

ISS 1811: Religion, Revolution, and the Person

Quest 1: The Examined Life

I. General Information

Class Meetings

- Fall 2025
- Attendance: 100% In-Person, No GTAs, 35 Residential
- MWF Period 2 (8:30-9:20)
- CSE 0453
- 3 Credits

Instructor

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Course Description

What does it mean to be a 'person'? How does the person relate to other people, to society, and to God? Some of the greatest writers, philosophers, poets, and artists of the Russian nineteenth century considered the questions of the revolutionary transformation of society and the restoration of faith from the standpoint of the individual person. For them, not just philosophy, but also literature, poetry, and visual art were paths to understanding the self and its purpose in the world. By considering questions of identity and appearance, activism and contemplation, reason and irrationality through seemingly prosaic themes such as fingernails, overcoats, and simple arithmetic, this course will reveal a variety of perspectives of the nature and value of human personality and ask students to reflect on their own approach to the person in the modern age.

Quest and General Education Credit

- Quest 1

- Humanities
- Writing Requirement (WR) 2000 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 writing as a tool to facilitate learning.

Course grades have two components. To receive writing requirement credit, a student must receive a grade of C or higher and a satisfactory completion of the writing component of the course.

Required Readings and Works

1. Required readings for the course are as follows:
 - a. Alexander Pushkin, *Eugene Onegin*, trans. James E. Folen (Oxford, 2009). ISBN: 9780199538645.
 - b. Ivan Turgenev, *Fathers and Children*, trans. Michael R. Katz (New York, 2008). ISBN: 9780393927979.
 - c. Fyodor Dostoyevsky, *Notes from Underground*, trans. Constance Garnett, eds. Kevin Aho and Charles Guignon (Indianapolis, 2009). ISBN: 9780872209053.
 - d. Fyodor Dostoyevsky, *The Grand Inquisitor*, trans. Constance Garnett, ed. Charles B. Guignon (Indianapolis, 1993). ISBN: 0872201937.
2. The writing manual for this course is: *The Economist Style Guide*, 11th edn. (2015). ISBN: 9781610395755. This is available as a PDF on Canvas.
3. Materials and Supplies Fees: n/a.

Course Objectives

- Identify, describe, and explain the methodologies used across humanities disciplines to examine essential ideas about religion, revolution and the person.
- Identify, describe, and explain key ideas and questions about religion, revolution and the person, with particular focus on modern Russia.
- Analyse how philosophical and scientific works from the medieval period through the early twentieth century explore religion, revolution and the person.
- Analyse and evaluate specific accounts of human reaction to concepts that challenge our own notions of religion, revolution and the person, using close reading, critical analysis, class discussion, and personal reflection.
- Develop and present clear and effective written and oral work that demonstrates critical engagement with course texts, and experiential learning activities.

- 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 religion, revolution and the person.
- Connect course content with students' intellectual, personal, and professional lives at UF and beyond.
- Reflect on students' own and others' experience with integrating religious belief and modern conceptions of the person, in class discussion and written work.

II. Graded Work

Description of Graded Work

1. Active Participation and Attendance: 20%

a. Participation: 10%

- i. An exemplar participant shows evidence of having done the assigned reading before each class, consistently offers thoughtful points and questions for discussion, and listens considerably to other discussants. See participation rubric below. (R)

b. Class Attendance: 10%

- i. On-time class attendance is required for this component of the course grade. You may have two unexcused absences without any penalty. Starting with the third unexcused absence, each unexcused absence reduces your attendance grade by 2/3: an A- becomes a B, and so on.
- ii. Except for absence because of religious holiday observance, documentation is required for excused absences, per [university policy](#). Excessive unexcused absences (10 or more) will result in failure of the course. If you miss 10 or more classes (excused or not), you will miss material essential for successful completion of the course.

