There is also a suggestion box by the Library issue desk. Problems can also be raised at the Staff Student Committee or discussed with one of the Faculty's student representatives, who may refer them to the Faculty Board.

Racial and sexual harassment

The University is committed to creating and maintaining a working environment free of all forms of unlawful discrimination, including racial and sexual harassment, and has issued some notes of advice. The Faculty's adviser on racial and sexual harassment is Professor Rae Langton, and anyone with any concerns about harassment issues should consult her (rhl27@cam.ac.uk) or any other of the sources of help mentioned in the Dignity @ Work Policy:
http://www.admin.cam.ac.uk/offices/hr/policy/dignity/sources.html

Gender Champion

The Faculty's Gender Champion is Professor Rae Langton. From 1 December 2018 the Faculty's Gender Champion will be Dr Angela Breitenbach. Anyone with any concerns about gender issues within the Faculty should contact Professor Langton (rhl27@cam.ac.uk), or Dr Breitenbach (ab335@cam.ac.uk).

Student representation

Faculty Board of Philosophy

The Philosophy Faculty is run by its Faculty Board, which meets twice each term. All of the permanent Philosophy teaching staff are members; and there are representatives from related faculties (Experimental Psychology, HPS and Classics). There are also three student members (two undergraduate and one graduate), who are elected in the middle of each Michaelmas Term. They are known as the Student Reps. These Representatives are your direct link to the official running of the Faculty, and are there to help and advise you.
Their joint e-mail address is: phil-studentreps@lists.cam.ac.uk
If you have any views or queries, please discuss them with your representatives first: they can then decide whether to take the matter further to the Staff-Student Committee (see below) or to the Faculty Board itself.

The Faculty Board has a Chair and a Secretary, who organise its agenda and implement its decisions.
The Chair in 2018 - 2019 is Professor Rae Langton.
The Secretary is Mrs Heather Sanderson.

The Faculty Board sets the regulations and syllabuses for the University's undergraduate courses in Philosophy, arranges lectures and seminars accordingly, and organises the Philosophy Tripos (undergraduate) examinations. The arrangements for graduate students are the responsibility of the Degree Committee which also meets twice each term.

Staff-Student Committee

The Staff-Student Committee usually meets once a term, between meetings of the Faculty Board, to consider matters referred to it by the Board, or raised by its members. All philosophy students are automatically members of the Faculty's Staff-Student Committee. It is hoped that at least two representatives from each year group (including graduates) will regularly attend.

Early in the Michaelmas Term an Open Meeting of staff and students is held. A report of the past year's business (including Faculty Board) is given by the Chair of the Faculty. The dates of the Staff-Student Committee meetings for 2017 - 2018 can be found on the Undergraduate calendar, available on the Important Dates page within the "Current Students" section of the Faculty website.

A list of students regularly attending Staff-Student Committee meetings is posted on the Faculty Notice Board. These include the student representatives on the Faculty Board. Students not attending meetings may ask any other members or the student representatives to raise any matter they wish to be discussed. Staff-Student Committee meeting minutes go to the Faculty Board, which will consider any relevant matter the Committee puts to it: e.g. revision of the Tripos, lecturing arrangements. Items for discussion at Staff-Student Committee Meetings can be handed in at the Faculty Office where minutes and other documents are available for reference.

There is also a suggestion box in the Old Library area in the Faculty where comments may be posted throughout the year.

Graduate Studies in Philosophy

Graduate students are candidates for the M.Phil., M.Litt., or Ph.D. degrees. Some of the Faculty's graduate students spend their first year in Cambridge taking our one-year M.Phil. course before applying to our PhD. This provides a sound and rigorous introduction to philosophical research.

M.Phil. in Philosophy

This course provides training in research and an opportunity to pursue some philosophical topics in considerable depth. Students are taught how to use scholarly tools (bibliographic databases etc.) and apparatus (footnoting etc.). Their supervisors help them learn to structure lengthy pieces of work and to improve them through self-criticism.

Candidates are examined on the basis of two essays (one of 4,000 words, and one of 8,000 words) and a thesis of 12,000 words. At least one essay topic must be in one of the following areas of philosophy, including their history: metaphysics, philosophy of mind, logic, philosophy of science, ethics, aesthetics, and political and legal philosophy. Both essays cannot come from the same area. With Degree Committee approval, one essay can be in some other area, provided it is still appropriately related to Philosophy. The MPhil thesis must be related to Philosophy, and such that suitable supervisors and examiners are available; but need not fall within the areas listed above. It may be related to one or more of the essay topics, but must not reproduce any significant part of any of the two essays.

