

IDS 2935: The Search for Meaning in a Secular Age

Quest 1: The Examined Life

I. General Information

Class Meetings

- Fall 2024
- 100% In-Person, no GTAs, 35 residential students max
- Tuesday, Period 5-6 (11:45 AM – 1:40 PM in AND 0019); Thursday, Period 6 (12:50 PM – 1:40 PM in LIT 0125)

Instructor

- Prof. David McPherson
- Office: CSE E572
- Office hours: Tuesday 2-2:45 pm, Thursday 2-3:45 pm, and by appointment
- davidmcperson@ufl.edu

Course Description

What does it mean to live in a secular age? How does living in a secular age offer new opportunities and challenges for the perennial human quest for meaning? This multi-disciplinary course tackles these fundamental questions. Drawing on philosophy, sociology, and political science, we will examine three senses of secularity. The first is a political sense, where religion is largely if not entirely removed from public life, as is the case in many modern liberal democracies. The second sense of secularity is sociological, and it is identified with a situation in which there has been significant decline in religious belief and practice (recently discussed in terms of the rise of the “nones,” that is, those who answer “none” when asked for their religious affiliation). The third sense of secularity is an existential sense, where it has to do with a change in the circumstances of the human quest for meaning, namely, where there has been a move from a condition in which a traditional religious outlook was taken for granted to one where it is regarded as one option among others. This third sense of secularity will be our primary focus, though we will also be concerned with its relationship to the other two senses of secularity. In exploring the existential (or lived) sense of secularity, we will examine philosophical writings on meaning in life from religious, secular, and spiritual-but-non-religious perspectives, seeking to understand what makes for a worthwhile life. Finally, we will explore how secularization has influenced politics today on both sides of the political spectrum and consider what role spirituality and religiosity might still have in public life.

Quest and General Education Credit

- Quest 1
- Humanities

Writing Requirement (WR) 2,000 words.

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.

The Writing Requirement (WR) ensures students both maintain their fluency in writing and use a writing as a tool to facilitate learning. Course grades have two components. To receive the writing requirement credit, a student must receive a grade of C or higher and satisfactory completion of the writing component of the course.

Required Readings and Works

1. John Cottingham, *On the Meaning of Life* (Routledge, 2003)
2. Stephen Bullivant, *Nonverts: The Making of Ex-Christian America* (Oxford University Press, 2022).
3. David E. Campbell et al., *Secular Surge: A New Fault Line in American Politics* (Cambridge University Press, 2021).
4. Recommend writing manual: R. M. Ritter, *The New Oxford Style Manual*, 3rd ed. (Oxford University Press, 2016), ISBN: 978-0198767251.
5. All other readings and works are available in Canvas.
6. Materials and Supplies Fees: n/a

II. Graded Work

Description of Graded Work

1. Active Participation and Class Attendance: 20%
 - a. 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. Pop quizzes may be used to determine reading preparation for class. See participation rubric below.
 - b. This is a discussion-driven course. If you are reluctant to speak in class, then you should reach out to Professor McPherson to discuss this.
 - c. On-time class attendance, with no more than 2 unexcused absences, is required for this component of the course grade. For each unexcused absence beyond the 2 allowed, the total course grade will be reduced 2 points (out of 100).
 - d. Documentation is required for excused absences, per university policy. Excessive absences (past 6) can result in failure of the course.
2. Experiential Learning Assignment: 10%
 - a. In consultation with Professor McPherson (via e-mail or in person), students will attend a religious event and a secular event on or near the UF campus that represent

