

# IDS 2935: Wisdom and Heroism: Great Books in the Medieval World

## Quest 1: The Examined Life

### I. General Information

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#### Class Meetings

- Spring 2024
- 100% In-Person, no GTAs, 35 residential students
- MWF Period 5 (10:40am-11:30am)
- Turlington Hall, Room 2303

#### Instructor

- Dr. Karl Gunther
- CSE E512
- Office hours Mondays 1-4pm and by appointment
- [k.gunther@ufl.edu](mailto:k.gunther@ufl.edu)
- 352-294-6829

#### Course Description

What does it mean to be heroic and to be wise? How did these ideas develop in combination with one another in the medieval period? Many aspects of what we might now consider elements of the “examined life” originated with medieval thinkers, who were motivated by essential questions about the meaning of human existence and its persistence in an afterlife, offering us insights for how we should live now. The twin ideals of heroism and wisdom – whether through knighthood, crusades, courtship, monastic celibacy and poverty, religious martyrdom, or in the intellectual life itself – pervaded epic poetry, music, and philosophy during a time of unprecedented population growth and social development. This multidisciplinary course traverses both the glories and the foibles involved in the medieval ideals of heroism and wisdom, through a study spanning history, philosophy, literature, art, and architecture. Do we see elements from the age of heroic chivalry in our concept of heroism today? Is wisdom necessarily connected to intellectualism and the educated life? We will pursue these questions, measuring contemporary expressions of wisdom and heroism against those developed in Medieval Europe.

#### Quest and General Education Credit

- Quest 1
- Humanities

*This course accomplishes the Quest and General Education objectives of the subject areas listed above. A minimum grade of C is required for Quest and General Education credit. Courses intended to satisfy Quest and General Education requirements cannot be taken S-U.*

## Required Readings and Works

1. Boethius, *Consolation of Philosophy* (Penguin, 1999) – available on reserve
2. Cicero, *On Obligations* (Oxford, 2000) – available on reserve
3. *Beowulf*, trans. Seamus Heaney (Norton, 2000) – available on reserve
4. All other readings and works will be made available through Canvas.
5. Materials and Supplies Fees: n/a

## II. Graded Work

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### Description of Graded Work

1. Active Participation and Class Attendance (15%)
  - a. Active Participation: 10%
    - i. An exemplary participant shows evidence of having done the assigned reading before each class, consistently offers thoughtful points and questions for discussion, and listens considerably to other discussants.
    - ii. Students with concerns about speaking in class discussions should reach out to the instructor directly.
    - iii. For details about how active participation will be assessed, see participation rubric below. Your active participation grade will be posted at both the midterm and the end of the semester.
  - b. Class Attendance: 5%
    - i. On-time class attendance is required for this component of the course grade. You may have two unexcused absences without any penalty, but starting with the third unexcused absence, each unexcused absence reduces your attendance grade by 2 points.
    - ii. Except for absence because of religious holiday observance, documentation is required for excused absences, per university policy. Excessive unexcused absences (10 or more) will result in failure of the course. If you miss 10 or more classes (excused or not), you will miss material essential for successful completion of the course.
    - iii. For University of Florida policies regarding absences, see <https://catalog.ufl.edu/ugrad/current/regulations/info/attendance.aspx>
2. Self-Reflection Essays (15%)
  - a. Three times during the semester, you will write a brief reflection essay (min. 200 words) that discusses one way that our course readings and discussions have changed or refined the way you think about wisdom and heroism.
  - b. These will be assessed as full credit/half-credit/no credit assignments; to earn full credit, the assignment must:

- i. meet or exceed the required word count
    - ii. state a thesis (a claim) about how an aspect(s) of assigned readings has affected your thinking about wisdom and heroism
    - iii. discuss specific evidence from the readings to explain how they have affected your thinking about wisdom and heroism
  - c. Reflection essays will be due no later than 11:59pm on the Fridays of weeks 5, 10, and no later than 11:59pm on the Wednesday of Week 15. Late essays will be penalized -2 points per day late.
- 3. Experiential Learning Rare Books Collection Activity (15%)
  - a. On Wednesday March 6, during our regular class time, we will visit the Harold & Mary Jean Hanson Rare Book Collection in the UF Smathers Library. Students will meet with Dr. Neil Weijer, the collection's curator, and examine a range of medieval manuscripts and early printed books from the collection of texts that we are reading in this class. Students will experience handling these rare materials with their own hands and inspecting them directly. During the session, they will complete a short assignment about the books they are handling (instructions to be given during the session).
- 4. Analytic Essay (15%)
  - a. In week 14, you will submit a 1,000-wd analytic essay in response to the following question: was medieval thought about wisdom and heroism characterized more by unity or by diversity? Your paper must take a position on this question and support that position (your thesis) with a logical argument grounded in specific evidence from multiple course readings. In your paper, you must be sure to articulate the *strongest* possible counter-argument and explain why you do not agree with it
  - b. For details about how this assignment will be graded, see the rubric below.
  - c. A draft of the analytic essay will be due by 11:59pm on Thursday, April 11<sup>th</sup> and we will workshop a draft of the essay in class on Friday April 12<sup>th</sup>. Failure to submit a draft on time will reduce your grade by 2 points.
  - d. The analytic essay will be due by 11:59pm on Friday, April 19<sup>th</sup> during Week 10. Late essays will be penalized -2 points per day.
- 5. Midterm (20%) and Final Exam (20%)
  - a. These will be in-class exams consisting of multiple choice, identification, and short essay questions. A review sheet will be distributed in advance of both the midterm and final exam.
  - b. The midterm exam will be held in class on Friday during Week 8 (Mar. 1) and the final exam during the official scheduled exam period for this class on Thursday May 2, 2024 from 7:30-9:30am.

## Grading Scale

For information on how UF assigns grade points, visit:

<https://catalog.ufl.edu/UGRD/academicregulations/grades-grading-policies/>

A	94-100		C	74-76
A-	90-93		C-	70-73
B+	87-89		D+	67-69

B	84-86		D	64-66
B-	80-83		D-	60-63
C+	77-79		E	<60

**Grading Rubric (See other rubrics in Canvas)**

**Participation Rubric**

	Excellent (90-100)	Good (80-89)	Average (70-79)	Insufficient (60-69)	Unsatisfactory (below 60)
Knowledgeable: Shows evidence of having done the assigned work.					
Thoughtful: Evaluates carefully issues raised in assigned work.					
Considerate: Takes the perspective of others into account and listens attentively.					

**Analytic Paper Rubric**

	Excellent (full credit)	Good (-1 pt)	Average (-2pts)	Insufficient (-3pts)	Unsatisfactory (-4pts)
Articulates a clear thesis and defends it with a logical argument (4pts)					
Supports its argument with specific evidence from course readings (4pts)					
Addresses and responds to the strongest					

possible counter-argument (4pts)					
Paper is clearly written, is free from substantial grammatical errors, and meets or exceeds the word requirement (3pts)					

### III. Annotated Weekly Schedule

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Week	Topics, Homework, and Assignments
Week 1 Jan. 8-12	<ul style="list-style-type: none"> <li>• <b>Topic:</b> Introduction to Quest, and the Examined Life in the Medieval World</li> <li>• <b>Summary:</b> What is the “examined life” and how did medieval figures examine the values of their own culture through the concepts of “heroism” and “wisdom”? We begin study of Cicero’s <i>On Obligations</i>, one of the most influential books about the examined life in medieval Europe.</li> <li>• <b>Required Readings/Works:</b> Cicero, <i>On Obligations</i>, Book 1 (24 pp.)</li> </ul>
Week 2 Jan 15-19 (no class Jan. 15)	<ul style="list-style-type: none"> <li>• <b>Topic:</b> Out of the Ancients</li> <li>• <b>Summary:</b> Cicero wrote to impart wisdom about three subjects: doing what is right, doing what is useful in daily life, and what should happen when doing what is useful conflicts with doing what is right. Cicero’s discussion of these subjects had a major influence on medieval thinkers and we will begin the course by looking at this legacy of the ancient world. Does Cicero offer insights that remain useful today for thinking about heroism and wisdom?</li> <li>• <b>Required Readings/Works:</b> Cicero, <i>On Obligations</i> Books 2-3 (40 pp.)</li> </ul>
Week 3 Jan. 22-26	<ul style="list-style-type: none"> <li>• <b>Topic:</b> Wisdom in the Face of Injustice and Death</li> <li>• <b>Summary:</b> We begin our study of Boethius’s <i>Consolation of Philosophy</i> this week, one of the earliest and most significant literary works to inform the themes and methods of the entire medieval intellectual period. What is heroic about searching for happiness in the face of injustice and death? How and why was examining his life transformative for Boethius?</li> <li>• <b>Required Readings/Works:</b> Boethius, <i>Consolation</i>, Books I-II (43 pp.)</li> </ul>