The framework of the course is flexible, and allows for a variety of approaches. Some candidates use their essays to explore a wide variety of topics. Others use them to work out ideas that will figure in a later Ph.D. thesis. Those hoping to go on to the M.Litt. or Ph.D. usually choose a thesis topic related to their proposed future research. Although successful M.Phil. candidates may not incorporate their M.Phil. theses directly into their M.Litt. or Ph.D. theses, the latter may be (and typically are) based on the former.

M.Litt. and Ph.D.

The Faculty welcomes applications from students to undertake these degrees in a wide range of philosophical areas. Most aim for the Ph.D., which culminates in the production of a thesis of up to 80,000 words submitted after three years (nine terms) of study. M.Litt. candidates submit a 60,000-word thesis after two years (six terms) of study.

Further details of graduate study opportunities can be obtained from Ms Charlie Evans in Room No 324 of the Raised Faculty Building or from the Director of Graduate Studies.

For 2018 - 2019
The Director of Graduate Studies and MPhil Course Director is Professor Richard Holton.
In charge of Graduate Admissions is Dr Angela Breitenbach.

Graduate Courses in other Faculties

Gender Studies
The Centre for Gender Studies, which is located in the Department of Politics and International Studies, offers an MPhil and a PhD in Multi-disciplinary Gender Studies. See attached link for more details.
http://www.gender.cam.ac.uk/mphil

Political Thought
The Faculties of Classics, History, and Social and Political Sciences offer an inter-disciplinary MPhil in Political Thought and Intellectual History, as well as related PhDs.
http://www.hist.cam.ac.uk/prospective-graduates/courses/mphil-pol

Philosophy of Science
The Department of History and Philosophy of Science is institutionally separate from the Faculty of Philosophy and runs its own M.Phil. and Ph.D. degrees.
http://www.hps.cam.ac.uk/studying/graduate/options.html

Public Policy
The Department of Politics and International Studies offers an MPhil in Public Policy.
http://cambridgemppblog.org/mphil-in-public-policy/

APPENDIX A: GRAMMAR
(Courtesy of the Faculty of English)

This is intended to serve as reference for basic grammatical points which are common sources of confusion. It was written by Dr S L Manning for the English Faculty and has been adapted for use by Philosophy Faculty students.

If you feel your grasp of grammar is shaky, use these guidelines.

SOME BASIC SPELLING RULES

1. 'i' Before 'e' except after 'c'. When the 'i' and the 'e' Make the Sound Double 'e'.

    ceiling   achievement   deceitful   siege   receipt

    this rule always works except for the few exceptions which you have to learn:

    weir   weird   protein   seize

2. When you add an 's' to a word that ends in 'y', then the 'y' changes to 'ie' unless there is a vowel before the 'y'.

    try = tries   annoy = annoys   fly = flies   horrify = horrifies

3. Prefixes
    in a compound word formed by adding a prefix like dis- or un-, it is often helpful to think about how the word was originally spelt.

    dis+appear   disappear   un+necessary   unnecessary
    dis+appoint disappoint   un+inspiring   uninspiring
    dis+satisfied dissatisfied

4. Words and names commonly mis-spelt in essays by students:

    analytic   practice (noun), also: advice
    argument   Russell
    definite   separate
    definitely   simile
    existence   who's (may only be used as an
    Parfit   abbreviation for 'who is')
    practise (verb), also: advise whose = 'belonging to whom'

    (See below: section on the apostrophe)

PUNCTUATION (What follows is an abbreviated handy guide only to a few common misunderstandings and mistakes)

<u>The Apostrophe</u>
1.   History of the apostrophe: Latin and the older forms of English are known as 'inflected' languages. This means that the endings of words changed to indicate the person of the verb or the case of the noun. In modern English there are very few inflections left, e.g. 'I walk' but 'he walks' (the final /s/ is a third person inflection). The Latin phrase *in loco parentis* (in the place of the parent) has two inflected endings: 'loco' is the form of the noun 'locus' used when we want to say 'in' or 'by' or 'from', 'parentis' is the form of 'parens' which we use when we want to say 'of.' This 'of' case (or genitive case) is one of the inflections which has lasted into modern English. It is sometimes called the Saxon Genitive and is marked by the apostrophe + s. It is easy to see what has happened in modern English if we go back to Chaucer's (nb the genitive) English. The titles of two of the Canterbury Tales are: 'The Clerkes Tale of Oxenford' and 'The Nonnes Preestes Tale'. We would translate those as: 'The Clerk's Tale of Oxford' and 'The Nun's Priest's Tale'. The apostrophe (') is normally used to indicate that a letter has been omitted. Here the /e/ in the final /es/ syllable has been omitted in modern English. The reason that it has been omitted is that we no longer pronounce the /es/ syllable. We retain the form, however, because it is a useful way of being able to indicate the 'of' relationship. Otherwise we would have to say 'The Tale of the Priest of the Nun.' (Cf the French 'La Plume de ma tante.')