- contrasting views of “fullness,” and then write a self-reflection paper about these experiences.
- b. This writing assignment should be around 700 words. The assignment is due before class on Thursday, October 3rd (upload in the Assignments section on Canvas). It will be checked for plagiarism/AI-usage (no AI should be used!). See Section V for more details.
3. 2 Short Exams: 20% each (40% total)
 - a. The First Short Exam is Thursday, September 19th
 - b. The Second Short Exam is Tuesday, December 3rd
 - c. The exams will consist in short-answer questions
 - d. Study guides will be provided in advance
 4. Essay Exam: 30%
 - a. The basic goal of the essay exam is for you to articulate and defend a position on the meaning of life, which should be a version of one of the four major options that we discuss in the course: a theistic view, an Eastern spirituality view, a pessimist secular/naturalist view, and optimist secular/naturalist view. Begin with a short, one paragraph introduction in which you explain what your essay is about and what your thesis is (i.e., what you are going to argue for). In the *first section* of the main body of the essay, explain the four positions by discussing what you think is the best version of each, as defended by a particular philosopher we studied. You should also explain how each philosopher argues in favor of his or her view. In the *second section*, assess each of these positions and in the process explain and argue for your own position (which may be in agreement or large agreement with the position of one of the philosophers that you discussed). In the *third section*, explain and respond to what you take to be two strong objections to your position that have not yet been covered. See Guidelines below.
 - b. It will take place in-class on Tuesday, October 29th (you will have the full 1:55 minute class period to write the essay).
 - c. This essay will fulfill the writing requirement.
 - d. Professor will evaluate and provide written feedback.

Guidelines for Essay Exam

1. You should have a clearly stated thesis of what you intend to argue for. Here is an example (thesis in italics): “In this essay I will outline four major positions on the meaning of life as articulated and defended by John Cottingham (the theistic position), Richard White (the Buddhist position), Arthur Schopenhauer (the pessimist naturalist position), and Susan Wolf (the optimistic naturalist position). Next, I will assess these positions, and *I will argue in favor of a theistic view of the meaning of life*. Lastly, I will respond to two important objections to my position.”
2. You should demonstrate that you have engaged with the readings and properly understood the relevant philosophical issues.
3. You should argue for your own position clearly and sufficiently, which includes defending it against opposing positions.
4. You should demonstrate serious independent reflection (i.e., that you have thoroughly thought through the issues for yourself).
5. You should demonstrate accuracy and depth in your understanding of opposing positions and fairness in the presentation of these positions.

6. Your essay should be well-organized (with a logical progression of thought) and display proper writing mechanics (i.e., grammar, spelling, etc.).

Grading Scale

For information on how UF assigns grade points, visit: <https://catalog.ufl.edu/UGRD/academic-regulations/grades-grading-policies/>

A	93 – 100%		C	73 – 76%
A-	90 – 92%		C-	70 – 72%
B+	87 – 89%		D+	67 – 69%
B	83 – 86%		D	63 – 66%
B-	80 – 82%		D-	60 – 62%
C+	77 – 79%		E	<60

Grading Rubric(s)

Essay Exam Rubric

	A (90-100%)	B (80-89%)	C (70-79%)	D (60-69%)	E (below 60%)
Thesis and Argumentation	Thesis is clear, specific, and presents a thoughtful, critical, engaging, and creative interpretation. Argument fully supports the thesis both logically and thoroughly and effectively uses sources.	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.	Thesis is present but not clear or specific, demonstrating a lack of critical engagement to the text. Argument is weak or ill-thought out, missing important details or making logical leaps with little support.	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.	There is no thesis or argumentation

Use of Sources (since the essay will be in-class, I will be looking for evidence of engagement with the texts)	Primary texts are well incorporated, utilized, and contextualized throughout.	Primary texts are incorporated and utilized but not contextualized as neatly or as significantly.	Primary texts are mostly incorporated and utilized but are not properly contextualized.	Engagement with primary texts is almost wholly absent.	Engagement with primary texts is wholly absent.
Organization	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 essay.	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.	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.	Poor, hard-to-follow organization. There is no clear introduction of the main topic or thesis. There is no clear conclusion, and the essay just ends. Little or no employment of logical body paragraphs.	The essay is wholly disorganized, lacking an introduction, conclusion or any logical coherence.
Grammar, mechanics	No errors.	A few errors.	Some errors.	Many errors.	Filled with errors.

1. The student must earn a grade of C or better in the course. AND
2. The student must earn an S (satisfactory) evaluation on the writing requirements of the course.

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.					