<p>Week 4</p> <p>Jan. 29- Feb. 2</p>	<ul style="list-style-type: none"> <li>• <b>Topic:</b> Wisdom in the Face of Injustice and Death (continued)</li> <li>• <b>Summary:</b> We continue our study of Boethius's <i>Consolation of Philosophy</i>. How does Boethius define true happiness? Is his definition convincing? How do Boethius' ideas about injustice compare with Cicero's and with modern ideas about justice and injustice?</li> <li>• <b>Required Readings/Works:</b> Boethius, <i>Consolation</i>, Books III-IV (65 pp.)</li> </ul>
<p>Week 5</p> <p>Feb. 5-9</p>	<ul style="list-style-type: none"> <li>• <b>Topic:</b> Heroism in Beowulf</li> <li>• <b>Summary:</b> <i>Beowulf</i> is one of the most famous epic poems of the middle ages. What ideas about heroism and wisdom are embedded in this early medieval narrative about a warrior doing battle against monsters and a dragon? How does this vision of heroism and wisdom compare with those we have already studied? Does it still shape modern attitudes?</li> <li>• <b>Required Readings:</b> <i>Beowulf</i>, trans. Seamus Heaney (ca. 100 pp. of verse)</li> <li>• <b>Assignment:</b> Reflection paper due Friday by 11:59pm</li> </ul>
<p>Week 6</p> <p>Feb. 12-16</p>	<ul style="list-style-type: none"> <li>• <b>Topic:</b> Unification of Europe and Rise of Islam</li> <li>• <b>Summary:</b> Do we hold our leaders to a standard of heroism that we believe is a shared cultural value? How was Charlemagne seen as a standard of heroism in his era? How does Einhard's vision of a heroic leader compare to that in <i>Beowulf</i>? Shifting from heroism to wisdom, how did the developing Islamic tradition define wisdom during this period?</li> <li>• <b>Required Readings/Works:</b> <ol style="list-style-type: none"> <li>a. Einhard, <i>The Life of Charlemagne</i> (17 pp.)</li> <li>b. Primary sources on the Quran and Islamic law in F. E. Peters (ed.), <i>A Reader on Classical Islam</i> (Princeton University Press, 1994), pp. 212-239 (27 pp.)</li> </ol> </li> </ul>
<p>Week 7</p> <p>Feb. 19-23</p>	<ul style="list-style-type: none"> <li>• <b>Topic:</b> Chivalry and Crusades</li> <li>• <b>Summary:</b> Can we ever consider violence to be heroic? The earliest surviving songs of heroism from medieval France, the <i>Song of Roland</i> (11<sup>th</sup> c.), enjoyed popular reception by audiences enamored with ideals of chivalry, honor, and heroic sacrifice. How should we assess this song of heroism as essentially glorifying destruction and death? How might we understand the crusades in relation to our modern sense of justifications for war?</li> <li>• <b>Required Readings/Works:</b> <ol style="list-style-type: none"> <li>a. <u>Urban II, Sermon at Clermont (1095)</u> (10 pp.)</li> <li>b. Selections from <i>The Song of Roland</i> (30 pp.)</li> </ol> </li> </ul>