2.   Use of the apostrophe in the singular. The apostrophe may be used in the singular. (The test in all cases is that you can put the phrase into other words using 'of'):

>   my wife's father (the father of my wife)
>   his family's support (the support of his family)
>   the prisoner's release (the release of the prisoner)

3.   When a singular noun ends in /s/. There are a number of nouns, often names, which end in /s/, e.g. Burns, Jones, Dickens. The writer has a choice when making the genitive. Either form within the following pairs is correct-

>   Dickens' novels   or Dickens's novels
>   Burns' poetry   or Burns's poetry
>   Barnabas' nose   or Barnabas's nose

Dicken's novels or Burn's poetry or Barnaba's nose is not.

To form the plural possessive, these add an apostrophe to the /s/ of the plural in the normal way, e.g.

>   bosses'   the octopuses' tentacles
>   the Joneses' dog   the Thomases' dog

4.	The apostrophe in the plural /s'/. With plural nouns the apostrophe comes after the /s/. (Again, you can always test whether to use the apostrophe, and where, by rephrasing the expression with 'of'):

  ten days' absence (an absence of ten days)
  the lecturers' common room (the common room of the lecturers)
  nun's habits (the habits of a nun)

5.	The apostrophe with irregular plurals. English has a number of irregular plural forms, e.g. child/children, man/men, woman/women. In the plural, these forms take apostrophe + /s/ and not /s/ + apostrophe:

	children's shoes
	a women's college

6.	Plural nouns used as adjectives. This is a source of potential confusion and, in some cases, a grey area. A number of expressions use a plural noun as an adjective to modify a following noun; in these cases the plural noun is not in the genitive case (in an 'of' relationship) and therefore no apostrophe is required. Some examples will make this clear:

	the arms race

(This cannot really be rephrased as 'the race of arms'; it is analogous to 'the egg and spoon race', although metaphorical)

	 a sports car

(Again, we cannot say 'a car of sports'; 'sports' is being used here as an adjective, as opposed, say, to a 'family' car.)

7.	Names ending in -es pronounced iz are treated like plurals and take only an apostrophe, e.g.

	Bridges'		Moses'
	Hodges'		Riches'

8.	It is customary in classical works to use the apostrophe only, irrespective of pronunciation, for ancient classical names ending in /-s/, e.g.

	Ceres'			Herodotus'			Venus'
	Demosthenes'		Mars'			Xerxes'

9.	Jesus' is an accepted liturgical archaism, but in non-liturgical use, Jesus's is acceptable (used, e.g. in the NEB,
John 2- 3).

10.   Traditionally, expressions in the form: 'for   --sake' take the apostrophe without the /s/:

    for goodness' sake
    for conscience' sake

11.   After -x and -z, use -'s, e.g. Ajax's, Berlioz's music, Leibniz's law, Lenz's law.

12.   Some other uses of /s/. In the following sentence:

    My car is faster than John's

'than John's' means 'than John's car is'. The apostrophe here indicates an omission of more than a single letter. Cf. also

    I'm going to the dentist's

13.   The difference between 'It's' and 'Its' is quite a separate issue, but it also relates to the use of the apostrophe. Again, the apostrophe is used in 'it's' to indicate that a letter has been omitted. Here it is the /i/ of 'is' (It's = it is). In all cases when you can rephrase the expression to say 'it is', you should use 'it's' with the apostrophe:

    It's a long, long way to Tipperary

    I wonder whether it's going to work

Its, on the other hand, is the form of the third-person singular possessive adjective used with 'things' (the neutral). The other third-person singular forms are 'his' and 'her'.

    The chair was in its usual place
    The pound held its own against the mark

In both cases, 'its' cannot be rephrased to 'it is'.

Finally, do not use the apostrophe:

a)   with the plural non-possessive -s: notices such as 'CREAM TEA'S' are often seen, but are wrong

b)   with the possessive of pronouns, hers, its, ours, theirs, yours. The possessive of 'who' is 'whose'. There are no words her's, our's, their's, your's.

The colon:

1.   Links two grammatically complete clauses, but marks a step forward, from introduction to main theme, from cause to effect, or from premise to conclusion, e.g. 'To commit sin is to break God's law: sin, in fact, is lawlessness.'

2.   Introduces a list of items (a dash should not be added), e.g. 'The following were present: J. Smith, J. Brown, P. Thompson, M. Jones.' It is also used after such expressions as 'for example,' 'namely,' 'the following,' 'to resume,' 'to sum up.'

The semicolon separates those parts of a sentence between which there is a more distinct break than would call for a comma, but which are too closely connected to be made into separate sentences. Typically these will be clauses of similar importance and grammatical construction, e.g.

        'To err is human; to forgive, divine.'