2. Experiential Learning Component: 20%

- a. During this semester, the class will attend a public lecture or performance on campus that touches on the course themes of religion, revolution, and the person.
- b. After attending the event or performance, your response will model the work we have read in this class. You can respond to the ideas and themes of the event in the form of a letter to a friend, a short story, or a review intended for a popular magazine or newspaper.
- c. The work of creative writing should be 1000 words and can be a fragment of a larger work (a chapter of a proposed novella, for example). Please reserve approximately 200 words for a commentary and analysis of the reading from class that inspired you, the question that animated you, and how you used narrative elements to raise questions and make arguments.
- d. Professor will provide written feedback.
- e. Due November 7, 4pm.

3. Reflection Essays: 20%

- a. Approximately every other week you will turn in to Canvas a brief reflection on the week's readings and how they have caused you to re-examine what it means to be a person, how a person relates to other people, and how a person can effect change. Use characters, events, and passages from the texts to raise questions about the role of the environment on personal development, self-presentation and identity, faith, and activism. Postings must be at least 200 words. See Canvas for details and grading rubric.

- b. Due dates: Weeks 3, 5, 7, 11: September 5, September 19, October 3, October 31, all at 4pm.

4. Final Analytical Paper Preparation: 15%

- a. Three components of essay writing preparation will be required, in order to prepare students for writing the final analytical paper. These include:
 - i. Main thesis and sources for paper. One paragraph of the main argument of your paper and the list of sources you wish to use. Due October 10, 4pm.
 - ii. Outline of paper, due Week 10. Numbered list, template will be provided. Due October 24, 4pm.
 - iii. Rough Draft of Paper, due November 15, 4pm.
- b. Due dates: Weeks 8, 10, 13

5. Final Analytical Paper: 20%

- a. On December 3 at 4pm, you will submit a 2,000 word (minimum) analytical essay addressing a prompt provided to you by Week 5. You will develop an analytic argument based on your own thesis responding to the prompt, incorporating course material on the history and philosophy of that relationship. Your paper must incorporate at least four course readings. See Canvas for more details. Professor will provide written feedback. See grading rubric below. (R)
- b. Professor will evaluate and provide written feedback, on all the student's written assignments with respect to grammar, punctuation, clarity, coherence, and organization.
- c. You may want to access the university's [Writing Studio](#) and additional writing guide website can be found at [OWL](#).
- d. See Writing Assessment Rubric on syllabus.

III. Annotated Weekly Schedule

WEEK 1 (AUGUST 22): INTRODUCTION

What is the 'examined life' and how were Russians spurred to reevaluate their own values in light of their encounter with European thought and culture? How were fiction and philosophy intertwined in this endeavor?

Readings (18 pages):

1. Alexander Pushkin, *Eugene Onegin*, trans. James E. Folen (Oxford, 2009), pp. vi-xxiv.

WEEK 2 (AUGUST 25, 27, 29): MODERNITY ENTERS RUSSIA

How does the individual, especially the educated individual, relate to the modern world? We will consider this topic by looking at the concept of the 'superfluous man' as introduced by Alexander Pushkin, Russia's most famous poet, and his friend, the philosopher Petr Chaadaev. We will introduce the theme of 'fingernails' as marker of personality, as well as the theme of the duel.

Readings (63 pages):

1. Petr Chaadaev, 'Philosophical Letters Addressed to a Lady: Letter I', in *Philosophical Works of Peter Chaadaev*, eds. Raymond T. McNally and Richard Tempest (Leiden, 1991), pp. 18-31.
2. Alexander Pushkin, *Eugene Onegin*, 1-19, 60-80, 141-153.

Images (Canvas):

1. Elena Samokich-Soudkovskaia, *Eugene Onegin in his Room*
2. Ilya Repin, *Eugene Onegin and Vladimir Lensky's Duel*

WEEK 3 (SEPTEMBER 3, 5): SLAVOPHILES

What is a 'person', and how does the approach to human nature and human culture differ in the 'East' and in the 'West?' What role should religion play in the quest for human wholeness? We will consider the Russian Slavophiles, who insisted on a 'theocentric' view of humanity as oriented toward God, and who yearned for a Russian culture that reflected those values. We will consider the theme of the sheepskin coat as a symbol of this worldview.

