

IDS 2935: Immortality

Quest I: Nature and Culture

I. General Information

Class Meetings

- Fall 2024

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- 100% In-Person, No GTAs, 35 Residential
- Tuesday, 3:00 pm – 4:55 pm (Periods 8-9), TUR 2305
- Thursday, 4:05 pm – 4:55 pm (Period 9), TUR 2305

Instructor

- Mattias Gassman
- Thurs. 1:00-2:00 pm and by appointment
- CSE E444
- mattias.gassman@ufl.edu

Course Description

What is immortality? Can we live forever? What would it mean to live forever, and should we want to? What part of us would live on—and who, after all, are we? For millennia, humans have debated, hoped for, questioned, and flatly rejected the possibility of everlasting life in the body or after death. In this multidisciplinary course, we will explore the long history of Western thinking about immortality in its many senses: figurative survival through memory of great deeds, personal salvation after death, elevation to status as a literal god, restoration to bodily life, and collective survival as a species.

We will see how hope, skepticism, and changing expectations of immortality shaped the epic poetry, philosophy, religious literature, novels, and art of the Greeks and Romans. We will watch the spread of the Jewish expectation for bodily resurrection and a literal end of the world transform Greco-Roman conceptions of immortality. In both literary traditions, intellectual and personal encounters with immortal beings—gods, angels, and immortalized humans—are a constant theme, one reworked decisively by Christian philosophy and poetry. We now experience the world through modern science and the technologies it has made possible. Does that transformation require yet a new way of thinking about immortality—or complete rejection of the possibility? In the final weeks of the course, we will turn to modern

archeology, philosophy, and speculative literature, to ponder the enduring significance of immortality and the questions it raises.

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

- Leonard, John, ed. *John Milton: Paradise Lost*, Penguin Classics (Penguin, 2003)
- Melville, Ronald, trans. *Lucretius: On the Nature of the Universe*, Oxford World's Classics (Oxford University Press, 1993, reprinted 2009)
- Rowe, Christopher, trans. *The Last Days of Socrates*, Penguin Classics (Penguin, 2010).
- Additional *required* readings will be available as PDFs on Canvas or as library e-books
- Materials and Supplies Fees: N/A

Course materials provided or linked online may be protected by copyright. Do not distribute or use them for purposes outside of this class.

Assignments

- 5 reading responses
- 1 midterm
- 1 experiential learning component
- 1 analytical paper (2000 words, due in week 13)

Advice on computer use

As a rule, you will learn better if you read printed texts and take notes by hand, rather than working on an electronic device. If you are able, I strongly encourage you to print out the online readings and to take notes on paper (while reading, but especially in class). If you choose to use a computer in the classroom, please keep it on airplane mode to prevent distraction.

II. Graded Work

Description of Graded Work

1. **Active Participation and Attendance: 20%**
 - a. 10% of your grade is based on discussion participation: an exemplary 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. See participation rubric below.
 - b. 10% of your grade is based on attendance. On-time class attendance is required for this component of the course grade. You may have two unexcused absences without any penalty. Starting with the third unexcused absence, each unexcused absence reduces your attendance grade by 1: an A becomes a B, and so on.
 - c. Except for absence because of religious holiday observance, documentation is required for excused absences, per [UF attendance 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.
2. **Reading responses (5 assigned; drop lowest one): 20%**
 - a. Five times during the semester, you will submit a brief response to the assigned reading(s). You should identify theme(s) and point(s) of interest within the reading, and explain their significance. Describe any confusions, factual questions, or conceptual problems you encountered as you read the text, including brief quotations. In your response, you will also reflect on ways in which the readings relate to issues you encounter in your own life at UF and beyond. Responses must be at least 250 words. **For the relevant deadlines, see the annotated weekly schedule. Reading responses are due by the beginning of class. Texts for response are assigned based on the first letter of your surname.**
3. **Experiential learning component (700 words), due Week 11: 15%**
 - a. See description below. Professor will provide written feedback. Total length will be a minimum of 700 words.
 - b. Due Tuesday, October 29 (week 11) at 2:45 pm EDT.
4. **Midterm exam, held Week 7: 20%**
 - a. A fifty-minute test will require you to answer questions, identify terms, and/or comment on passages from the readings.
 - b. Held on Thursday, October 3 (week 7).
5. **Analytical paper (2,000 wds), due Week 14: 25%**
 - a. You will submit a minimum 2,000-word essay on “Immortality” as a literary/intellectual/cultural theme. You will develop an analytical argument, incorporating course readings, that is based on a thesis related to the history, development, and/or present relevance and persuasiveness of ideas on immortality. Professor will provide written feedback. See Canvas for details and grading rubric.

b. Due Tuesday, November 19 (week 14) at 2:45 pm EDT.

