



Course Guide

PHIL10047: *The Early Continentals: Hegel and Nietzsche*

2017-18

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1. Course Aims and Objectives

This course will introduce students to the ideas of Hegel and Nietzsche, and examine the influence these thinkers had on the analytic and continental traditions in philosophy. The course will focus on reading and understanding key passages from Hegel's *Phenomenology of Spirit* and Nietzsche's *Genealogy of Morals*. An important background figure on the course will be Kant, and we will begin by thinking through important concepts from his *Critique of Pure Reason*. We will compare and contrast the ways in which Hegel and Nietzsche both sought to articulate and overcome philosophical problems inherited from Kant. Where helpful, we will also take brief detours into the works of other thinkers who influenced or reacted to Kant, Hegel and Nietzsche, such as Fichte, Schelling and Schopenhauer

2. Intended Learning Outcomes

Over the course of the semester you will come to understand:

- The nature of Kant's 'Copernican Revolution' in metaphysics, and the problems it was intended to solve
- The role of the following concepts in Kant's *Critique of Pure Reason*: concept; intuition; category; synthesis; apperception; phenomena; noumena
- The role of the following concepts in Hegel's *Phenomenology of Spirit*: dialectic; the Absolute; sense-certainty; lordship and bondage
- The relationship of Hegel's absolute idealism to Kant's transcendental idealism
- The role of the following concepts in Nietzsche's *Genealogy of Morality*: genealogy; master/slave moralities; ressentiment; bad conscience; ascetic ideals
- The relationship between ascetic ideals as criticised by Nietzsche and the philosophical systems of Kant and Hegel

3. Class Times and Locations

Lectures will be on **Mondays from 1000 - 1050** in room G.16, 7 Bristo Square

There will be two weekly tutorial groups, and you should sign up to only one, which you will attend throughout the course.

The first group will meet on **Mondays from 1310 to 1400** in room 2.308, 7 Bristo Square

The second group will meet on **Mondays from 1610 to 1700** in room 2.4, Lister, Hill Sqaure

4. Class Content

Each week there will be a lecture which everyone enrolled on the course should attend. The lectures will discuss key themes from that week's reading and put the ideas considered in that week in the context of the work of other thinkers from the time period covered by the course. Below is a list of the topics we will cover in each week of the course.

Week 1 – Introducing the course; Introducing Kant

Week 2 - Kant's Copernican Revolution and Transcendental Deduction

Week 3 – Introducing Hegel: Dialectic, *Geist*, Philosophy

Week 4 - Phenomenology of Spirit: Consciousness
Week 5 – Phenomenology of Spirit: Self-Consciousness
Week 6 – Phenomenology of Spirit: Stoicism, Scepticism and Beyond
Week 7 – Introducing Nietzsche: Truth & Lie in an extra-moral sense
Week 8 - Genealogy of Morality: Preface and Essay 1
Week 9 - Genealogy of Morality: Essay 2
Week 10 - Genealogy of Morality: Essay 3
Week 11 – Twilight of the Idols

During tutorials we will discuss themes that arose in that week's lecture, and spend time on close reading of selected passages from the key texts for the course. In the first class of the course we will spend some time discussing how to get the most out of tutorials. You are encouraged to participate in the autonomous learning groups for the course, and use these to come up with and think about questions and problems that you would like to discuss in the tutorials.

There is more about just what we'll cover in each week, and the required and recommended readings, in the 'Readings' section below.

5. PPLS Undergraduate Student Handbook

The PPLS Undergraduate Student Handbook has more information on Student Support and academic guidance; late coursework and plagiarism; illness and disability adjustments, and useful sources of advice.

