

Maryvale Institute



BA (Hons) Philosophy and the Catholic Tradition

Student Handbook

2022

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Maryvale Institute

Maryvale House

Old Oscott Hill

Kingstanding

Birmingham, B44 9AG

England

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Introduction, Maryvale Director

Dear Student,

Welcome to the Maryvale Institute, and welcome to this BA (Hons) degree in Philosophy and the Catholic Tradition. This programme is distinctive in both its content and the way in which it is taught, as Maryvale's collaborative learning method makes degree-level study accessible to people who may otherwise find it difficult because of work, family or other commitments.

The study of philosophy is demanding, but I am sure that you will also find it stimulating and fascinating. As you progress through this programme you will discover and understand the thought patterns by which people through the ages have sought to understand and give meaning to human existence in all its aspects, and which continue to influence our contemporary society. The Catholic Church has a rich philosophical tradition which has much to contribute to that endeavour, and where necessary challenge the prevailing values of society. This programme will help you to understand these issues better and equip you to engage more confidently in many of the crucial debates of our age.

In addition to this Handbook there is an Undergraduate Study Guide that provides further guidance for your practical studies.

Maryvale Institute

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Part I: General Information

Mission Statement - Maryvale Institutes

The Mission of Maryvale Institute is to be a leader in the provision of lifelong learning and research opportunities for all in Catholic Evangelisation, Catechesis, Philosophy, Theology and Religious Education, in order to serve Christ's mandate and His Church's mission of Evangelisation in contemporary society. This provision is a distinctive combination of the methodology of supported distance learning and engagement with the Word of God in Scripture and Tradition guided by the Church's Magisterium. This work is carried out within an environment of Christian Faith, of academic and administrative quality, of open dialogue and the mutual valuing of the work and gifts, and the personal and professional development, of every member of the Institute.

The Vision - Maryvale Institutes

The vision for Maryvale Institute is to be a national and international college which:

- Lives and presents the Catholic faith and morality to all those concerned with contemporary religious, moral and ethical issues
- Provides a range of formation programmes for those offering themselves for service in the Church as teachers, catechists, permanent deacons, lay pastoral assistants and volunteers, as well as responding to future needs and challenges
- Takes a self-critical stance as an academic community in monitoring and evaluating its own programmes and methods in the light of evidence gathered internally and that provided by external agencies, to ensure the highest possible standards and relevance of its academic activities
- Develops its teaching, programmes and other activities according to the findings of ongoing evaluation procedures and in response to evolving needs in the wider community
- Develops collaborative partnerships with other centres of Catholic theological education in the UK and elsewhere, and extends its links to other bodies, in a spirit of ecumenism and service to the community
- Participates, together with the Archdiocesan Department of Parish and Family Catechesis, in the Church's mission by promoting lifelong learning in the Church and beyond.

Academic work and programme activities

The Institute has been in the field of award-bearing higher education programmes since 1990 and already has a diverse range of programme associated with three external validating bodies. It is important for the future of the Institute that its programmes maintain their quality and that they are seen to produce a high standard of work. It is hoped that the following suggestions for students will provide useful guidance to this end:

- a) Make the best possible use of academic advice
- b) Investigate and use local library resources

- c) Keep to deadlines for the submission of written work
- d) Seek advice about or inform Programme Director of any problems with the administration of the programme or the handling of assignments
- e) Give top priority to attending residential sessions
- f) Contribute to programme evaluation activities
- g) Aim at a high standard of editing and presentation of written work
- h) Abide by the assessment regulations for your programme
- i) Respect the broad personal and spiritual purposes of Maryvale as well as your programmes more specific academic aims.

Management, Monitoring and Evaluation of Programmes of Higher Education

Maryvale Institute is part of the Birmingham Diocesan Trust and is governed by the Maryvale Council. Responsibility for the academic quality of the Institute’s programme lies with the Academic Board, on which there are student representatives.

The day-to-day running of individual programmes is the responsibility of the Programme Director supported by the administration team. There is also an Academic Standards Committee to monitor the quality of programmes and a Programme Directors’ Committee to assist the Director of the Institute in the implementation of agreed policies.

There are also bi-annual meetings of the Programme Committee to review and monitor the degree programme. This considers how to improve the programme, delivery of the programme, examination and assessment issues and looks at the students' reviews of the programme. This committee assists the Programme Director in the writing of the annual report to the Academic Standards Committee (which then goes to the Validating Body). The Programme Committee also includes student representation.

The Open University as the validating body approves an external examiner who makes judgements concerning the overall quality and standards of the programme in comparison with other institutions of higher education. The Assessment and Examinations Board meets with the external examiner and a representative from the awarding body (OU) to approve the marks awarded on each particular programme.

Residential periods include evaluation of lectures, seminars and wider aspects of the programme – such as tutorial guidance, support and Maryvale house provision. The results of the evaluations are brought to the relevant committees for discussion.

Institute Staff

M. Revd Bernard Longley Archbishop of Birmingham, Chairman of the Trustees
 Ms Sophia Pain Chair of the Maryvale Council

Dr Birute Briiliute Dean of the Institute, Director of Research, Director of the Licence in Catechetics Programme.

Rev Dr Michael Cullinan Director of the HIRS, Director of the Bachelor of Divinity Programme, Reader in Moral Theology

Dr Catherine Knowles Director of MA Programme

Ms Magdalena Edwards Finance Manager

Higher Education Staff

Mrs Rita Bannister Academic Registrar

Mrs Viktoria Meszaros Academic Administrator Undergraduate

Mrs Elizabeth Roberts Head of Library and Learning Resources

Sr Maris Stella Igwe Examinations Secretary – Registry Assistant

Miss Melissa Pearce Accessibility Coordinator

Validating Bodies

The BA Philosophy and the Catholic Tradition as well as the MA are validated by the Open University (OU). The B.Divinity, Licence (HIRS) are validated by Faculty Notre Dame (FND) and the Research is validated by Liverpool Hope University.

Institute Regulations

All students are provided with a copy of the Regulations at the beginning of their programme and can obtain updated electronic copy via Moodle in subsequent years.

Students contract under the regulations in force at the time of their original registration. Students will be consulted about changes in the regulations. The Institute reserves the right to change regulations without the necessity of unanimity within the student body. However, students must not be disadvantaged by new regulations not in force when they first registered.

Financial Services

At the present time all of the Maryvale programmes are funded from the students' own resources. The Institute's primary policy is that the Programme Fees for each individual academic year are paid at the start of that year, in full. The Institute appreciates that, in the current period, many students may have been affected financially and find paying their fees in full difficult. Any student finding themselves having difficulties with payment should contact the Finance Manager, to discuss options for staged payments. All course fees must be paid in full before the end of the final residential of the academic year.

The Institute is able to accept payment by the following means:

- By cheque (payable to 'Maryvale Institute') sent with a copy of your invoice and addressed to the 'Finance Manager' at Maryvale,

- By credit/debit card – in which case, please contact the Finance Office (financemanager@maryvale.ac.uk) to make the necessary arrangements or use the Institute's website (links at bottom of the course fees page) where you can select the correct fee and make payments directly
- by credit card cheque (as for personal cheques),
- Electronically direct to Maryvale's Bank Account - please contact the Finance Manager to ask for the relevant details. In addition to the programme fees, bank charges of £10.00 need to be added to payments made from bank accounts from outside the UK,
- By PayPal - please use the dedicated address for PayPal payments (payments@maryvale.ac.uk) Please quote your invoice number in the 'notes' section when making your payment

Student Welfare and Support Services

Careers and placements advice

Discuss your options with your local parish, or careers office, as well as with the Programme Director for areas within which the degree can be used.

Accessibility

Maryvale Institute is committed to a policy of equal access for students living with a disability, learning difficulty or health condition that impacts their study, and will make provision wherever possible for students to be able to follow its programmes. This provision is coordinated by the Accessibility Coordinator. Students are invited to disclose any disability/learning difficulty/health condition they may have at the time of their application, and throughout their period of study.

If this applies to you, but you have not yet made a disclosure, you are encouraged to contact the Accessibility Coordinator (access@maryvale.ac.uk) so that you can receive the best support available to you whilst you are a student at Maryvale.

First Aid

A first aid kit is located in the main office and a number of Institute staff have received training in First Aid.

Health and Safety

Please consult the specialist booklet available in each accommodation room. The supervising Warden addresses each student group with regard to health and safety issues for example, fire regulations, evacuation of the building and so on at the beginning of each residential.

Medical support for EU and Non-EU students

If you are required to take medication it is advisable to bring this with you as well as a list in case any emergencies events may occur during your visit. Non-EU students are expected to ensure that they have medical insurance and to provide proof when attending a residential, should this be required.

Counselling and Student Welfare

The Programme Director allocates tutorial appointments during each residential whereby programme advice and guidance will be provided during these times. Should further support be required outside residential this will be facilitated by Zoom, Skype, webinar or email between the student and the Programme Director. There is also a student advisor available for guidance and support and this individual is experienced as a past student of the programme.

Student Facilities

Maryvale House Provision

Maryvale Institute is situated within Maryvale House and its grounds. There is a car park at the front and side of the building where cars are parked at the owner's risk. The grounds are secured by a gate entrance. Out of hours access through this is by means of a keypad. The house facilitates the administration and programme staff as well as the Maryvale library. Currently, as a result of Covid restrictions, the house is not available for accommodation.

Library

Library staff support the student needs as learners using the facilities and when distance learning. They provide a lending library as well as support for students to access a wide range of sources to support their studies. Their service can be provided within the library facilities at Maryvale House/Institute or via email, internet or telephone access.

Student Participation

Maryvale strongly values student participation. There are student representatives on the General Council and on every Programme Committee. Programme Committees meet twice a year and a student from the programme are invited to participate.

Students are also invited to evaluate module programme books and every residential period, by submitting an 'Evaluation Form'. An analysis of these evaluations is presented annually at the Programme Committee where recommendations for change are discussed and forwarded through the committee system for eventual approval by the General Council.

Quinquennially a questionnaire is circulated to all students to evaluate more detailed elements of Maryvale's provision and general student satisfaction.

For Independent Advice on Student Matters

National Union of Students, Nelson Mandela House, 461 Holloway Road, London, N7 6LJ

Tel: 020 7272 8900 or Email: nusuk@nus.org.uk

Part II: Maryvale BA (Hons) Philosophy

The Programme

Maryvale Institute is approved by the Open University (OU) as an appropriate organisation to offer higher education programmes leading to Open University Validated Awards. The programme in BA (Hons) Philosophy and the Catholic Tradition have been developed and will be delivered by Maryvale Institute. The Institute has been validated through a process of external peer review by The Open University (OU) as being of an appropriate standard and quality to lead to The Open University validated awards of BA (Hons) in Philosophy and the Catholic Tradition. Validation is approved for a period of five years and the last one was in 2014. A forthcoming re-validation is expected during 2024.

Faculty staff contact information:

Programme Director & Personal Tutor: Dr Harry Schnitker

Email: researchcentre@maryvale.ac.uk

Undergraduate Academic Administrator: Mrs Viktoria Meszaros

Email: undergrad@maryvale.ac.uk

Or in writing to the *Maryvale Institute, Maryvale House, Old Oscott Hill, Kingstanding, Birmingham, West Midlands, B44 9AG, England.*

Associate Staff

Associate staff provide vital services that complement the Faculty Staff at Maryvale Institute such as contributions to lecturing, assessment marking, production of materials and programme provisions etc.

Other staff contact information

Academic Registrar:	Mrs Rita Bannister	registry@maryvale.ac.uk
Examinations Secretary:	Sr Maris Stella Igwe	regasst@maryvale.ac.uk
Librarian:	Mrs Elizabeth Roberts	librarymanager@maryvale.ac.uk
General Office email:		enquiries@maryvale.ac.uk
General office Telephone:		0121 360 8118
Website:		http://www.maryvale.ac.uk
How to get to Maryvale Institute:	https://www.maryvale.ac.uk/find-maryvale.html	

PART III: Programme Details

Background and Introduction to the Programme

Maryvale has been responsible for programmes in theology in the Catholic Church since the Institute began in 1980, with growing numbers of students each year. This period has seen expanding demands for formation of lay people and religious through a comprehensive and systematic programme of theological study.