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 Rubric(s)

Participation Rubric

Excellent (90%-100%)	Typically comes to class with questions about the readings in mind. Engages others about ideas, respects the opinions of others and consistently elevates the level of discussion
Good (80%-89%)	Does not always come to class with questions about the reading in mind. 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.
Average (70%-79%)	Attends regularly but typically is an infrequent or unwilling participant in discussion.
Insufficient (60%-69%) or Unsatisfactory (below 60%)	Fails to attend class regularly and is inadequately prepared for discussion.

Reading response rubric

	Excellent (90%-100%)	Good (80%-89%)	Average (70%-79%)	Insufficient (60%-69%)	Unsatisfactory (below 60%)
Fundamentals: Shows general grasp of readings. Meets minimum length. Sound punctuation, grammar, spelling.					
Knowledge: Raises specific points, questions, problems with reference to quoted portions of the week's reading.					
Reflection: Connects the reading to contemporary issues.					

Philosophical dialogue (experiential learning) rubric

	Excellent (90%-100%)	Good (80%-89%)	Average (70%-79%)	Insufficient (60%-69%)	Unsatisfactory (below 60%)
Knowledge: Ideas and arguments reflect accurate knowledge of the readings.					
Structure and style: Dialogue is grammatical, uses correct punctuation, and is laid out in a coherent order.					

Analysis: Cogently examines arguments presented, drawing out both strengths and weaknesses.					
Creativity and reflection: Innovates beyond the readings, and ties ideas to modern concerns.					

(Other rubrics are posted on Canvas.)

III. Annotated Weekly Schedule

The following schedule is arranged by topic, not week of the semester. Because we start with only one hour in week 1 (August 22) and have two hours each Tuesday, we will generally introduce new topics during the one-hour class meetings, on Thursdays, and continue with a longer discussion on the following Tuesday.

Topic 1. Immortal glory: before the afterlife

What is worth living for, in a world of gods who cannot die and mortals who know they will soon die? We begin our study with the *Iliad* of Homer, the first and central book in the Greek cultural tradition.

Thursday, August 22 (week 1) – Introduction to the class and to Homer’s *Iliad*

Readings: Homer, *Iliad* 1.1-246, 318-427, 488-611 (15 pp.)

Tuesday, August 27 (week 2) – Homer, *Iliad* 9.379-429, 18.65-147, 368-616; 19.238-337; 23.1-266; 24.697-804 (28 pp.)

Topic 2. The afterlife in early Greece

The Greeks of Homer’s day could imagine humans lingering on, not alive and yet not entirely gone, after death. Some also hoped to attain spiritual goods—perhaps even a life after death—through the favor of particular gods. We continue with the underworld scene in the *Odyssey* of Homer and the most famous myth of immortality from early Greece, Demeter’s quest for her kidnapped daughter Persephone.

Thursday, August 29 (week 2) – Homer, *Odyssey* 11 (17 pp.)

Tuesday, September 3 (week 3) – *Homeric Hymn to Demeter*; *Homeric Hymn to Aphrodite* (excerpt) (14 pp.)

Reading response 1 due (surnames beginning A – K)

Topic 3. The philosopher’s hope

European philosophy, it has been said, is “a series of footnotes to Plato.” No philosopher has captured the Western imagination more decisively than the Socrates Plato depicted in his dialogues. What does Socrates have to teach about death and immortality, as he awaits his execution for corrupting the youth of Athens with his questions? Are his words convincing? Is life, after all, a continuous practice for death?

Thursday, September 5 (week 3) – introduction to *Phaedo*, Plato, *Phaedo*, 57a-80b (Rowe, *Last Days*, 82-119) (37 pp.)

Reading response 1 due (surnames beginning L – Z)

Tuesday, September 10 (week 4) – Plato, *Phaedo*, 80c-118a (Rowe, *Last Days*, 119-59) (51 pp.)

Topic 4. Philosophical myth? The underworld and the afterlife in Plato's thought

Does philosophical hope for immortality require a new way of thinking about the soul's *location* and *experiences* after death? We conclude our examination of Plato with two passages that rethink the structure of the universe in order to explain the fate of human souls: the concluding portion of Socrates' discourse in the *Phaedo* and the Myth of Er, Plato's philosophical reimagining of judgment and reincarnation after death.