The Handbook can be found here:

http://www.ppls.ed.ac.uk/students/undergraduate/documents/PPLS_Student_Handbook_FINAL.pdf

6. Readings

Primary Sources

The two main texts for this course are:

- Hegel, G.W.F. (1807) *Phenomenology of Spirit*, trans. A. V. Miller, Oxford: Oxford University Press, 1977
 - For our required readings, I'll be posting excerpts from a newer translation by Terry Pinkard on Learn. You might still like to buy a copy of the Miller translation in case you want to read parts of the book other than our required readings.
- Nietzsche, F. (1887) *On the Genealogy of Morals* (trans. D. Smith), Oxford, Oxford University Press, 1996
 - There are lots of other translations available – the ones by Kaufman, Hollingdale, Clark & Swensen are all fine, but I'll mostly be working from the Smith translation.

We'll spend the first couple of weeks looking at ideas from Kant's *Critique of Pure Reason*. You don't need to read any of the *Critique* for this course, but if you'd like to get stuck into it to help you think through the issues to which Hegel is responding,

there's an accessible annotated translation by Jonathan Bennett, available here:
<http://www.earlymoderntexts.com/kcpr1.html>

General Secondary Sources

Three great books dealing with the period covered by this course are:

- Pinkard, T. (2002). *German Philosophy, 1760-1860: The Legacy of Idealism*. Cambridge University Press.
- Pippin, R. (1999). *Modernism as a Philosophical Problem: On the dissatisfactions of European High Culture*, Wiley-Blackwell
- Craig, E. (1987). *The Mind of God and the Works of Man*. Clarendon Press.

For the *Phenomenology of Spirit*, Stern's *Routledge Philosophy Guidebook* is really helpful:

- Stern, R. (2002) *Routledge Philosophy Guidebook to Hegel and the Phenomenology of Spirit*, London: Routledge

As is:

- Beiser, F. (2005) *Hegel*, London: Routledge

The university has online access (through the library website) to the excellent *Cambridge Companions* series, where many secondary readings will be taken from. Of particular relevance are:

- *The Cambridge Companion to Kant's Critique of Pure Reason* (CCK)
- *The Cambridge Companion to Hegel* (CCH)
- *The Cambridge Companion to Hegel and 19th Century Philosophy* (CCH19)
- *The Cambridge Companion to German Idealism* (CCGI)

There are also Blackwell companions to *Kant*, *Nietzsche*, and *Continental Philosophy* that are all worth browsing, and also electronically accessible through the library website.

Week 1: Introduction to the course: Kant, Hegel and Modernity

We'll start with an overview of the themes we'll be looking at on the course by thinking about the new set of problems and questions Kant put on philosophy's agenda in his *Critique of Pure Reason*. Our job for the first two weeks of the course is to try to understand what Kant's 'Copernican Turn' in philosophy was, and why it was important.

Required Reading: None

Additional Readings:

Gardner, S. (1999) *Routledge Philosophy Guidebook to Kant and the Critique of Pure Reason*, ch.2: The possibility of Objects

Guyer, P. (2006) *Kant*, ch.1

Beiser, F. (2000) 'The Enlightenment and Idealism', in *CCGI*

Reading for Week 1's tutorials: Very short excerpt from Schopenhauer's *World as Will*

and *Idea*, available on Learn.

Reading for Week 2's tutorials: Kant (1784) *What is Enlightenment?*; Foucault (1984) *What is Enlightenment?* (Both on Learn)

Week 2: From Kant to Hegel

In the lecture this week we'll finish working through the basics of Kant's critical project, setting us up to see how Hegel's *Phenomenology* is shaped by it. In the tutorials we'll talk about his essay *What is Enlightenment?* and an identically titled essay by Foucault that takes up the same question 200 years later.

Reading for Week 2's tutorials: Kant (1784) *What is Enlightenment?*; Foucault (1984) *What is Enlightenment?* (Both on Learn)

Additional Reading:

If you're going to read just 1 bit of the *Critique of Pure Reason* for this course, the 'transcendental deduction' is probably the most important:

- Kant, *Critique of Pure Reason – The Transcendental Deduction (B Edition)* – pp.57-61, 73-88 in Bennett's translation.