<p>Week 8</p> <p>Feb. 26- Mar. 1</p>	<ul style="list-style-type: none"> <li>• <b>Topic:</b> Twelfth-Century Renaissance</li> <li>• <b>Summary:</b> How can the idea of heroism be applied to the intellectual life? We will analyze 12<sup>th</sup>-Century approaches to wisdom and heroic sacrifice in the monastic life and forms of spiritual austerity. How did these novel forms advance the ideals of religious heroism? Discussion will focus on the poetic works of Anselm, Bernard of Clairvaux, and Hildegard of Bingen, whose music will also be featured.</li> <li>• <b>Required Readings/Works</b> <ul style="list-style-type: none"> <li>a. Selection from the Letters of Abelard and Heloise (Letter 1, ch. 6-8, Letter 2, Letter 3, Letter 4) (31 pp.)</li> <li>b. <a href="#">Hildegard of Bingen, <i>Ordo Virtutum</i>, 1150</a> (20 pp.)</li> </ul> </li> <li>• <b>Assignment:</b> Midterm Exam Friday during class</li> </ul>
<p>Week 9</p> <p>Mar. 4-8</p>	<ul style="list-style-type: none"> <li>• <b>Topic:</b> Natural and Divine Laws</li> <li>• <b>Summary:</b> Is it important to think of laws as repositories of cultural wisdom? We will examine how concepts of the common good led to philosophical distinctions between human, natural, and divine law as sources of wisdom in the medieval period. We will focus on the first medieval work of political theory, John of Salisbury's <i>Policraticus</i>.</li> <li>• <b>Required Readings/Works:</b> <ul style="list-style-type: none"> <li>a. Selections from John of Salisbury, <i>Policraticus</i> (34 pp.)</li> </ul> </li> <li>• <b>Assignment:</b> Experiential Learning Activity at UF Libraries Special Collections during regular classtime on Wednesday, March 6</li> </ul>
<p>Spring Break Mar. 11-15</p>	<ul style="list-style-type: none"> <li>• <b>No classes</b></li> </ul>
<p>Week 10</p> <p>Mar. 18-22</p>	<ul style="list-style-type: none"> <li>• <b>Topic:</b> Vows and Saints</li> <li>• <b>Summary:</b> How did the rise of religious orders—the Dominicans and the Franciscans—shape the culture's sense of the examined life in the twelfth and thirteenth centuries? Were their public vows of poverty seen as heroic in the period? Would we consider their actions as heroic today? How did late medieval lay Christians attempt to live lives of spiritual heroism?</li> <li>• <b>Required Readings/Works:</b> <ul style="list-style-type: none"> <li>a. Thomas of Celano, <a href="#">Lives of St. Francis</a> (9 pp.)</li> <li>b. Gerard de Frachet, <a href="#">The Legend of St. Dominic</a> (17 pp.)</li> <li>c. Selections on late medieval lay piety in Miri Rubin (ed.), <i>Medieval Christianity In Practice</i> (Princeton University Press, 2009), (18 pp.)</li> </ul> </li> <li>• <b>Assignment:</b> Self-reflection paper due Friday by 11:59pm</li> </ul>