The Maryvale, BA (Hons) in Philosophy and the Catholic Tradition programme is **distinctive** in that it makes available in this country (UK), outside the context of priestly formation, a study of the Catholic philosophical tradition as the main focus of a higher education philosophy programme. **Uniquely**, the programme makes such a study *available in supported, open learning mode* and so enables a broad variety of people to benefit from it. This recognizes that: ‘It is the nature of the human being to seek the truth’¹, and ‘... the human being is by nature a philosopher’².

The Maryvale Institute BA (Hons) in Philosophy and the Catholic Tradition using the protocols required by the UK National Qualifications Framework as defined in the publication *QAA guidelines for preparing programme specifications* (2006).

External contexts

The Maryvale BA (Hons) in Philosophy and the Catholic Tradition is designed to meet, in particular, the intellectual, pastoral and educational needs of the Catholic community and to this end Maryvale is engaged in on-going dialogue with a number of ecclesial organisations, independent Institutes and faculties specializing in the areas with which this degree is concerned. Maryvale’s institutional links here relate to the key strands of the programme – mainstream Anglo-American philosophy, continental philosophical traditions and central Catholic philosophical traditions. In terms of the higher educational context more generally, the programme is shaped with reference to the usual QAA framework and reference points and with consciousness of the emerging Bologna-led expectations.

The central features of the programme are:

- a part-time, supported distance-learning programme over 5 years
- a framework of supporting study units
- academic study integrated with an emphasis on philosophical tradition
- residential study periods

¹ *Fides et Ratio* 33

² *Fides et Ratio* 64

Essential elements of the programme:

- A five-year, part-time B.A. (*Hons*) in Philosophy and the Catholic Tradition offered in supported, open-learning mode in order to give access to this qualification to many who would not be able to attend full-time programmes.
- A programme curriculum delivered through specially-written programme materials, supported by regular residential sessions, and with library, ICT and tutor-support.
- The location of the programme within a context of strong spiritual and pastoral support.
- A curriculum which meets the requirements for philosophical study for those wishing to study for theology degrees.
- A curriculum emphasizing direct learning from perennial primary sources.
- Assessment through written examinations, Assessments and analyses of primary sources.

Levels and progression

This five-year, part-time programme is designed in such a way that each level has a cohesion of its own without losing overall continuity and coherence.

The Certificate in Higher Education (120 credits, Level 4)

This is taken over 2 years of part-time study (15 hours per week). All programme taught elements are studied and assessed at HE level 4;

The first year teaches the necessary foundations for further philosophical study and the application of philosophical reflection to tasks in theology and evangelization. The Introductory Module takes the form of an analysis of Pope John Paul II's encyclical *Fides et Ratio*, in which the Pope not only discusses the importance of philosophy in itself but highlights the crucial role it plays in authentic theology and evangelization. The key philosophical areas of the *History of Philosophy* and *Ethics and the Human Person* are then studied.

The second year deepens the philosophical insight and analytical skills of the students as they are introduced to *Logic, Epistemology* and *Metaphysics*. In these disciplines students are helped to see the importance of developing a coherent and comprehensive account of the philosophy of knowledge and the philosophy of being. After the historical emphasis of Year 1, Year 2 fosters the establishment of a systematic framework within which later philosophical topics may be studied.

The HE Certificate is awarded based on the level 4 work produced over the first two-years.

The Diploma in Higher Education (240 credits inclusive of the HE Cert credits awarded 120, Level 5)

This is taken over 18 months of part-time study (20 hours per week). All programme taught elements are studied and assessed at HE level 5.

In years 3 and 4 of the programme a deepening and broadening of philosophical perspective builds upon the foundational disciplines of the first two years. Students encounter and are helped to engage with specific areas of philosophy, entering into the traditional discussions relevant to these areas and studying the arguments and debates that occur currently. In these years modules such as

Current Issues in Philosophy and *Philosophy of Science* introduce students to the debates and discussions in analytical and continental philosophy today. Year 4 opens with a module on the *Philosophy of God*, a key area in understanding the importance of philosophy for faith and reason, and connected to this is a module on *Cosmology*. Students also encounter the applications and enlargements in philosophy which occur areas such as *Philosophy of Society and Politics*, of *Art* and of *History*.

The HE Diploma is awarded based on the level 5 work produced over the eighteen months

The BA (Hons) in Philosophy and the Catholic Tradition (360 inclusive of the HE Cert and HE Diploma 240 credits, Level 6)

This is taken over 18 months of part-time study (20 hours per week). All programme taught elements are studied and assessed at HE level 6.

- Two longer modules at the end of year 4, in the central areas of *St Thomas* and the *Philosophy of Religion*, are taken at Level 6 in order to provide a fitting introduction for students to the BA (Hons) level of the programme.
- In the final year the compulsory Module is on the relation between Catholic theology and philosophy and so the student is returned to the starting points of the programme as discussed in the introductory Module. Two final optional Modules, often on a particular philosophical figure, provides an opportunity to select an area of interest and treat it in some depth. The final pieces of work are an extended essay and the conclusion of the programme long Module concerned with reading the *Confessions* of Saint Augustine. The choice of module and the writing of a longer piece of work manifests the growth in awareness and confidence the student now possesses of being a philosopher in his or her own right.

A constant theme running through all levels of study is the careful reading and analysis of key philosophical works (through the textual analysis ‘The reading of St Augustine’s *Confessions*’). This is assessed through a series of textual analyses, relating to the modules being studied at the time. The Reading of St Augustine’s *Confessions* module is assessed at level 6 by means of an oral examination.

Factual page

Institutions responsible for the Programme of Study:

Teaching Institution:	Maryvale Institute, Birmingham, UK
Awarding Institution:	The Open University
Responsible Faculty	Higher Education
Programme Director:	Deacon Dr Harry Schnitker

Programme Leader(s):

Deacon Dr Harry Schnitker

Name of Programme award(s) to be conferred:

BA (Hons) in Philosophy and the Catholic Tradition	After 5 Years P-T
Higher Education Diploma in Philosophy and the Catholic Tradition	After 3 1/2 Yrs PT
Higher Education Certificate in Philosophy and the Catholic Tradition	After 2 Years P-T

Subject Benchmark Statement(s): Philosophy

Date programme is to continue from: 2020

Approval status: Five years from 2020

Next revalidations (academic session): Due in 2024

Duration of programme and mode of study:

Five years part-time, supported distance learning study.

Credit value and notional learning time for the programme:

Credit value: 360 credits (UK); 180 ECTS 3,600 notional learning hours
ECTS = European Credit Transfer System.

Site where the programme is to be delivered:

Maryvale Institute, Maryvale House, Old Oscott Hill, Kingstanding, Birmingham, B44 9AG.

Programme title and rationale

The title for the programme is *BA (Hons) in Philosophy and the Catholic Tradition*. It was clear at the outset to programme development committee members discussing the issue of the programme title that the distinctive nature of the programme, as focusing upon philosophy in relation to Catholic theology and culture, should be enshrined in the programme title.

The special focus of the *BA (Hons) in Philosophy and the Catholic Tradition* then, is upon key Catholic philosophers and their relation to the whole philosophical tradition (to which a number of them have been conspicuous contributors), and upon the rational basis, as this may be argued and debated in the world of philosophy, for Catholic faith and the cogency of theology. Precisely to engage with the requirements of such specialised foci students, through the programme, are assisted in developing those philosophical skills of analysis and critical discussion which are central to the existence of philosophy, and they will engage with key areas of the world of philosophy and with the history of the whole philosophical tradition.

Aim of the Programme

- The degree enables students to engage in an informed, systematic manner with key areas of philosophical enquiry as these relate to the philosophical theological traditions of Christianity, with special attention to analysis of the document, *Fides et Ratio*.
- Equip students with subject knowledge and understanding in classic philosophical topics such as logic, epistemology, metaphysics and the relationship of these with the principles of Christian theology.
- Engage students with the complexity of debate in topics which address contemporary issues regarding personal and social behaviour.
- Develop in students an ability to conduct personal study at the level of an informed and independent scholar, suitable for an Honours level graduate.
- Enable students to develop self-awareness in aspects of personal effectiveness.

Contact and study hours

Study for this programme requires 15 hours of study per week for work in the certificate years and up to 20 hours per week for work in the remainder of the programme. This includes study/contact through engagement with module books; with lecturers at residentials, contact with your Programme Tutor; and contact with Maryvale staff.

Because of their importance for student support and learning, **attendance at all residential periods is required** unless permission from the Programme Director is given in the light of exceptional circumstances or the Admissions Committee provides otherwise for students admitted from outside the UK. Please refer to the Institute regulations for residential.

NOTE: Due to the Covid-19 pandemic, Maryvale is currently not having on-site residentials. There are replaced by online residentials. We aim to replace this by a mixed residential programme, of two online and one on-site residential when the rules permit.

Programme specific regulations

N.B. These Regulations are to be read in conjunction with the Institute-Wide Policies, Regulations and Guidelines.

Programme Entry and Admission

Admission to the programme follows the general principles and regulations of the Institute for the admission of students. In general, entry to this degree programme is “open” in the sense that no specific previous qualifications are needed but evidence will be sought of ability for degree level work. Candidates are asked to submit:

- An application form and, if relevant, a separate accessibility form to be submitted to the Accessibility Co-ordinator.
- A 400-word explanation of the reasons for the applicant’s decision to apply for the programme. This statement will assist in assessing the suitability of candidates for the programme in the case that they do not already possess a higher education qualification.
- The applicant is also required to submit two references which must be sent by the referee directly to Maryvale (these will be treated with the strictest of confidence)
- The application fee payment.

The application will then be considered by the Programme Director. The applicant may be invited for an interview, or the Programme Director may phone the applicant in order to clarify any details in the application.

The applicant then be informed whether or not he/she is accepted for the program within six weeks of receiving the full application.

Credit rating for advance standing or exemptions

This programme follows the general policy of the Institute with regard to credit rating and the granting of advanced standing.

Minimum and maximum time allowances for completion

1. A student who enters the programme has an entitlement that the programme will be offered for its normal full term, of five years. In the case of the Institute ceasing to offer the degree within this five year period, every attempt will be made by the Institute to offer an alternative arrangement to enable students to complete their studies.
2. By special arrangement between Maryvale and the awarding body OU student’s may be permitted to complete the programme in a shorter time than normal.
3. The maximum time for completion of the programme is normally eight years.
4. Consultation with Maryvale and the Open University in extreme cases an application for consideration of one further year may be agreed upon consultation. However, if a student takes longer to complete the programme than its normal length of time (5 yrs) the Institute does not guarantee that the programme offered to the student will be the same as that initially started by that student.
5. A student who does not complete the programme within the eight year registration period may request, as appropriate, a transcript of credits achieved.

6. Students may be permitted to intercalate or granted a study break. These are not entitlements but are at the Programme Director's an OU's discretion. Should this be granted a student is expected that the student will resume their studies at the beginning of the next academic year, subject to the programme still being offered.
7. Under normal circumstances requests for intercalation or for a study break must be submitted in writing and approved by the Programme Director.

INTERCALATION is where a student is admitted to a year of study on a programme and for any reason does not submit the complete programme work for the year or sit the examination (if relevant) and has not advised the Institute of his or her intention to withdraw, but intends to complete that year's work over the next or subsequent year(s).