There will be a copy on Learn with some of the key sections highlighted.

Some additional general reading on Kant:

Allison, H. (2006) 'Kant's Transcendental Idealism', in *The Blackwell Companion to Kant*

Gardner, S. (1999), *Routledge Philosophy Guidebook to Kant and the Critique of Pure Reason*, pp.135-165 (on the Transcendental Deduction)

Pereboom, D. (2006) 'Kant's Metaphysical & Transcendental Deductions', in *Blackwell Companion to Kant*

Bird, G. (2006) 'Kant's Theoretical Apparatus', in *The Blackwell Companion to Kant*

Allais, L. (2007) 'Kant's Idealism and the Secondary Quality Analogy' *Journal of the History of Philosophy*, 45(3), pp.459-484

Week 3: Introducing Hegel's Phenomenology

This week we'll try to achieve a general understanding of Hegel's overall project and methodology in the *Phenomenology*, and work through some of the arguments from the first part of the book. In this week's tutorial we'll discuss the short Introduction to the book, the 'Sense-certainty' section that begins the book, and how each of these relates to the Kantian project from previous weeks.

Reading for Week 3's Tutorials: *Phenomenology of Spirit*, Introduction (§73-§89); Consciousness: Sense-Certainty (§90-§110) (On Learn)

Additional Reading:

Hegel: *Phenomenology of Spirit*, Introduction

Craig, E. (1987) *The Mind of God and the Works of Man*, chs.3 & 4

Taylor, C. (1975) *Hegel*, Chs. 1&2

Beiser, F. (2005) *Hegel*, Chs. 1&2

Guyer, P. (1993) 'Thought and being: Hegel's critique of Kant', in *CCH*

Beiser, F. (1993) 'Hegel and the problem of metaphysics', in *CCH*

Pinkard, T. (2009) 'Hegel: A life', in *CCH19*

Week 4: Hegel on Self-Consciousness

This week we'll look at key parts of the second section of the *Phenomenology*, including the influential 'Lordship and Bondage' section, or 'Master/Slave' dialectic. This week, our main job is to try to understand this crucial and complex passage of the *Phenomenology*, and consider what role it plays in Hegel's system as a whole.

Reading for Week 4's Tutorials: *Phenomenology of Spirit*, Section B: Self-consciousness (§166-§196) (On Learn)

Additional reading:

Beiser, F. (2005) *Hegel*, ch.8: Solipsism and Intersubjectivity

Stern, R. (2002) *Routledge Philosophy Guidebook to Hegel and the Phenomenology of Spirit*, ch.3: The dialectic of the subject

Kelly, G.A. (1966) 'Notes on Hegel's "Lordship and Bondage"' *The Review of Metaphysics*, 19(4), pp.780-802

McDowell, J. (2009) 'The apperceptive 'I' and the empirical self: towards a heterodox reading of 'Lordship and Bondage' in Hegel's *Phenomenology*', in his *Having the World in View*, Harvard University Press

Redding, P. (2009) 'The independence and dependence of self-consciousness: the dialectic of lord and bondsman in Hegel's *Phenomenology of Spirit*' (in *CCH19*)

Week 5: The Dialectic of Spirit

For our last two weeks on Hegel, we'll try to work through a section of the book where he aims to show how he thinks the philosophical issues we've looked at during the past two weeks play themselves out on the stage of world-history. In the tutorial this week we'll focus on a passage where Hegel suggests how a harmonious mode of life was disrupted by internal tensions in Ancient Greece, and how this led to problems that afflicted Hegel's time (and perhaps our own)

Reading for Week 5's Tutorials: *Phenomenology of Spirit*, Section BB VI: Spirit (§438 - §476)

Additional Reading:

Stern's *Routledge Philosophy Guidebook*, ch.5

Pinkard's *German Philosophy 1760-1860*, ch.9

Pippin's *Modernism as a Philosophical Problem*, ch.3

Week 6: Self-Alienated Spirit

In our last week on Hegel we'll look at how Hegel thinks the dialectic of Spirit was at work in the Enlightenment and French Revolution, and see if we can figure out where this leaves us with respect to Hegel's aim of completing the Kantian project that we sketched at the start of the course.