<p>Week 11 Mar. 25-29</p>	<ul style="list-style-type: none"> <li>• <b>Topic:</b> Universities</li> <li>• <b>Summary:</b> Do we assume that the role of the university is to confer wisdom? What is a university, and how does our understanding of it bear continuity from medieval times? What were the early methods, regulations, and debates over the content and character of the medieval <i>universitas</i> as intentional communities dedicated to the pursuit of wisdom? Discussion will be accompanied by in-class viewing of the architecture of medieval universities.</li> <li>• <b>Required Readings/Works:</b> <ol style="list-style-type: none"> <li>a. Robert de Courçon, <a href="#"><i>Statutes for the University of Paris, 1215</i></a></li> <li>b. <a href="#"><i>Gregory IX, Statutes for the University of Paris, 1231</i></a></li> <li>c. <a href="#"><i>University of Paris, Condemnation of Errors, 1241</i></a></li> <li>d. <a href="#"><i>Jacques de Vitry, Life of the Students at Paris</i></a></li> <li>e. <a href="#"><i>Medieval Students' Songs</i></a></li> </ol> </li> </ul>
<p>Week 12 Apr. 1-5</p>	<ul style="list-style-type: none"> <li>• <b>Topic:</b> Cathedrals in Stone and Words</li> <li>• <b>Summary:</b> Can we consider structures as portraying aspects of heroism and wisdom? Built as sacred spaces and the crowning glories of medieval cities, cathedrals aspired to the sublime heights in expressing the purpose and possibility of human existence. How was their magnificence criticized by some as decadent and even as contradictory to the spirit of Christianity? Discussion will be accompanied by in-class viewing of the architecture of Chartres Cathedral and other medieval structures. We will also begin discussing a text that has been described as the literary cathedral of the later middle ages: Dante's <i>Inferno</i>. Dante's <i>Divine Comedy</i> (14<sup>th</sup> c.) offers an approach to the examined life and recovery of wisdom in the hero's journey. By studying Dante's version, which highlights the perils of the soul in the afterlife, a vision of hell, and the pursuit of wisdom within this present life, we can reflect on our own pursuits and paths of heroism.</li> <li>• <b>Required Readings/Works:</b> <ol style="list-style-type: none"> <li>a. Abbot Suger, <a href="#"><i>On What Was Done In His Administration</i></a>, 12th c.</li> <li>b. Bernard of Clairvaux, <a href="#"><i>Apology</i></a>, 1125</li> <li>c. <a href="#"><i>Dante, Inferno, Cantos 1-7, 12-13-, 18, 26</i></a></li> </ol> </li> </ul>
<p>Week 13 Apr. 8-12</p>	<ul style="list-style-type: none"> <li>• <b>Topic:</b> Wisdom in the face of the Black Death</li> <li>• <b>Summary:</b> After finishing our discussion of Dante's <i>Inferno</i>, we will ask if it is possible to react heroically and with wisdom to a pandemic. How does art and literature, as reflecting "the examined life," express the stresses on a society in the face of mass death? The great pandemic in the Middle Ages, the Black Plague killed almost half of the European population in the 14<sup>th</sup> century. What were medieval reactions to the plague and how did it inspire the composition of literary works? We will read selections from Boccaccio's <i>Decameron</i> and Langland's <i>Piers Plowman</i>: these are both firsthand testimonies about the plague, and also cultural introspection about the need for social reform in the aftermath of devastating catastrophe.</li> <li>• <b>Required Readings/Works:</b> <ul style="list-style-type: none"> <li>○ <a href="#"><i>Dante, Inferno, Cantos 32-34</i></a></li> <li>○ Selections from Boccaccio, <i>Decameron</i> (6 pp.)</li> </ul> </li> </ul>



	<ul style="list-style-type: none"> <li>○ Selections from William Langland, <i>Piers Plowman</i> (40 pp.)</li> <li>● <b>Assignment:</b> Draft of analytic paper due Thursday by 11:59pm</li> </ul>
<p>Week 14 Apr. 15-19</p>	<ul style="list-style-type: none"> <li>● <b>Topic:</b> Heroism, chivalry, and courtly love</li> <li>● <b>Summary:</b> Is the pursuit of love a heroic act? We conclude the course with Chaucer's <i>Canterbury Tales</i> (14<sup>th</sup> c.) and its complex depictions of heroism through chivalric romance and courtly love ("The Knight's Tale"). How does Chaucer's work refer to Boccaccio, Boethius, and other thinkers studied in this course? How might Chaucer's social critique be construed as an intellectual forerunner of future developments in European history?</li> <li>● <b>Required Readings/Works:</b> <a href="#">Geoffrey Chaucer, "The Knight's Tale"</a> (approx. 40 pp.)</li> <li>● <b>Assignment:</b> Analytic paper due Friday by 11:59pm</li> </ul>
<p>Week 15 Apr. 22-24</p>	<ul style="list-style-type: none"> <li>● <b>Topic:</b> The Examined Life</li> <li>● <b>Summary:</b> In this final week, we will reflect in class discussions on the various medieval visions of heroism and wisdom that we have studied in this course. How has studying these ideas shaped your own understanding of heroism and wisdom?</li> <li>● <b>Assignment:</b> Self-Reflection paper due Wednesday by 11:59pm</li> </ul>
<p>Thursday, May 2 7:30- 9:30am</p>	<ul style="list-style-type: none"> <li>● <b>Final Exam</b></li> </ul>