STUDY-BREAK is where a student admitted to a programme of study, on completion of that year of study, advises the Institute in writing **before the commencement of the following year's study**, that he or she intends to take a study break of one or more years. There is no charge for the study-break year(s). Once a year of study has commenced, a study-break is not normally an option until the year has been completed; the rules relating to intercalation are applied unless evidence is provided to the Programme Director, Registrar and OU for approval.

A student who is intercalating is **charged an intercalating fee**, which is set by the Institute, for each and every year the intercalating continues. Intercalating ceases when either all the work relating to that year has been completed or the student advises the Institute that he or she has withdrawn entirely from the programme of study within the regulations of the programme.

8. Intercalation and study breaks count as part of the eight-year maximum time limit, i.e. the total time taken in study, intercalation and study breaks must not normally exceed eight years.

Intercalation and study-breaks (3.3. as stated in the Institute-Wide Policies, Regulations and Guidelines)

Late Assignments

The **importance of meeting deadlines** for submitting any piece of assessment cannot be overemphasised. The **discipline** of doing so is an essential part of all academic programmes, and is a particularly important aspect of distance-learning degree programmes, because the effort to meet deadlines assists the student in developing regular patterns of study.

It must also be said that once a student begins to miss deadlines and falls behind with work, it becomes increasingly difficult to do justice to the programme; assessments are inevitably rushed and produced in a hurried fashion in the attempt to make up for lost time. Once one assessment is late, the next tends to be as well, and it is difficult to return to a steady pattern of study.

Moreover, the learning which takes place on the degree programme is sequential and this feature is lost if a student is trying to write two assessments more or less simultaneously in an attempt to catch up with work. A student who takes longer time for an assessment without good reason could also be considered to have had an unfair advantage over those who observed the deadline.

The marker schedule is also set out in the students' academic calendar and is expected to follow when marking. However, if a student submits work late (even with permission) the work is not guaranteed in the same time frame as regular assessments.

For these reasons, and also to ensure the smooth running and administration of the programme, it is important that there are clear guidelines concerning assignment deadlines.

1. Students must do their utmost to submit all their work by the assessment deadlines set out in the academic calendar.

2. A student may for a good reason request the Programme Director to grant an extension of up to two weeks. The request must be made before the assessment deadline has passed unless there is a good reason for the delay. A further extension can be granted if this deadline cannot be met with a second extension request and discussion with the programme director.
3. Any extension of more than two-thirds of the time to the deadline for the next assignment shall not normally be granted without a revised timetable for that student's remaining essays being agreed.
4. Work submitted late without permission being given **shall incur the following penalties** (or such others as shall be decided by the Programme Director):
 - Submission within 6 working days: a 10% reduction for each working day late down to the 40% pass mark and no further.
 - Submission that is late by 7 or more working days: submission refused, mark of 0. A working day is defined by the partner and submission after the deadline will be assumed to be the next working day.
 - Programme work shall not normally be accepted beyond the deadline set in any academic year. Work submitted without permission beyond this deadline, normally two weeks **before** the last examination, may be submitted to a resit board and shall only achieve the minimum pass mark.
 - The **Programme Director should contact** any student who fails to submit an Assessment four weeks after the deadline to ascertain the reason. A student who fails to submit three consecutive Assessments without explanation may be registered as having withdrawn from the programme.
 - In accordance with **Institute Regulations penalties may also be applied** for essays submitted **late without approval** or **seriously exceeding the word limit**.

Assessment

1. Each module is examined by one or more assessment essay, textual analysis or by examination. A pass mark must be achieved in each assessment to pass the module.
2. Assessments must achieve a pass at level four, five and six to be consider for an awards of Certificate, Diploma and the degree.

Exit award for Higher Education Certificate may be awarded upon the grade of Pass for Level Four work 160 credits 60 ETCs.

Exit award for Higher Education Diploma may be awarded upon the grade of Pass for Level Five work 140 Credits 120ECTs.

Degree award for Bachelor of Philosophy (Hons) and the Catholic Tradition may be awarded upon the grade for Pass, Third Class (Hons) 3rd, Lower Second Class (Hons) 2.2, Upper Second Class (Hons) 2.1 and First Class (Hons) 1st.
3. Students must sit the annual examinations (other than year four).
4. Examination re-sits are normally in March. Students retaking exams may only be awarded a bare pass in that examination. If students fail a resit they may sit the exam a third time together with the exams of the following year.

5. Where there are examinations and assessments in the same module or half-module, compensation between assessments and examinations is permitted subject to the following rules:

Compensation/resitting/repeating

1. Students receiving a fail grade for an assessment *may* re-submit/re-sit but *must* do so *only if this is necessary for the passing of the module*.
2. However, *students may not carry more than one failed examination answer in any given exam*.
3. A student is entitled to one re-submission/re-sit of any failing assessment. Any further reassessments are at the discretion of the Assessment and Examinations Board.

Plagiarism

When plagiarism is found in an assessment, Institutional rules and regulations apply.

Marking, moderation and external examining

The Programme Director ensures that the processes for monitoring, moderation and examining are in place.

- *Assessments (Essays, Textual Analysis and examinations)* are marked by academic tutors or qualified markers and moderated by the Programme Director, or persons appointed by them following Institute procedures.

The External Examiner sees all assessed work each year and reports annually to the Examination Board.

Intellectual property

Please refer to the Institute-wide Policies, Regulations and Guidelines.

Grounds and procedure for appeals

12.1.2 Students may wish to appeal against a decision regarding a matter concerning formal assessment during the programme and prior to the relevant Examination Board in areas such as, but not confined to: the grade or mark awarded; the tutor-marker comments made on a piece of work.

Assessment methods

There are four elements in the assessment strategy for this programme:

- Essays
- Primary Text Reflections
- Oral Presentations
- Examinations

Assessments

Throughout the programme, the core modules have a series of assessments that are undertaken as essays and text reflections whereby a question or guide is set for each topic by the Programme Director during each academic year. The knowledge gained from the programme books, readers,

core reading and residential lecturing aids the development of the assessment and enables the student to fulfil the assessments required. This will develop over the programme engaging the Philosophy knowledge and skills in these subjects.

Additional tutorial support for students engaged in writing assessments will be provided during the residential, and at other times during the year should a student request this.

Primary Text Reflections

One aim of the programme is to introduce students to key classic texts, together with the great philosophers, through the direct study of primary texts in a context of communal discussion. Selections are made for group study in the residential weekends and in the reading week.

During the reading week, a lengthy section of a primary text, together with two smaller extracts from other texts, are discussed and debated in groups. The reading and discussion of texts occurs in a student group with a staff leader, and this provides the student with an experience of the communal search for truth and wisdom which is at the core of the philosophical endeavour and results in a growth in personal awareness of 'being a philosopher', as the student encounters some of the great minds who have contributed to the development of philosophy.

After each residential school, students complete an evaluation of the learning that has taken place through their interaction with module-related primary sources in a group setting. A written analysis of key insights and observations arising from this study of texts follows each residential weekend or residential week. The work undertaken on these primary texts lies at the heart of the personal development planning on the programme.

Primary Texts Curriculum

The Primary Texts Curriculum outlines the range of texts from which readings for students at each level will be selected in any given year. Students at each level will participate in a minimum of 10 group reading sessions each year and will write an analysis of a proportion of these sessions and of the texts discussed, according to the requirements at each level. At the Certificate level the texts selected are of an introductory nature and the focus is on ensuring that students read representative or significant works of major figures in the history of philosophy. There is an emphasis on epistemological and metaphysical themes and on topics in ethics, in keeping with the modules studied during the Certificate. At the Diploma level the texts are both more specialist in terms of the areas treated and more varied, again reflecting the range of modules being studied; for example, texts related to social and political themes and cosmology.

One group of texts is intended for 'Cross-level' use: normally 2-3 of the reading sessions in a given year will involve students from all levels reading a text together, for the sake of a broader student experience of discussion and for cross-cohort linking. These texts have been selected for their potential interest and accessibility to all students.

Examinations

Examinations provide opportunities for assessing the clarity and depth of the students' philosophical knowledge and understanding, and their ability to explain philosophical ideas accurately and succinctly.

They differ from Assessments in that they are primarily concerned with checking the 'readiness' of the students' knowledge and understanding of a subject, the extent to which there is an established understanding of key concepts, and a critical awareness of relevant theoretical frameworks such that students can make use of these to address particular issues, whereas the Assessments provide more of a synthetic account of the breadth of a module and its learning outcomes.

Exam Preparation

The purpose of a written exam is to give students the opportunity to develop an argument in response to a theme that has been set for them by an examiner.

At Maryvale, the material for the exam question comes from the programme books, and from material delivered at one of the residential sessions. The first stage of exam preparation is to be well acquainted with that material.

After two or three years study students may also have acquired knowledge from other sources, such as personal reading or independent research. It is also appropriate to use that material in order to answer an exam question.

When it comes to the exam, the first thing is to read the exam question, as the structure of the question will guide the structure and manner of your answer. If a question has two parts, for example, both must be treated. The student will judge which of the parts has greater weight, or whether each part has the same weight. The answer given should reflect the respective weights. If the question asks for a discussion, the answer should be in the form of a discussion and present at least two philosophical points of view. It would be good if the relative merits of each position could be assessed, with respect to each other, and perhaps against the background of another position that seems more satisfactory than any of those asked for. However, this third position must also be argued for, rather than simply stated.

The answer to an exam question should be clear. It should organise the relevant material into an appropriately developed argument. The answer should be written in paragraphs and sentences rather than a series of notes. It may have a very brief introduction and a brief conclusion.

Each exam consists of one answer chosen from two or three questions. The exam lasts an hour. It is a good idea to do a timed trial in order to find out how much you can write in an hour. It is also advisable to look at previous exam papers in order to get a flavour of what questions may be on your exam paper.

The aim is to present good quality material in a sustained and personal taking of a position, supported by cogent and convincing arguments.

Oral examinations

The oral examination in year 5 will take the form of a 12 minute presentation to a panel of your own work and analysis of Augustine’s confessions. This will be followed by 10 – 12 minutes of questions from the panel.

The panel will comprise the Programme Director, a fellow academic, chosen from the Institute’s permanent or associate staff, plus an invigilator/observer to represent the Registry and assure the integrity of the process.