Reading for Week 6's Tutorials: *Phenomenology of Spirit*, §538 - §595

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Nietzsche Readings and Lectures

We'll be focusing on Nietzsche's late work, *On the Genealogy of Morals* (1887), and thinking about how Nietzsche's views on philosophy, the mind, epistemology and metaphysics differ from the Kantian and Hegelian views we've been thinking about. We'll also look at an early work, *On Truth and Lie in an Extra-Moral Sense* (1873) to get a sense of the evolution of Nietzsche's relationship to Kantian approaches to philosophy over his career, and parts of a work written at around the same time as the *Genealogy*, Book 5 of *The Gay Science*, to put the ideas of the *Genealogy* into a broader context.

Key Texts:

Nietzsche (1873) *On Truth and Lie in an Extra Moral Sense* (available on Learn)
Nietzsche, F. (1887) *On the Genealogy of Morals* (trans. D. Smith), Oxford, Oxford University Press, 1996 [*This is the translation I'll be working from – translations by Clark, Kaufman, Hollingdale also fine*]

Week 7: Nietzsche before the *Genealogy*

This week we'll attempt a brief look at Nietzsche's thought before the *Genealogy*, focusing on his early work *On Truth and Lie*... Our aim will be to understand his early views on Kantian problems like the distinction between appearance and reality, and to preview the way these views evolved over the course of his work. Our reading of the *Genealogy* over the next weeks will involve coming to understand the nature of these changes and the reasons behind them more thoroughly.

Required reading:

Nietzsche (1873) *On Truth and Lie in an Extra Moral Sense* (available on Learn)
Nietzsche (1886) *On the prejudices of philosophers* (part 1 of *Beyond Good and Evil*) (§1-6, 9-11, 14, 16-18, 23) (available on Learn)

Additional reading:

Clark, M. (1990) *Nietzsche on Truth and Philosophy*, NY, Cambridge University Press, Chapter 3
Ansell-Pearson, K. 'Friedrich Nietzsche: An Introduction to his Thought, Life and Work', in *The Blackwell Companion to Nietzsche*, Available as an electronic resource through the library website
Nehamas, A. (1986) *Nietzsche: Life as Literature*, chapters 1 and 2

Week 8: *Genealogy of Morals: Preface and First Essay*

For the remainder of the course, we'll be engaged in a close reading of Nietzsche's *Genealogy*. This week we'll use the preface to consolidate our understanding of what Nietzsche's overall aims in the work might be, and think about some of the important ideas introduced in the first essay: *noble* versus *base* modes of evaluation, *ressentiment*, and Nietzsche's brief (but important!) remarks on agency.

Required reading:

Genealogy: Preface and first essay

Additional reading:

Pippin, R. (2005) 'Agent and Deed in Nietzsche's *Genealogy of Morals*', in *The*

Blackwell Companion to Nietzsche, Available as an electronic resource through the library website

Reginster, B. (1997) 'Nietzsche on resentment and valuation' *Philosophy and Phenomenological Research* 57 (2): 281-305 (available through library website)

Leiter, Brian (2002). *Routledge Philosophy Guidebook to Nietzsche on Morality*. Routledge, **Chapter 6**

Week 9: Genealogy of Morals: 2nd Essay

This week we'll discuss the 2nd essay, and the key ideas and arguments that arise there. This will include thinking about why *genealogy* as a philosophical method is important for Nietzsche, considering his analysis of *bad conscience* and its role in the text, and thinking about the *will to power* and the role it is playing in these parts of Nietzsche's thought.

