

# IDS 2935: What is the Common Good?

## Quest 1: The Examined Life

### I. General Information

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#### Class Meetings

- Spring 2025
- 100% In-Person, no GTAs, 35 residential students
- T Period 7-8, R Period 7
- ROG 0129; MAT 0116
- 3 Credits

#### Instructor

- Carlos Casanova
- 432 Newell Drive, Rm E442
- Office hours: Tuesday through Thursday all morning (9:00-11:50 am), Wednesdays afternoon (2:50-6:00 pm) and at other times previous appointment.
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#### Course Description

What, if anything, is the common good? The idea of the common good—which is to say, the good of a community *qua* community—is fascinating and practically fundamental. Contemporary political debates, and the recent pandemic, provide a natural opportunity to reconsider what it means to pursue the good of a community as a whole, and how it is the only principle that can harmonize the good of the individuals within the community. This course explores the concept of the common good, as articulated in philosophy and illustrated in drama, literature, and film. We begin by studying the blueprint for a concept of the common good that Aristotle sets out in the *Politics* and *Nicomachean Ethics*, and its full development in St. Thomas Aquinas. Armed with this theoretical background, we apply ourselves to questions such as: how should regimes and authority figures provide for the common good through the law? What does pursuing the common good involve when the demands of justice are in tension with general beneficence? How compatible is value pluralism with the pursuit of the common good? We will read Sophocles, Lincoln, Martin Luther King, and St. Thomas More, among others, to reflect on the nature of leadership, justice, dissent, and principle, and how we can pursue the common good while remaining true to our conscience. In the last weeks of the course, we turn to three contemporary subjects—the family, the environment, and public health, particularly in the recent pandemic—to consider how the pursuit of the common good shapes prudent practical reasoning about each issue.

## 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. Required Readings: Required Textbook (None)
2. Additional *required* readings will be available as PDFs on Canvas.
3. Materials and Supplies Fees: N/A

## Course Objectives

1. Identify, describe, and explain the methodologies used across humanities disciplines to examine essential ideas about the common good.
2. Identify, describe, and explain key ideas and questions about the nature of justice, pluralism, conflict, common flourishing, and common good.
3. Analyze how the philosophical, theological, political, and artistic works we study in class present competing (or cohesive) pictures of common flourishing and the relationship between individuals and their communities.
4. Apply philosophical and theological analysis of the concept of the common good to contemporary social, political, and cultural debates.
5. 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.
6. Communicate well-supported ideas and arguments effectively within class Socratic discussion, with written work articulating students' personal reflections on (i) the light the classical idea of the common good sheds on their own prejudices and attitudes and (ii) on the demands it places on individual agents.
7. Connect course content with students' intellectual, personal, and professional lives at UF and beyond.
8. Reflect on students' own and others' experience with the importance of community and the pursuit of the common good in class discussion and written work.

## II. Graded Work

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### Description of Graded Work

#### **Active Participation and Attendance: 5%**

An exemplar participant shows evidence of having done the assigned reading before each class, consistently offers thoughtful points and questions for discussion, and listens considerately to other discussants. After the Mid Term Exam every week I will do an oral recap of the previous week's materials, by asking the students about them. Here the students can shine with their participation

#### **Weekly self-reflection, experiential report: 5%**

Every week up to the Mid Term Exam you will have to write a report with a summary of the discussion of the previous week, adding a reflection about how the examined materials challenge your prejudices and attitudes concerning the mutual harmony and the mutual demands between the common good and the good of the individual. It should not be longer than one page. It must be handed in *via* email and in Word Document format. The instructor will make sure that all students completed this exercise and will give feed-back on your understanding of the materials. There will be 7 weekly reports worth 7 or 8 points each.

#### **Experiential short essay: 7.5%**

After carefully reflecting on the central question of our course, and related themes in our readings and class discussion, choose a novel, film, or work of art which, in your view, displays, challenges, or clarifies some of the ideas we have examined about the nature of the common good. Prepare an analytic essay of 1,000 words describing your chosen work, why you chose it, how it reflects or refracts the ideas we have studied in class, and how it has affected your own thinking about the nature of the common good. It will be handed in at week 12, on November 7. On December 3, the 6 best papers will be the subject a 5-6-minute class presentation, in which the author introduce and describe the chosen work, explain its relevance to the central question of our course, and explain what it can teach us about the pursuit of the common good. The essays should follow the writing rubric (see below) regarding its formal aspects, not its argumentative aspects, which must be applied only to the final essay.