Reading Curriculum: HE Certificate in Philosophy and the Catholic Tradition

Texts are selected from the following:

PLATO	Phaedo
ARISTOTLE	Rhetoric, Bk 1, Ch. 5
ARISTOTLE	De Anima Bk 2, parts 1&2
St AUGUSTINE	City of God Bk VIII, 4-11
BOETHIUS	Consolation Bk 10
St THOMAS AQUINAS	Contra Gentiles Bk 1, 3-8
St THOMAS AQUINAS	Summa T. 1, qu.2, art.3
St THOMAS AQUINAS	Summa T. 2.1, qu.94
St THOMAS AQUINAS	On Evil Art. 3
DESCARTES	Meditations
JOHN LOCKE	Essay Concerning Human Understanding Bk 2, Ch.1
BERKELEY	Treatise on the Principles of Human Knowledge LXXXVI-XCIX
LEIBNIZ	Confessio Philosophi
HUME	Enquiry Ch. 7
KANT	Prolegomena – Introduction
JOHN STUART MILL	Utilitarianism Ch. 4
NIETZSCHE	Beyond Good and Evil, Ch.1
LUDWIG WITTGENSTEIN	Philosophical Investigations 28-32 /258-265
SARTRE	Existentialism & Humanism

Reading Curriculum: HE Diploma in Philosophy and the Catholic Tradition

Texts are selected from the following:

PLATO	The Republic Bks 8 and 9
PLATO	Timaeus
ARISTOTLE	Metaphysics Bk 5, 1-2 (+ Aquinas’ commentary)
St AUGUSTINE	City of God Bk XIX, 3-8

St THOMAS AQUINAS	Contra Gentiles Bk 2, 15-25
St THOMAS AQUINAS	Summa T. 2.2, 40
FRANCIS BACON	New Organon, 1, 19-45
ROUSSEAU	Social Contract, Bk 1
KARL MARX	Comments on James Mill http://www.marxists.org/archive/marx/works/1844/james-mill/index.htm
HEIDEGGER	Existence and Being part 3: Holderlin and the essence of Poetry
COLLINGWOOD	The Idea of History pp.217-231
JACQUES MARITAIN	Christianity and Democracy, pp.22-49
KARL POPPER	Conjecture and Refutations Ch. 11, 1-4
ALISTAIR MCINTYRE	Dependent Rational Animals, Ch.11
MICHAEL DUMMETT	Origins of Analytical Philosophy, 13, i-v
GADAMER	Truth and Method, part I, Ch. 2 – 1 (a) (b)
JACQUES DERRIDA	La Differance pp.1-10 http://www.hydra.umn.edu/Derrida/diff.html
CHARLES TAYLOR	Overcoming Epistemology http://www.marxists.org/reference/subject/philosophy/works/us/taylor.htm
LEVINAS	Ethics as First Philosophy (Levinas Reader)
JAKI	Brain, Mind and Computers, IV, 197-220
RATZINGER	Introduction to Christianity, Ch. 1

Reading Curriculum: BA (Hons) in Philosophy and the Catholic Tradition

Texts are selected from the following:

KAROL WOJTYLA	Love and Responsibility Ch.1, 7-13
BERNARD LONERGAN	Method in Theology Ch. 7
JOSEPH RATZINGER	Principles of Catholic Theology Part 3, 1 Pp315-331
PICO DELLA MIRANDOLA	Oration on the Dignity of Man http://www.cscs.umich.edu/~crshalizi/Mirandola/
NICHOLAS OF CUSA	On Learned Ignorance Bk 1, 1-6 p.87-95
St THOMAS AQUINAS	Summa T. 2.1, quest.57-58
WILLIAM JAMES	The Will to Believe http://falcon.jmu.edu/~omearawm/ph101willtobelieve.html
MAURICE BLONDEL	The Letter on Apologetics, II, 1-2
HENRI de LUBAC	The Drama of Atheistic Humanism
MIRCEA ELIADE	Myths Dreams and Mysteries, Ch. 9
ELIZABETH ANSCOMBE	Three Philosophers: Aquinas: 1-2 (matter+form)

CATHERINE PICKSTOCK	After Writing – Chap.3 – Signs of Death
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Cross-level texts

Texts are selected from the following:

PLATO	Crito or Apology
ARISTOTLE	Ethics Bk 10, 4-8
St AUGUSTINE	Confessions Bk 11
St ANSELM	Proslogion, http://www.fordham.edu/halsall/basis/anselm-proslogium.html#PREFACE
St THOMAS AQUINAS	Contra Gentiles Bk 1, 13-24
St THOMAS AQUINAS	Contra Gentiles Bk 3, 64-78
ST THOMAS AQUINAS	Commentary on Aristotle's Ethics Bk 2 lectures 2-6
BLAISE PASCAL	Pensées 184-241
JOHN HENRY NEWMAN	Grammar of Assent, Ch.8
RUSSELL & COPLESTON	Debate on the Existence of God
GABRIEL MARCEL	The Mystery of Being vol.II, chapter III
POPE BENEDICT XVI	Regensburg Address

Programme Modules Levels Four, Five and Six 2020

Level	Credits	Yr 1	BA Hons in Philosophy and the Catholic Tradition	ECTS
Four	20	1.	Introduction to Philosophy	10
Four	20	1.	History of Philosophy* Linked to Reading Texts: Augustine's <i>Confessions</i>	10
Four	20	1.	Philosophy of the Human person and Ethics	10
		Yr 2		ECTS
Four	20	2.	Epistemology * Linked to Reading Texts: Augustine's <i>Confessions</i>	10
Four	20	2.	Metaphysics	10
Four	20	2.	Logic	10
	<i>Credits 120</i>	<i>Eligible Exit Award possible: Cert HE Philosophy and the Catholic Tradition</i>		
		Yr 3		ECTS
Five	20	3.	Philosophy of Science	10
Five	20	3.	Issues in current Philosophy* Linked to Reading Texts: Augustine's <i>Confessions</i>	10
Five	20	3.	Social and Political Philosophy	10
Five	20	3.	Philosophy of Culture and Evangelization	10
		Yr 4		ECTS
Five	20	4.	Philosophy of God and Cosmology* Linked Reading Texts: Augustine's <i>Confessions</i>	10
Five	20	4.	Philosophy of History and Arts	10
	<i>Credits 240</i>	<i>Eligible Exit Award possible: Dip HE Philosophy and the Catholic Tradition</i>		
Six	20	4.	The Thought of St. Thomas Aquinas	10
Six	20	4.	Philosophy of Religion* Linked to Reading Texts: Augustine's <i>Confessions</i>	10
		Yr 5		ECTS
Six	20	5.	Philosophy and Contemporary Catholic theology	10
Six	20	5.	Reading Texts: Augustine's <i>Confessions</i>	10
Six	20 per module	5.	Choice of Elective (s): Aquinas and Newman in Modernity Husserl and Phenomenology The Philosophy of Meister Eckhart Thomas More and Renaissance Philosophy	10 per module
Six	20	5.	Extended Essay (10,000 words)	10
	<i>Credits 360</i>	<i>Eligible: Bachelor of Arts: (Hons) Philosophy and the Catholic Tradition</i>		

Marking criteria

Assessments

HONOURS (45% - 100%)

A-(70-74%) A(75-79%) A+(80%+)

First Class (Hons)

Excellent understanding and penetration of wide reading, including core and recommended works, well used and integrated; clear critical awareness of the nature, sources and tools of the subject being studied; excellent knowledge and understanding of philosophy with appreciation of its interconnection with other relevant areas of study; skilful use of relevant argument; thorough and imaginative application and appreciation of philosophical methods; at the higher levels of this grade, suitable for publication with excellence of structure, clarity and presentation.

B(61- 64%) B+(65- 69%)

Upper Second Class (Hons)

A very well organised answer, demonstrating that the material is thoroughly known and the subject comprehensively addressed, with analytical ability apparent; evidence of recommended and wider reading that is relevant and well used; evidence of a broad perspective as well as sound knowledge and understanding of relevant philosophical principles, and elements of imaginative and creative application.

C+ (53-56%) B-(57-60%)

Lower Second Class Hons)

Core reading covered and used well; fair understanding of the subject, with expected elements present; directly addresses the question set; appropriate application of philosophical arguments to other areas of study and life; some argument present, which may be limited or diffuse; reasonable structure.

C- (45-48%) C (49-52%)

Third Class (Hons)

Core reading covered; basic, accurate understanding of the subject, with main expected elements present; generally focused on the question set; work has some weaknesses: in focus on the topic, communication, structure, coherence, depth of argument or the inclusion of irrelevant material.

PASS (40-44%)

D (40-44%)

Reasonable attempt made to answer the question at a basic level. A sufficient, but minimal, attempt made to use relevant material and reading. The student has focused upon the topic, but there is a marked lack of clarity.

FAIL (0-39%)

E (0-39%)

This fail grade implies that the topic has not been dealt with at undergraduate level; the work demonstrates very little knowledge of the subject or serious errors in knowledge and understanding; very little sense of appropriate application; does not answer the question; does not reach acceptable standard of English or articulation; minimal or no account taken of the programme book, core reading and associated programme elements; excessive uncritical assertions.

Examinations

HONOURS (45% - 100%)

A-(70-74%) A(75-79%) A+(80%+)

First Class (Hons)

An excellently organised answer, demonstrating that the material is known in considerable depth. The subject is comprehensively addressed, with a high level of analytical ability apparent; evidence of recommended and wider reading that is relevant and well used; evidence of a broad perspective as well as sound knowledge and understanding of relevant philosophical principles, and elements of imaginative and creative application.

B(61- 64%) B+(65- 69%)

Upper Second Class (Hons)

A very well organised answer, demonstrating that the material is thoroughly known and the subject comprehensively addressed, with analytical ability apparent; evidence of recommended and wider reading that is relevant and well used; evidence of a broad perspective as well as sound knowledge and understanding of relevant philosophical principles, and elements of imaginative and creative application.

C+ (53-56%) B-(57-60%)

Lower Second Class (Hons)

A competently organized answer; fair understanding of the subject, with expected elements present; directly addresses the question set; appropriate application of philosophical arguments to other areas of study and life; some argument present, which may be limited or diffuse; reasonable structure.

C- (45-48%) C (49-52%)

Third Class (Hons)

A fair degree of organization evident in the answer; basic, accurate understanding of the subject, with main expected elements present; generally focused on the question set; work has some weaknesses: in focus on the topic, communication, structure, coherence, depth of argument or the inclusion of irrelevant material.

PASS (40-44%)

D (40-44%)

Reasonable attempt made to answer the question at a basic level. A sufficient, but minimal, attempt made to use relevant material and reading. The student has focused upon the topic, but there is a marked lack of clarity.

FAIL (0-39%)

E (0-39%)

This fail grade implies that the topic has not been dealt with at undergraduate level; the answer demonstrates very little knowledge of the subject or serious errors in knowledge and understanding; very little sense of appropriate application; does not answer the question; does not reach acceptable standard of English or articulation; minimal or no account taken of the programme book, core reading and associated programme elements; excessive uncritical assertions.

Primary Text Reflections

HONOURS (45% - 100%)

A-(70-74%) A(75-79%) A+(80%+)

First Class (Hons)

Excellent ability to analyse text succinctly. An evaluation of the argument/s that is excellent. Accurate and systematic unpacking of the argument in the passage and an analysis of the way the argument works that is of high quality. Perceptive awareness of the way the style of the text is interwoven with the philosophical and/or pedagogical aim. Insightful and highly reflective comments upon the process of learning in studying the text in both the group and individual contexts, and upon the connection between the text and modules studied or being studied.

B(61- 64%) B+(65- 69%)

Upper Second Class (Hons)

Ability to analyse text succinctly. An evaluation of the argument/s that is of good quality. Accurate and systematic unpacking of the argument in the passage and an analysis of the way the argument works that is good. Awareness of the way the style of the text is interwoven with the philosophical and/or pedagogical aim. Reflective comments upon the process of learning in studying the text in both the group and individual contexts and upon the connection between the text and modules studied or being studied.

C+ (53-56%) B-(57-60%)

Lower Second Class (Hons)

Ability to analyse text. An evaluation of the argument/s that is competent. Accurate and systematic unpacking of the argument in the passage and an analysis of the way the argument works that is sound. Reasonable awareness of the way the style of the text is interwoven with the philosophical and/or pedagogical aim. Pertinent reflective comments upon the process of learning in studying the text in both the group and individual contexts and upon the connection between the text and modules studied or being studied.

C- (45-48%) C (49-52%)

Third Class (Hons)

Some ability to analyse text. Ability to unpack some essential elements of the argument in the passage and some attempt at evaluation. Some awareness of the way the style of the text is interwoven with the philosophical and/or pedagogical aim. Attempt made to reflect upon the learning process.

BORDERLINE PASS (40-44%)

D (40-44%)

Reasonable attempt made to analyse text. Reasonable attempt made to unpack some essential elements of the argument in the passage. Some awareness of the learning process demonstrated.

FAIL (0-39%)

E (0-39%)

No, or inaccurate, attempt made to analyse text. Very little appreciation of the background against which the passage was written in terms of the concerns, arguments and debates in the philosophical area. Essential elements of the argument in the passage not identified or analysed inaccurately or with very poor understanding. No awareness evident of the learning process.