Required reading:

Genealogy: Second essay

Additional reading:

Geuss, Raymond (1994) 'Nietzsche and Genealogy' *European Journal of Philosophy* 2 (3):274-292 (Available [here](#))

Foucault, M. (1971) 'Nietzsche, Genealogy, History', in Rabinow (ed.) (1984) *The Foucault Reader*

Risse, M. (2001). 'The second treatise in the genealogy of morality: Nietzsche on the origin of the bad conscience' *European Journal of Philosophy* 9 (1): 55–81 (Available [here](#))

Clark, M. (2001) 'Nietzsche's doctrines of the will to power', in Leiter and Richardson (eds.) *Nietzsche*, OUP

Week 10: Genealogy of Morals: 3rd Essay

As well as taking stock of the key ideas in the 3rd essay – Nietzsche's *perspectivalism* and his conception of *ascetic ideals* and their relationship to philosophical inquiry – we will use this week to think about the relationship between the three essays, and how Nietzsche and the project of the *Genealogy* fit into the philosophical narrative we've been working our way through on this course.

Required reading:

Genealogy: Third essay

Additional reading:

Leiter, Brian (2002). *Routledge Philosophy Guidebook to Nietzsche on Morality*. Routledge, **Chapter 8**

Poellner, P. (2007). Affect, value, and objectivity. In Brian Leiter & Neil Sinhababu (eds.), *Nietzsche and Morality*. Oxford University Press.

Clark, M. (1990) *Nietzsche on Truth and Philosophy*, NY, Cambridge University Press, **Chapter 4**

Week 11: The Gay Science

Finally, we'll look at some sections from a work Nietzsche wrote at around the same

time as the *Genealogy*, that overlaps with it and goes beyond it in interesting ways – book 5 of *The Gay Science*. We'll finish by reflecting on how N's views here relate to the themes we've been thinking about throughout the course.

Reading: book 5 of *The Gay Science*, to be made available on *Learn*.

7. Assessment Information

Assessment will be by means of one 1500 word mid-term essay (40% of the mark for the course) and one 2500 word final essay (60% of the mark for the course). Essay questions are at the end of this course guide. Depending on the course of our discussions in class, additional questions may be added – look out for announcements in class and on *Learn*. The midterm essay is due on **Thursday 26th October 2017 by 12pm**. The final essay is due on **Thursday 14th December 2017 by 12pm**. Essays are submitted via *Learn*, and you will be contacted with instructions about submission before the deadline.

Senior honours students who are not writing a research dissertation may opt to write a single long essay (approximately 5000 words) instead of the two coursework essays, as part of their dissertation by coursework. These long essays are **due on Tuesday 19th December by 12pm**. Titles and topics should be agreed with me in advance, and titles should be submitted to the Teaching Office by **Monday 23rd October by 12pm**.

We will discuss essay preparation and writing in the tutorials for the course.

Word Count Penalties

Essays must not exceed the word limit, which includes footnotes but excludes bibliography. The precise word count must be written on the coversheet. Overlong essays will be penalised according to the following rule: 5% will be deducted for every 100 words, or part thereof, over the word limit. So, 1-100 words over loses 5%; 101-200 words over loses 10%; 201-300 words over loses 15%; and so on.

Penalties for Late Submission of Essays

Unless an extension has been granted, essays must be submitted by the dates shown in the table of Submission Dates below. Essays submitted late without an extension may not be marked, but, if marked, will incur a penalty (in accordance with section 3.8 of the University Undergraduate Assessment Regulations at:

http://www.docs.sasg.ed.ac.uk/AcademicServices/Regulations/UG_AssessmentRegulations.PDF

For each working day that the work is late there will be a reduction of the mark by 5% of the maximum obtainable mark (e.g. a mark of 65% on the common marking scale would be reduced to 60% up to 24 hours later). This penalty applies for up to five working days, after which a mark of zero will be given.

Plagiarism

Essays will be checked for plagiarism using Turnitin.