#### **Experiential activity on UF campus: 5%**

During the semester you will attend a lecture, movie, or concert on the UF campus. Afterward you will send the professor the link to the activity and a brief report describing it and summarizing its content, and connecting it to the materials examined in our course.

#### **Midterm exam: 32.5%**

This exercise will measure the level of theoretical assimilation of the materials explained in class up to the 8<sup>th</sup> week of the semester. The student will have to develop short answers to theoretical questions in the clearest and most accurate way possible. The instructor will provide immediate feedback to help students assimilate

the course materials. This work has much weight in the final grade, because its goal is to lay the groundwork for the rest of the semester.

**Paper Draft (10%) and Final Paper (35%): 45%**

These are two stages of one exercise. Both have to fulfill the writing rubric below. The draft has two goals: (1) to provide quick feedback to the student so that he or she can correct any deficiencies in his or her research or writing exercise; (2) to direct the questions and arguments of the students to make sure that they are doing a thoroughly personal exercise and not just borrowing materials from the internet or from AI. The final paper follows the model of the Oxford Tutorials. The students must (1) pose a problem or question with two (and only two) possible answers; (2) take position and adopt one thesis; (3) argue in favor of that thesis, using the sources that the professor will provide and additional sources; (4) reply to possible objections. Feedback is quickly provided to the students so that they can acquire the theoretical and writing skills required to write a good argumentative essay.

### III. Annotated Weekly Schedule

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Week	Date	Content	Readings and tasks
1	Jan 14	<p>What is the good? Is there a final good? Arguments that connect man's good and political society's good.</p> <p>During this week, the students are introduced into the basics of classical Greek ethics and political philosophy. They are also informed about the structure of the course and its evaluations.</p>	<p>Aristotle, <i>Nicomachean Ethics</i> book 1, pp. 1094-1103 of the Bekker-Bonitz edition. You may use any edition that you find in the internet. The professor will provide a corrected text based on this one: Indianapolis: Hackett Publishing Company, 1999.</p> <p>Class discussion</p> <p><b>(first week number of pages: 20)</b></p>
1	Jan 16	<p>Diverse opinions concerning the final good. How to evaluate them.</p> <p>Minimal philosophical anthropology to understand the consistency of the final good: reason and what obeys reason. A good that is by its very nature shared with others. Order in the cosmos (wisdom), order in the city (political prudence) order in the soul (personal prudence).</p>	<p>Aristotle, <i>Nicomachean Ethics</i> book 1.</p> <p>Class discussion</p>
2	Jan 21	<p>Virtue: is it acquired or natural? Is it taught or exercised? It is not "natural" but it is not against nature. Diverse meanings of "natural."</p> <p>During this week, the students learn how the classics understood ethics as a discipline transmitted not just in the class room, but in an authentic tradition. Besides, the students will reflect on the fascinating epistemological problems posed by the ethical discipline.</p>	<p>Aristotle, <i>Nicomachean Ethics</i> 2, pp. 1103-1109 of the Bekker-Bonitz edition / Class discussion</p> <p><b>Second week number of pages: 20</b></p> <p><b>Weekly report</b></p>