Thursday, September 12 (week 4) – Plato, *Republic* 10, excerpt (Myth of Er, 7 pp., plus recommended reading on the "spindle of necessity," 4 pp.)

Review: Plato, *Phaedo*, 107c-114c (Rowe, *Last Days*, 157-65)

Reading response 2 due (surnames beginning A – K)

Topic 5. Immortal atoms, mortal souls

Can the right understanding of the universe liberate humanity from the fear of death? The greatest statement of Epicurean philosophy, Lucretius's epic *On the Nature of the Universe* poses a cosmic and ethical vision sharply at odds with Plato's. Speculative physics about atoms, prescient theories of a "soul" that resembles a nervous system, and a new conception of distant, blissful gods combine to challenge Greco-Roman religion and immortality itself.

Tuesday, September 17 (week 5) – Lucretius, *On the Nature of the Universe* 1.1-634, 951-1118, 2.1-333 (35 pp.)

Reading response 2 due (surnames beginning L – Z)

Thursday, September 19 (week 5) – Lucretius, *On the Nature of the Universe*, 3.1-712, 912-1094 (26 pp.)

Reading response 3 due (surnames beginning A – K)

Topic 6. Ruling your way to glory

Traditional Roman belief had little or no place for individual existence beyond death. As for Homer's Achilles, glory was all the hope there was. We now explore a peculiarly Roman path to everlasting blessedness: statesmanship. Our guide is the dream-vision, set by the orator Cicero in the mouth of the military hero Scipio Aemilianus, of a heavenly afterlife for the faithful statesman. What was Cicero proposing? Did he mean for his readers to believe the dream? How did it shape the hopes of Roman statesmen, present and future—and what did it have to do with the deification of emperors or the hope of a Golden Age? Besides literature and archeology, we will discuss artistic depictions of deification, under the early Empire, by later Romans, and in American Neoclassical art.

Tuesday, September 24 (week 6) – Diodorus Siculus, fragment of book 6 (Loeb vol. 3: 331-5); Cicero, *On the Commonwealth* 1.2-13, 2.4-20 (excerpts), 6.9-29 ("Dream of Scipio") (23 pp.)

Reading response 3 due (surnames beginning L – Z)

Thursday, September 26 (week 6) – texts about ruler-deification (Hymn to Demetrius Poliorcetes; Cassius Dio 51.20, excerpt; Ovid, *Metamorphoses* 15, excerpt); images of apotheosis, ancient and modern (5 pp.)

Topic 7. Poetical philosophy, imperial poetry: a Roman underworld

We round out our visits to the Greco-Roman afterlife with one of the most influential reinterpretations of Greek mythology—and philosophy—for a Roman audience: the sixth book of the great epic of imperial Rome, Vergil's *Aeneid*.

Tuesday, October 1 (week 7) – Vergil, *Aeneid* 6 (trans. Humphries) (30 pp.)
Review for Midterm.

Thursday, October 3 (week 7) – MIDTERM

Topic 8. The dawn of a bodily afterlife

Greco-Roman conceptions of the afterlife generally centered on the immortality of the soul. In a corner of the Near East, a very different hope was taking shape. Through selections drawn from across the long arc of the Hebrew and Greek scriptures, we will trace out Israelite ideas about gods, developing conceptions of a literal life after death, and the beginnings of a distinctive Christian view of immortality. How did scriptural beliefs in a resurrection intersect with monotheistic tradition and Jewish experience of defeat, exile, and restoration? How did experience of Jesus and his teaching lead some Jews to a new understanding of the hoped-for resurrection of all humanity?

Tuesday, October 8 (week 8) – a survey of Biblical passages (29 pp.)

Topic 9. The end and immortality

What happens to expectations for an afterlife, when the world itself is no longer immortal? Resurrection was not the only transformative teaching brought, by Christians, from the Jewish scriptural tradition into Greco-Roman culture. Turning to the two great works of biblical apocalyptic literature, the book of the prophet Daniel and the Revelation of John of Patmos, we explore visions of the end and remaking of the physical world and human society.

Thursday, October 10 (week 8) – Daniel (23 pp.)

Tuesday, October 15 (week 9) – Revelation of John (25 pp.)