The University treats plagiarism by honours students as a disciplinary offence, and

anyone caught plagiarising will be referred to the College's Academic Misconduct Officer. If you are unsure what constitutes plagiarism or need further guidance, you should consult the University's guidelines:

<http://www.ed.ac.uk/schools-departments/academic-services/students/undergraduate/discipline/plagiarism>

Students can read more about plagiarism and proper referencing practices, and use Turnitin on a trial copy of their essays, in the **Philosophy Tools** course on WebCT.

Extensions

Students are expected to monitor their workload, be aware of all deadlines, and organise themselves accordingly.

Extension requests should be submitted *before* the submission deadline. They must be submitted to the Teaching Office for approval, and must include details of the assessment(s) affected and the length of extension requested, together with supporting evidence if required.

Other than in exceptional circumstances, extensions will *only* be granted in cases of illness or family emergency. If students are seeking extensions for more than one week, they must provide medical evidence and/or discuss the request with the Student Support Officer. **Extension requests due to time mismanagement, personal computing/printing problems or ignorance of deadline will not be accepted.**

The Teaching Office will email the student to tell them whether the extension has been granted. The decision conveyed in this email is final; if students feel that they have been unfairly denied an extension they should make a case to the special circumstances committee for the removal of late submission penalties at the examination board.

Retrospective extensions will not be granted.

However, late submission penalties may be waived if a student requests an extension on the day of the deadline but cannot get medical evidence until some days later.

Extensions include weekends and university holidays. If an extended deadline falls on a weekend, the work should be submitted by 9:30am on the next working day (i.e. work which would be due at 4pm on Saturday due to an extension should be submitted by 9:30am the following Monday).

Students with Adjustment Schedules.

Extension requests from students with adjustment schedules that allow 'short notice extensions' will be treated sympathetically where possible. Students should however be prepared to give a reason for the extension request; simply citing an adjustment schedule is not an adequate reason. If students are seeking extensions for more than one week, they must provide medical evidence and/or discuss the request with the Student Support Officer.

Special Circumstances.

Students may apply for consideration of special circumstances if they feel that events

outwith their control have resulted in poor exam performance in comparison to their previous coursework record or even missing an exam. These circumstances most commonly include illness or bereavement but can be submitted for a variety of issues. It is the student's responsibility to complete a Special Circumstances form giving as much detail as possible and providing supporting evidence. All submissions must be accompanied by medical or other documentation.

8. Learn

This year we will be using electronic submissions for all Honours coursework. For essay submission instructions please see the instructions on LEARN. Please note you should not include your name or matriculation number on coursework, only your exam number.

9. Essay Questions

Mid-Term Essay Questions

Each question will be a quote from one of the set readings that we've looked at in the first six weeks of the course. A list of questions will be posted on Learn by the end of week 2.

Some advice: Your task is to write a 1500 word essay based on one of these quotes. Your essay should include an explanation of where the quote is from, what you think it means, its relevance to the work of its author, and some critical evaluation of the argument it contains (or of which it forms a part). If there is any technical jargon in the quote, you should explain what this means.

Quoting from other relevant parts of the text from which the quote is drawn to support or illustrate your interpretation is fine (and to be encouraged). Appealing to secondary literature to provide support for your interpretation, or to illustrate the range of possible interpretations, of the quote is also fine, though not strictly necessary for an excellent answer.

You have some freedom as to how slavishly your essay sticks to unpacking and explaining the exact content of the quote. Perhaps you'd like to focus on a specific part of the quote, that you'll explain and critically examine in a lot of detail. Or perhaps you'd like to abstract away from the details, and focus on a more general discussion of the role of the ideas expressed in the quote in the work of the thinker under discussion. Either of these approaches is fine. But: i) make sure that your essay still does all the things in the first paragraph of advice, above; ii) make sure that you explicitly explain the focus you'll take in your essay (e.g. 'Now that I have given a general summary of the quote's meaning and import, I will focus on critically examining its crucial second sentence/focus on critically assessing the role it is supposed to play in Kant/Hegel's overall system.')

