



PHIL 399.1 – Topics in Philosophy (The Meaning of Life)
Instructor: Ron Wilburn



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Land Acknowledgment: The University of Calgary resides upon the traditional territories of the people of the Treaty 7 region in Southern Alberta, which includes the Blackfoot Confederacy (comprising the Siksika, Piikani, and Kainai First Nations), the Tsuut’ina First Nation, and the Stoney Nakoda (including the Chiniki, Bearspaw, and Wesley First Nations). The City of Calgary is also home to Métis Nation of Alberta, Region III. The University of Calgary is situated on land adjacent to where the Bow River meets the Elbow River; the traditional Blackfoot name of this place is “Moh’kins’tsis”, which we now call the City of Calgary.

ii' taa'poh'to'p, the Blackfoot name of the University of Calgary's Indigenous Strategy, was bestowed and transferred in ceremony by Kainai Elder Andy Black Water on June 21, 2017. The name signifies a place to rejuvenate and re-energize while on a journey. Traditionally, these places are recognized as safe, caring, restful – and offer renewed energy for an impending journey. In a traditional naming ceremony, transitioning into the new name is a journey of transformation towards self-actualization.

I. Introduction

This is an entry-level philosophy course with no pre-requisites. For the purposes of this class, we can take philosophy to be the systematic study of foundational issues concerning reality, value, and knowledge. The questions about the meaning of life we will address are best regarded as a second level “meta-normative” questions, that is, questions about what people could even mean when they speak of seeking “the meaning of life.” While addressing these second-level questions, however, we will automatically find ourselves addressing first-order ones concerning what the “the meaning of life” is and how knowledge of it is best obtained – at least as these questions have been posed and addressed by some of the major philosophical and religious traditions of the western and eastern worlds.

The course is primarily philosophical. This means that, even though we will have occasion to look at a few influential religious texts, our goal in doing this is to distill philosophical content from them, using recent philosophers' work to help us do so. The religious literature tends to be beautiful but cryptic; the philosophical literature tends to be dry but clear. By looking at both, we aim to sample the best of both worlds.

II. Bureaucracy

Materials: There is only one text which I am asking you to buy for this class:

Exploring the Meaning of Life: An Anthology and Guide, Joshua W. Seachris (Editor) with Thaddeus Metz, John G. Cottingham, Garrett Thomson, Erik J. Wielenberg, John Martin Fischer; ISBN: 978-0470658796, 512 pages, Wiley-Blackwell

There will be numerous other items that I will ask you to read or look at during the semester. However, all these items are public domain and available on the web. Moreover, there are various films I will suggest (but not demand) that you look at from time to time. Some of these are available through the UNLV campus library (the Films on Demand service). Others are available on the web or through American streaming services.

Course Objectives/Learning Outcomes:

- Broad knowledge of diverse philosophical issues, problems, traditions, and views
- Deep knowledge of one central area of philosophical inquiry
- Ability to critically digest, interpret, and analyze complex sources

- Ability to write a convincing argument that takes adequate account of alternative positions
- Ability to engage in constructive, respectful, oral and written argumentation

Grading: The grading will be modular, not comprehensive (e.g., exam #2 will deal only with the material covered since exam #1).

1. Two (2) essay exams, collectively worth 65% of the course grade. They will be paper assignments, in effect, but formatted in a way that allows you to submit them as series of short essays through the D2L quiz function.
2. Ten (10) discussion assignments, collectively worth 35% of the course grade. These are all available from the first day of the semester. Note that these discussion assignments consist of two parts:

Note that these discussion assignments consist of two parts:

- (a) For merely responding to each discussion question with an original thread of your own, you will receive approximately ten (10) points (if I judge your response to be reasonably sincere and reflective, which is to say no snow jobs or obfuscation). Each such question requires a response of a couple of paragraphs (or one very substantive paragraph). However, I leave the paragraph length up to your own judgment.
- (b) Reflective response commentary on at least two discussion entries by other students (or a single other student). This is a requirement for receiving full credit for your discussion assignments. These commentaries are worth approximately an additional five (5) points apiece. I score each of these assignment components (original thread, first commentary, second commentary) as they come in. What this means is that you may receive ten (10 points), only to see that raised to (fifteen) 15, only to see that increased to twenty (20).