## IV. Student Learning Outcomes (SLOs)

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At the end of this course, students will be expected to have achieved the [Quest](#) and [General Education](#) learning outcomes as follows:

**Content:** *Students demonstrate competence in the terminology, concepts, theories and methodologies used within the discipline(s).*

- Identify, describe, and explain the methodologies used across humanities disciplines to examine essential questions about the wisdom and heroism as ideal aspects of character in the medieval world. (Quest 1, H) **Assessments:** Active class discussion, in-class examination, reading questions, argument analysis paper.
- Identify, describe, and explain the historical, philosophical, and literary evidence for the twin ideals of wisdom and heroism as constitutive elements of the examined life in the medieval world, and the interpretive and normative questions that arise in seeking to understand the medieval approach to a life well lived. (Quest 1, H). **Assessments:** Active class discussion, in-class examination, reading questions, argument analysis paper.

**Critical Thinking:** *Students carefully and logically analyze information from multiple perspectives and develop reasoned solutions to problems within the discipline(s).*

- Analyze how works across disciplines and genres from the medieval period represent the quest for defining heroism and wisdom amidst great social change. (Quest 1, H). **Assessments:** In-class examination; argument analysis paper, active class discussion.
- Analyze and evaluate specific accounts of the pursuit of the ideals of wisdom and heroism, across diverse texts and works from a specific historical period, using close reading, critical analysis and group discussion, and personal reflection. (Quest 1, H). **Assessments:** In-class examination, argument analysis paper, reading questions, active class discussion, *Song of Roland* experiential learning component.

**Communication:** *Students communicate knowledge, ideas and reasoning clearly and effectively in written and oral forms appropriate to the discipline(s).*

- Develop and present clear and effective written and oral work that demonstrates critical engagement with course texts, visual and auditory media, and experiential learning activities. (Quest 1, H). **Assessments:** Argument analysis paper, *Song of Roland* experiential learning component, active class discussion.
- Communicate well-supported ideas and arguments effectively within class discussion and debates, with clear oral presentation and written work articulating students' personal experiences and reflections on ideals of heroism and wisdom in the quest for the examined life. (Quest 1, H). **Assessments:** In-class examination, active class discussion, argument analysis paper draft workshop, argument analysis paper, *Song of Roland* experiential learning component.

**Connection:** *Students connect course content with meaningful critical reflection on their intellectual, personal, and professional development at UF and beyond.*

- Connect course content with students' intellectual, personal, and professional lives at UF and beyond. (Quest 1). **Assessments:** *Song of Roland* experiential learning component, active class discussion, argument analysis paper.
- Reflect on students' own and others' experience with the pursuit of the examined life in active class discussion and argument analysis papers. (Quest 1). **Assessments:** *Song of Roland* experiential learning component, argument analysis paper, paper draft workshop, active class discussion.

## V. Quest Learning Experiences

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### 1. Details of Experiential Learning Component

The class will visit the Harold & Mary Jean Hanson Rare Book Collection in the UF Smathers Library. Students will meet with Dr. Neil Weijer, the collection's curator, and examine a range of medieval manuscripts and early printed books from the collection of texts that we are reading in this class. Students will experience handling these rare materials with their own hands and inspecting them directly. During the session, they will complete a short assignment about the books they are handling (instructions to be given during the session).

## 2. Details of Self-Reflection Component

Self-reflection is built into many of the assignments, primarily through class discussion, the multiple Self-Reflection Essays, and the Analytic Essay assignment. In these opportunities for self-reflection offered by specific activities throughout the course, students will reflect on the broader implications of the themes of the course, considering the impact to themselves and/or to a wider community.