2	Jan 23	<p>Virtue's genus: a habit. What is a habit?  The proximate genus of virtue: an elective habit. Kinds of habits.  Examples. Conscious actions and semi-conscious actions. Virtuous actions are fully conscious.</p> <p>The epistemological problem of virtue. MacIntyre's take on the problem. The need of tradition. The knowledge of what is good. There is truth in practical matters. Prudence and moral virtue. <i>Auriga virtutum</i>. Virtue is about the mean. Examples of temperance, fortitude and justice.</p>	<p>Aristotle, <i>Nicomachean Ethics</i> 2, 8 (ch. 1, p. 1155 of the Bekker-Bonitz edition)/ Class discussion</p>
3	Jan 28	<p>Justice as the most important virtue in the city. Its object is "what is just." It is in things, not in the subject. What that means. "Law" as a profession. Among the Romans, <i>Ius</i>. Main distinction of meanings: legal and equal. <i>Ius</i> as legal: total virtue regarding other. This presupposes a conception of the law and of society. Cooperative enterprise with a common good. The common good or end is to live and to live well. To live well is to live virtuously. Division of offices, to live. Magistrates, judges, priests, to live well. Reflect on your experience: do we live together so that we do not harm each other?</p> <p>During this week the students reflect on what is virtue and justice as conformity to law.</p>	<p>Aristotle, <i>Nicomachean Ethics</i> 5 (ch. 1, pp. 1129-1130 of the Bekker-Bonitz edition)/ Class discussion</p> <p><b>Third week number of pages: 18</b></p> <p><b>Weekly report</b></p>
3	Jan 30	<p>Justice as equality. Distributive. Cooperation in obtaining goods and supporting evil requires fair distribution.</p>	<p>Aristotle, <i>Nicomachean Ethics</i> 5, (ch. 2-5, pp. 1130-1134 of the Bekker-Bonitz edition)/ Class discussion</p>

		<p>Proportion of “fairness.” The law and distribution. Locke and Aristotle.          Equality in exchange, presupposes the comparison of heterogenous things.          Harm and restoration of equality. The judge. The example of money and the market.</p> <p>The good government and justice. Civil justice and domestic justice. Natural right and positive right. Does it exist, natural right? (The example of Sophie Scholl and Alexander Solzhenitsyn.)          Equity and the truth of “what is just” in the concrete case.</p>	<p>Aristotle, <i>Nicomachean Ethics</i> 5, (ch. 6, 7, 10, pp. 1134-1138 of the Bekker-Bonitz edition)/ Class discussion</p>
4	Feb 4	<p>Brief Aristotelian study of the law.</p> <p>During this week the students reflect on the possible tensions between what is just in general and what is just in particular; between what is just by law and what is just by nature; also on the nature of the law and the types of law. Also, between the difference and the connection between law and right.</p>	<p>Aristotle, <i>Nicomachean</i> 10 (ch. 9, pp. 1179-1181)/ Class discussion</p> <p><b>Fourth week number of pages: 16</b></p> <p><b>Weekly report</b></p>
4	Feb 6	<p>The notes of the law (as different from Right).</p> <p>Connection between natural law and human law. What does God have to do with them? Kinds of human laws.          Conclusions from natural principles, <i>ius</i></p>	<p>S th I-II, q. 90. I will provide this edition: Benziger Bros. edition, 1947)</p> <p>Translated by Fathers of the English Dominican Province. But the students can use any edition available. In citing Aquinas pages are not provided, but the loci as you can see below.</p> <p>S. th. I-II, qq. 91 (aa. 1-3) and 95 (aa. 1-2.4) / Class discussion</p>

		<i>gentium</i> ; determinations by authority, <i>ius civile</i> .	
5	Feb 11	<p>Social relationships, practical reasoning, common goods, and individual goods.</p> <p>During this week the students reflect on the formation of the right judgment that must precede action.</p>	<p>A. MacIntyre, <i>Dependent Rational Animals: Why Human Beings Need the Virtues</i> (London: Duckworth 1999), chapter 9 (pp. 99-118) / Class discussion</p> <p><b>Total number of pages for week 5: 45</b></p> <p><b>Weekly report</b></p>
5	Feb 13	<p>The virtues of acknowledged dependence.</p> <p>The political and social structures of the common good.</p>	<p>A. MacIntyre, <i>Dependent Rational Animals</i>, chapter 10 (pp. 119-128) / Class discussion</p> <p>A. MacIntyre, <i>Dependent Rational Animals</i>, chapter 11 (pp. 129-146) / Class discussion</p>
6	Feb 18	<p><i>Crito</i>: the apparent conflict between the common good and the private good. Socrates' solution.</p> <p>During this week the students reflect on the intermediate communities necessary for the common and the individual good; and on the tensions between the private and the common good and the solution of those tensions.</p>	<p>Plato, <i>Crito</i>, pp. 43-54 of the Stephanus edition. The student can use any edition but I will provide this one: <i>Euthyphro, Apology, Crito, Phaedo, Phaedrus</i> (Cambridge, Mass: Harvard University Press, 1943)</p> <p><b>Total number of pages for week 6: 56</b></p> <p><b>Weekly report</b></p>
6	Feb 20	<p><i>Crito</i>: the apparent conflict between the common good and the private good. Socrates' solution.</p> <p><i>Antigone</i>: the apparent conflict between the common good and the private good. Socrates' solution. (cont.)</p>	<p>Plato's <i>Crito</i> (cont.)</p> <p>Sophocles, <i>Antigone</i>. The students can use any edition, but I will provide this one: <i>Tragedies of Sophocles</i> (Cambridge: Cambridge University Press, 1925), pp. 125-172</p>