Reading response 4 due (surnames beginning A – K)

Topic 10. Saints and saviors

Do people have to be great—powerful, educated, influential—to gain immortality? Christianity posed a fundamental challenge to Greco-Roman values. Nowhere was that challenge more clearly expressed than in the glorification of a new kind of immortal being: the martyred saint. We begin with a pagan (and grotesquely farcical) story of the personal transformation and salvation of an

ordinary person: the final metamorphosis of Lucius, titular donkey of Apuleius's *Golden Ass*, back into a human—and a devout worshipper of Isis and Osiris. We then turn to the harrowing account of the imprisonment and execution of two young Roman women and their male companions—based, seemingly, on Perpetua's own prison diary—in 203. Jumping forward to the confident Christianity of the post-Constantinian Empire, we conclude with the triumphant vision of the conversion of Rome, placed by the poet Prudentius (ca. 390) in the mouth of the martyred churchman Lawrence (d. 258).

Thursday, October 17 (week 9) – selections from Apuleius, *Metamorphoses (Golden Ass)* (20 pp.)

Reading response 4 due (surnames beginning L – Z)

Tuesday, October 22 (week 10) – *Martyrdom of Perpetua and Felicity*; Prudentius, *Peristephanon 2* (martyrdom and prophecy of St. Lawrence) (31 pp.)

Topic 11. From Rome to the cosmos: new immortals, new immortality

Ancient Christian reimagining of immortality reached its culmination in Augustine's *City of God*. From across the grand arc of Augustine's twenty-two books, we consider the transformation of earthly glory, the power of emperors, the path to salvation, the nature of the afterlife, and the status of the immortal beings themselves, through Augustine's rethinking of the tradition of Plato, Cicero, and Vergil.

Thursday, October 24 (week 10) Augustine, *City of God* 5.15-19 (Bettenson, pp. 204-14), 9.2, 9.8-9 (pp. 344, 352-4) (15 pp.)

Tuesday, October 29 (week 11) Augustine, *City of God* 10.7, 10.16, 10.32 (Bettenson, pp. 380-1, 393-6, 420-5), 21.4, 26 (pp. 968-71, 1010-14), 22.4-10, 22.30 (pp. 1026-7, 1029-43, 1087-91) (41 pp.)

Philosophical dialogue (experiential learning component) due

Topic 12. Paradise and the loss of immortality

Christian scripture does not simply promise a future resurrection, judgment, and remaking of the world. It also posits an original loss of immortality given to humans by God. We have seen the myths made by the Greeks and Romans, both before and after Plato's case for the immortality of the soul. How is the epic tradition transformed by Christian belief in the loss of immortality by both humans and angelic powers? We turn now to the Garden of Eden of John Milton's *Paradise Lost*, and to his imagination, very different from Augustine's, of the fallen angelic powers mentioned, but almost never described, in Greek and Hebrew scripture.

Thursday, October 31 (week 11) John Milton, *Paradise Lost* 1.1-669 (20 pp.)

Tuesday, November 5 (week 12) John Milton, *Paradise Lost*, 3.440-554, 4.172-535, 6.189-353, 406-800, 9.643-1189, 10.845-1104, 12.469-649 (53 pp.)

Reading response 5 due (all surnames)

Topic 13. Paths of salvation? Egypt and immortality in the history of religions

From ancient Athens to the modern United States, Egypt has always fascinated Western thinkers. We have already watched one ancient encounter with Egyptian gods, in Apuleius's *Golden Ass*. How did the rediscovery of ancient Egyptian culture, through archeology and the decipherment of hieroglyphs, reshape modern understanding of the history of human expectations for life after death? We begin with excerpts from the guide to the afterlife—the *Book of Going Forth by Day* or “Book of the Dead”—provided for dead Egyptians at burial, and evaluate the reconstruction of the history of religions in James Frazer's *Golden Bough*, one of the most potent modern myths. Touring the Giza ruins through Harvard's virtual reality website will flesh out our exploration of Egyptian death and afterlife.

Thursday, November 7 (week 12) – *The Book of the Dead*, pp. 3-4, 102-8 (9 pp.)

Explore Giza <http://giza.fas.harvard.edu/giza3d/>. Note the signposted tour of the tomb of Queen Meresankh III.

Tuesday, November 12 (week 13) – Frazer, James George. *The Golden Bough: A Study in Comparative Religion* (New York: MacMillan, 1894), 1st ed., vol. 1, pp. 213-16, 253-7, 278-83, 301-20 (35 pp.)

Recommended: Smith, Jonathan Z. “Dying and Rising Gods,” in Lindsay Jones (ed.), *Encyclopedia of Religion*, 2nd ed., vol. 4 (Gale, 2005), pp. 2535-40 (6 pp.)

Topic 14. Beyond immortality? Technology and eschatology in the 20th-century imagination

Can we still conceive of an individual immortality in an industrial world? Do we need to, or is the chance to master evolution and environment enough? We compare the speculative literary depictions of immortality and the world's end set out by two British public intellectuals of the early twentieth century: J.B.S. Haldane, biologist, Communist, and early transhumanist, and the Medievalist and Christian writer C.S. Lewis.

Thursday, November 14 (week 13) – Haldane, J.B.S. “The Last Judgment,” in *Possible Worlds and Other Essays* (London: Chatto and Windus, 1927; Phoenix Library 1930), 287-312 (26 pp.)

Tuesday, November 19 (week 14) – Lewis, C.S. *That Hideous Strength: A Modern Fairy-Tale for Grown-Ups* (copyright 1945; repr. New York, Scribner: 1974, 2003), pp. 169-79, 186-90, 284-91, 365-69 (36 pp.) **Analytical papers due.**

Topic 15. Undying lands: humans, immortals, and the hope for deathlessness

The first utopia of Western literature is Plato's Atlantis, the great island beyond the Pillars of Hercules that was sunk by earthquake and floods. His tale of the cyclic destruction and renewal of human civilization by catastrophe has repeatedly gripped the modern imagination. How is the utopian imagination transformed by reflection on human longing for immortality—and the recollection, inherited from the biblical (and Miltonian) tradition, of its loss? For our second week on the 20th-century literary reimagining of immortality, we turn to J.R.R. Tolkien's reworking of the Atlantis myth. In Tolkien's “secondary world,” immortality is an observable day-to-day

reality, simply beyond human grasping—by the gift, the immortals say, of the supreme deity. Past peoples theorized about the cosmic ordering of gods, angels, and unchanging stars. What role do the elves play, after all? In the modern age, can we think of actual immortality only in fiction?

Thursday, November 21 (week 14), Plato, *Timaeus* (selection); Tolkien, J.R.R., *The Silmarillion*, edited by Christopher Tolkien (London: Allen & Unwin, 1977), “Akallabêth” (30 pp.)

Topic 16. A future for the soul? Body-soul dualism in the 21st century

Hope or dream though we might of immortality, we are only too mortal. Pre-modern conceptions of immortality usually hinged on the survival of a non-material part of the person—the soul—beyond the death of the body. In the age of neuroscience, is it still possible (or even desirable) to hold to the existence of a soul? What would it take to prove or disprove the existence of a soul empirically? We conclude the course with a sampling from modern positions on the mind, the body, and the possibility of a soul.

Tuesday, December 3 (week 15) – students will read two papers each, as assigned, from Loose, Jonathan J., Angus J.L. Menuge, and J.P. Moreland, eds. *The Blackwell Companion to Substance Dualism* (Hoboken, NJ: Wiley-Blackwell, 2018)

1. Charles Taliaferro, “Substance Dualism: A Defense,” 45-58
2. William Hasker, “The Case for Emergent Dualism,” 62-72
3. Eric Olson, “For Animalism,” 296-306
4. Gary R. Habermas, “Evidential Near-Death Experiences,” 226-46

IV. Student Learning Outcomes (SLOs)

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 history of the philosophical, religious, and political pursuit of immortality in Western civilization from Homer to the 20th century. (Quest 1, H) Assessments: Active class participation, in-class examination, reading responses, analytical paper.
- Identify, describe, and explain theories for conceptualizing human immortality, immortal beings, and life after death as developed across the long arc of Greco-Roman culture and further elaborated in the modern world (Quest 1, H). Assessments: Active class participation, in-class examination, reading responses, analytical paper, philosophical dialogue (experiential learning component)
- Identify, describe, and explain modern scholarly and scientific engagement with themes of immortality, and the scholarly methodologies involved (Quest 1, H). Assessments: Active class participation, reading responses, analytical paper, philosophical dialogue (experiential learning component)

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

- Analyze how works across disciplines and genres from the ancient, early modern, and modern worlds represent immortal beings and the possibility of immortality. (Quest 1, H). **Assessments:** In-class examination, reading responses, analytical paper, Active class participation.

