

Undergraduate Certificate in Philosophy: Metaphysics, Philosophy of Language and Ethics

2018-2019

Course code: 1819CCR108

COURSE GUIDE

Welcome to the **Undergraduate Certificate in Philosophy: Metaphysics, Philosophy of Language and Ethics**, a University of Cambridge award offered by the Institute of Continuing Education (ICE). The Certificate is taught and awarded at FHEQ level 4 (i.e. first-year undergraduate level) and attracts 60 credits. The award is completed in one academic year. For further information about academic credit please see our website: www.ice.cam.ac.uk/studying-with-us/information-for-students/qualifications-that-we-offer

The course offers three termly units and a syllabus and reading and resource list for each of these units are included in this course guide.

The course aims to:

- introduce students to some central philosophical issues;
- familiarise students with some important arguments and discussions concerning these issues;
- demonstrate to students how to read philosophy and how to approach philosophical questions productively;
- enable students to begin developing their own ideas.

Transferable skills for further study and employability

- The capacity for independent thought and judgement
- The development of independent learning, study and time management skills
- The deployment of skills in critical reasoning
- The development of competence in using IT to support one's work
- The ability to work with others, productively and equitably
- The qualities necessary for employment requiring the exercise of some personal responsibility and the demonstration of high levels of motivation and personal commitment through part-time study

Study hours

The award of academic credit is a means of quantifying and recognising learning and within the UK, one credit notionally represents 10 hours of learning¹. Each of the units in this course attracts 20 credits so students should expect to need to study for approximately 200 hours in total to complete each unit successfully. However, it is recognised that students study at different paces and use a variety of approaches, so this is a recommendation, rather than a hard-and-fast calculation.

¹ 'Academic credit in higher education in England – an introduction'. The Quality Assurance Agency for Higher Education, 2009

Teaching staff

Academic Director and Tutor

Alexander Carter is Teaching Officer and Academic Director for Philosophy at ICE. Alex was awarded his PhD in Philosophy by the University of Essex in 2015. Before this, Alex studied Philosophy & Ancient History at the University of Wales, Swansea and Philosophy at the University of Bristol. Alex has taught a wide range of subjects including Ethics, History of Philosophy and Philosophy of Religion. He has worked at the Institute of Continuing Education since 2015 as Academic Director for Philosophy and as a Panel Tutor. Alex's teaching method was developed at the University of Essex where the principle aim is to get students to feel the "pain of the problem", i.e. to make plain the very real ways in which philosophical problems affect our lives. Accordingly, Alex is eager to offer his support to projects that, as well as inform contemporary philosophical debates, have the potential to affect social change. Alex's ongoing research interests include the theology of Simone Weil and Ludwig Wittgenstein's ethical philosophy.

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Administrative staff

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Venue

Madingley Hall is the University of Cambridge's campus dedicated to continuing education for adults. The magnificent Hall was built in the sixteenth century and acquired by the University in 1948. The Hall has been used by the Institute of Continuing Education as a venue since 1975.

You will be taught in one of 14 classrooms at Madingley Hall and, occasionally, at other venues. Classrooms are arranged and equipped to encourage effective small group learning and peer interaction. Technology-enhanced learning, including lecture capture where appropriate, is used in many classes and wi-fi is available throughout the site. We also provide a range of social learning spaces which you can make use of before, or after, your class. Seven acres of superb gardens and grounds designed by Capability Brown provide space to think, reflect and relax. We offer a range of catering including formal dining, sandwiches and snacks, and a full-service bar. If you are travelling a long distance you may wish to book accommodation in one of the Hall's 62 en-suite bedrooms.

The Hall is situated three miles west of Cambridge with easy access from the M11 and the A14. There is ample free on-site car parking. Central London and Stansted Airport can be reached in under an hour by train from Cambridge railway station. Taxis from the railway station to Madingley Hall typically take around 20-25 minutes. Full directions are given on our website at: <http://www.ice.cam.ac.uk/about-us/how-find-us>

Contact details of ICE

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Please also refer to the 'information for students' section on ICE's website www.ice.cam.ac.uk/studying-with-us/information-for-students and the 2018/19 Student Handbook for award-bearing courses for further information and guidance relating to all aspects of the course including study skills, assignments, assessment and moderation. The Course Information and Help and Guidance section of the ICE VLE will also contain valuable information specific to your course.