This means that you can receive up to approximately twenty (20) points per discussion assignment.

Our grading scale will be a standard one (with appropriate plusses and minuses):

| | | | |
|-------|----|--------|----|
| 0-45 | F | 71-75 | B- |
| 46-50 | D | 76-80 | B |
| 51-55 | D+ | 81-85 | B+ |
| 56-60 | C- | 86-90 | A- |
| 61-65 | C | 91-95 | A |
| 66-70 | C+ | 96-100 | A+ |

What do letter grades mean? People have pondered this question from the beginning of time. And I, for one, am not going to pretend that grading is a science. But let's say the following:

- A Range: Excellent exposition, clearly and concisely written, well-argued, and displaying good original input from the student.
- B Range: Good exposition, but lacks clarity and concision, or doesn't have much original input, or offers poor support for essential claims. (For instance, a genuinely excellent expository paper will earn you a B+; a fuzzy but accurate one will earn you a B-.
- C Range: Fails to understand some aspects of the material or is very unclearly written.
- D Range Very problematic in all aspects mentioned above
- F Range: Papers: did not submit a paper; crassly plagiarized material; made no effort to understand the material or read it.

What else to note? I'm not a grammar Nazi, but you must submit work that is intelligible and coherent. Treat the following criteria as guides in your writing (of both case studies and discussion submissions). This is taken from the Berkeley Graduate Website at <https://gsi.berkeley.edu/gsi-guide-contents/grading-intro/before-you-grade/criteria/>

Course Organization and Lesson Plan

The schedule below is organized around a simple organizational scheme. For each block of material, you are asked to

- 1) Read the assigned material.
- 2) Think about the reflection questions that I pose to you.
- 3) Do the appropriate discussion assignment.

You can find these assignments and submit your responses through the discussion folder linked to the course desktop. These responses will be visible to all your classmates and me. All these discussion assignments are available from the beginning of the semester. What I am looking for in each of your submissions is a reasonable and honest effort that has been informed by the reading(s). That is, don't merely give me your opinions. Please give me the considered and sincere opinions you form after doing the pertinent readings.

- 4) Then and only then, listen to and look at the correlated narrated lecture presentation.
- 5) Comment on each other's discussion assignment entries for that block.

Needless to say, I don't expect you to comment on all of the posted submissions, as that would take years and cost millions of lives. But I would like to see at least two commentary entries from each of you in connection with each discussion assignment. As much as anything else, I am concerned in this course to encourage focused discussion of the issues we are dealing with. Thus, I take this commentary component seriously and may occasionally send entries of my own (anonymously) to stir up discussion. To repeat once again, your submission of these commentary entries factors into your own discussion assignment grade.

- 6) Once you have submitted a given discussion assignment, look at the set of "model responses to these discussion questions located on your desktop. There will also be model responses provided for your exam questions once you have submitted the appropriate exam and I have graded it.

Important Addenda:

Because students these days can have so many non-academic responsibilities (work, family etc.), I aim to make due dates flexible throughout this semester. Having said this, however, I urge you not to let yourself fall too far behind the pacing schedule recommended in the syllabus.

IF YOU DECIDE NOT TO FOLLOW THE RECOMMENDED SYLLABUS DEADLINES, MAKE SURE THAT YOU SUBMIT ALL COURSE WORK BY WEDNESDAY, 12/22 AT 11:59 P.M. THIS IS NECESSARY IF I AM GOING TO SUBMIT GRADES ON TIME.

Schedule (This is reproduced on the D2L course website. I include it here only to help summarize expectations):

WEEK I: 8/30 – 9/05

Read: “Introduction” to the section “Understanding the Meaning of Life’s Meaning” by Thaddeus Metz (pp. 23-27) and “Why” (pp. 29-39) by Paul Edwards in the textbook *Exploring the Meaning of Life: An Anthology and Guide* (Henceforth EML).