7	Feb 25	<p>The clash between divine and natural law, on the one hand; and human, positive law, on the other.</p> <p>During this week the students reflect on the possible clash between positive and natural law; between command and conscience.</p>	<p>Sophocles, <i>Antigona</i> (cont.)/ Class discussion</p> <p><b>(Seventh week number of pages: 20)</b></p> <p><b>Weekly report</b></p>
7	Feb 27	<p>We will discuss Abraham Lincoln's, <i>Letters to Hodges</i> and to <i>Erastus and others</i>, and the apparent conflict between the common good and both individual liberty and ordinary legality.</p> <p>Comments on the movie <i>High Noon</i> (1952; 85 minutes).</p>	<p><i>Letters to Hodges</i>, in A. Lincoln, <i>Selections from His Speeches and Writings</i> (New York: Scott, Foresman and Company, 1921), pp. 396-399; and to <i>Erastus and others</i> (available here: <a href="https://archive.org/details/correspondencein00linc/page/n9/mode/2up">https://archive.org/details/correspondencein00linc/page/n9/mode/2up</a>)/ Class discussion</p> <p>Movie: <i>High Noon</i> (<a href="https://archive.org/details/HighNoon_201603">https://archive.org/details/HighNoon_201603</a>)</p>
8	March 4	<p>Midterm preparation: This and the following class sessions will be devoted to midterm review. This exercise will measure the level of theoretical assimilation of the materials explained in class up to the 8<sup>th</sup> week of the semester. The student will have to develop short answers to theoretical questions in the clearest and most accurate way possible. This is a closed-book exam. Class time this week will focus on concept review and consolidating our reading so far, to help students prepare for the exam.</p>	<p><b>Questions and answers</b></p> <p><b>Weekly report</b></p>
8	March 6	<p>Midterm preparation: This and the previous class sessions will be devoted to midterm review. This exercise will measure the level of theoretical assimilation of the materials explained in class up to the 8<sup>th</sup> week of the</p>	<p><b>Questions and answers</b></p>

		<p>semester. The student will have to develop short answers to theoretical questions in the clearest and most accurate way possible. This is a closed-book exam. Class time this week will focus on concept review and consolidating our reading so far, to help students prepare for the exam.</p> <p><b>Midterm exam</b></p> <p>The students demonstrate assimilation of the texts and ability to apply them to a problem. They also must prove writing skills.</p>	<p><b>Midterm exam</b></p>
9	March 11	<p>Movie: <i>Sophie Scholl, The Final Days</i>. (2005, 117 min.)</p> <p>During this week the students reflect on the possible clash between the apparent good or utility of society, on the one hand, and justice, on the other. Also on the responsible way of using authority</p>	<p>Movie: <i>Sophie Scholl, The Final Days</i>. (<a href="https://www.youtube.com/watch?v=nrbBlXqc1Is">https://www.youtube.com/watch?v=nrbBlXqc1Is</a>)</p> <p><b>Number of pages for week 9: 8</b></p>
9	March 13	<p>Utility, safety and justice. Positive Laws and Natural Right. Gustav Radbruch's position.</p> <p>The movie: <i>Eye in the Sky</i> (2015; 102 minutes)</p>	<p>Gustav Radbruch, "Laws that are not Right and Right above the Laws," my unpublished translation. 8 pages / Class discussion</p> <p>The movie: <i>Eye in the Sky</i> (<a href="https://www.youtube.com/watch?v=h3t-7731GzA">https://www.youtube.com/watch?v=h3t-7731GzA</a>)</p>