Reading Texts: Augustine's Confessions

A-(70-74%); A(75-79%); A+(80%+): First Class (Hons)

Excellent spoken ability demonstrated by succinct and articulate responses during the oral exam. Excellent evaluation of the text's philosophical argument/s and devices. Perceptive awareness of how the style of the text is interwoven with the philosophical and/or pedagogical aim. Insightful and highly reflective responses to questions. An excellently prepared presentation, that is well paced and that demonstrates audience interaction with excellent voice control and articulacy, and that includes material that is known in considerable depth. The questions are comprehensively addressed, with a high level of analytical ability and with evidence of wider reading. Excellent understanding of philosophical principles, with demonstration of creative ability and an imaginative response to the assignment brief.

B(61- 64%); B+(65- 69%): Upper Second Class (Hons)

Very well spoken and concise responses during the oral exam, with these demonstrating that the material is known well. Evidence of analytical ability with an evaluation of the text's philosophical argument/s and devices that is of very good quality. Awareness of how the style of the text is interwoven with the philosophical and/or pedagogical aim. A very well-prepared well-paced presentation with some audience interaction, very good voice control and articulacy and with material that is known at depth. The questions are addressed to a very good level and with evidence of wider reading. A very good understanding of philosophical principles is shown with evidence of creative ability in the way the assignment brief is responded to.

C+(53-56%); B-(57-60%): Lower Second Class (Hons)

Competently spoken and concise responses during the oral exam, with these demonstrating a good understanding of the subject. Some analytical ability is shown, with a competent evaluation of the text's philosophical argument/s and devices. A reasonably prepared presentation that demonstrates some knowledge of the material and with some amount of audience interaction, good voice control and some articulacy. The questions are sufficiently addressed with expected elements present. An appropriate understanding of philosophical principles is shown with traces of creativity in how the assignment brief is responded to.

C-(45-48%); C(49-52%): Third Class (Hons)

A fair set of responses during the oral exam, with these demonstrating a degree of understanding of the subject. A fair evaluation of the text's philosophical argument/s and devices, although this may be lacking in analytical depth. A presentation that is logical and generally focused on the task but with missing some aspects such as inappropriate pace and limited interaction, voice control and articulacy. The questions are attempted with the key elements present. Basic understanding of philosophical principles is shown. The presentation and student's answers to questions have some weaknesses in focus on the topic, communication, structure, coherence, depth of argument, creativity or the addition of irrelevant aspects.

PASS: (40-44%)

D(40-44%)

Reasonable responses to during the oral exam, with these demonstrating a basic understanding of the subject. Little attempt made to evaluate the text's philosophical argument/s and devices, although some relevant aspects are included. The presentation is at a basic level in all respects with minimal use of relevant material and reading. The student has focused upon the topic, but there is a marked lack of clarity, depth, coherence and creativity in the presentation and in the student's answers.

FAIL (0-39%)

E (0-39%)

This fail grade implies that the student's responses during the oral exam were not what is expected at undergraduate level. The student's presentation and answers demonstrate very little philosophical knowledge and understanding. There are serious errors in all or most areas, with inappropriate material and a lack of attention to the assignment brief. Neither the presentation nor the student's answers during the oral exam reach an acceptable standard of English or articulation. There is little or no coherence, depth, or creativity, but there are some excessive uncritical assertions.

Assessment Guidelines Year 5, Reading Texts: Augustine's Confessions

Assessment:	Part 1 - Presentation Part 2 - Oral Examination
Weighting:	Part 1 - 20% Part 2 – 80%
Submission date:	See yearly academic calendar
Length:	5-10 min presentation and 20 min oral examination
Title:	Augustine's <i>Confessions</i> by Text Reading

In the final year of the long module on *Confessions*, at year 5, you will be assessed by a 30 min oral examination. The examination will be in two parts – a 5-10 min presentation before a panel of two internal examiners and a 20 min oral examination which will take a question and answer format led by the panel members.

To ensure that appropriate standards are met and that you are being examined at the right level, the examination will be recorded for the external examiner.

You will need to demonstrate a comprehensive understanding of the key themes addressed over the course of the module, to include the wider contemporary issues.

Assessment objectives

The assignment aims to develop your oral and cognitive skills, and your ability to explain and defend your philosophical thinking. You will be expected to show that you have achieved the learning outcomes for the module, and that you are able to:

- Show a critical understanding of the use of language and text in developing and expressing philosophically valid arguments.
- Contextualise an understanding of a text to contemporary issues and concerns while differentiating these from the text's own historical and cultural context.
- Demonstrate competence and impartiality in text analysis, interpretation and extraction of key philosophical arguments.
- Communicate a critically valid and plausible personal position on text meaning and authorial intention upon analysis and reflecting on Augustine's *Confessions*.

Assessment brief

The oral exam is based on Augustine's *Confessions*, but you will need to indicate an understanding of other relevant texts. For the exam, you will be required to:

1. Prepare a 5-10 min presentation on 'what textual evidences are there that Augustine's *Confessions* is an instance of protreptic writing?' You may choose either of the following formats for your presentation:
 - Paper
 - PowerPoint presentation
 - Poster
 - Talk
2. After the presentation you will be questioned on any of the following areas in relation to what you have presented:

- The concepts of God and Participation in *Confessions*
- Debates on the historical veracity and authenticity of Augustine's Christian conversion
- Augustine's use of Scripture as stylistic device
- Rhetorical devices in *Confessions*
- Augustine's book VII and Neoplatonism in *Confessions*
- Contemporary interest in *Confessions*
- Authorial Intention and reader and writer self-presence and consciousness
- Narrative time
- Knowledge, reason and rationality in *Confessions*
- Contemporary interest in *Confessions*
- "The Postmodern Augustine"

Use of English

There must also be an adequate level of English grammar, spelling, and punctuation, with the author adhering to relevant instructions concerning length, referencing and deadlines.

All higher education programmes offered by Maryvale Institute are written, delivered and assessed exclusively in English. On application the Institute requires evidence of proficiency in written and spoken English; the evidence of proficiency required for entry into programmes is as follows:

- International English Language Testing System (IELTS): Minimum average of 6.5 overall, with no sub-test below 6.0.
- Michigan Test of English Language Proficiency (MTELP): Minimum equated score of 90.
- Test of English as a Foreign Language (TOEFL): Minimum paper-based total of 550, computer-based total of 213, or Internet-based total of 79.
- Cambridge Certificate in Advanced English (CAE): Minimum grade of B.
- Cambridge Certificate of Proficiency in English (CPE): Minimum grade of C.

2. Students who cannot demonstrate proficiency in English to the satisfaction of the Institute are required to take a short written examination which tests reading level and understanding, and facility in written English. This is designed, provided and assessed by the Institute. Dictionaries are allowed for the purposes of the exam.

3. As a standard procedure, all students for whom English is not their first language are identified at the relevant Assessment and Examinations Board.

4. Students who are deemed not to have passed may retake the exam, having demonstrated that they have undergone further instruction in English. Students who demonstrate a minimal level of proficiency may be accepted onto the programme at the discretion of the Institute provided they give clear evidence of their plans for further improving their English.

Transcripts of learning

In accordance with the Quality Assurance Agency Quality Code, Maryvale Institute provides all students reaching an award level with a transcript as a record of studies and achievements. This is a legal document and, as such, should be filed safely; you may be asked to produce this document as proof of study should you wish to continue your studies elsewhere.

Transcripts release periods

Transcripts are provided to the student by Maryvale Institute when a credit is triggered such as Higher Education Certificate, Diploma or final degree award. In the case of loss or damage to your transcript replacements are available on request at a cost of £10. A request can be submitted to the Registry Assistant.

Programme Academic Calendar

At the first residential you will be provided with a programme Academic Calendar which provides the institutions full residential dates for the academic year. The assessment submission dates by which you are expected to submit each assessment by and also examination date (usually the first Saturday in December).

Programme materials and assessment Packs

At the first residential programme materials in relation to the year's modules will be issued for the academic year. An assessment information pack will provide you with information on how to submit all yearly assessments (in accordance with the academic calendar).

Virtual Learning Environment (VLE) and Assessments submissions

VLE Moodle

Maryvale Institute are committed to providing resources other than hard copies (provided at first residential) and these are made available via the VLE platform used called Moodle. A General resources area of student handbooks, regulations etc and then the specific academic year page for module programme books, residential recordings, handouts etc is provided on Moodle after the first residential.

Electronic Submissions Turnitin

Assessment submissions are completed by the student through Turnitin this area allows the student to submit an electronic submission of their work. The marker can see this submissions and marks the work giving their feedback/grade. The student can then see the feedback once release and the student can download any work from within that academic year thereafter it is read-only access.

A percentage of work is retained by Maryvale Institute as per the GDPR regulations (May2018) guidelines.

Part IV: Study Guidance

Academic support

Academic support is provided by the Programme Director in general and as the Personal Tutor throughout the programme of study. Specialist academic support is enabled through lectures and programme books for individual modules and areas of specialization. You will find additional study guidance in the Undergraduate Study Skills Handbook.

Student Support

There are a variety of features that the programme designed to assist the Distance-Learning student.

- Student Handbook (s)
- Module books
- Residential sessions (2 weekends and 1 week per year)
- Study skills sessions during residential
- Library facilities (during residential and after via email and telephone)
- Tutorials (one to one or group)
- Tutorials (after residential via email, Zoom, Skype, telephone etc)
- Lecturing recordings from residential

Recommended for the student to do:

- Make use of a 'critical' friend
- Make use of your peer group and other years for your studies

You are not alone on this programme, even though it is a distance-learning programme. In fact, you will probably find that the support and encouragement of your peers and others is an excellent model for the success of the programme. The success of the whole programme will depend upon you being able to use the system effectively for your own learning. You will need to use the Academic Calendar to plan your studies around the module assessments, for reading, research, asking your peers their thoughts (if necessary) and gaining other sources to develop and plan your argument towards your assessment work. As you gain feedback on your module assessment this will engage you further to develop your mind and studies further.

Make use of the programme books, academic markers advice and feedback, personal tutor support, residential, libraries, moodle and the development of collaborative work between your peers (other students on the programme). We regard the mix of students as an important strength of each programme and beginning with the Introductory Weekend, the programme aims to provide an opportunity for identifying common understandings and approaches.

Some of the elements of the support available are the following:

a) Maryvale's Spiritual dimension

Because it is a centre for a wide range of spiritual and devotional as well as academic activities, studying at Maryvale can give you the sense of being part of the whole faith community as it seeks to contemplate God and the salvation He offers. Students are encouraged to see their association with Maryvale as having an indispensable spiritual dimension, and to take part in the daily celebration of Mass and recitation of the Divine Office.

b) Residential weekends and reading week

NOTE: the Covid-19 pandemic has made the holding of on-site residential impossible. For as long as government guidelines continue to impose limitations on the gathering of people and travel restrictions make attendance difficult/impossible, all residential will be held online. This will change when circumstances allow. See note on page 18. The purpose and nature of the residential remains the same, whether online or on-site.

There are two residential weekends a year and one reading week. Maryvale has experienced the enormous support that residential periods give to students on all the Higher Education programme, enabling students to know and support each other, to come together in a joint venture and challenge, to have a spiritual background to their work through structured times of prayer throughout the weekend, to benefit from discussion periods with people in similar situations to themselves, with supporting lectures and workshops enriching the programme book material, and with the benefits to be derived from tutorials with the Personal Tutor (the Programme Director) and the resources of the Maryvale library and ICT services.

Purpose of residential

- The purpose of the introductory residential session is to familiarise students with the Maryvale Institute and its staff, to clarify the nature, organisation and administration of the programme, and to allow students to meet each other. The weekend is mainly concerned with ensuring that students understand how the learning system is intended to work, and what facilities are provided or are otherwise available.
- The residential weekends have an essential role in the intellectual development of the student. The weekends enable the student to seek assistance from the programme Director/ leaders, lecturers or programme book writers, library staff, and other students. The lectures on the weekend assist the student in understanding the aims, contents and contexts of the modules in the coming term.
- The residential sessions also have the complementary purposes of helping students develop a sense of the inter-relatedness of the modules and the coherence of the whole programme, and at the same time stimulating their own self-awareness and personal development. Given the

importance of the academic, vocational and personal dimensions of the residential sessions, participation in them plays a vital part in the programme.