The comma:

The least emphatic, and most over-used, separating mark of punctuation. Its proper uses include:

1.   Between adjectives which each qualify a noun in the same way, e.g. 'A cautious, reticent man.' When adjectives qualify the noun in different ways, or when one adjective qualifies another, no comma is used, e.g. 'A distinguished foreign author,' 'a bright red tie.'

2.   To separate items (including the last) in a list of more than two items, e.g. 'Potatoes, peas and carrots', 'Potatoes, peas or carrots', 'Potatoes, peas, etc.'

3.   To separate co-ordinated main clauses, e.g. 'Cars will turn here, and coaches will go straight on.' But not when they are closely linked, e.g. 'Do as I tell you and you'll never regret it.'

4.   To mark the beginning and end of a parenthetical word or phrase, e.g. 'I am sure, however, that it will not happen,' 'Fred, who is bald, complained of the cold.' A common mistake is to begin a parenthesis with a comma, but fail to complete it in the same way.

5.   After a participial or verbless clause, a salutation, or a vocative, e.g. 'Having had breakfast, I went for a walk;' 'The sermon over, the congregation filed out,' or 'The sermon being over, the congregation ..;' 'My son, give me thy heart.' *Not* 'The Sermon, being over, (etc.). No comma is necessary with expressions like 'My friend Lord X' or 'My son John.'

6.   To separate a phrase or subordinate clause from the main clause so as to avoid misunderstanding, e.g. 'In the valley below, the villages looked very small;' 'He did not go to church, because he was playing golf;' 'In 1982, 1918 seemed a long time ago.' A comma should not be used to separate a subject from its object (predicate), or a verb from an object that is a clause:

'A car with such a high-powered engine, should not let you down' and 'They believed, that nothing could go wrong' are both incorrect.

7.   Following words introducing direct speech, e.g.

      'They answered, "Here we are."'

8.   Following 'Dear Sir,' 'Dear John,' etc., in letters, and after 'Yours sincerely,' etc. No comma is needed between month and year in dates, e.g.
'In December 1982' or between number and road in addresses, e.g.
'12 Acacia Avenue.'

Full stop:

1.   Used at the end of all sentences which are not questions or exclamations. The next word should normally begin with a capital letter.

2.   Used after abbreviations: 'see pp. 18f.' If a point making an abbreviation comes at the end of a sentence, it also serves as the closing full stop, e.g.
'She also kept dogs, cats, birds, etc.'
but
'She also kept pets (dogs, cats, birds etc.)'

3.   When a sentence concludes with a quotation which itself ends with a full stop, question mark, or exclamation mark, no further full stop is needed, e.g.
'He cried "Be off!" But the child would not move.' But if the quotation is a short statement, and the introducing sentence has much greater weight, the full stop is put outside the quotation marks, e.g.
'Over the entrance to the temple at Delphi were written the words "Know thyself".'

Question mark

1.   Follows every question which expects a separate answer. The next word should begin with a capital letter. Not used after indirect questions, e.g.

'He asked me why I was there.'

2.   May be placed before a word, etc., whose accuracy is doubted, e.g.

'T. Tallis ?1505-85.

Quotation marks

1.   Single quotation marks are used for a first quotation, double for a quotation within this; single again for a further quotation inside that.

2.   The closing quotation marks should come before all punctuation marks unless these form part of the quotation itself, e.g.

'Did Nelson really say "Kiss me, Hardy"?'

but

'Then she asked "What is your name?"'

3.   The comma at the end of quotation, when words such as 'he said' follow, is regarded as equivalent to the final full stop of the speaker's utterance, and is kept inside the quotation, e.g.

'"That is nonsense," he said.'

The commas on either side of 'he said,' etc., when these words interrupt the quotation, should be outside the quotation marks, e.g.

'"That," he said, "is nonsense."'

But the first commas go inside the quotation marks if it would be part of the utterance even if there were no interruption, e.g.

'"That, my dear fellow," he said, "is nonsense."'

4.   Quotation marks (and roman type) are used when citing titles of articles in magazines, chapters of books, poems not published separately, and songs (that is, any work which is published as part of a collection or within a larger whole). Quotation marks are not used for titles of books of the Bible, or for any passage that represents only the substance of an extract, or has any grammatical alterations, and is not a verbatim quotation.

5.   Underline or italicise titles of separately published works; this practice is essential to discriminate between *Meno*, the dialogue, and Meno, the character. Titles of books and magazines are usually printed in italic typeface. In handwritten essays titles may be underlined; this would signal to a printer to set the words in italics.

Calendar of Events for 2018 - 2019

A calendar of events relevant to undergraduate students can be found within the "Current Students" section of the Faculty website

A list of important dates for 2018 - 2019 can be found online on the home page of the Faculty website.

The Faculty also has a mailing list, CamPhilEvents, an open list whose purpose is to advertise philosophy events in Cambridge. Students wishing to sign up to this list can do so at:

http://bit.ly/CamPhilEvents