Discussion Questions: Go to discussion assignment #1 and address the following question by posting an original thread.

This is not intended as a fluff question. One aim of it is to help students get to know each other better. But its largest purpose is to make students set specific investigative goals for themselves. I want you to think hard about the following question: What question(s) the “meaning of life” do you hope to get addressed in a class like this? The clearer you are about what you wish to get out of our inquiries in this class, the more you will get out of these inquiries.

Discussion Questions: Go to discussion assignment #2 and address the following two questions by posting original threads.

(1) In the first section of his article (“How” and “Why”), what does Edwards say about the distinction between non-cosmic “how” and “why” questions? Do you think that his account of the difference between them is adequate? Explain.

(2) In the last section of his article (“The Super-Ultimate Why”), Edwards addresses the question “Why is there something rather than nothing?” and comes to certain conclusions about its intelligibility. What does he say here, and what are his reasons for saying it? Now, imagine that he was using the terms of this critique on the question “What is the Meaning of Life” instead. What do you think he would say about this question? Would you agree?

Lecture: Listen to PowerPoint lectures #1 and #2.

Responses to Each Other's Threads: Respond to at least two other postings by your fellow students (or a single student) for each of discussion assignments #1 and #2.

Review: Look at Reviews of Discussion Assignment #1 and Discussion Assignment #2 in the Discussion Assignment Review folder.

WEEK II: 9/06– 9/12

Read: "Philosophy and the Meaning of Life" by Robert Nozick (pp. 62-78) in EML.

Discussion Questions: Go to discussion assignment #3 and address the following questions by posting original threads.

(1) What point is Nozick trying to make with his hamburger thought experiment (p. 68), wherein he imagines our finding out that God created us to serve as a food source for passing aliens? Do you agree?

(2) In the section entitled "Modes of Meaningfulness" of the same article, Nozick lists eight possible kinds of meaningfulness which something can be said to have. Consider the first five. Do you think that any one of these varieties of meaningfulness is best used to understand concerns regarding "the meaning of life"? Explain your answer.

Lecture: Listen to PowerPoint lecture #2.

Responses to Each Other's Threads: Respond to at least two other postings by your fellow students (or a single student).

Review: Look at Review of Discussion Assignment #3 in the Discussion Assignment Review folder.

WEEK III: 9/13 – 9/19

Read: "The Concept of a Meaningful Life" by Thaddeus Metz (pp. 79-95) in EML.

Discussion Questions: Go to discussion assignment #4 and address the following questions by posting original threads.

(1) As described by Metz (in "Section II. Concept and Conceptions of Meaningfulness") of his article, what are the three broadly different kinds of approach to determining ML? Do you think

this list is exhaustive? If not, explain. Do you find yourself especially attracted to one of these three options over the others? Explain.

(2a) As described by both Metz (in “Section III. Purposiveness”) of his article, what is the connection between life’s having a meaning and life’s having a purpose? Do you think that “meaningfulness” is best analyzed in terms of “purposiveness” in the context of inquiries concerning “the meaning of life”? Can you think of any alternative and perhaps superior way in which life’s meaningfulness might be better analyzed?

(2b) As described by Metz (in “Section III. Purposiveness”) of his article, there are three different sources of purposiveness to which we might appeal in trying to determine ML. What are they? Which, if any of them, do you find to the most appealing or promising? Explain.) In the section entitled “Modes of Meaningfulness” of the same article, Nozick lists eight possible kinds of meaningfulness which something can be said to have. Consider the first five. Do you think that any one of these varieties of meaningfulness is best used for the purposes of understanding concerns regarding “the meaning of life”? Explain your answer.

Lecture: Listen to PowerPoint lecture #3.

Responses to Each Other’s Threads: Respond to at least two other postings by your fellow students (or a single student).

Review: Look at Review of Discussion Assignment #4 in the Discussion Assignment Review folder.

WEEKS IV-V: 9/20 – 10/03

Read: *The Bhagavad-Gita*. I haven’t made you buy a copy of this since many translations are available online, as well as several Kindle editions, which cost virtually nothing. The version I will refer to in class is that of Sri Aurobindo at http://intyoga.online.fr/bg_idx.htm simply because it is well-organized and easily accessible. But you can choose any other since there is a common passage reference notation scheme for all of them. Just run a web search, and a thousand options will come up, some boiled down as much as possible for ease of reading by English speakers. Mahatma Gandhi’s translation is one of my favorites.

Discussion Questions: Go to discussion assignment #5 and address the following questions by posting original threads.

(1) How does Krishna recommend that Arjuna think about the choice with which he is faced, e.g., whether or not to go to war? How is his recommended approach different from how you think about the choices with which you are faced? How is it similar?

(2) What is “disinterested action” as Krishna describes it. Why does he seem to think that it is so important? Do You?

(3) Krishna ultimately seems to argue for some sense in which we are fundamentally in union with the universe? What does he have in mind? Can we give this idea a more down-to-earth reading?

Lecture: Listen to PowerPoint lecture #4.

Responses to Each Other's Threads: Respond to at least two other postings by your fellow students (or a single student).

Review: Look at Review of Discussion Assignment #5 in the Discussion Assignment Review folder.

WEEK VI: 10/04 – 10/10

Read: The following three papers, all available online, and copied as word documents in the "Readings" folder.

1. Excerpt from "On Having No Head," by Douglas Harding.
2. The Bird and the Machine, by Loren Eiseley.
3. The Secret of Life, by Loren Eiseley.

Discussion Questions: Go to discussion assignment #6 and address the following questions by posting original threads.

(1) Read the excerpt from Douglas Harding's "On Having No Head" available in the "Readings" folder. Though the comparisons are not exact (Harding is a self-proclaimed Zen Buddhist, not a Hindu), ask yourself the following question: "How might the experience which Harding reports help us understand Krishna's recommendations to Arjuna concerning the perspective which he (Arjuna) should take toward his actions and experience?"

(2) Have you ever had any personal experiences like that which Harding reports? If so, how did they affect you? Did they change your felt perception of the universe, yourself, and the relation therebetween? Did they affect your felt perception of the world's value or your own value? In effect, did the experience do anything to flesh out the suggestion that meaningfulness in life accrues as a function of one's alleged "union with an impersonal cosmos." (BTW, if you honestly feel that you have no idea what the hell Harding is talking about, feel free to say as much in your original thread. I certainly won't penalize you for doing so.)

(3) Read Loren Eiseley's "Secret of Life." His scientific colleagues often accused Eiseley of being an obscurantist and a mystic, charges that he always denied. With this dispute in mind, how do you think we can best understand the overall point of this essay? In particular, how should we understand the meaning of the last paragraph?

“I do not think if someone finally twists the key successfully in the tiniest and most humble house of life, that many of these questions will be answered, or that the dark forces which create lights in the deep sea and living batteries in the waters of tropical swamps, or the dread cycles of parasites, or the most noble workings of the human brain, will be much if at all revealed. Rather, I would say that if “dead” matter has reared up this curious landscape of fiddling crickets, song sparrows, and wondering men, it must be plain even to the most devoted materialist that the matter of which he speaks contains amazing, if not dreadful powers, and may not impossibly be, as Hardy has suggested, “but one mask of many worn by the Great Face behind.” Note: The reference to Thomas Hardy is specifically to his poem, *The Last Chrysanthemum*, which you can find online at <https://www.poeticous.com/thomas-hardy/the-last-chrysanthemum>

Again, how (if at all) does Eiseley’s suggestion here bear on the idea that meaningfulness in life accrues as a function of one’s alleged “union with an impersonal cosmos”?

I don’t know if these questions are difficult, but they do require reflection if one is to avoid tripping over that very, very thin line which separates the very, very deep from the very, very shallow. So, take care when answering them.

Lecture: Listen to PowerPoint lecture #5.

Responses to Each Other’s Threads: Respond to at least two other postings by your fellow students (or a single student).

Review: Look at Review of Discussion Assignment #6 in the Discussion Assignment Review folder.

WEEKS VII and VIII: 10/11 – 10/24

Read: The following three papers, all available online, and copied as word documents in the “Readings” folder.

1. Alasdair MacIntyre’s “The Virtues” in “Readings” Folder.
2. Joshua Seachris’ “The Meaning of Life as Narrative: A New Proposal for Interpreting Philosophy’s “Primary” Question” in “Readings” folder. Here, Seachris offers some real insights, except in the form of some rather turgid academic prose. It’s written for professional philosophers and makes for some rather hard reading. So don’t worry if you don’t get all of its content on a first reading. Just try to get a sense of what’s going on. We will cover this paper in lecture in detail.
3. Selections from “The Varieties of Non-Religious Experience” (pp. 358-362) (i.e., the two sections of the article entitled “The Experience of Meaningful Narratives” and “The Experience of Transcendence.”)
4. Ursula Goodenough’s “Emergent Religious Principles” (pp. 367-370) in Seachris anthology.
5. Galen Strawson’s “Against Narrativity” in “Readings” folder. Like the Seachris article above, this paper is written for professional philosophers and makes for some rather hard reading. So

don't worry if you don't get all of its content on a first reading. Just try to get a sense of what's going on. We will cover this paper in lecture in detail.

Discussion Questions: None for this block of material (because there is so much reading).

Lecture: Listen to PowerPoint lecture #7.

Essay Exam #1 Recommended Due (10/24)

WEEK IX-X: 10/25 – 11/07

Read: *The Book of Job* from the Bible. I will typically refer in lecture to the King James Version, just for the beauty of its language. You can conveniently access this at a number of online sites, including <https://www.jewishvirtuallibrary.org/iyov-job-full-text>. At times you might find it useful to also refer to the New American Standard version (in which the language is clearer and less archaic). Run an online search, and you can find numerous free copies to download. One thing you might consider doing – if you have the time, and it does take time – is to listen to a voice dramatization of the King James Version. One reasonably good such voice dramatization can be found at <https://www.youtube.com/watch?v=REUQFWbKggM>, although there are many others you can easily find by running a search for yourself. The reason I recommend that you listen to it as well as read it is that it was originally part of the Hebrew oral tradition (and possibly the Sumerian tradition) before it was ever written down (I would have asked you to do this in the case of the *Gita* also if the *Gita* weren't even longer than the *Book of Job*).

I always like to recommend movies, as you may have noticed. In this case, you can find numerous takes on the *Book of Job* on YouTube, some more literal than others. My own favorite film in this connection is Terrence Malick's *The Tree of Life*. Different people had very different reactions to this film when it was first released in 2011. Some, including me, thought it was brilliant. Others thought it was too pretentious for words, and still others wondered, "Why the hell are there dinosaurs in this movie?" If you do rent or download the film, make sure that you see it with captions or else hear it with good audio quality since half the speech in the movie takes the form of whispered interior monologue.

Discussion Questions: Go to discussion assignment #8 and address the following questions by posting original threads.

- (1) Why does God take up the bet with Satan? What do you take this to say about the nature of the deity as it is portrayed in this book?
- (2) Why are Job's friends so sure that he must have done something to deserve his misfortune?
- (3) Do you think that the lack of seeming justice in God's actions poses us with a problem?

(4) How is Job to find meaning in his life given God's response to the conversation between Job and his friends?

Lecture: Listen to PowerPoint lecture #7

Responses to Each Other's Threads: Respond to at least two other postings by your fellow students (or a single student).

Review: Look at Review of Discussion Assignment #8 in the Discussion Assignment Review folder.

WEEK XI-XII: 11/08 – 11/21

Read: The following three papers, all in *EML*.