- The spiritual ethos on the residential weekends is important for the students: opportunities at residential sessions for spiritual formation play an important role in the personal, moral, and spiritual development of the students, and the students are encouraged to make links between liturgical sessions and their own studies. At each residential weekend there is also time set aside for students to discuss their progress for the programme. Students are offered individual tutorial time with the Personal Tutor and any good practices or academic concerns may be raised during this sessions.
- The reading weeks are designed so that the students have an experience of working directly on the great texts of philosophers down the centuries. This is to avoid an over reliance on secondary literature, which can separate students from the primary sources. Encountering the primary texts in this way brings home to students that philosophy is a conversation, a dialogue over time between human persons who share the same fundamental concerns. Texts are studied, discussed and debated in a group setting. This helps students to develop their inborn capacities for truth seeking and truth finding. It also helps them appreciate the communal character of the search for truth as is seen in the beginnings of philosophy in the Socratic dialogue.
- A typical residential timetable of events is available within the appendix 1.

NOTE:

c) The Programme Director

The **Programme Director** supports the entire programme and acts as the Personal Tutor and operates an email and telephone helpline for all the students of the programme. In this capacity, his role is to guide students through the programme and to monitor both their progress with their studies and the effect of the programme on them. The Programme Director therefore, is also a moderator for all the students' assessed work. Contact with the Programme Director is normally by email, letter or by phone. Tutorial and evaluation discussions are available at all residential sessions. Students are encouraged to contact the Programme Director (especially via email) with any questions or problems concerning the programme.

d) Academic Marker

The Academic Marker is responsible for marking the assessments and providing feedback, a sample of year on year work is retained at Maryvale and the original is released to the student concerned. The role of the Academic Marker is both to assess the work and to provide feedback on the Assessments with guidance on progressing academically. The method of marking Assessments, by detailed annotation, is specifically designed to be of maximum help to the student at a distance. The Programme Director acts as the moderator/second marker of students' work.

e) Student "Clusters"

There may well be other students on this programme in your area. Why not meet together occasionally? It can be very helpful to compare notes on how the programme is going and to share books and ideas.

f) The Programme Book

The distance learning approach being followed on the programme is based on Open University practice, which has been adapted to the Maryvale situation. Students follow the programme through the material, readings and assessments presented to them in *the programme books* corresponding to each module of study. Students are expected to spend a given number of hours a week on the work associated with each module they study (see programme specifications for your particular programme). Detailed guidance will be given on reading on set texts recommended for purchase, and on making the best use of the distance learning programme.

How your module programme book works

It is important to understand that the module books are written in a very particular style, deliberately designed to stimulate your own studying and to help you learn. They are not just books to read but to work through; they are not so much text books as *tutors in themselves*. It is important that you work through the programme book systematically, taking notice of the exercises and reading instructions. This is the best way to prepare yourself for the Assessments related to that module and for the examination.

There are plenty of exercises to do yourself to consolidate and build your own knowledge and appreciation of philosophy and its relevance to faith and life. These activities are an integral part of the programme so it is important that you tackle as many as you can and keep the results in a portfolio or file, to keep your work in order. You may be tempted to omit various activities because of pressure of time. It is best to resist the temptation, since many of the activities are valuable for developing and consolidating your learning.

The activities are especially designed to be of benefit to you:

- deepening your knowledge and insight through personal research,
- clarifying your understanding of the particular topic under discussion,
- aiding you to develop your own thoughts, ideas and arguments,
- giving opportunities to relate your own experience to the particular topic,

Programme books are structured, therefore, along these lines: They

- begin by identifying the core reading needed for the module. These are the books or articles which you will need to have to hand in order to complete the work for the module.
- have bibliographies either at the end or on a separate handout, giving suggestions for further reading.

Chapters within programme books typically do the following

- **open with a statement** of the aims or objectives of the chapter

- **contain ‘for background’ or, ‘for your own notes’ suggestions.** These are prompts to you to pause in your reading and consider an important point of context or background. They are designed to encourage you to think about the applications of certain points or their personal relevance to your life, or to help the programme book material ‘sink in’ in a deeper way
- **contain points where you are asked to read** sections from your core reading. You may also be asked to read portions of the appendices gathered at the end of your programme book
- **indicate Further Reading.** These are suggestions and pointers for where you might go to further explore the themes developed in the chapter.

General study skills

In-depth reading and study

Some of you may be returning to formal study after a considerable break, and so the following ideas about study may prove helpful to you. Adequate note-taking is one of the keys to successful studying.

On the following page is an exercise you may like to try. We have reproduced the opening section of Pope John Paul II’s encyclical on human life, *Evangelium vitae*. Let us imagine that this is part of your reading for the module you are studying and that you want to study it in detail and really make it your own. How do you go about it?

Evangelium vitae

Introduction

'THE GOSPEL OF LIFE is at the heart of Jesus' message. Lovingly received day after day by the Church, it is to be preached with dauntless fidelity as "good news" to the people of every age and culture.

At the dawn of salvation, it is the Birth of a Child which is proclaimed as joyful news: “I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Saviour, who is Christ the Lord” (Lk 2:10-11). The source of this “great joy” is the Birth of the Saviour; but Christmas also reveals the full meaning of every human birth, and the joy which accompanies the Birth of the Messiah is thus seen to be the foundation and fulfilment of joy at every child born into the world (cf. Jn 16:21).

When he presents the heart of his redemptive mission, Jesus says: “I came that they may have life, and have it abundantly” (Jn 10:10). In truth, he is referring to that “new” and “eternal” life which consists in communion with the Father, to which every person is freely called in the Son by the power of the Sanctifying Spirit. It is precisely in this “life” that all the aspects and stages of human life achieve their full significance.'

That, then, is our text.

Now, you want to make this text really your own. You want, not just to have read it in a vague way, but to have really come to grips with the argument, to understand the main points being made and know how it relates to your own life and to your own thinking.

Two important points before we go on:

1. What follows is a fairly time-consuming and very thorough way of studying. It is of great value, but you will not be able to study in this way all the time. In fact, it is not a suitable method of study for *every* text you meet. It is, however, an excellent method for studying those items which you know are vital for your study and require your full understanding. You will probably decide to use some (but not all) elements of this method of study for most of what you read.
2. A wise priest, when asked what method of prayer is best, replied, 'Pray as you can and not as you can't!' The same must be said for methods of study. Take from what follows whatever is of use to you, but do not force yourself to follow a system of studying and note-taking which is alien to your own way of working.

Having made these two points, the following method of study is one which you may like to try.

Write in the books!

This is the first point to make - that you should be willing to write in your books (if they belong to you, of programme). In fact, you should always approach your study books with a pencil in hand. Use a pencil rather than a pen – it is neater and you know that you are not damaging the book. It will help you towards an 'active' reading if you approach your books with a pencil in hand. It is especially important that you annotate your *programme book* which is provided for you with each module of the programme; also, that you annotate your copy of the Catechism and Vatican II, and any other key texts that you use.

What to write?

What, then, do you write? A useful book in this area is Alec Fisher, *The Logic of Real Arguments* (Cambridge University Press). Some of the suggestions below are derived from his book.

The most basic point is to grasp the argument and the main points of what is presented to you. Here are some ideas for what you can mark:

1. Try to find the *conclusion* of a passage. Write a C next to this. This is a vital point in reading any piece of work — you are trying to discover what the main point of the passage is, what the argument is driving at. You may think that there are several conclusions, several main points. You may want to indicate these by C1, C2 and so on.
Pause here and look at the passage from *Evangelium vitae*. It is not an easy passage to analyse because it is so densely packed with ideas. Read through and try to identify the main conclusion, or conclusions of the passage, and mark them with a C (or C1, etc).

How did you do?

There are several ways to spot conclusions in a piece of writing:

- often they appear at the beginning of the text, to introduce it, or at end of the text;
- they may be points which are clearly emphasised, or to which an author repeatedly returns; the conclusion may be indicated by words such as 'important' or 'fundamental';

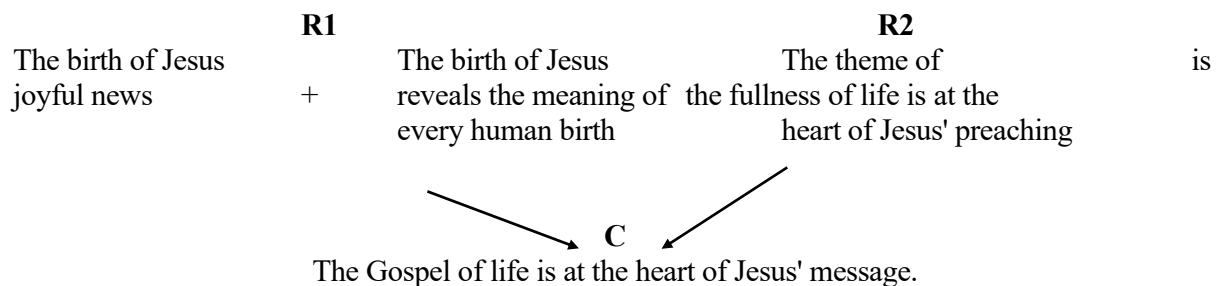
- they may be indicated by headings in the text;

2. The next thing is to identify the *reasons* which are given for the conclusion(s). To help you in this task, look for what we could call 'reason' words – words such as 'because', 'since', 'therefore' - which indicate that a process of reasoning is taking place. Write the letter R by reasons that you find, or R1, R2 etc.

Pause here and look at the passage from *Evangelium vitae*. Read through and try to identify the main reasons given for the conclusion you have identified, and mark them with R (or R1, etc).

Now you are in a position to take a written note: write at the top of the page the reference to the work you are taking the note from - write 'EV 1', for *Evangelium Vitae* paragraph 1. Now write the conclusion on the page, with the reasons above it and arrows pointing to the conclusion. You now have the *structure* of the passage.

This is what you may have. (You may not have exactly the same - that does not matter.)



Notice that we have joined R1 and R2 together with a '+' sign. This means that there are two parts of the argument which support the conclusion which must be taken together, as parts of a single reason. R2 on the other hand stands alone as a separate supporting reason.

3. Now that you have the basic structure of the argument in this passage, go on to *look for other links and parallels*. Ring these parallels and draw arrows connecting them. Note any relationships between points in closely related paragraphs, or within the same paragraph – ring them and link them up. For example, you may wish to note that in the second and third paragraphs 'Full significance' parallels 'full meaning' and 'every human birth' parallels 'every person'.
4. Ask yourself: *do I understand all the words and terms being used?* Are there any you want to look up in a dictionary (a *theological* dictionary or encyclopaedia is particularly helpful). One useful idea is to start your own glossary of terms. Keep a separate notebook for this purpose.
5. *Ask questions of the text and see whether you can answer them.* For example, 'Why does the birth of Christ reveal the full meaning of every human birth?' What does 'stages' in the last line mean?

6. Now ask yourself: *what are my reactions to this text?* What do you think of the reasons given for the conclusion: are they good reasons? Look at the evidence or authority given for them (in the case of the EV passage above, notice, for example, that there are three scripture references supporting the reasons given). At every point, strive for understanding.

Taking notes for your Assessments

Essay writing will be relatively easy if your note-taking has been good.

Good note-taking is also the way to avoid plagiarism. Plagiarism is the failure to acknowledge the work of other authors, either published or unpublished, presenting such work as though it were your own. Where, after due investigation under the authority of the Academic Board, a candidate is found to have plagiarised, the Board of Examiners will fail the candidate in the relevant examination or Assessments.