Marking will be done according to Philosophy's subject-specific elaboration of the general marking scheme, included below the questions here.

If you have any more questions about the mid-term essay or how to approach it, email me: Dave.Ward@ed.ac.uk

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Final Essay Questions

The final piece of assessment for the course consists of a 2500 word essay on one of the themes from the works we've covered. Some **sample questions from past years** of the course are below. An updated list of questions will be posted on Learn by the end of week 4.

1. 'Hegel's *Phenomenology of Spirit* is best characterized as a successful attempt to resolve the problems of post-Kantian philosophy.' Discuss.
2. How do Kant and Hegel's views on self-consciousness differ?
3. What does it mean to give a 'Phenomenology of Spirit'? Why did Hegel think that this was an important task for philosophy?
4. What, if anything, does Hegel's *Phenomenology of Spirit* teach us about perception?
5. Why does Hegel think that the Master/Slave relationship is inherently unstable? And why, for Hegel, is this important?
6. How do Nietzsche's earlier and later views on truth differ? Is one view preferable to the other?
7. What does it mean to give a 'Genealogy of Morality'? Why did Nietzsche think that this was an important task for philosophy?
8. What is *ressentiment* and what role does it play in Nietzsche's *Genealogy of Morality*?
9. What is 'bad conscience' and what role does it play in Nietzsche's *Genealogy of Morality*?
10. What are ascetic ideals, and what role do they play in Nietzsche's *Genealogy of Morality*?
11. 'Nietzsche's mature philosophy is characterized by a complete rejection of the philosophical problems and projects that occupied Kant and Hegel.' Discuss.

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10. Common Marking Scheme

<http://www.ed.ac.uk/schools-departments/registry/exams/regulations/common-marking-scheme>

A1	90-100	Excellent <i>Outstanding in every respect, the work is well beyond the level expected of a competent student at their level of study.</i>
A2	80-89	Excellent <i>Outstanding in some respects, the work is often beyond what is expected of a competent student at their level of study.</i>
A3	70-79	Excellent <i>Very good or excellent in most respects, the work is what might be expected of a very competent student.</i>
B	60-69	Very Good <i>Good or very good in most respects, the work displays thorough mastery of the relevant learning outcomes.</i>
C	50-59	Good <i>The work clearly meets requirements for demonstrating the relevant learning outcomes.</i>
D	40-49	Pass <i>The work meets minimum requirements for demonstrating the relevant learning outcomes.</i>
E	30-39	Marginal fail <i>The work fails to meet minimum requirements for demonstrating the relevant learning outcomes.</i>
F	20-29	Clear fail <i>The work is very weak or shows a decided lack of effort.</i>
G	10-19	Bad fail <i>The work is extremely weak.</i>
H	0-9	Bad fail <i>The work is of very little consequence, if any, to the area in question.</i>

The marking scheme used for all coursework and for degree and resit examinations is the University Common Marking Scheme. The principal grades and descriptors, as approved by the School of PPLS, of the University's Extended Common Marking Scheme, are as follows.

A1 90-100 Excellent

Outstanding in every respect, the work is well beyond the level expected of a competent student at their level of study. It

- Shows creative, subtle, and/or original independent thinking
- Demonstrates breadth of knowledge and deep understanding of the subject matter
- Draws on a wide, relevant literature base
- Demonstrates an excellent standard of synthesis and evaluation and a critical and insightful analysis of the literature
- Is well focused, with concentration on the main issues to be addressed

- Presents a compelling case by means of clear logically structured argument or debate, well supported with evidence
- Is written with flair
- Has, where appropriate, complete and correct referencing
- Is flawless in grammar and spelling

A2 80-89 Excellent

Outstanding in some respects, the work is often beyond what is expected of a competent student at their level of study. It