III. Annotated Weekly Schedule

Week	Topics, Homework, and Assignments
Week 1 (Aug 22)	<ul style="list-style-type: none"> • Topic: Introduction to “The Search for Meaning in a Secular Age” • Summary: We will introduce the essential question of this course, namely, what does means to live in a secular age and how does it present challenges and opportunities for the human search for meaning? We will begin by exploring three different senses of secularity discussed by Charles Taylor in his influential book <i>A Secular Age</i>: namely, political, sociological, and existential senses. We will consider how each presents challenges and opportunities for the human quest for meaning. • Required Reading: Taylor, <i>A Secular Age</i>, “Introduction,” pp. 1-22
Week 2 (Aug 27, 29)	<ul style="list-style-type: none"> • Topic: The Rise of the “Nones” • Summary: We explore a recent trend toward secularization known as the rise of the “nones,” that is, those who answer “none” when asked for their religious affiliation. We will explore the diverse group of people who make up the “nones,” including those who consider themselves spiritual-but-not-religious. We explore what it means to be “spiritual-but-not-religious.” • Required Reading: Bullivant, <i>Nonverts</i>, chs. 1 and 3, pp. 1-17, 42-73
Week 3 (Sept 3, 5)	<ul style="list-style-type: none"> • Topic: The Rise of the “Nones,” continued • Summary: We will explore the factors that have led to rise of the “nones.” How much of this is due to cultural change? How much is due to technological change? We will see that both played an important role. We will also consider what the recent rise of the “nones” suggests for the future of religion. Is it possible for religion to vanish altogether? Or is it something rooted in aspects of our humanity, and so we should expect religiosity to endure in some form? We will also explore what is involved in losing one’s religion versus converting to a religion. • Required Reading: (1) Bullivant, <i>Nonverts</i>, chs. 5 and 9, pp. 94-127, 200-218; (2) Nietzsche on the “Death of God”; (3) Kingsnorth, “The Cross and the Machine.”
Week 4	<ul style="list-style-type: none"> • Topic: The Longer Story of Secularization

Week	Topics, Homework, and Assignments
(Sept 10, 12)	<ul style="list-style-type: none"> • Summary: We will explore the longer story of secularization within modernity through reading selections from Charles Taylor’s <i>A Secular Age</i>, focusing on his account of how secularization in the modern West was made possible by the rise of what Taylor calls exclusive humanism, that is, a humanism that rejects any appeal to the transcendent. We will also explore how this engendered discontents and also gave rise to a host of different spiritual/existential possibilities. • Required Reading: Taylor, <i>A Secular Age</i>, pp. 221-25, 245-56, 260-267, 299-303, 307-312, 556-567, 690-703
Week 5 (Sept 17, 19)	<ul style="list-style-type: none"> • Topic: The Human Search for Meaning • Summary: We will explore the human quest for meaning (in three dimensions: meaning in life, a meaningful life, and the meaning of life), and why this is a perennial feature of human existence. We will also explore some “barriers” or threats to meaning in life. • Required Reading: John Cottingham, <i>On the Meaning of Life</i>, ch. 1-2, pp. 1-53. • First Short Exam on Thursday, September 19th (on Taylor, Bullivant, Nietzsche, and Kingsnorth readings)
Week 6 (Sept 24, 26)	<ul style="list-style-type: none"> • Topic: Theistic Religion and the Meaning of Life • Summary: Through engagement with John Cottingham’s <i>On the Meaning of Life</i>, we will explore a traditional theistic account of meaning in life, which ultimately roots this in terms of an account of <i>the</i> meaning of life, specifically one that regard love as “Creation’s final law.” We will explore challenges to this account, and how these might be addressed. We will also explore the importance of spiritual practice for embracing and maintaining theistic faith. • Required Reading: John Cottingham, <i>On the Meaning of Life</i>, chs. 2-3, pp. 53-104.
Week 7 (Oct 1, 3)	<ul style="list-style-type: none"> • Topic: Buddhist and Daoist Views of Meaning in Life • Summary: We will explore Eastern religious and spiritual outlooks that do not require belief in a personal God (as affirmed in the monotheistic religions of the West), focusing particularly on Buddhism and Daoism. We will consider challenges to these outlooks from both theistic and naturalistic outlooks, and how these might be addressed. We will also consider why these Eastern religious outlooks might be found attractive to those who are spiritual-but-not-religious. • Required Reading: (1) White, “Starting with Compassion,” pp. 177-196; (2) Cooper, “Living with Mystery,” pp. 1-13 • Experiential Learning Assignment Due Before Class on Thursday, October 3rd
Week 8 (Oct 8, 10)	<ul style="list-style-type: none"> • Topic: Pessimist Naturalist Views of Meaning in Life • Summary: We will begin to explore naturalist accounts of meaning in life, starting with pessimist views that believe that while naturalism (understood as a rejection of any transcendent order, principle, or being) is true, nevertheless, it is not satisfactory for enabling a meaningful life. First, we will consider Arthur Schopenhauer’s account of the vanity of existence, and we will also consider