10	March 25	<p>Authority and responsibility I</p> <p>During this week the students reflect on the demands that political reality address to the responsible politician or practical agent. Not always can one avoid collateral damage. The tensions of political decision-making. They will also reflect on very real cases of tension between the discerned moral good and the constraints of a particular political situation.</p>	<p>Max Weber, <i>Politics as a Vocation</i>, in <i>The Vocation Lectures</i> (Indianapolis: Hackett Publishing Company, 2004), pp. 32-93 / Class discussion</p> <p><b>(Tenth Week number of pages: 62)</b></p>
10	March 27	<p>Authority and responsibility II</p> <p>St. Thomas More, "Dialogue on Conscience"</p>	<p>Max Weber, <i>Politics as a Vocation (cont.)</i> / Class discussion</p> <p>St. Thomas More, "Dialogue on Conscience," in <i>The Four Last Things, The Supplication of Souls, Dialogue on Conscience</i> (New York: Scepter Publishers, 2002), pp. 195-218/ Class discussion</p>
11	April 1	<p>Martin Luther King Jr. "Letter from Birmingham Jail"</p> <p>During this week the students reflect on very real cases of tension between the discerned moral good and the constraints of a particular political situation. They will reflect on the philosophy underlying the structure of the traditional family</p>	<p>Martin Luther King Jr. "Letter from Birmingham Jail" (14 pages), edition of the Aspen Institute (available here: <a href="https://www.aspeninstitute.org/wp-content/uploads/files/content/docs/KING_LETTER_FROM_BIRMINGHAM_CITY_JAIL_(AS08).PDF">https://www.aspeninstitute.org/wp-content/uploads/files/content/docs/KING_LETTER_FROM_BIRMINGHAM_CITY_JAIL_(AS08).PDF</a>) / Class discussion</p> <p><b>Eleventh Week number of pages: 24</b></p>
11	April 3	Brief contrast between the Aristotelian, the Utilitarian and the Kantian	

		<p>conceptions of morality: acceptance or rejection of the <i>bonum honestum</i></p> <p>The structure of traditional marriage and family. St. Thomas Aquinas, <i>Summa contra gentiles</i> III chapters 121-126.</p> <p><b>Experiential learning essays are due.</b> (See details of experiential learning below.)</p> <p>The essays must demonstrate how the students have assimilated the contents of the course and applied them to their own experience, with a sample based on a book, a movie, or a work of art that is somehow connected to those contents.</p>	<p><i>Summa contra gentiles</i> III chapters 121-126. The students may use any edition. I will provide this one: New York: Hanover House, 1955-57 / Class discussion</p> <p><b>Experiential learning essays are due.</b> (See details of experiential learning below.)</p>
12	April 8	<p>We will discuss the paper by John Finnis, "Marriage: A Basic and Exigent Good."</p> <p>During this week the students reflect on the structure of the traditional family, its <i>rationale</i> and its demands. They will reflect as well on the need of communities intermediate between the family and the nation-state in order to achieve the common good understood in a classical way.</p>	<p>"Marriage: A Basic and Exigent Good," <i>The Monist</i> 91:3/4 (2008): p. 388-406 / Class discussion</p> <p><b>Total number of pages for week 12: 39</b></p>
12	April 10	<p>We will discuss Wendell Berry's chapter "Men and Women in Search of the Common Ground."</p> <p>We will discuss Wendell Berry's chapter "People, Land, and Community"</p>	<p>"Men and Women in Search of the Common Ground," in <i>The Art of the Common Place</i> (Berkeley: Counterpoint 2002), pp. 135-143 (it can be borrowed from archive.org) / Class discussion</p> <p>Wendell Berry, "People, Land, and Community," in <i>The Art of the Common Place</i>, pp. 182-194 / Class discussion</p>

		<b>Final paper drafts due</b>	<b>Final paper drafts due</b>
13	April 15	<p>We will discuss Wendell Berry's "Conservation and local economy."</p> <p>During this week the students will reflect on the connection between technical knowledge and moral decision making and on the need of intermediate communities to achieve both the good of each person and the common good. They will also reflect on a sample of the experiential essays in the light of what they have learned during the whole semester</p>	<p>"Conservation and local economy," in <i>The Art of the Common Place</i>, pp. 195-204 / Class discussion</p> <p><b>Thirteenth week number of pages: 20.</b></p>
13	April 17	<p>We will comment the movie: <i>Look and See</i> (2018; 82 minutes)</p> <p><b>Presentation of 6 reflective essays commented by the professor.</b></p>	<p><i>Look and See</i>. This movie is at the library and will be provided by the instructor.</p> <p><b>Presentation of 6 reflective essays commented by the professor.</b></p>
14	April 22	<p><b>Discussion of paper drafts</b></p> <p>During this session the professor will give each student advice concerning how to make better the final paper.</p>	
15	May 1	<b>Final papers due</b>	<b>Final papers due</b>

## IV. Grading Scale and Rubrics

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### Grading Scale

For information on UF's grading policies for assigning grade points, see [here](#).