- Shows original, sophisticated independent thinking
- Demonstrates a thorough understanding of the subject matter
- Draws on a wide, relevant literature base
- Demonstrates critical and insightful analysis of the literature
- Is well focused, with concentration on the main issues to be addressed
- Presents a strong case by means of clear, logically structured argument or debate, supported with evidence
- Shows a good standard of academic writing
- Has, where appropriate, complete and correct referencing
- Shows a high standard of grammar and spelling

A3 70-79 Excellent

Very good or excellent in most respects, the work is what might be expected of a very competent student. It

- Explores the topic under discussion fully
- Shows some complex and/or sensitive independent thinking Complexity and or sensitivity is reflected in the argument
- Demonstrates a sound understanding of the subject matter
- Draws in a wide relevant literature base
- Demonstrates critical analysis of the literature
- Is well focused, with concentration on the main issues to be addressed
- Presents a good case by means of clear logically structured argument or debate, supported by evidence
- Shows a competent standard of fluent academic writing
- Has, where appropriate, complete and correct referencing
- Shows a good standard of grammar and spelling

B 60-69 Very Good

Good or very good in most respects, the work displays thorough mastery of the relevant learning outcomes. It

- Demonstrates a good understanding of the area in question
- Draws on adequate references
- Demonstrates good synthesis, analysis, reflection and evaluation of the literature
- Concentrates on the main issues to be addressed
- Presents an adequate case by means of clear, well structured, logical argument supported with evidence.
- Has, where appropriate, complete and correct referencing of sources
- Shows a good standard of grammar and spelling

C 50-59 Good

The work clearly meets requirements for demonstrating the relevant learning outcomes. It

- Shows evidence of sufficient knowledge and understanding of the material
- Uses references appropriately to support the argument, though they may be limited in number or reflect restricted reading.
- Demonstrates limited critical analysis and evaluation of sources of evidence.
- Addresses the area in question clearly and coherently
- Has satisfactory structure, presentation, and expression
- Has, where appropriate, complete referencing of sources, though there may be minor flaws in referencing technique

D 40-49 Pass

The work meets minimum requirements for demonstrating the relevant learning outcomes. It

- Demonstrates a sufficient level of knowledge and understanding but at a basic level, and there may be minor inaccuracies
- Lacks detail, elaboration or explanation of concepts and ideas.
- Displays limited synthesis and analysis of the literature
- Presents a highly descriptive account of the topic with no real critical analysis
- Presents a weak argument which is not logically structured or which lacks clarity or is based on unsubstantiated statements
- Has, where appropriate, complete referencing of sources, though there may be flaws in referencing technique.
- Has largely satisfactory expression, though there may be minor spelling or grammatical errors

E 30-39 Marginal fail

The work fails to meet minimum requirements for demonstrating the relevant learning outcomes. It

- Does not demonstrate a sufficient level of knowledge and understanding
- Utilises only limited reference sources and offers poor analysis of them
- May not adequately address the area in question, because its content is too limited or because there are some inaccuracies
- Presents a poorly structured, poorly developed, or incoherent argument, or no argument at all
- Has an awkward writing style or poor expression of concepts
- **Has incomplete or inadequately presented references**
- Shows a lack of attention to spelling and grammar.

F 20-29 Clear fail

The work is very weak or shows a decided lack of effort. It

- Displays very poor or confused knowledge and understanding
- **Does not address the area in question.**
- Presents no argument or one based on irrelevant and erroneous content
- Displays an unacceptable academic writing style and /or presentation
- Has incomplete or inadequately presented references, if any

G 10-19 Bad fail

The work is extremely weak. It

- Displays no knowledge or understanding of the area in question
- Presents incomplete, muddled, and/or irrelevant material
- Provides no coherent discussion of the area in question
- Has incomplete or inadequately presented references, if any

H 0-9 Bad fail

The work is of very little consequence, if any, to the area in question. It

- Is incomplete in every respect.