Week	Topics, Homework, and Assignments
	<p>responses to Schopenhauer’s pessimism. Second, we will consider Russell’s defiant humanism, which maintains that we should act with solidarity toward others through being united in our “common doom.” Third, we will consider Thomas Nagel’s essay on the absurd, where he argues that our lives are absurd because the things we care about don’t ultimately matter from a cosmic point of view, but this is not a cause for despair since it can be regarded with a sense of irony.</p> <ul style="list-style-type: none"> • Required Reading: (1) Schopenhauer, “On the Vanity of Existence,” pp. 1-3; (3) Russell, “A Free Man’s Worship,” pp. 71-77; (3) Nagel, “The Absurd,” pp. 716-727.
<p>Week 9 (Oct 15, 17)</p>	<ul style="list-style-type: none"> • Topic: Optimist Naturalist Views of Meaning in Life • Summary: Turning from pessimist naturalist accounts, we will explore optimist naturalist views of meaning in life, which maintain that naturalism is satisfactory for a meaningful life. We will consider several views that maintain that we don’t need to be concerned with any cosmic perspective, indeed, we can live satisfactory, meaningful lives even in a meaningless universe. Again, the question that we will need to consider is whether we should want something more. • Required Reading: (1) Kekes, “The Human World,” pp. 137-156; (2) Wolf, “The Meanings of Lives,” pp. 304-317.
<p>Week 10 (Oct 22, 24)</p>	<ul style="list-style-type: none"> • Topic: Optimist Naturalist Views of Meaning in Life, continued • Summary: We will consider a later essay from Nagel that rejects his earlier account of the absurd and argues that we should find a way to reconcile ourselves to the cosmos, and he put forward a non-theistic conception of cosmic purpose. We will also explore a variety of non-religious spiritual experiences that can help us to be reconciled to the world and find our place within it. We will compare these views with traditional religious views to consider which we find to be most satisfactory. • Required Reading: (1) Nagel, “Secular Philosophy and the Religious Temperament,” pp. 3-17; (2) Norman, “The Varieties of Non-Religious Experience,” pp. 474-494.
<p>Week 11 (Oct 29, 31)</p>	<ul style="list-style-type: none"> • Topic: Political Secularism: For and Against • Summary: Should our meaning-seeking be a private affair and not have any implications for politics? Can our comprehensive conception of the good life (which be religious or not) inform our political life and our shared deliberations about justice? We consider an important disagreement between influential political theorists John Rawls and Michael Sandel on these questions, which will be a debate over the viability and desirability of political secularism. • Required Reading: (1) John Rawls, “Justice as Fairness: Political Not Metaphysical”; (2) Sandel, “Review of John Rawls’ <i>Political Liberalism</i>.” • In-Class Essay Exam on Tuesday, October 29th
<p>Week 12 (Nov 5, 7)</p>	<ul style="list-style-type: none"> • Topic: The Secular Surge and Partisan Politics • Summary: Following on the debate over political secularism, we will consider how the recent rise of the “nones” – also called the “secular surge” – has contributed to increased polarization as people no longer share the same faith, and also how this