It is quite acceptable in essays to quote passages from the programme notes and from other books you have read, placing the passages or words in quotation marks and making due acknowledgement and reference to the author and printed source. Or you can include in your essay a summary in your own words, or paraphrase of the sense of a passage that you have noted in your reading, taking care that it is a genuine paraphrase and that one is not just replacing or rearranging a few words.

You may find that you will help yourself to avoid the danger of plagiarism if you make it your *general practice* when taking notes from books, to place quotation marks around text which comes directly from the book, even as you record it (citing the source according to our conventions) OR rephrasing the ideas in summary form in your own words. A good strategy is to (a) read over what you want to paraphrase carefully several times (b) cover up the text so you cannot see any of it (c) write out the idea in your own words without looking at the text. If you do this, you should always check your paraphrase against the original to be sure you (i) have not accidentally used the same phrases or words (ii) have represented the information accurately. Whatever you do, avoid trying to write your essays with the books open in front of you (see pp.42-43 for a more detailed examination of acceptable and unacceptable paraphrasing).

Some sorts of information you do not need to support with references, for example, *common knowledge*. This is facts which can be found in numerous places and which are likely to be known by a lot of people, for example: *Bertrand Russell was a philosopher*.

However, you must document (a) facts not generally known (b) ideas that interpret facts. For example:

During this period, Russell's ontology had Platonic overtones. His reification of universals was the strange offspring of a naïve philosophy of language and an empiricist epistemology (Yates, 2007, p.112)

The section entitled, *Plagiarism and Copyright*, deals with plagiarism in more detail (pp. 40-41)

Where?

The first thing to decide upon here is *on what* to keep your notes.

The best approach is probably to keep a database or for those who prefer a more traditional approach, a *Card Index*.

This has several advantages over notebooks: you can insert notes taken later and can re-sort them into different orders. Also, when it comes to writing your essay you can organise information dealing with a particular subject.

What?

What should you write on a database or cards?

1. First of all, *details of where the note is taken from*. You need to write the author and title of the book or article, together with the publisher and date details and the page or chapter number (or paragraph number for Church documents - this is a better way of referencing than page numbers).
2. *Quotations*. You may think that a book has expressed an important point which you want to be able to quote in your essay.
3. How much should you quote from other sources? The general rule would be
 - a. keep quotations short; as a rule no more than a few lines except in unusual circumstances
 - b. wherever possible, summarise the line of argument and support with a reference rather than give a direct quotation.
4. *Give a summary of a passage in your own words*. Where an important point is being made, re-write it in your own words in summary form, putting the reference to the place you got this idea from after your summary.
5. Earlier we looked at identifying conclusions and reasons in a passage - it may be that this is what you want to write on your note.
6. *Write your own thoughts and ideas about a subject*. When you come back to the cards to write your essay you will know that the thoughts are your own rather than taken directly from a book because there will be no reference after them. Or you may use a different colour to represent your own views, as opposed to the views of the authors you have been reading.

Knowing what to look for

To take notes effectively, of programme, you have to know what it is you are looking for.

Otherwise you will be taking notes on every passage and line you read, whereas not every page or chapter will be equally relevant.

What you need, then, is a *first thought list of things to look for*. How do you do this?

Sit down with your Assessments question in front of you and a large sheet of paper. Let's imagine that the question is a very simple one:

'What are the main things which a child needs to know before he or she receives the Sacrament of Reconciliation?'

You need to write down all the thoughts you have about this question before you begin to open a book or take notes. Just write down the thoughts as single words or phrases, or questions you have. *Pause and do this now before going on. Spend about five minutes on it.*

How have you done? You might have ideas such as: Sin, Forgiveness, Jesus' teaching, the Prodigal Son. Also, questions like 'Why do you have to confess to a priest?' or 'Is the Sacrament of Reconciliation the same as Confession?' 'Why is it called by this name?' 'What are the effects of the Sacrament?'

This is a very important exercise because:

1. It means that you have ideas about what you are looking for in your reading. It gives your reading purpose. You want to find out about the topics you have listed and you want to seek answers to your questions.
2. It gives you a list of categories under which you can group your notes. You know that you want to collect some notes on what sin is, for example. At the top of cards dealing with this subject, pencil in the word 'sin'. You will probably collect a number of cards with this same title. File them in your card index under 'S' for 'Sin', and keep a list of the different topics at the beginning of the Card Index so that you can quickly see what you've taken notes on.

Important!

Keep this sheet of first thoughts and re-write it periodically as new ideas come. You will also be able to gradually try to arrange it and put some order into the ideas. Eventually, it will be your essay-plan.

Once you have constructed a plan you should contact at least one other student in your year group to discuss it with them. Another person's ideas, criticisms and insights are extremely valuable, especially at this stage of the process.

You are now ready to begin. You have a plan, which began as your list of first thoughts and has developed into a fully-fledged essay plan; and you have a series of notes on cards. You will be able to write your Assessments section by section, taking out the relevant cards and putting them in front of you as you work.

Writing your Assessments - General points

For the sake of attractive legibility and clarity, please adhere to the following rules:

- Essays should be typed or word-processed for electronic submission.
- Include a Maryvale Assessments Topsheet with your students details, assessment details, dates of submission and word count.
- Please type at 1.5 spacing: this is more attractive than either single or double.
- Use an Times New Roman or Arial font and stick to it (e.g. titles of books, etc. underlined, foreign words in italics, emphasis in bold).

- Quotations need to be clearly identifiable. Short ones can be in quotation marks within the main text of your paragraph. Longer ones are better made into a separate, indented paragraph with single spacing. Make sure you do not (even inadvertently) pass off quotations as your own words. Even paraphrases and summaries should be acknowledged as such.
- Please leave room in either the left or right hand margin for comments.
- Pages should be numbered, have your name and student number on each page.
- Assessments submitted electronically should be titled as per year and assessment for example JSmithAss1.1 or JSmithAss2.3 thus indicating your name and Assessment number.
- Ask a peer to read through your work.

Features of a good Assessments

Here are some important tips for writing a good essay. You might like to think of it as a kind of check-list of points.

(i) Reading

You should draw from at least half a dozen sources for the Assessments. Note particularly any works that are stressed as important reading by the tutor or in the programme books.

(ii) English

Clarity and accuracy will be expected in use of English. Remember to watch spelling, punctuation and grammar.

(iii) Answer the question directly

Ask yourself continually, 'Is what I am writing helping to answer the question?' and also, 'Would it be clear to a reader why I am including the material that I am?' One of the main points looked for in the Assessments will always be the relevance of the material included, together with a clear line of argument. Be simple and direct in answering the question. Avoid interesting detours which take you off the point!

(iv) Structure

The structuring of your Assessments is vital. The simple rule here is that the order in which you present points should facilitate the presentation of your argument. Always be as clear, simple and straightforward as possible. Don't leave the reader guessing where you're moving in your essay.

(v) Introduction

Your Assessments should have an introduction. In this introduction you can do any of the following (i) very briefly outline the structure of your Assessments and the main topics you will be dealing with; (ii) very briefly indicate what the main lines of argument will be; (iii) in a couple of sentences tell the reader what conclusion you will be arguing for; (iv) show an awareness of the scope of the field to be studied and of the scope of the Assessments itself; (v) as an overture introduces and weaves together the main musical themes in an opera, you may like to introduce

the key ideas, words and phrases which will be significant in your Assessments, demonstrating your grasp of their inter-relationship.

(vi) Progression of paragraphs

Make sure that paragraphs are coherent wholes; do not make them too staccato, but equally be prepared to begin a new one when you introduce a new idea. Each paragraph should cover a single point or idea, the theme of which should be expressed in the opening sentence. If you find you are introducing a new idea, begin a new paragraph. Each paragraph must clearly follow from the one before, building on what has already been developed in your Assessments and taking the argument further. You are aiming to provide a clear line of argument leading to a conclusion.

On Structure and Progression:

St Thomas Aquinas, in the *Summa Theologica*, employs a *method* of arguing a case which is unparalleled in terms of lucidity and rigour. It is one which, puts most of our efforts to shame! After clearly defining the question he is looking at, he always states the *objections* to his own views as strongly as possible before going on to argue for his own position. He concludes by answering each of the objections. A model assessments! (See below for an example and analysis of St. Thomas Aquinas' technique.)

(vii) Analysis

Try to keep a balance between the presentation of information and its analysis. Remember to avoid unsupported generalisation. Your conclusions should flow from evidence, authoritative sources and argument so that the reader feels he or she has been led to a conclusion by evidence and logic that deserves respect.

(viii) Conclusion

Your Assessments should have a conclusion. No new points should be introduced here. Rather, the conclusion serves to pull the main points of the Assessments together and briefly restate the conclusion to the argument.

(ix) Using quotations

Be careful how you use quotations. They should not be a substitute for your own thought. In general, you should prefer to use short rather than long quotations. There are three main reasons why you might want to use a quotation:

- to sum up a point you have been explaining
- to use as a launching pad for the analysis of an idea
- to give authoritative support for a point you have made (this can often be as well achieved by the use of a reference instead)

(x) References and bibliography

Please refer to the Study Skills guide for guidance.

Citing Internet Sources

Please refer to the Study Skills guide for guidance.

- 1) The Academic Administrator records the submission date of arrival of the Assessments from the student from the electronic system.
- 2) Once marking and comments are completed, the Academic Tutor returns the Assessments to Maryvale.
- 3) The mark/grade is recorded and the work then passed to the Programme Director for moderation.
- 4) Upon completion of the moderation process, the final mark/grade is entered into the student's academic record.
- 5) The Assessments and final mark/grade together with the completed Feedback will be available electronically by the completion date on the Academic Calendar. If the return of any work is delayed you will be informed.
- 6) Should there be a reason for late submission you must complete the Essay Extensions Request Form as soon as possible ensuring not to leave until the due date. By completing this request no late submissions penalties will be applied. You then submit your Assessments as normal, however normal marking time is not applied.

Sample of assessment Topsheet:



MARYVALE INSTITUTE

Assessments Top Sheet

Student to Complete

Name (Christian and Surname) Ann Other	Student Number MVH11223 OU589636	
Philosophy and the Catholic Tradition	Year 1	Assessment No. 1
Name of Subject / Assessments Introduction to Philosophy	Date Assessments Sent 05/03/2020	

Assessment Question, Written In Full

Type or write the assessment questions here.....

I certify that, except where clearly indicated, the content of this Assessments is all my own work. Every use of any work, ideas or writing belonging to others has been appropriately acknowledged.

Signed: _____ (student's signature)

Markers feedback of your Assessments please refer to your Turnitin Student Handbook for this, however essentially the key areas for feedback are listed below:

Marking Area	Excellent	Good	Satisfactory	Adequate – Needs Work	Poor
Relevance of discussion/focus on topic					
Understanding of subject					
Quality of analysis and argument					
Structure and organisation					
Presentation, style of writing					
Effective use of module book and materials					
Scope and extent of reading					
Referencing, bibliography					
Application to setting					

Submission of the primary text reflection

- There will be guidance on participation in the primary text reading group
- Please submit a copy of each primary text reflection to ‘electronic’ marking system. The primary text reflections are to be submitted **by the date on the schedule**.

Guidance for writing a primary text reflection (after a group reading)

- The overall purpose of the reflection is to enable you to reflect at a reasonable length on the direct experience of studying primary texts within a community of readers. However, if you are unable to attend a weekend (as a student outside the U.K. for instance) we would like to ask you to send in a reflection following some slightly modified criteria.
- When drawing up your reflection it will be helpful for you to consider the following questions:
 1. What has struck me about the philosophical style of the primary text(s) we have been reading?
 2. What have I learnt in terms of ideas, concepts and philosophical positions from our reading?
 3. How has the learning I have gained taken place?
 4. How is my learning from this primary text related to the modules I have studied so far in the programme?

Guidance for writing a primary text reflection (without a group reading)

- The overall purpose of the reflection is to enable you to reflect at a reasonable length on the direct experience of studying primary texts.