1. C.S. Lewis' "On Living in the Atomic Age" (pp. 133-137)
2. John Haught's "Is Nature Enough" (pp. 173-181)
3. John Cottingham's "Religion and Value" (pp. 183-199)

Discussion Questions: Go to discussion assignment #9 and address the following questions by posting original threads.

(1)

- (a) What does Lewis seem to mean by "Naturalism"?
- (b) Why does Lewis conclude, "All Naturalism leads to this in the end – to a quite final and hopeless discord between what our minds claim to be and what they really must be if naturalism is true"? (p. 136)
- (c) What does Lewis see as the solution to this problem? (p. 136)
- (d) Do you agree with Lewis's conclusion and why?

(2)

- (a) What Haught mean by "Naturalism"? (pp. 175-176)
- (b) Why does Haught conclude that it is not "reasonable"? (pp. 178 – 181 advocated by folks like Goodenough and possibly Eiseley") is not "spiritually adequate"? (pp. 175 – 178)
- (d) Do you agree with Haught's reasoning in connection with (c) above.

Lecture: Listen to PowerPoint lecture #9.

Responses to Each Other's Threads: Respond to at least two other postings by your fellow students (or a single student).

Review: Look at Review of Discussion Assignment #9 in the Discussion Assignment Review folder.

WEEK XIII: 11/22 - 11/28

Read: The following two papers, both available in the *EML* text.

1. “Is the Existence of God Relevant to the Meaningful Life?” by Jeffrey Gordon (pp. 138-152).
2. “The Absurd” by Thomas Nagel (pp. 236-244).

Discussion Questions: There is no discussion assignment for this material.

Lecture: Listen to PowerPoint lecture #10am.

WEEK XIV-XV 11/29 – 12/12

Read Aristotle’s *Nichomachean Ethics*, Ch. 1 and 2 (in the “Readings Folder” and online at <http://classics.mit.edu/Aristotle/nicomachaen.2.ii.html>).

Discussion Questions: Go to discussion assignment #10 and address the following questions by posting original threads.

1. What do you think the main differences are between “happiness” in Aristotle’s sense (eudaemonia) and “happiness” as it is generally understood in contemporary culture?
2. What is Aristotle’s function argument?
3. How does the notion of “achievement of human purpose” vary between the *Gita* *The Book of Job* and the *Nichomachean Ethics*? How does it remain constant?

Lecture: Listen to PowerPoint lecture #11

Responses to Each Other’s Threads: Respond to at least two other postings by your fellow students (or a single student).

Review: Look at Review of Discussion Assignment #10 in the Discussion Assignment Review folder.

WEEK XVI - XII: 12/13 – 12/22

Nietsche (TBD)

Essay Exam #2 due by 12/22 at 11:59 pm.

Important Departmental, Faculty and University Information

Academic Accommodations: It is the student's responsibility to request academic accommodations according to the University policies and procedures. The student accommodation policy can be found at ucalgary.ca/legal-services/sites/default/files/teams/1/Policies-Student-Accommodation-Policy.pdf.

Students needing an Accommodation because of a disability or medical condition should communicate this need to Student Accessibility Services in accordance with the Procedure for Accommodations for Students with Disabilities: ucalgary.ca/legal-services/sites/default/files/teams/1/Policies-Accommodation-for-Students-with-Disabilities-Procedure.pdf. Students needing an Accommodation in relation to their coursework or to fulfil requirements for a graduate degree, based on a protected ground other than disability, should communicate this need, preferably in writing, to their instructor.

Absence or Missed Course Assessments: Students who are absent from class assessments (tests, participation activities, or other assignments) should inform their instructors as soon as possible. If the reason provided for the absence is acceptable, instructors may decide that any arrangements made can take forms other than make-up tests or assignments. For example, the weight of a missed grade may be added to another assignment or test.

Student Support and Resources: Full details and information about the following resources can be found at ucalgary.ca/current-students/student-services.

- Wellness and Mental Health Resources
- Student Success Centre
- Student Ombuds Office
- Student Union (SU) Information
- Graduate Students' Association (GSA) Information
- Emergency Evacuation/Assembly Points
- Safewalk

Academic Advising: If you are a student in the Faculty of Arts, you can speak to an academic advisor in the Arts Students' Centre about course planning, course selection, registration, program progression and more. Visit the Faculty of Arts website at <https://arts.ucalgary.ca/current->

students/undergraduate/academic-advisingfor contact details and information regarding common academic concerns.

For questions specific to the philosophy program, please visit arts.ucalgary.ca/philosophy. Further academic guidance is available by contacting Jeremy Fantl (Undergraduate Program Director jfantl@ucalgary.ca) or David Dick (Honours Advisor gdick@ucalgary.ca). If you have questions regarding registration, please email Courtenay Canivet (Undergraduate Program Administrator phildept@ucalgary.ca)

Writing Assessment and Support: The assessment of all written assignments—and, to a lesser extent, written exam responses—is based in part on writing skills. This includes correctness (grammar, punctuation, sentence structure, etc.), as well as general clarity and organization. Research papers must include a thorough and accurate citation of sources. Students are also encouraged to use Writing Support Services for assistance. For more information, and other services offered by the Student Success Centre, please visit ucalgary.ca/student-services/student-success.

Required Technology: In order to successfully engage in their learning experiences at the University of Calgary, students taking online, remote, and blended courses are required to have reliable access to the following technology:

- A computer with a supported operating system, as well as the latest security, and malware updates;
- A current and updated web browser;
- Webcam (built-in or external);
- Microphone and speaker (built-in or external), or headset with microphone;
- Current antivirus and/or firewall software enabled;
- Broadband internet connection.
- Most current laptops will have a built-in webcam, speaker and microphone.

Responsible Use of D2L: Important information and communication about this course will be posted on D2L (Desire2Learn), UCalgary's online learning management system. Visit <https://ucalgary.service-now.com/itfor> for how-to information and technical assistance.

All users of D2L are bound by the guidelines on the responsible use of D2L posted here: <https://elearn.ucalgary.ca/commitment-to-the-responsible-use-of-d2l/>. The instructor may establish additional specific course policies for D2L, Zoom, and any other technologies used to support remote learning. Instructional materials, including audio or video recordings of lectures, may not be posted outside of the course D2L site. Students violating this policy are subject to discipline under the University of Calgary's Non-Academic Misconduct policy.

Media Recording: Please refer to the following statement on media recording of students: https://elearn.ucalgary.ca/wp-content/uploads/2020/05/Media-Recording-in-Learning-Environments-OSP_FINAL.pdf

Academic Misconduct/Honesty: Cheating or plagiarism on any assignment or examination is as an extremely serious academic offense, the penalty for which will be an F on the assignment or an F in the course, and possibly a disciplinary sanction such as probation, suspension, or expulsion. For information on academic misconduct and its consequences, please see the University of Calgary Calendar at ucalgary.ca/pubs/calendar/current/k.html.

Intellectual honesty requires that your work include adequate referencing to sources. Plagiarism occurs when you do not acknowledge or correctly reference your sources. If you have questions about referencing, please consult your instructor.

University Policies: The Instructor Intellectual Property Policy is available at ucalgary.ca/legal-services/sites/default/files/teams/1/Policies-Intellectual-Property-Policy.pdf

The University of Calgary is under the jurisdiction of the provincial Freedom of Information and Protection of Privacy (FOIP) Act, as outlined at <https://www.ucalgary.ca/legal-services/access-information-privacy>. The instructor (or TA) must return graded assignments directly to the student UNLESS written permission to do otherwise has been provided.

All students are required to read the University of Calgary policy on Acceptable Use of Material Protected by Copyright (<https://www.ucalgary.ca/legal-services/sites/default/files/teams/1/Policies-Acceptable-Use-of-Material-Protected-by-Copyright-Policy.pdf>) and requirements of the copyright act (<https://laws-lois.justice.gc.ca/eng/acts/C-42/index.html>).