Syllabus for first unit

Michaelmas term 2018

Ethics

Start date	14 October 2018	End date	9 December 2018
Day	Sundays	Time	10am – 6pm
Venue	Madingley Hall, Madingley, Cambridge, CB23 8AQ		
Tutor	Dr Alexander Carter	No. of meetings	4 Sunday day-schools 14 October 28 October 11 November 9 December

Aims

- To introduce students to some central issues in ethics
- To familiarise students with some important arguments and discussions concerning these issues
- To enable students to begin thinking for themselves about some topics in ethics in an informed and productive way

Content

This unit will introduce you to two key areas within ethics: normative ethics and meta-ethics. We begin by considering what goods our ethical theories should promote. Pleasure? Happiness? Friendship? Justice? We will ask whether there are principles which determine what it is right to do, and, if so, what they are. Should we be aiming to maximise the good for everyone? Or to act in our own best interests? And how should such principles guide our actions? If giving to others is good, is giving more to others better? Is there any ethical justification for giving less than we could? Is it legitimate to prefer some people over others when deciding whom to help? If so, what grounds for preference are acceptable – whom should we favour? We will also explore some debates concerning the interpretation and evaluation of moral claims. Can moral beliefs be true? Should 'It is wrong to hurt others needlessly' be taken as a statement, a prescription telling others how to act, an expression of disapproval, or something else?

Presentation of the unit

Day-schools within the unit will be interactive, mixing lecture material with questions and discussion. You will be encouraged to participate, to ask questions, and to share your ideas. Sometimes the class will be split into smaller groups for in-depth discussion of a question, and small groups asked to feed back to the group as a whole.

You will often be asked to read specific portions of the texts carefully and thoroughly in preparation for a class, and to begin preparing answers to some set questions. It is important to do this so that you can contribute to and gain from the discussion which takes place in the class.

Unit Structure

Date	Session	Title
14.10.18	Day-school one	Avoiding Consequentialism: Duty & Virtue
28.10.18	Day-school two	Friendship & Care; Egoism & Altruism
11.11.18	Day-school three	Moral Relativism; Presentations Workshop.
09.12.18	Day-school four	Cognitivism & Non-Cognitivism; Group Presentations.

Sunday Day-school 1: Avoiding Consequentialism: Duty & Virtue

Nietzsche famously said, 'Leave happiness to the English', a view he expressed in opposition to a popular moral theory, utilitarianism. In this Day School we will consider the advantages and disadvantages of determining the value of human actions by measuring their outcomes.

Key readings

J. S. Mill, *Utilitarianism* Chapters 1 & 2.

B. Williams (1981), "Moral Luck" in *Moral Luck*, Cambridge: CUP, pp. 20-39.

Sunday Day-school 2: Friendship & Care: Egoism and Altruism

Care ethics is a relatively new ethical theory that promotes the moral significance of human relationships, whilst also seeking to avoid the threat of partiality. But how far do our responsibilities towards other people go?

Key readings

S. Wolf (1992), "Morality & Partiality", *Philosophical Perspectives*, 6, *Ethics*, pp. 243-259.

Sunday Day-school 3: Moral Relativism; Presentations Workshop.

For this Day-school, we will respond to the claim that morality depends on one's personal or cultural beliefs, i.e. that there is no true or false when it comes to judging actions right or wrong. However, the alternative - that the rightness or wrongness of actions are not determined by human beings - may be no less problematic.

Key readings

G. Harman (1975), "Moral Relativism Defended", *The Philosophical Review*, 84:1, pp. 3-22.

G. E. Moore (1903), *Principia Ethica*, Chapter 2 'Naturalistic Ethics'.

Sunday Day-school 4: Cognitivism & Non-Cognitivism: Presentations.

In this final Day School on ethics, we will explore cognitivist and non-cognitivist theories of ethics, e.g. emotivism. We will also apply our analysis of ethical theories to real world examples selected by you.

Key readings

C. L. Stevenson (1937), "The Emotive Meaning of Ethical Terms", *Mind*, 46:181, pp. 14-31.

Learning outcomes

As a result of the unit, within the constraints of the time available, students should be able to:

- a) Demonstrate an understanding of philosophical issues falling within the unit
- b) Understand, and begin to construct, philosophical arguments
- c) Show an awareness of some of the literature concerning the topics covered, especially those topics on which they have submitted assignments
- d) Demonstrate an ability to communicate philosophical ideas clearly and succinctly.