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 Rubrics

### Participation Rubric

<b>A</b> (90-100%)	Typically comes to class with pre-prepared questions about the readings. Engages others about ideas, respects the opinions of others and consistently elevates the level of discussion.
<b>B</b> (80-89%)	Does not always come to class with pre-prepared questions about the reading. Waits passively for others to raise interesting issues. Some in this category, while courteous and articulate, do not adequately listen to other participants or relate their comments to the direction of the conversation.
<b>C</b> (70-79%)	Attends regularly but typically is an infrequent or unwilling participant in discussion. Is only adequately prepared for discussion.
<b>D</b> (60-69%)	Fails to attend class regularly and is inadequately prepared for discussion. Is an unwilling participant in discussion.
<b>E</b> (<60%)	Attends class infrequently and is wholly unprepared for discussion. Refuses to participate in discussion.

**Examination Rubric: Essays and Short Answers**

	<b>Completeness</b>	<b>Analysis</b>	<b>Evidence</b>	<b>Writing</b>
<b>A</b> (90-100%)	Shows a thorough understanding of the question. Addresses all aspects of the question completely.	Analyses, evaluates, compares and/or contrasts issues and events with depth.	Incorporates pertinent and detailed information from both class discussions and assigned readings.	Presents all information clearly and concisely, in an organized manner.
<b>B</b> (80-89%)	Presents a general understanding of the question. Completely addresses most aspects of the question or address all aspects incompletely.	Analyses or evaluates issues and events, but not in any depth.	Includes relevant facts, examples and details but does not support all aspects of the task evenly.	Presents information fairly and evenly and may have minor organization problems.
<b>C</b> (70-79%)	Shows a limited understanding of the question. Does not address most aspects of the question.	Lacks analysis or evaluation of the issues and events beyond stating accurate, relevant facts.	Includes relevant facts, examples and details, but omits concrete examples, includes inaccurate information and/or does not support all aspects of the task.	Lacks focus, somewhat interfering with comprehension.
<b>D</b> (60-69%)	Fails fully to answer the specific central question.	Lacks analysis or evaluation of the issues and events beyond stating vague, irrelevant, and/or inaccurate facts.	Does not incorporate information from pertinent class discussion and/or assigned readings.	Organizational problems prevent comprehension.
<b>E</b> (<60%)	Does not answer the specific central question.	Lacks analysis or evaluation of the issues and events.	Does not adduce any evidence.	Incomprehensible organization and prose.



## Writing Rubric

	<b>Thesis and Argumentation</b>	<b>Use of Sources</b>	<b>Organization</b>	<b>Grammar, mechanics and style</b>
<b>A</b> (90-100%)	Thesis is clear, specific, and presents a thoughtful, critical, engaging, and creative interpretation. Argument fully supports the thesis both logically and thoroughly.	Primary (and secondary texts, if required) are well incorporated, utilized, and contextualized throughout.	Clear organization. Introduction provides adequate background information and ends with a thesis. Details are in logical order. Conclusion is strong and states the point of the paper.	No errors.
<b>B</b> (80-89%)	Thesis is clear and specific, but not as critical or original. Shows insight and attention to the text under consideration. May have gaps in argument's logic.	Primary (and secondary texts, if required) are incorporated but not contextualized significantly.	Clear organization. Introduction clearly states thesis, but does not provide as much background information. Details are in logical order, but may be more difficult to follow. Conclusion is recognizable and ties up almost all loose ends.	A few errors.
<b>C</b> (70-79%)	Thesis is present but not clear or specific, demonstrating a lack of critical engagement to the text. Argument is weak, missing important details or making logical leaps with little support.	Primary (and secondary texts, if required) are mostly incorporated but are not properly contextualized.	Significant lapses in organization. Introduction states thesis but does not adequately provide background information. Some details not in logical or expected order that results in a distracting read. Conclusion is recognizable but does not tie up all loose ends.	Some errors.
<b>D</b> (60-69%)	Thesis is vague and/or confused. Demonstrates a failure to understand the text. Argument lacks any logical flow and does not utilize any source material.	Primary and/or secondary texts are almost wholly absent.	Poor, hard-to-follow organization. There is no clear introduction of the main topic or thesis. There is no clear conclusion, and the paper just ends. Little or no employment of logical body paragraphs.	Many errors.
<b>E</b> (<60%)	There is neither a thesis nor any argument.	Primary and/or secondary texts are wholly absent.	The paper is wholly disorganized, lacking an introduction, conclusion or any logical coherence.	Scores of errors.