Readings (67 pages):

1. Sergey Horujy, 'Slavophiles, Westernizers, and the Birth of Russian Philosophical Humanism', In *History of Russian Philosophy*, eds. G.M. Hamburg and Randall A. Poole, pp. 27-51.

2. Ivan Kireevskii, 'On the Nature of European Culture and its Relation to the Culture of Russia', in *On Spiritual Unity: A Slavophile Reader*, eds. Boris Jakim and Robert Bird, pp. 189–232.

Images (Canvas):

1. Boris Kustodiev, *Old Peasant Man with Walking Stick*

Assignment: Reading Reflection 1 (Due September 5, 4pm)

WEEK 4 (SEPTEMBER 8, 10, 12): WESTERNIZERS

After considering the Slavophile perspective on the person, we will turn to the responses of the Russian Westernizers, who argued for the anthropocentric worldview, believing that full freedom and human dignity could only be found in Western values. We will introduce the theme of 'we do not build, we destroy' as a revolutionary phrase.

Readings (41 pages):

1. Vissarion Belinskii, 'Letters to Botkin (I), 'Letter to Gogol', *Russian Philosophy*, eds. James M. Edie, et al. (Knoxville, 1976), I, pp. 304–320.
2. Alexander Herzen, 'To my Son, Alexander', 'Farewell', 'Omnia mea Mecum Porto', and 'Letters to an Opponent', in idem, [*Selected Philosophical Works*](#) (Moscow, 1956), pp. 336-346, 442-458, 546-552.

WEEK 5 (SEPTEMBER 15, 17, 19): NIHILISM

What if you wanted to remake society from scratch? What if you believed it was possible to destroy everything and begin again? What sort of person would you be? We will look at the worldview of Ivan Turgenev's most famous character, Bazarov, and his legacy in Russia. The theme of 'twice two is four' will be introduced as the key to the nihilist worldview, and the theme of 'we do not build, we destroy', will be reassessed in this context.

Readings (47 pages):

1. Ivan Turgenev, *Fathers and Children*, trans. Michael R. Katz (New York, 2008), pp. 3–50.

Assignment: Reading Reflections #2 (Due September 19, 4pm)

WEEK 6 (SEPTEMBER 22, 24, 26): THE LIBERAL PREDICAMENT

What if you believed that the world must be transformed, but feared the radical extremism of the most fervent revolutionaries? Is this the essential dilemma of being a liberal? We look at this question by reading the

interpretation of *Fathers and Children* written by the philosopher Isaiah Berlin. We will take up the theme of 'we do not build, we destroy' from the liberal perspective.

Readings (67)

1. Ivan Turgenev, *Fathers and Children*, 50-95.
2. Isaiah Berlin, "Turgenev and the Liberal Predicament," in *Fathers*, 254-263.

WEEK 7 (SEPTEMBER 29, OCTOBER 1): LIVING REVOLUTION

What do fashion and behavior have to do with belief? Is the person a performance, or a lived reality? In examining the legacy of a literary character for a whole generation of Russians, we will return to the themes of 'fingernails', 'overcoats' and the duel, and their relationship to the revolutionary life.

Readings (67 pages):

1. Turgenev, *Fathers and Children*, pp. 95-162.

Images (Canvas):

1. Nikolai Yaroshenko, *Student and Female Student*

Assignment: Reading Reflection #3 (Due October 3, 4pm)

WEEK 8 (OCTOBER 6, 8, 10): UTOPIA

Is there a path to utopia? If so, what sort of people must we be to achieve the utopian future? We will consider Nikolai Chernyshevskii's proposition that we must all become 'rational egoists' to build a perfect future world. The theme of 'twice two is four' returns as a building block of utopianism, and the theme of the saving of a prostitute is introduced.

Readings (62 pages):

1. Nikolai Chernyshevsky, *What is to be Done?*, trans. Michael R. Katz (Ithaca, NY, 1989), pp. 1-33, 39-49, 88-108

Images (Canvas):

1. *Crystal Palace Exhibition*

Assignment: Thesis and Sources for Analytical Paper due (October 10, 4pm)

WEEK 9 (OCTOBER 13, 15): TERRORISM

Perhaps the path to utopia must be paved by violence? If so, might terrorism lead the way? What does it take to be a terrorist? We will consider terrorism as a fanatical faith in the future, requiring perfect self-sacrifice for a new world. The themes of 'twice two is four', as a recipe for terrorism, as well as 'we do not build, we destroy' will be reconsidered in this light.

Readings (68 pages):

1. Chernyshevskii, *What is to be Done?* 270–313, 359–379.
2. Bakunin and Nechaev, '[Catechism of a Revolutionary](#)'

WEEK 10 (OCTOBER 20, 22, 24): FYODOR DOSTOEVSKY, PART 1

What if the utopian materialism of modernity is a false path, ultimately unlivable, and leading individuals down a dark path of aimless dreaming and isolation? Russia's best known philosopher-novelist, Fyodor Dostoevsky, introduces us to literature's first modern anti-hero, the underground man, who wants to believe in progress but finds it ultimately empty. The theme of 'twice two is four' is explored again in depth.

Readings (35 pages):

1. Fyodor Dostoevsky, *Notes from Underground*, vii-xii, xxii-xxv, pp. 1–30.

Assignment: Outline for Analytical Paper due (October 24, 4pm)

WEEK 11 (OCTOBER 27, 29, 31) FYODOR DOSTOEVSKY, PART 2

Summary: Does the human being need faith to be whole? If so, what does lack of faith do to the human personality? In this text we explore religion, its absence, and human relationships. The theme of the saving of a prostitute returns in this context, as does the theme of the duel.

Readings (61 pages):

1. Fyodor Dostoevsky, *Notes from Underground*, pp. xii-xvi, 30–86.

Reading Reflection 4 (Due October 31, 4pm)

WEEK 12 (NOVEMBER 3, 5, 7): FYODOR DOSTOEVSKY, PART 3

Is there a totalitarian core in the revolutionary dream of remaking the world? What do socialists and Catholic inquisitors have in common? In one of the world's first dystopian stories, we will look at the Grand Inquisitor, his relation to religion, and the problem of human freedom.

Readings (78 pages):

1. Fyodor Dostoevsky, *The Grand Inquisitor*, pp. 1-79.

Images (Canvas):

1. Ilya Repin, *Konstantin Pobedonostsev*

Experiential Learning Assignment (Due November 7, 4pm)

WEEK 13 (NOVEMBER 10, 12, 14): LEO TOLSTOY, PART 1

What is sexuality, and how is our modern attitude toward it shaped by religion and secularism? We will consider a short story by Leo Tolstoy that is written as an austere critique of modern sexuality, and we examine its relevance in our modern world. The sheepskin coat will make a reappearance, as will the duel.

Readings (81 pages):

1. Leo Tolstoy, 'Kreutzer Sonata', in idem, *Death of Ivan Ilych and Other Stories*, pp. 153-234.

Music:

1. Ludvig van Beethoven, *Kreutzer Sonata* (excerpts).

Images (Canvas):

1. *Tolstoy in Peasant Garb*

Assignment: Rough Draft of Analytical Paper due (November 15, 4pm)

WEEK 14 (NOVEMBER 17, 19, 21): LEO TOLSTOY, PART 2

Is there a possible religious vision of human sexuality less austere than Tolstoy's? How might love be understood from a religious and philosophical perspective? We will consider the debate between Tolstoy and Solov'ev on this subject. The theme of the rehabilitation of the prostitute will once again appear.