## VI. Required Policies

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### Attendance Policy

Requirements for class attendance and make-up exams, assignments, and other work in this course are consistent with university policies that can be found at:

<https://catalog.ufl.edu/ugrad/current/regulations/info/attendance.aspx>

### Anonymous Grading Policy

To facilitate impartial grading, I have enabled anonymous grading on Canvas, so please do not include your name anywhere on the assignments you submit. For the midterm and final exams, please write only your UFID on the exam.

### Electronic Device Policy

Use of laptops, tablets, and phones is prohibited during class sessions. There is a significant body of research that shows that students who multi-task on laptops, tablets, and phones during class not only earn lower grades, but also distract and lower the grades of their nearby classmates. Taking notes by hand, rather than on a laptop, can have a positive impact on your learning and grades. Apart from the assigned books, I will project all assigned readings on the screen in the classroom during discussion.

### Students Requiring Accommodation

Students with disabilities who experience learning barriers and would like to request academic accommodations should connect with the disability Resource Center by visiting <https://disability.ufl.edu/students/get-started/>. It is important for students to share their accommodation letter with their instructor and discuss their access needs, as early as possible in the semester.

### UF Evaluations Process

Students are expected to provide professional and respectful feedback on the quality of instruction in this course by completing course evaluations online via GatorEvals. Guidance on how to give feedback in a professional and respectful manner is available at <https://gatorevals.ua.ufl.edu/students/>. Students will be notified when the evaluation period opens, and can complete evaluations through the email they receive from GatorEvals, in their Canvas course menu under GatorEvals, or

via <https://ufl.blucera.com/ufl/>. Summaries of course evaluation results are available to students at <https://gatorevals.aa.ufl.edu/public-results/>.

## University Honesty Policy

UF students are bound by The Honor Pledge which states, “We, the members of the University of Florida community, pledge to hold ourselves and our peers to the highest standards of honor and integrity by abiding by the Honor Code. On all work submitted for credit by students at the University of Florida, the following pledge is either required or implied: “On my honor, I have neither given nor received unauthorized aid in doing this assignment.” The Honor Code (<https://www.dso.ufl.edu/sccr/process/student-conduct-honor-code/>) specifies a number of behaviors that are in violation of this code and the possible sanctions. Furthermore, you are obligated to report any condition that facilitates academic misconduct to appropriate personnel. If you have any questions or concerns, please consult with the instructor or TAs in this class.

## Counseling and Wellness Center

Contact information for the Counseling and Wellness Center: <http://www.counseling.ufl.edu/>, 3921575; and the University Police Department: 392-1111 or 9-1-1 for emergencies.

## The Writing Studio

The writing studio is committed to helping University of Florida students meet their academic and professional goals by becoming better writers. Visit the writing studio online at <http://writing.ufl.edu/writing-studio/> or in 2215 Turlington Hall for one-on-one consultations and workshops.

## In-Class Recordings

Students are allowed to record video or audio of class lectures. However, the purposes for which these recordings may be used are strictly controlled. The only allowable purposes are (1) for personal educational use, (2) in connection with a complaint to the university, or (3) as evidence in, or in preparation for, a criminal or civil proceeding. All other purposes are prohibited. Specifically, students may not publish recorded lectures without the written consent of the instructor.

A “class lecture” is an educational presentation intended to inform or teach enrolled students about a particular subject, including any instructor-led discussions that form part of the presentation, and delivered by any instructor hired or appointed by the University, or by a guest instructor, as part of a University of Florida course. A class lecture does not include lab sessions, student presentations, clinical presentations such as patient history, academic exercises involving solely student participation, assessments (quizzes, tests, exams), field trips, private conversations between students in the class or between a student and the faculty or lecturer during a class session.

Publication without permission of the instructor is prohibited. To “publish” means to share, transmit, circulate, distribute, or provide access to a recording, regardless of format or medium, to another person (or persons), including but not limited to another student within the same class

section. Additionally, a recording, or transcript of a recording, is considered published if it is posted on or uploaded to, in whole or in part, any media platform, including but not limited to social media, book, magazine, newspaper, leaflet, or third party note/tutoring services. A student who publishes a recording without written consent may be subject to a civil cause of action instituted by a person injured by the publication and/or discipline under UF Regulation 4.040 Student Honor Code and Student Conduct Code.