## V. Student Learning Outcomes (SLOs)

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At the end of this course, students will be expected to have achieved the Quest the General Education student learning outcomes for Humanities (H).

Humanities (H) Humanities courses must afford students the ability to think critically through the mastering of subjects concerned with human culture, especially literature, history, art, music, and philosophy, and must include selections from the Western canon.

Humanities courses provide instruction in the history, key themes, principles, terminology, and theory or methodologies used within a humanities discipline or the humanities in general. Students will learn to identify and to analyze the key elements, biases and influences that shape thought. These courses emphasize clear and effective analysis and approach issues and problems from multiple perspectives.

**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 ideas about the common good. **Assessments:** midterm exam, weekly reports.
- Identify, describe, and explain key ideas and questions about the nature of justice, pluralism, conflict, common flourishing, and common good. **Assessments:** midterm exam, weekly reports, final paper.

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

- Analyze how the philosophical, theological, political, and artistic works we study in class present competing (or cohesive) pictures of common flourishing and the relationship between individuals and their communities. (H) **Assessments:** midterm exam, weekly report, essay draft and final paper.
- Apply philosophical and theological analysis of the concept of the common good to contemporary social, political, and cultural debates (Q1) **Assessments:** midterm exam, weekly reports, in-class discussion, essay draft, final paper.

**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. (H & Q1) **Assessments:** participation in class, weekly reports, midterm exam, essay draft, final paper.
- Communicate well-supported ideas and arguments effectively within class Socratic discussion, with written work articulating students' personal reflections on (i) the light the classical idea of the common good sheds on their own prejudices and attitudes and (ii) on the demands it places on individual agents (Q1). **Assessments:** final paper, in-class discussion, weekly reports.

**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. (Q1) **Assessments:** in-class discussion, weekly reports.
- Reflect on students' own and others' experience with the importance of community and the pursuit of the common good in class discussion and written work. (Q1) **Assessments:** in-class discussion, weekly reports.

## VI. Quest Learning Experiences

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### 1. Details of Experiential Learning Component

After carefully reflecting on the central question of our course, and related themes in our readings and class discussion, choose a novel, film, or work of art which, in your view, displays, challenges, or clarifies some of the ideas we have examined about the nature of the common good. Prepare an analytic essay of 1,000 words describing your chosen work, describing your chosen work, why you chose it, how it reflects or refracts the ideas we have studied in class, and how it has affected your own thinking about the nature of the common good. It will be handed in at week 12. The 6 best papers will be the subject of a 5-6-minute class presentation, in which the author introduces and describes the chosen work, explains its relevance to the central question of our course, and explains what it can teach us about the pursuit of the common good.

### 2. Details of Self-Reflection Component

The texts we read invite us to consider how communal flourishing is a part of individual flourishing, and vice versa. We see deep challenges to prevailing contemporary ideals of individualism and individual fulfillment. Every week you will have to write a report with a summary of the discussion of the previous week, adding a reflection about how the examined materials challenge your prejudices and attitudes concerning the mutual harmony and the mutual demands between the common good and the good of the individual.

## VII. 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 [here](#).

### Students Requiring Accommodation

Students with disabilities who experience learning barriers and would like to request academic accommodations should connect with the [Disability Resource Center](#). 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 [here](#). 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 [this link](#). Summaries of course evaluation results are available to students at [GatorEvals Public Data](#).