Student assessment

As this is a Certificate course (equivalent at least to first year undergraduate standard) it will require a commitment to reading and pre-class preparation.

This might involve reading texts and/or beginning to think through answers to some set questions. Active participation in class is a good way to make progress with philosophy, so you will be encouraged to ask questions and contribute to discussions. You will also benefit from participating in discussion forums in the Virtual Learning Environment.

Your summative assignments for Unit 1 will be one report of 1800-2000 words (summative assignment 1) and one assignment of 1800-2000 words (summative assignment 2). You should take care to avoid close overlap between your assignments, and not to duplicate material from one assignment to the other. You can ask your tutor for advice on assignment choices at any time. You are required to submit your assignments online and feedback is delivered online.

Formative assignment – Media presentations

At the end of unit 1 you will be asked to work together in a group to prepare a presentation to be delivered during the final Day School in December. It is hoped that this will be an enjoyable activity which enhances your experience of sharing, discussing and refining philosophical ideas and responding to suggestions from others. Time will be allotted to preparing for the presentations during the third Day School; however, additional time should be spent – in person or via the VLE – sharing and developing ideas.

The theme of the presentation will be on a recent news article or documentary that reflects a certain theme in ethics, e.g. news reports covering the divisive nature of social media might be taken to belie a certain kind of inter-subjectivity. Your tutor will provide you with a set of topics from which your group can select their presentation theme.

Your group may wish to produce a handout for the presentation, or you may wish to use some PowerPoint slides. These resources should be uploaded into the VLE after the presentation so other students can access them.

After the presentation there will be a chance for the Tutor and your classmates to ask your group questions about the ideas discussed in the presentation. You should be prepared for each person in the group to make a contribution to answering questions, so your group should talk beforehand about how you are going to deal with questions. To prepare for this aspect of the presentation, it may be helpful to ask each other questions after practice runs of your presentation. This can also be an enjoyable way and creative way to develop your ideas and strengthen your arguments.

Further guidelines on presentations will be given during the unit. This formative group presentation assignment is not assessed as part of the course but we hope you will find it an enjoyable activity that will enhance your learning.

Summative assignment 1:

Identify a recent news story that highlights a certain ethical or meta-ethical viewpoint that we have discussed, e.g. moral realism versus ethical subjectivism, etc. The purpose of this assignment is to apply your learning in everyday situations; and to demonstrate an ability to assess the theoretical assumptions underlying news “stories”. Assignments will be assessed for how well they a) offer a suitable analysis of the evidence, b) identify the underlying ethical assumptions made by either side of the debate, and c) articulate alternatives to those assumptions.

In all cases, it is important to be respectful to the views under discussion; i.e. the analysis needs to be clearly defended at all times and ought not to betray any undisclosed bias.

Please write your report on a different topic to the one covered in your group presentation.

Please ensure that the report includes a link or reference to the news story; this should specify the country/location of the events in question, the news agency reporting on the events and the date it was reported. Otherwise, ensure that suitable, academic references are used throughout to support your philosophical analysis.

Summative Assignment 2:

Choose one question from the assignment titles below.

1. What is the naturalistic fallacy? How can we avoid committing it?
2. 'If it is wrong to steal, then asking somebody else to steal for you is also wrong. It is wrong to steal. So it is wrong to ask somebody else to steal for you.' Does this argument present a serious problem for moral non-cognitivism?
3. Are all moral claims false?
4. George says murder is impermissible. Mildred says murder is permissible. Can they both be right?
5. Are moral values mind-independent?
6. 'Hurting innocent children is repulsive because it is wrong, not wrong because it is repulsive. So emotivism fails.' Discuss.

Equal weightage will be given to both summative assignments for the award of credit.

Students are encouraged to seek advice regarding the summative assignment topics and outlines from the tutor by 9 December 2018.

Closing date for submission of summative assignments 1 and 2: Friday, 4 January 2019 by 12.00 (noon) GMT* (Greenwich Mean Time)

**Syllabus for second unit
Lent term 2019**

Introduction to logic and the philosophy of language

Start date	6 January 2019	End date	24 March 2019
Day	Sundays	Time	10am – 6pm
Venue	Madingley Hall, Madingley, Cambridge, CB23 8AQ		
Tutor	Dr Alexander Carter	No. of meetings	4 Sunday day-schools 6 January 10 February 3 March 24 March

Aims

- To introduce students to some central issues in logic and philosophy of language, and to enable students to begin thinking for themselves about some of these topics in an informed and productive way
- To familiarise students with some important arguments and discussions concerning these issues
- To give students some of the skills involved in using formal logic

Content

When deciding whether an argument is good or bad, one thing we want to know is whether its conclusion follows from its premises. Formal logic is a language within which we can formulate arguments clearly and test whether they are valid or invalid. It also provides a system which can enable us to unpack the structure of the claims we make in order to clarify what we are saying. In this unit you will learn how to translate sentences and arguments into and from formal logic. You will begin learning how arguments are evaluated by attributing truth-values to their components, and how to use some elements of propositional and quantificational logic – sentences, connectives, names and variables, quantifiers and operators. At the same time, we will consider the philosophical issues raised by our formal language. Are there elements of natural language which formal translations cannot capture? How do sentences get their meanings? Are there any sentences which are neither true nor false? To what extent can logic help in deciding what we should believe in?

Presentation of the unit

Day-schools within the unit will be interactive, mixing lecture material with questions and discussion. You will be encouraged to participate, to ask questions, and to share your ideas. Sometimes the class will be split into smaller groups for in-depth discussion of a question, and small groups asked to feed back to the group as a whole.

Unit Structure

Date	Session	Title
06.01.19	Day-school one	Logic & Argument Workshop
10.02.19	Day-school two	Natural & Non-Natural Language
03.03.19	Day-school three	Frege & Russell on Names & Descriptions
24.03.19	Day-school four	Wittgenstein: Early & Late

Sunday Day-school 1: Logic & Argument Workshop

Logical analysis helps us overcome ambiguity and uncertainty by providing us with the tools to identify those statements that are true, and those that are false. As we shall see, however, some things defy logical analysis.

Key readings

Aristotle, *De Interpretatione*, 9.

P. Tomassi (1999), *Logic*, Psychology Press.

Sunday Day-school 2: Natural & Non-Natural Language

Language is made up of signs and symbols. But how do these symbols become meaningful? We will ask how natural signs, such as clouds signifying rain, differ from non-natural signs, such as the signature on a contract.

Key readings

H. P. Grice (1957), "Meaning", *The Philosophical Review*, 66:3, pp. 377-388.

Sunday Day-school 3 : Frege & Russell on Names & Descriptions

I can doubt that "Donald Trump is the President of the United States (POTUS)" but not that "POTUS is POTUS". So does that mean Trump is not POTUS? Frege explains our confusion over such matters. Later Russell helps to explain why statements referring to non-existent entities, e.g. "The King of the United States is bald", can be meaningful.

Key readings

K. S. Donnellan, "Reference and Definite Descriptions", *The Philosophical Review*, 75:3, pp. 281-304.

G. Frege (1948), "Sense & Reference", *The Philosophical Review*, 57:3, pp. 209-230.

Sunday Day-school 4 : Wittgenstein: Early & Late

Two of the most influential philosophical movements of the 20th Century – Logical Positivism and Ordinary Language Philosophy - were inspired by Austrian norm philosopher Ludwig Wittgenstein. However, both movements were based on mistakes of Wittgenstein's philosophies, early and late. We will see what is involved in correcting these mistakes.

Key readings

L. Wittgenstein, *Tractatus Logico Philosophicus* - preface.

L. Wittgenstein (2001), *Philosophical Investigations*, Blackwell - introduction, §11, §12, §43 & §66.

Learning outcomes

As a result of the unit, within the constraints of the time available, students should be able to:

- a) Demonstrate an understanding of philosophical issues falling within the unit
- b) Understand, and begin to construct, philosophical arguments
- c) Show an awareness of some of the literature concerning the topics covered, especially those topics on which they have submitted assignments

Student assessment

As this is a Certificate course (equivalent at least to first year undergraduate standard) it will require a commitment to reading and pre-class preparation.

This might involve reading texts and/or beginning to think through answers to some set questions. Active participation in class is a good way to make progress with philosophy, so you will be encouraged to ask questions and contribute to discussions. You will also benefit from participating in discussion forums in the Virtual Learning Environment.

Your summative assignments for Unit 2 will be two assignments, each of 1800-2000 words. You should take care to avoid close overlap between your assignments, and not to duplicate material

from one assignment to the other. You can ask your tutor for advice on assignment choices at any time. You are required to submit your assignments online and feedback is delivered online.

Summative Assignment titles

Choose two summative assignment questions to answer from the list below:

1. Does the material conditional accurately capture the natural language connective 'if...then...'?
2. Is it possible to mean more than you say?
3. Critically discuss Frege's distinction between the sense of a term and its reference.
4. Explain Russell's theory of descriptions. Is it correct?
5. What puzzle is posed by names without bearers? How should we deal with it?
6. 'The crucial problem with Grice's account is that it identifies sentence meaning with speaker meaning.' Discuss.
7. Critically discuss Davidson's attempt to give a theory of meaning in terms of truth-conditions.
8. Is the law of excluded middle ever violated? Is the principle of bivalence ever violated?
9. What is the difference, according to Donnellan, between attributive and referential uses of definite descriptions? Does Strawson's treatment of definite descriptions overlook one of these uses?
10. What difference does it make when we add an operator to a sentence?

Equal weightage will be given to both summative assignments for the award of credit.

Students are encouraged to seek advice regarding the summative assignment topics and outlines from the tutor by 24 March 2019.

Closing date for submission of summative assignments 1 and 2: Monday, 15 April 2019 by 12.00 (noon) BST (British Summer Time)

Syllabus for third unit

Easter term 2019

Metaphysics

Start date	28 April 2019	End date	7 July 2019
Day	Sundays	Time	10am – 6pm
Venue	Madingley Hall, Madingley, Cambridge, CB23 8AQ		
Tutor	Dr Alexander Carter	No. of meetings	4 Sunday day-schools 28 April 19 May 9 June 7 July

Aims

- To introduce students to some central issues in metaphysics
- To familiarise students with some important arguments and discussions concerning these issues
- To enable students to begin thinking for themselves about some topics in metaphysics in an informed and productive way

Content

In this unit we will address philosophical problems concerning time, space, possibility, personal identity, and the relations between objects and their properties. We'll consider questions such as: Do past people exist? Do future people exist? If so, is there any metaphysical difference between us and them? What does it mean to say that times change from being future to being past? What makes you the same person today as you were yesterday? Is there anything which could have existed but does not? And if it doesn't exist, then what is it? Are there things which exist but are not part of the actual world? Are persons and other objects simply collections of their traits and characteristics? Or are there also underlying substances to which these traits and characteristics are attached? What is space? Is it a real thing in its own right? Or is it just a way in which things are arranged? Does anything exist which is not in space and time?

Presentation of the unit

Day-schools within the unit will be interactive, mixing lecture material with questions and discussion. You will be encouraged to participate, to ask questions, and to share your ideas. Sometimes the class will be split into smaller groups for in-depth discussion of a question, and small groups asked to feed back to the group as a whole.

Unit Structure

Date	Session	Title
28.04.19	Day-school one	On Things
19.05.19	Day-school two	On Time
09.06.19	Day-school three	On Causes
07.07.19	Day-school four	On Possibility; On Persons

Sunday Day-school 1: On Things

The first metaphysical question we shall respond to is, “What exists?” For some, God exists. For others, tables and chairs do not. And what about the hippopotamus that is *not* in this room? We shall compile our own list of things that exist, our ontology.

Key readings

M. Black (1952), “The Identity of Indiscernibles”, *Mind*, 61:242, pp. 153-164.

D. Lewis & S. Lewis (1970), “Holes”, *Australasian Journal of Philosophy*, pp. 206-212.

Sunday Day-school 2: On Time

We can be said to know what time it is but few, if any, know what time is. We will consider two, very general ways of thinking about time – as a succession of discrete “moments” or as uninterrupted “flow”. We will also consider whether time is the kind of thing that can be understood by science; or whether it is a uniquely human, i.e. mind-dependent, experience. Our view of time can have far reaching consequences; and we shall explore these together by discussing David Lewis’ time travel paradoxes.

Key readings

D. Lewis (1976), “The Paradoxes of Time Travel”, *American Philosophical Quarterly*, 13:2, pp. 145-152.

Sunday Day-school 3: On Causes

Like time, causation is something we think we understand well; that is, until we look more closely. Several great philosophers declare that causation does not exist – that what we think is good science is in fact superstition or necessity. Others, like Michael Dummett, argue that it is not illogical to suppose that future events can influence past events; whether or not this is true, reflecting on the possibility of backward causation can be illuminating.

Key readings

M. Dummett (1964), “Bringing About the Past”, *The Philosophical Review*, 73:3, pp. 338-359.

J. L. Mackie (1965), “Causes and Conditions”, *American Philosophical Quarterly*, 2:4, pp. 245-264.

Sunday Day-school 4: On Possibility; On Persons.

Do possible worlds exist? That is to say, is there another world, as real as this one, where I have a turbot on my head? This might seem like philosophy at its most abstract and yet surely there is some reason why I so angrily declare, “You might have killed me!” to a passing motorist. In addition, to whom or what I am referring as “me”? After all, the “me” I am upset about is not the “me” in *this* world, but rather a counterpart. This raises important questions of self-hood and identity.

Key readings

R. M. Adams, “Theories of Actuality”, *Noûs*, 8:3, pp. 211-231.

B. Williams (1970), “The Self & Future”, *The Philosophical Review*, 79:2, pp. 161-180.

Learning outcomes

As a result of the unit, within the constraints of the time available, students should be able to:

- a) Demonstrate an understanding of philosophical issues falling within the unit
- b) Understand, and begin to construct, philosophical arguments
- c) Show an awareness of some of the literature concerning the topics covered, especially those topics on which they have submitted assignments

Student assessment

As this is a Certificate course (equivalent at least to first year undergraduate standard) it will require a commitment to reading and pre-class preparation.

This might involve reading texts and/or beginning to think through answers to some set questions. Active participation in class is a good way to make progress with philosophy, so you will be

encouraged to ask questions and contribute to discussions. You will also benefit from participating in discussion forums in the Virtual Learning Environment.

Your summative assignments for Unit 3 will be two assignments, each of 1800-2000 words. You should choose two titles from the list below for your summative assignments. You must choose titles from two different sections. You should take care to avoid close overlap between your assignments, and not to duplicate material from one assignment to the other. You can ask your tutor for advice on assignment choices at any time. You are required to submit your assignments online and feedback is delivered online.

Summative Assignment titles

Choose two summative assignment questions to answer from the list below. They must be from different sections:

Section A: Time

1. Explain McTaggart's argument for the unreality of time. Do you think it succeeds?
2. Can the view that past, present and future all exist make sense of our experience of the passage of time? Explain your answer.

Section B: Causation

3. Is there anything more to causation than regularity?
4. Can later events cause earlier ones?

Section C: Possibility

5. Is what Alice could have done a matter of what Alice's counterparts do?
6. Can we believe in other possible worlds without believing that they are concrete objects? Should we?

Section D: Properties

7. What is a thing?
8. What is the problem of 'one over many'? How can it best be solved?

Section E: Personal Identity

9. What do Bernard Williams's torture and body-swap thought experiments show about psychological and physical criteria for personal identity?
10. Can there be survival without identity? Does the answer matter to how we should think about our futures?

Section F: Space

11. Does motion give us a reason to be substantivalist about space?
12. Does the existence of incongruent counterparts give us a reason to be substantivalist about space?

Equal weightage will be given to both summative assignments for the award of credit.

Students are encouraged to seek advice regarding the summative assignment topics and outlines from the tutor by 7 July 2019.

Closing date for submission of summative assignments 1 and 2: Monday, 29 July 2019 by 12.00 (noon) BST* (British Summer Time).

TIMETABLE

Michaelmas 2018

Ethics

Day school 1	14/10/2018
Day school 2	28/10/2018
Day school 3	11/11/2018
Day school 4	09/12/2018

Lent 2019

Introduction to logic and the philosophy of language

Day school 1	06/01/2019
Day school 2	10/02/2019
Day school 3	03/03/2019
Day school 4	24/03/2019

Easter 2019

Metaphysics

Day school 1	28/04/2019
Day school 2	19/05/2019
Day school 3	09/06/2019
Day school 4	07/07/2019

Whilst every effort is made to avoid changes to this programme, published details may be altered without notice at any time. The Institute reserves the right to withdraw or amend any part of this programme without prior notice.