- Analyze and assess the intellectual viability of competing philosophical and religious accounts of immortality. (Quest 1, H) **Assessment:** Active class participation, analytical paper, philosophical dialogue (experiential learning component)
- Identify and analyze philosophical, scientific, and religious concepts of immortality as developed in fictional works of various genres. (Quest 1, H). **Assessment:** Active class participation, reading responses

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

- Develop and articulate in writing clear and effective responses to central questions about the theme of immortality and its development over time. (Quest 1, H). **Assessments:** Analytical paper.
- Communicate clear, effective, and well-supported ideas and arguments, orally and in writing, about the philosophical and cultural significance of immortality (Quest 1, H). **Assessments:** Active class participation, reading responses, analytical paper

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

- Connect literary and intellectual themes of immortality with students' intellectual, personal, and professional lives at UF and beyond. (Quest 1). **Assessments:** philosophical dialogue (experiential learning component), active class discussion, reading responses
- Reflect on the relevance and viability of concepts of immortality in modern life. (Quest 1). **Assessments:** philosophical dialogue (experiential learning component), reading responses, active class discussion

V. Quest Learning Experiences

1. Details of Experiential Learning Component

After reading *The Passion of Perpetua*, you will write a miniature dialogue featuring at least two of the authors or characters we have encountered. I would suggest one of the following scenarios, but feel free to propose your own for my approval:

- a. Just before drinking the hemlock, Socrates is interrupted by Perpetua, Lucretius, or Cicero's Scipio. What does the newcomer say, and how does Socrates respond? Does he still drink the hemlock?
- b. In a vision, Perpetua debates with Achilles—or with Apuleius's Lucius. You may have another Classical author or character (such as Cicero or Socrates) act as an umpire or judge in the debate.
- c. Scipio dreams another dream. In it, he meets *either* Daniel *or* John of Patmos. What do they say to each other?

Either mini-dialogue can be written screenplay style with stage directions or as a narrative story. It must total at least 500 words, and you must discuss ideas of immortality as defined or described in our course readings up through week 10. In addition to your creative dialogue, you will write a brief analysis of the side, in this debate, to which you are most attracted. What are its key intellectual flaws? If you think it has none, explain why not. How do modern discoveries (in the natural sciences, archeology, the humanities, etc.) complicate the argument? Also, provide your own brief reflections: if you were to speak up, what might you say, and how would your words, as a character in the dialogue, be shaped by your experiences at the University of Florida and beyond? These last two sections should total at least 200 words, and you are welcome to take more. (700 words total). Due Tues. Oct. 29th.

2. Details of Self-Reflection Component

Self-reflection is built into many of the assignments, primarily through the reading responses, the analytic essay assignment, and the dialogic creative writing 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 and Helpful Guidelines

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](#).

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](#) 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.

Student Assistance and Emergencies

University support services are available to students who are experiencing significant distress and/or personal emergencies. As appropriate, please contact:

- **Counseling and Wellness Center (CWC)**: Visit <http://www.counseling.ufl.edu/cwc/> or call (352) 392-1575
- **University Police Department**: Call (352) 392-1111 or 9-1-1 for emergencies.
- **U Matter, We Care**: If you or a friend is in distress, visit <http://www.umatter.ufl.edu/> or please contact umatter@ufl.edu or call (352) 392-1575, so that a team member can reach out.
- **Sexual Assault Recovery Services (SARS)**: Student Health Care Center, call (352) 392-1161.

- **UF Health Shands Emergency Room/Trauma Center:** For immediate medical care, call 352-733-0111 or go to the emergency room at 1515 SW Archer Road, Gainesville, FL 32608.
- **GatorWell Health Promotion Services:** For prevention services focused on optimal wellbeing, including Wellness Coaching for Academic Success, call 352-273-4450 or visit <https://gatorwell.ufsa.ufl.edu/>.

Academic Resources

- **E-learning Technical Support:** Call (352) 392-4357 (select option 2), or E-mail at Learning-support@ufl.edu, or visit <https://lss.at.ufl.edu/help.shtml>.
- **Career Connections Center:** Reitz Union, call (352) 392-1601 or visit <http://www.career.ufl.edu> for career assistance and counseling.
- **Library Support:** Visit <http://cms.uflib.ufl.edu/ask> for various ways to receive assistance with respect to using the libraries or finding resources. LibGuides are websites to help you find information about a specific area of study or even a specific class. These guides include suggested books in the library catalog and suggested journals in library database.
- **Teaching Center:** Broward Hall, call (352) 392-2010 or (352) 392-6420 or visit <http://teachingcenter.ufl.edu/> for general study skills and tutoring.
- **Writing Studio:** 302 Tigert Hall, call (352) 846-1138 or visit <http://writing.ufl.edu/writing-studio/> for help brainstorming, formatting, and writing papers.

In-Class Recordings

The university's in-class recording policies may be found [here](#). 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](#).