Week	Topics, Homework, and Assignments
	<p>polarization has contributed to secularization. We will also consider the difference between being secular and just being non-religious.</p> <ul style="list-style-type: none"> • Required Reading: (1) Campbell et al., <i>Secular Surge: A New Fault Line in American Politics</i>, chs. 1 and 7, pp. 1-21, 138-151; (2) Barr, "Remarks to the Law School and the de Nicola Center for Ethics and Culture at the University of Notre Dame."
<p>Week 13 (Nov 12, 14)</p>	<ul style="list-style-type: none"> • Topic: The Secular Surge and Partisan Politics, continued • Summary: We examine how secular identities seem to fit more on one side of the political spectrum (the "left" side), while also showing how the other side (the "right" side) has also become increasingly non-religious, at least in a traditional sense. We will also consider how this has shaped politics today and contributed to polarization. • Required Reading: (1) Campbell et al., <i>Secular Surge: A New Fault Line in American Politics</i>, chs. 8 and 9, pp. 152-180; (2) Beinart, "Breaking Faith" (<i>The Atlantic</i>)
<p>Week 14 (Nov 19, 21)</p>	<ul style="list-style-type: none"> • Topic: A Post-Religious Right? A Secular Left? Politics and the Search for Meaning • Summary: We will explore what is called the "post-religious" right, and also consider how it might actually be regarded as making a "religion" out of a certain kind of politics, especially a nationalist politics. We will consider some dangers of this form of politics. Additionally, we will examine some recent attempts by religious conservatives to reassert the importance of religion for politics and evaluate their prospects for success in promoting the common good. We will also explore how the supposedly secular left can be regarded as adopting a kind of political religion in the form of "identity politics" (also called "wokeism"). We will also explore how a progressive ideology can seem to offer a this-worldly salvation. In both cases, we will explore the possible dangers involved. Lastly, we will consider whether there might be a viable, healthy spiritual renaissance on the left, which has not always been so strongly secular. We will end with a reflection on what role, if any, religion and spirituality should have in our public life. • Required Reading: (1) Hochman, "What Comes After the Religious Right?" (<i>New York Times</i>); (2) Deneen, "A Good that is Common" (<i>Postliberal Order</i>); (3) Patterson, "Wokeness and the New Religious Establishment" (<i>National Affairs</i>); (3) Corbin and Murphy, "The Left Needs a Spiritual Renaissance. So Does America." (<i>Daily Beast</i>)
<p>Week 15 (Dec 3)</p>	<ul style="list-style-type: none"> • Second Short Exam on Tuesday, December 3rd

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.

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 philosophy, sociology, and political science to examine essential questions about modern secularity and its effect on the human search for meaning. (Quest 1, H) **Assessments:** Active class discussion and in-class examination (including essay exam).
- Identify, describe, and explain the different senses of secularity, and the interpretive and normative questions that arise in seeking to live a meaningful life in a secular age. (Quest 1, H). **Assessments:** Active class discussion and in-class examination (including essay exam).

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 different disciplines and perspectives secularity and its impact on the human quest for meaning are understood. (Quest 1, H). **Assessments:** Active class discussion and in-class examination (including essay exam)
- Analyze and evaluate specific accounts of how we can best live a meaningful life in a secular, using close reading, critical analysis and group discussion, and personal reflection. (Quest 1, H). **Assessments:** Active class discussion, in-class examination (including essay exam), and 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 and experiential learning activities. (Quest 1, H). **Assessments:** Active class discussion, in-class examination (including essay exam), and experiential learning component.
- 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 secularism and its effect on the search for meaning. (Quest 1, H). **Assessments:** Active class discussion, in-class examination (including essay exam), and 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:** Active class discussion, in-class examination (including essay exam), and experiential learning component.
- 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:** Active class discussion, in-class examination (including essay exam), and experiential learning component.

V. Quest Learning Experiences

1. Details of Experiential Learning Component

In consultation with Professor McPherson (via e-mail or in person), students will attend a religious event (e.g., it could be a religious service, or it could be a talk hosted by a religious group, such as Catholic Gators or the Christian Study Center) and a secular event (such as one put on by the Humanist Society of Gainesville, or it could be a non-religiously oriented justice or service event) on or near the UF campus. Students will then reflect on their experience of attending these events and try to describe the different conceptions of "fullness" (Charles Taylor's term) or meaning in life that seems to be expressed in both events. Students should reflect on why someone might be drawn and "convert" to these different conceptions of fullness or meaning in life, and they should also discuss whether these experiences impacted their own conception of fullness. This writing assignment should be around 700 words. The assignment is due before class on Thursday, October 3rd. It will be graded on the basis of the evidence of reflective engagement with these experiences and following directions.

2. Details of Self-Reflection Component

Self-reflection is built into many of the assignments, primarily through the essay exam, the experiential learning assignment, and class discussion. 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

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/UGRD/academic-regulations/attendance-policies/>

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.aa.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.bluera.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.

All writing assignments will be checked for AI and other forms of plagiarism.

Counseling and Wellness Center

Contact information for the Counseling and Wellness Center: <http://www.counseling.ufl.edu/>, 392-1575; 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.