- When drawing up your reflection it will be helpful for you to consider the following questions:
 1. What has struck me about the philosophical style of the primary text(s) I have been reading?
 2. What have I learnt in terms of ideas, concepts and philosophical positions from my reading?
 3. How has the learning I have gained taken place?
 4. How is my learning from this primary text related to the modules I have studied so far in the programme?

Library and Learning Resources

Library and Resources support is provided by the Library team. The Institute's library of 20,000 books, periodicals and other publications is available to staff and students throughout the year. The library's catalogue is available online as is a separate catalogue of Maryvale's dissertations and theses. Those titles available for lending purposes can be posted to students on request. The library has an active copying service for all students, usually periodical articles that can be photocopied and posted (or scanned and emailed) as required. The librarians also provide bibliographic and location searches and other support assistance. An active information skills programme covers introductions to using the library and its resources alongside citation building and search planning.

The library collection includes a wide range of books to support the philosophy subject for the programme with texts on the history of philosophy alongside texts on different branches of philosophy and major thinkers. The library offers free Internet access on its four computers and WiFi access for those who prefer to work on their own laptops. There is a collection of online resources (full text and citation indexing) available to registered students, as well as in-house photocopying facilities. Maryvale's online resources, i.e. EBSCO, ATLASerials and the Cambridge University Press Online Collection are naturally available on a worldwide basis which makes them eminently suitable for distance learning.

Maryvale students can also access a wide range of material from other international theological college libraries for personal study since we are members of ABTAPL (The Association of British and Irish Theological and Philosophical Libraries) and engage in active resource sharing, particularly an exchange of periodical articles on request. The librarians are on duty during student residential periods and study days and are always willing to deal with students' enquiries at other times through email or by telephone.

Important Theological Publishers

Catholic Truth Society: 40-46 Harleyford Road, London, SE11 5AY. Tel: 0207 640 0042

Chapman: Wellington House, 125 Strand, London. WC2R 0BB. Tel: 020 7 420 5537

Columba Press: 93 The Rise, Mount Merrion, Blackrock, C. Dublin, Eire. Tel: 00 353 1 2942556

Darton, Longman & Todd, 1 Spencer Court, 140/142 Wandsworth High Street, London. SW18 4JJ. Tel: 020 8875 0155

Family Publications: 6a King Street, Oxford, Oxfordshire. OX2 6DF. Tel: 01865 558336, <http://www.familypublications.co.uk/>

Gracewing: Gracewing House, Unit 2, Southern Ave, Leominster, Herefordshire. HR6 0QF. Tel: 01568 616835

Liturgical Press: Divine Order of St Benedict Inc, St John's Abbey, Collegeville. MN56321, USA.
McCrimmon Publishing Co. Ltd: 10 - 12 High St, Great Wakering, Southend-on-Sea. SS3 0EQ.
Tel: 01702 218956

Kevin Mayhew: Buxhall, Stowmarket, Suffolk. 1P14 3BW. Tel: 01449 737978

Redemptorist Publications: Alphonsus House, Chawton, Alton, Hants. GU34 3HQ. Tel: 01420
88222

Religious & Moral Education Press / SCM Press: St Mary's Works, St Mary's Plain, Norwich.
NR3 3BH. Tel: 01603 615995.

Society for Promoting Christian Knowledge: Holy Trinity Church, Marylebone, London. NW1
4DU. Tel: 020 7 6430382

Veritas Publications: 8 Hanover Quay, Dublin 2, Ireland

s). You are unlikely to need to seek such permission, since the convention is that quotations of less than 400 words from substantial prose works constitute "fair use", and a quotation that long is very likely to be a waste of valuable words. However, if you are quoting the larger part of a relatively short literary unit such as a hymn or poem, you do need to obtain copyright, assuming that the copyright has not expired – if in doubt as to whether it has, consult the Librarian at Maryvale. Illustrations and diagrams may also be copyright.)

God wished to transmit in this manner: those truths needed for our salvation (Dei Verbum, 11)

The Methodology of St Thomas Aquinas in the Summa Theologica

Note on the structure of the *Summa Theologica*

The *Summa Theologica* is divided into four parts:

I: God: His existence and nature, and His creation. Also the nature of man.

I-II: Man's return to God, ethics.

II-II, III: Christ and the salvation He brings to enable us to return to God.

Each of these parts is divided into *treatises*. These look at general themes, such as Law, the Creation, Morality, and so on. Each treatise is divided into numbered *questions*, each one dealing with some aspect of the treatise. For example, within the treatise on the nature of God, there is a question on God's knowledge. Then within each question there are numbered *articles*. These ask specific questions, to which the answer will be either 'yes' or 'no'. What I have reproduced below is a typical article, which is within the question on the nature of happiness, in the treatise on ethics. Read this through now.

EXTRACT FROM THE SUMMA THEOLOGICA

Question: Whether Man's Happiness Consists in Wealth?

Objection 1. It would seem that man's happiness consists in wealth. For since happiness is man's last end, it must consist in that which has the greatest hold on man's affections. Now this is wealth: for it is written (Qo 10:19): *All things obey money.* Therefore man's happiness consists in wealth.

Objection 2. Further, according to Boëthius (*De Consol. iii*), happiness is *a state of life made perfect by the aggregate of all good things.* Now money seems to be the means of possessing all things: for, as the Philosopher says (*Ethic. v. 5*), money was invented, that it might be a sort of guarantee for the acquisition of whatever man desires. Therefore happiness consists in wealth.

Objection 3. Further, since the desire for the sovereign good never fails, it seems to be infinite. But this is the case with riches more than anything else: since *a covetous man shall not be satisfied with riches* (Qo 5:9). Therefore happiness consists in wealth.

On the contrary, Man's good consists in retaining happiness rather than in spreading it. But as Boëthius says (*De Consol. ii*), *wealth shines in giving rather than in hoarding: for the miser is hateful, whereas the generous man is applauded.* Therefore man's happiness does not consist in wealth.

I answer that, It is impossible for man's happiness to consist in wealth. For wealth is twofold, as the Philosopher says (*Polit. i. 3*), viz., natural and artificial. Natural wealth is that which serves man as a remedy for his natural wants: such as food, drink, clothing, dwellings, and such like, while artificial wealth is that which is not a direct help to nature, as money, but is invented by the art of man, for the convenience of exchange, and as a measure of things saleable.

Now it is evident that man's happiness cannot consist in natural wealth. For wealth of this kind is sought for the sake of something else, viz., as a support of human nature: consequently it cannot be man's last end, rather it is ordained to man as to its end. Wherefore in the order of nature, all such things are below man, and made for him, according to Psalm 8:8: *Thou has subjected all things under his feet.*

And as to artificial wealth, it is not sought save for the sake of natural wealth; since man would not seek it except because, by its means, he procures for himself the necessities of life. Consequently much less can it be considered in the light of the last end. Therefore it is impossible for happiness, which is the last end of man, to consist in wealth.

Reply Obj. 1. All material things obey money, so far as the multitude of fools is concerned, who know no other than material goods, which can be obtained for money. But we should take our estimation of human goods not from the foolish but from the wise: just as it is for a person, whose sense of taste is in good order, to judge whether a thing is palatable.

Reply Obj. 2. All things saleable can be had for money: not so spiritual things, which cannot be sold. Hence it is written (Prov 17:16): *What doth it avail a fool to have riches, seeing he cannot buy wisdom.*

Reply Obj. 3. The desire for natural riches is not infinite: because they suffice for nature in a certain measure. But the desire for artificial wealth is infinite, for it is the servant of disordered concupiscence,

which is not curbed, as the Philosopher makes clear (*Polit. i. 3*). Yet this desire for wealth is infinite otherwise than the desire for the sovereign good. For the more perfectly the sovereign good is possessed, the more it is loved, and other things despised: because the more we possess it, the more we know it. Hence it is written, (Sir 24:29): *They that eat me shall yet hunger*. Whereas in the desire for wealth and for whatsoever temporal goods, the contrary is the case: for when we already possess them, we despise them and seek others: which is the sense of Our Lord's words (Jn 4:13): *Whosoever drinketh of this water, by which temporal goods are signified, shall thirst again*. The reason of this is that we realise more their insufficiency when we possess them: and this very fact shows that they are imperfect, and that the sovereign good does not consist therein.

(*Summa Theologica I-II, 2,1*)

Analysis

(Adapted from Peter Kreeft: *A Shorter Summa*, Ignatius Press 1993, pp.20-21)

Note that the article has five structural parts. (This five-part form runs throughout the entire Summa): 'First, the question is formulated in a yes or no format....beginning with the word 'Whether' (*utrum*) 'Second, St Thomas lists a number of Objections (usually three) to the answer he will give. The Objections are apparent proofs of this opposite answer, the other side to the debate. These objections begin with the formula: 'It seems that...' (*Oportet*). These Objections must be *arguments*, not just *opinions*, for one of the basic principles of any intelligent debate...is that each debater *must* give relevant *reasons* for every controvertible opinion he expresses. The Objections are to be taken seriously, as *apparent* truth. One who is seeking the strongest possible arguments against any of St Thomas will rarely find any stronger ones, any more strongly argued, than those in St Thomas himself...

'Third, St Thomas indicates his own position with the formula 'On the contrary...' (*Sed contra*). The brief argument that follows the statement of his position here is usually an argument from authority, i.e. from Scripture, the Fathers of the Church, or recognised wise men. The medievals well knew their own maxim that 'the argument from authority is the weakest of all arguments' (see S.T.I, 8, obj.2). But they also believed in doing their homework and in learning from their ancestors...

'The fourth part, 'I answer that' (*Respondeo dicens*), is the body of the Article. In it, St Thomas proves his own position, often adding necessary background explanations and making needed distinctions along the way...

'Fifth and finally, each Objection must be addressed and answered – not merely by repeating an argument to prove the opposite conclusion, for that has already been done in the body of the Article, but by explaining where and how the Objection went wrong, i.e., by distinguishing the truth from the falsity in the Objection.'

Peter Kreeft then explains the importance and value of this method for tackling any moral issue:

'No one of these five steps can be omitted if we want to have good grounds for settling a controversial question. If our question is vaguely or confusedly formulated, our answer will be, too. If we do not consider opposing views, we spar without a partner and paw the air. If we do not do our homework, we only skim the shallows of our selves. If we do not prove our thesis, we are dogmatic, not critical. And if we do not understand and refute our opponents, we are left with nagging uncertainty that we have missed something and not really ended the contest.'

Closing Thought

Realistically, the topics on which you are writing will not always and at every point, allow you to structure your writing in *precisely* this fashion. Nevertheless, the general points made here remain valid for all academic writing. You should take care to be clear about the precise questions and issues you are investigating and define all concepts clearly; you should allow alternatives to the line you are proposing to be voiced, the reasons for these alternatives made clear and your reasons for thinking them false or inadequate spelled out systematically. This is the key to writing critically.

Appendix 1, Typical on site Residential Timetable

Typical Residential Timetable

FRIDAY

7.00 pm	Evening Meal
8.00 pm	Lecture/Seminar
9.15 pm	Compline/Night prayer

SATURDAY

7.30 am	Mass
8.30 am	Breakfast
9.30 am	Lecture
10.45 am	Coffee
11.15 am	Lecture
1.00 pm	Lunch
2.00 pm	Lecturer, Tutorial or Library time
4.00 pm	Tea
4.30 pm	Seminar /Lecture
6.30 pm	Evening Meal
7.30 pm	Lecture
9.00 pm	Compline/Night prayer

SUNDAY

7.30 am	Mass
8.30 am	Breakfast
9.30 am	Lecture
10.45 am	Coffee
11.15 am	Lecture
12.30 pm	Conclusions and Evaluations
1.00 pm	Lunch
	Depart

Appendix 2, Distance Learning and Participation Cycle

The following chart summarises the learning cycle process:

