

# Private Selves and Public Personae

## The Philosophy of Identities & The Sciences of the Mind

Honors 399 – CRN 16326  
Fall Term 2019 – Purdue University  
Professor: Daniel Kelly  
**Syllabus**

### 1. Course Description

What makes you distinctively and uniquely you? How can you be a part of the same person as the 7-year-old version of yourself, given how much you've changed physically and mentally? How are the inner, subjective parts of yourself related to the many different faces you present to the outer world and the various social groups you move through? What are the special features of human minds that **enable** us to maintain such multifaceted identities and to juggle these different aspects of ourselves? What is it about the structure of our social lives that requires us to do the juggling? Has it always been like this? Given that we **can** do it, and these days we pretty much **have** to do it, what's the **best way** to do it? How **should** our inner and outer aspects be related and juggled? How might ideals like authenticity and sincerity help us to better guide the coordination of the private and public sides of ourselves? What was Emerson suggesting when he famously claimed that a foolish consistency is the hobgoblin of little minds? 'Consistency' is obviously an important virtue, but the 'foolish' part seems key, too.

What is a self, and where does it come from? How much of your identity is **given**, and how much is **chosen**, constructed, and achieved? What form does the given part take? How much of the construction part is done in **collaboration** with friends, family, and other people? What are the construction materials? Where do they come from, and what exactly do you use them to **do**? How does our contemporary culture contribute to the pool of materials and shape the space of options you have to choose from? How did we get to our current moment in history, with its individualistic selves and buffet of identities? How did the modern ideals of liberty, unfettered choice, personal freedom, and individual responsibility coalesce into their current form and ascend to their place of cultural prominence? What are today's most striking manifestations of the deep-seated and distinctively American values of rugged individualism and **self-reliance**? How have technological advances like social media transformed the challenges that stand in the way of being genuine, and of fully and successfully following Nietzsche's famous exhortation to Become Who You Are?

This course will develop some conceptual resources for addressing with these questions. We won't be bothered by disciplinary boundaries, but will instead help ourselves to whatever ideas are most useful and best suited to our concerns. We'll draw on work by philosophers, cognitive scientists, anthropologists, social and literary historians, cultural evolutionists, and contemporary essayists to help us grapple with these issues. They will all be necessary because questions don't get much bigger than these. They are enormously challenging, intellectually puzzling, and deeply personal all at once.

### 2. Class Meetings

Class lectures meet Tuesday and Thursday from 10:30pm – 11:45pm in HCRN 1143, in the Honors College and Residences North Building.

### 3. Office Hours and Contact Information

Professor Kelly

Office: 7126 Beering Hall

Office Phone: 765-494-4290

Email: [drkelly@purdue.edu](mailto:drkelly@purdue.edu)

Office Hours: 11:00am – 1:00pm Wednesdays and by appointment

#### 4. Course Requirements and Grading

Grades on papers and exams will be given on the standard 100-point grading scale:

100-98:	A+
97-93:	A
92-90:	A-
89-87:	B+
86-83:	B
82-80:	B-
79-77:	C+
76-73:	C
72-70:	C-
69-67:	D+
66-63:	D
62-60:	D-
59-0:	F

Final grades will be determined as follows:

Participation, both in class discussion and written (outlines)	20%
Flash Presentation	20%
Two Position Paper / Persuasive Essays	20%
Prospectus	10%
Final Paper	30%

#### 5. Course Policies

**Readings:** Do them; it will pay off. A recent book's introduction says it well: "Patience is a primary virtue in philosophy. Genuine understanding is a rare and valuable commodity, not to be obtained on the cheap. One cannot reap philosophy's rewards breathlessly, or by looking for the intellectual equivalents of sound bites. Very large claims are at issue here, claims that bear on understanding some of the matters most important to being human. Understanding requires investing time, close reading, and reflection."

**Class sessions:** I'll lecture some, and this will be balanced by hopefully some lively collective discussion and occasional small group discussion. Also, I will try to begin on time, and will usually go right up until the end of the class session. Please come on time. Please do not pack up your materials until class has been dismissed.

**Screens:** Bold proposal: dare to give yourself a break from the internet and [free will sapping technology of distraction](#) for 75 minutes! I would prefer that you exercise enough self-restraint to keep from texting or looking at your smartphone for the 75 minutes that class is in session, but since a formal prohibition would be too difficult to enforce, this remains a preference. Use of laptop computers and iPads during lectures will not be allowed, however.

There's a [very good case](#) for this. Although I am not inflexible: talk to me if you have special needs or circumstances.

**Attendance:** Starting the Thursday, August 22<sup>nd</sup>, a sign in sheet will be passed around at the beginning of every class. You are allowed 4 absences, and then subsequent absences are penalized: 5 points on the 100-point grading scale will be deducted from your final grade **for each class over 4** that you have missed. So you will lose 5 points if you have missed 5 classes, 10 points if you have missed 6 classes, 15 point if you have missed 7 classes, and so on. The results can be quite dramatic. A student who would otherwise get a B (84) and who has missed 7 classes can have his or her grade lowered to a C+ (79). A student who misses 12 classes will get an F in the course even if he or she has done A work throughout the term. The formal attendance policy does not include anything about class participation, but:

**In class participation:** I realize that not everyone is equally outgoing or talkative in class. However, participation in class discussion almost always helps in learning (philosophy or any other subject, really), and the quality of the discussion depends on all of us collectively. So while I highly encourage it, I do not penalize students simply for not speaking up. That said, a consistent record of engagement and participation always helps a student's final grade if it is on a borderline at the end of the semester. On the other hand, students who have not been present and engaged throughout the semester will not get the benefit of the doubt in similar borderline cases, and in particularly egregious cases will have their grades dragged down. We will occasionally have small group discussion questions in class, and participation in these will count towards participation grade.

**Outlines:** Your grade will also include your turning in eight outlines that meet the following specifications:

- Choose one of the assigned readings that we haven't talked about in class yet
- Write up a one-page (single spaced) outline of that paper, pulling out the "bird's eye view" structure of article – sections, main claims of sections, basic arguments offered in support of those claims
  - How? Two Steps:
    - **Step 1:** Create your outline of the reading using the standard capital Roman numerals>capital letters>Arabic numerals>small letters>small Roman numerals system to mark different "levels" of indentation in your outline
      - Most word processors will do this kind of indentation formatting and number/lettering for you automatically
      - If you've never done an outline before
        - This is a good helpful overview: <https://libguides.gatech.edu/c.php?g=54271&p=350394>
        - You can also look at this for a helpful model: <https://web.ics.purdue.edu/~drkelly/KellyOutlineIsmaelOnDennett2018.pdf>
      - You can also see the outlined lecture notes I will post online for (more detailed and elaborated examples of) what you'll be aiming at
    - **Step 2:** On the back of the page, separate from your outline:
      - Formulate in your *own words* the **main question** you take the paper to be addressing

- Identify a sentence or two *from the paper* (i.e. quoted verbatim from the text itself) that best states **the answer** the author gives to the paper’s main question. This will be the **thesis** of the paper, it’s main point, it’s Take Home Message
- Pose a question *of your own* that the paper provoked
- Comments:
  - The outline part of this should fill **a full page**
  - But also try to keep that outline part to **just a single page** (though you can spill over a little if need be) – keep in mind that being concise and getting better able to distinguish the forest through the trees, the signal through the noise, is the point of the exercise
- Why? (**Learning Outcome Alert!**) Here is the skill you are working on:
  - To develop the ability to identify and pull out the **thesis** of an article, and to distinguish the other main claims and most important premises from the editorial asides or ancillary supporting details
  - To be able to **summarize an argument** as a whole, and thus conceptual at a general level the line of reasoning an article is putting forth, understand it in its entirety as a single thing
  - To **synthesize** a large amount of information, organize it, think systematically about what’s important and what’s peripheral, and then **make a judgment** about it
  - Then, once you’ve understood the line of reasoning on its own terms, to take the time and effort to **formulate an explicit question** about it—this is an important first step in **developing your own sophisticated opinion** about it; articulating questions helps to redirect and focus attention on what *you* think the issue and argument, rather than what *the author* thinks about it
  - This, it turns out, is one of those **Big Picture abilities** that you can work on, hone and sharpen and refine with practice, and it is one that will benefit you in any domain and for the rest of your life
- Further guidelines
  - You can turn in no more than one outline per week
  - Four outlines are due **before Fall Break**—October 1<sup>st</sup> or before
  - The other four outlines are due **no later than November 26<sup>th</sup>** – before **Thanksgiving Break**
  - Possible substitutions may be made available throughout the semester – i.e. attend a relevant talk somewhere on campus if/when they are announced

**Flash Presentations:** Everyone will give one 5-7 minute presentation over the course of the semester. Choose one of the readings. I’ll bring a sign-up sheet on Thursday, and they’re first come, first serve (you can email me as well). On the day of your flash presentation, at the beginning of class you’ll have the floor to:

- Briefly give us an overview of that reading
- Articulate its main claim or claims
- Sketch the most important reasons, arguments, or evidence given in support of the main claim or claims

- Show how the reading is relevant to some of main themes of the course; one way you can do this to discuss how it responds to or illuminates one of the many questions from the course description
- Raise an objection to something in the paper, and something that struck you as implausible or unconvincing
- Finally, pose an open-ended question for discussion

Feel free to use PowerPoint slides or provide a printed handout. Before you give your presentation in class, you should schedule an appointment at the [Purdue Presentation Center](#) and workshop it with them. They will provide you with documentation of your session with them; turn in that documentation the day you give your presentation.

**Position Paper / Persuasive Essays:** Pick some topic or issue that's been in the readings and discussions that you have a strong opinion about, and articulate your position on it, and write as convincing of a persuasive essay as you can in support of your position. Your arguments can appeal to empirical evidence, analyze an example from art (a novel, a movie, etc.), or reflect on a personal experience you've had—any of these are fine, just be sure you're explicitly showing how your discussion of them is helping to make your case. These should be two pages long. You can turn these in any time, just not both on the same day.

**Emergencies:** In the event of a major campus emergency, course requirements, deadlines and grading percentages are subject to changes that may be necessitated by a revised semester calendar or other circumstances. Information about emergencies changes in the course can be gotten by contacting either instructor via email or phone, or by consulting the course website. Purdue's Emergency Procedures Handbook and other important emergency planning information is available online [here](#).

**Plagiarism:** With the advent of the internet, plagiarism has become an increasingly serious problem at universities around the country, particularly in classes like this one, where papers determine a substantial part of the grade.

In order to avoid plagiarizing from a source, both direct quotations *and paraphrases or summaries* of material found in traditional print media or on the internet must be acknowledged. If you have any questions about how this definition will be interpreted, please do not hesitate to discuss the matter with me.

Plagiarism and cheating on exams undermines the integrity of the academic community. When undetected, it gives the perpetrator an unfair advantage over students who are graded on the basis of their own work. In this class we will do our best to detect plagiarism and cheating. Students who are aware of violations by others should bring this to my attention. This is the right thing to do. It is also in your own self-interest.

There will be zero tolerance for plagiarism in this course. Plagiarized papers will receive a 0, the student will automatically fail the course, and their name will be handed given to the university authorities. For more on the Purdue University policy on plagiarism, see the following websites:

<http://www.purdue.edu/odos/osrr/academicintegritybrochure.php>

[http://www.purdue.edu/usp/acad\\_policies/student\\_code.shtml](http://www.purdue.edu/usp/acad_policies/student_code.shtml)

[Purdue's Online Writing Lab](#) is an excellent resource in general, and has some useful

guidelines for the issue of plagiarism in particular. With each paper assignment, a handful of students may be selected at random to submit their papers to TurnItIn, an online service that maintains an enormous database of papers that it uses to check for instances of plagiarism.

**Nondiscrimination Statement:** Purdue University is committed to maintaining a community which recognizes and values the inherent worth and dignity of every person; fosters tolerance, sensitivity, understanding, and mutual respect among its members; and encourages each individual to strive to reach his or her own potential. In pursuit of its goal of academic excellence, the University seeks to develop and nurture diversity. The University believes that diversity among its many members strengthens the institution, stimulates creativity, promotes the exchange of ideas, and enriches campus life. Purdue's nondiscrimination policy can be found at [http://www.purdue.edu/purdue/ea\\_eou\\_statement.html](http://www.purdue.edu/purdue/ea_eou_statement.html).

**Students with disabilities:** Purdue University strives to make learning experiences as accessible as possible. If you anticipate or experience physical or academic barriers based on disability, you are welcome to let me know so that we can discuss options. You are also encouraged to contact the Disability Resource Center at: [drc@purdue.edu](mailto:drc@purdue.edu), by phone: 765-494-1247, or at the website: <https://www.purdue.edu/drc/students/index.html>

**External Sources:** Using sources not listed on the syllabus in researching and writing your papers is fine, as long as they are both to the point, and are properly cited. And at all times, when in doubt, *cite your sources!* It is the best way to avoid being accused of plagiarism.

This is probably the best place to make this point, too: Wikipedia can be valuable for getting a very broad grasp of positions and debates, but when it gets into details, especially on philosophic topics, it is very often horrible – sketchy, convoluted, misinformed, and often simply wrong. If you wish to consult online resources, I suggest you use some of the other, much better sites. [Most prestigious and prominent](#) of the straight up professional level philosophy sites is the Stanford Encyclopedia of Philosophy, but others are useful as well:

[Stanford Encyclopedia of Philosophy](#)  
[The Internet Encyclopedia of Philosophy](#)

For good, well-informed overviews of all kinds of interesting topics relevant to minds, selves, identities, and philosophy in general, and lots of other stuff, these outlets are pretty consistently good:

[Aeon Magazine](#)  
[Orion Magazine](#)  
[Nautilus Magazine](#)

## 6. Website

Information and comments will often be posted on the website, which can be reached via my homepage:

<http://web.ics.purdue.edu/~drkelly/>

To go directly to this course's website, the address is:

<https://web.ics.purdue.edu/~drkelly/KellyHONR399PrivateSelvesPublicPersonaeFall2019.html>

## 7. Topics and Readings

Here is a tentative schedule of topics and readings. Depending how fast we are going, amendments and alterations will be announced in class as we go, and the readings for the next class will always be listed on the lecture outlines published on the course website. Since reminders and other information will be posted on the course website, **make sure you check that website on a fairly regular basis.**

### Week 1: August 19: -- **Introduction and Overview**

- Dennett, D. [Where Am I?](#)
  - Ismael, J. T. [Excerpt from \*How Physics Makes Us Free\* on Dennett's "Where Am I?"](#)
- Wallace, D. F. [Good Old Neon](#)
  - Paul, S. K. [What Should 'Imposter Syndrome' Be?](#)

### Week 2: August 26 -- **Human Minds: Some Foundations**

- Descartes, R. [Meditations](#) (excerpts)
  - Background Material: [Descartes' Meditations](#)
- Lande, K. [Do You Compute?](#)
- Griffiths, P. [Ethology, Sociobiology and Evolutionary Psychology](#)

### Week 3: September 2 -- **The World Beyond Your Head: Culture and Community**

- Heyes, C. [Cognitive Gadgets](#)
- Kelly, D. and Hoburg, P. [A Tale of Two Processes: On Joseph Henrich's \*The Secret of Our Success: How Culture Is Driving Human Evolution, Domesticating Our Species, and Making Us Smarter\*](#),
- Ross, D. [The Elephant as a Person](#)
  - Donald, M. [The Slow Process](#)
  - Clark, A. and Chalmers, D. [The Extended Mind](#)

### Week 4, September 9 -- Personal Identity and Memory

- Background Material: [Locke's Problem of Personal Identity and Continuity](#)
- Hayasaki, D. [The Strange Case of the Woman Who Can't Remember Her Past—Or Imagine Her Future](#)
  - Stanley, M. Henne, P. & De Brigard, F. [Remembering Moral and Immoral Actions in Constructing the Self](#)
- Appiah, K. A. [The Ethics of Identity](#) (Chapters 1 & parts of Chapter 3)
  - Mill, J. S. [Of Individuality](#) (Part 3 & 4 of *On Liberty*)

### Week 5, September 16 -- **Socializing Identities**

- Lindemann, H. [Holding and Letting Go: The Social Practice of Personal Identities](#) (Chapters 1 & 7)
  - Birhane, A. [Descartes was wrong: 'a person is a person through other persons'](#)
  - Aviv, R. [How a Young Woman Lost Her Identity](#)
- Witt, C. [Gender Essences](#)
- Davidson, L. and Kelly, D. [Minding the Gap: Bias, Soft Structures, and the Double Life of Social Norms](#) (Excerpts)

- Mallon, R. and Kelly, D. [Making Race Out Of Nothing: Psychologically Constrained Social Roles](#)

Week 6, September 23 -- **Selves, Identities, and Narratives**

- Dennett, D. [The Self as the Center of Narrative Gravity](#)
  - Hume, D. [Treatise of Human Nature, Book 1, Part iv, Section 6](#)
  - Humphreys N. and Dennett, D. [Speaking for Ourselves](#)
- McAdams, D. ["First we invented stories, then they changed us": The Evolution of Narrative Identity](#)
  - Deresiewicz, W. [How the Novel Made the Modern World](#)
  - Elderon, S. [The Shaping of Storied Selves in David Foster Wallace's The Pale King](#)

Week 7, September 30 -- **Jaynes and the Outside-In Hypothesis: Selves and Identities as Culturally Transmitted Social Technologies (Or: The Surprisingly Recent Emergence of Interiority)**

- Jaynes, J. [The Origin of Consciousness in the Breakdown of the Bicameral Mind](#) (Afterward)
- Penaluna, R. [Consciousness Began When the Gods Stopped Speaking: Julian Jaynes and Neuroscience](#)
- Dennett, D. [Julian Jaynes Software Archeology](#)
  - Simon, E. [God Created Consciousness in Fiction: The Bible and the Rise of Interiority](#)
  - Guerrero, J. [Maybe We're All Targeted Individuals \(Social Media, Surveillance, and Mental Disorder\)](#)

No Class Thursday 10/3 -- Out of Town

No Class Tuesday 10/8 -- Fall Break

Week 8, October 7 -- **The Outside-In Hypothesis Continued**

- Luhrmann, T. [Knowing God](#)
  - Frankel, J. [Hallucinations Are Everywhere](#)
  - Luhrmann, T. [The Violence in Our Heads](#)

Week 9, October 14 -- **Modern Individualism Comes to The West**

- Morris, C. [The Discovery of the Individual: 1050 -1200](#) (Preface and Chapter 1)
- Siedentop, L. [Inventing the Individual: The Origins of Western Liberalism](#) (Preface and Chapter 1)
- Emerson, R. W. [Self-Reliance](#)
  - Background Material [Individualism, Personality Traits, and WEIRDness](#)
  - Luhrmann, T. [Rice People vs. Wheat People: Why Are Some Cultures More Individualistic Than Others?](#)

Week 10, October 21 -- **Modern Individualism in Modern Politics (and Self-Care?)**

- Sandel, M. [The Procedural Republic and the Unencumbered Self](#)
  - Romeo, N. [Against Individualism: Rebirth of the Body Politic](#)
  - Taylor, C. [The Politics of Recognition](#)
- Kisner, J. [The Politics of Conspicuous Displays of Self-Care](#)
  - Penny, L. [Life-Hacks of the Poor and Aimless](#)
  - Schwartz, A. [Improving Ourselves to Death: What the self-help gurus and their critics reveal about our times](#)
  - Schull, N. [Data for Life: Wearable Technology and the Design of Self Care](#)
  - Schulz, K. [The Self in Self-Help](#)



Week 11, October 28 -- **Interlude! The View from Biology, Vampires, and New Year's Resolutions**

- Skillings, D. [Life Is Not Easily Bounded: What is a Biological Individual?](#)
- Dupre, J. [Metaphysics of Metamorphosis](#)
  - Haskell, D. G. [Life Is The Network, Not The Self](#)
  - Krakauer, D., Bertschinger, N., Olbrich, E., Ay, N. and Flack, J. C. [The Information Theory of Individuality](#)
- Paul, L. A. [Becoming A Vampire and Transformative Experiences](#)
- Chang, R. [On New Year's Resolutions: Resolving to Create a New You](#) and her TED Talk [How To Make Hard Choices](#)

Week 12, November 4 -- **Multifaceted Identities and Their Guiding Values**

- Trilling, L. [Sincerity and Authenticity](#) (Chapter 1)
  - Lovelock, D. [The Makeover Trap: What Lies Behind the Urge to Find an Authentic Self?](#)
- Eriksson, J. [Straight Talk: Conceptions of Sincerity in Speech](#)
- Riggle, N. [High Five! The Ethics of Awesomeness](#)
  - Callcut, D. [What Are We: Authenticity, Paul Gauguin, and the Midlife Crisis](#)

Week 13 November 11-- **Multifaceted Identities and Their Challenges, Part I: Juggling Your Many Selves**

- Morton, J. [Cultural Code-Switching: Straddling the Achievement Gap](#)
  - West, A., Zhang, R., Yampolsky, M., and Sasaki, J. [The Potential Cost of Cultural Fit: Frame Switching Undermines Perceptions of Authenticity in Western Contexts](#)
- Tolentino, J. [The I in the Internet](#)
- Newman, S. [Possessed by a Mask](#)
  - Egan, J. [Black Box](#)
  - Renner, N. [How Social Media Shapes Our Identity](#)

Week 14, November 18 -- **Multifaceted Identities and Their Challenges, Part II From College to The Workplace**

- Woodhead, L. [Generation Z and Modular Belonging](#)
  - Katz, L. [How Gen Z Is Different, According to Social Scientists](#)
- Thompson, D. [Workism Is Making Americans Miserable](#)
  - Tolentino, J. [The Gig Economy Celebrates Working Yourself to Death](#)
  - Taggart, J. [If Work Dominated Your Every Moment Would Life Be Worth Living?](#)

Week 15, November 25 -- **Individualism, Multifaceted Identities, and Technology**

- Elliott, C. [Enhancement Technologies and the Modern Self](#)
  - Kadlac, A. [The Challenge of Authenticity: Enhancement and Accurate Self-Presentation](#)

**No Class Thursday 11/28 -- Thanksgiving Break**

Week 16, December 2 -- **Love in Our Time (of Hyper-Individualism)**

- Khazan, O. [We Expect Too Much From Our Romantic Partners: Interview with Eli Finkel about his book The All-or-Nothing Marriage](#)
- Beck, J. [Love in the Time of Individualism](#)
  - Danaher, J. Nyholm, S. & Earp, B. [The Quantified Relationship](#)

- Gottlieb, A. [How We Got to Be So Self-Absorbed: The Long Story: Review of Will Storr's \*Selfie How We Became So Self-Obsessed and What It's Doing to Us\*](#)
- Illing, S. [How the West Became a Self-Obsessed Culture: Interview with Will Storr about Selfie](#)
  - Schull, N. [Self In The Loop: Bits, Patterns, and Pathways In the Quantified Self](#)

Had we but world enough, and time – **Scientific Selves, The Value of Education, and The Fragile Rationality of Choosing Who You Want to Be**

- Tekin, S. [Self-Evident: Selves are Real and Science Can Study Them](#)
- Ismael, J. [Why Study the Humanities?](#)
- Wong, J. [Folk Theories of Social Media Feeds](#)
- Wallace, D. F. [Kenyon Address \(This is Water\)](#)
- Callard, A. [The Problem of Self-Creation](#) (From *Aspiration: The Agency of Becoming*)
- Ullman-Margalit, E. [Big Decisions: Opting, Converting, Drifting](#)



## EMERGENCY PREPAREDNESS SYLLABUS ATTACHMENT

**EMERGENCY NOTIFICATION PROCEDURES** are based on a simple concept – if you hear a fire alarm inside, proceed outside. If you hear a siren outside, proceed inside.

- **Indoor Fire Alarms** mean to stop class or research and immediately **evacuate** the building.

Proceed to your Emergency Assembly Area away from building doors. **Remain outside** until police, fire, or other emergency response personnel provide additional guidance or tell you it is safe to leave.

- **All Hazards Outdoor Emergency Warning Sirens** mean to immediately seek shelter (**Shelter in Place**) in a safe location within the closest building.

“Shelter in place” means seeking immediate shelter inside a building or University residence. This course of action may need to be taken during a tornado, a civil disturbance including a shooting or release of hazardous materials in the outside air. Once safely inside, find out more details about the emergency\*. **Remain in place** until police, fire, or other emergency response personnel provide additional guidance or tell you it is safe to leave.

*\*In both cases, you should seek additional clarifying information by all means possible...Purdue Home page, email alert, TV, radio, etc...review the Purdue Emergency Warning Notification System multi-communication layers at [http://www.purdue.edu/ehps/emergency\\_preparedness/warning-system.html](http://www.purdue.edu/ehps/emergency_preparedness/warning-system.html)*

## **EMERGENCY RESPONSE PROCEDURES:**

- Review the **Emergency Procedures Guidelines**  
[https://www.purdue.edu/emergency\\_preparedness/flipchart/index.html](https://www.purdue.edu/emergency_preparedness/flipchart/index.html)
- Review the **Building Emergency Plan** (available from the building deputy) for:

Evacuation routes, exit points, and emergency assembly area

when and how to evacuate the building

Shelter in place procedures and locations

Additional building specific procedures and requirements.

## **EMERGENCY PREPAREDNESS AWARENESS VIDEOS**

**"Run. Hide. Fight."** is a 6-minute active shooter awareness video that illustrates what to look for and how to prepare and react to this type of incident. See:

[https://www.youtube.com/watch?v=5mzI\\_5aj4Vs](https://www.youtube.com/watch?v=5mzI_5aj4Vs) (Link is also located on the EP website)

## **MORE INFORMATION**

Reference the Emergency Preparedness web site for additional information:

[http://www.purdue.edu/emergency\\_preparedness](http://www.purdue.edu/emergency_preparedness)