Readings (37 pages):

1. Leo Tolstoy, 'Postface to the Kreutzer Sonata', in Leo Tolstoy, *The Kreutzer Sonata and other Stories*, pp. 267–282.
2. Vladimir Solov'ev, 'The Meaning of Love', in V.S. Soloviev, *The Heart of Reality*, pp. 83–105

WEEK 15 (DECEMBER 1, 3): SILVER AGE

Is there a worldview that might combine the religious and the revolutionary? How might one live as a religious revolutionary? This week will consider the Russian symbolist movement as one that would 'reenchant' the world, using the 'symbol' as the key to its worldview. Dostoevsky's dictum, 'beauty will save the world', will frame the readings for this week. The themes of the duel and the prostitute will make a final appearance.

Readings (30 pages):

1. Dmitrii Merezhkovsky, 'On the Reasons for the Decline, and the New Currents, of Contemporary Russian Literature' and Viacheslav Ivanov, 'Thoughts on Symbolism', in *The Russian Symbolists*, ed. Ronald E. Peterson (Berkeley, CA, 1986), pp. 17–21, 181–188.
2. Zinaida Gippius, 'Moon Ants', in *The Dedalus Book of Russian Decadence*, ed. Kirsten Lodge (2007), pp. 199–217.

Images (Canvas):

1. Mikhail Vrubel, *Demon Seated*
2. Lev Bakst, *Terror Antiquus*
3. Nikolai Roerich, *Battle in the Heavens*

Analytical Paper (Due December 3, 4pm)

IV. Grading Scale and Rubrics

Grading Scale

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

A	94 - 100%		C	74 - 76%
A-	90 - 93%		C-	70 - 73%
B+	87 - 89%		D+	67 - 69%
B	84 - 86%		D	64 - 66%
B-	80 - 83%		D-	60 - 63%
C+	77 - 79%		E	<60

Grading Rubrics

Participation Rubric

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

Examination Rubric: Essays and Short Answers

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

Writing Rubric

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

V. Student Learning Outcomes (SLOs)

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

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

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

Content: *Students demonstrate competence in the terminology, concepts, theories and methodologies used within the discipline(s).*

- Identify, describe, and explain the methodologies used across humanities disciplines to examine essential ideas about religion, revolution and the person (Quest 1, H). **Assessment:** midterm exam, analytical essay, in-class reading quizzes.
- Identify, describe, and explain key ideas and questions about religion, revolution and the person, with particular focus on modern Russia (Quest 1, H). **Assessment:** midterm exam, analytical essay, in-class reading quizzes.

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

- Analyse how philosophical and scientific works from the medieval period through the early twentieth century explore religion, revolution and the person (Quest 1, H). **Assessment:** analytical essay, midterm exam.
- Analyse and evaluate specific accounts of human reaction to concepts that challenge our own notions of religion, revolution and the person, using close reading, critical analysis, class discussion, and personal reflection. (Quest 1, H). **Assignments:** analytical essay, discussion questions, midterm exam.

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:** experiential learning interview report and discussion, analytical essay, midterm exam.
- 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 religion, revolution and the person (Quest 1, H). **Assessments:** active class participation, experiential learning component, discussion questions.

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:** experiential learning component, analytical paper, discussion questions.
- Reflect on students' own and others' experience with integrating religious belief and modern conceptions of the person, in class discussion and written work (Quest 1). **Assessments:** experiential learning component, analytical paper, discussion questions.

VI. Quest Learning Experiences

1. Details of Experiential Learning Component

During this semester, the class will attend a public lecture on campus that touches on the course themes of religion, revolution, and the person. After attending the event or performance, students will respond on the model of the work we have read in this class: in the form of a letter to a friend, a short story, or a review intended for a popular magazine or newspaper. The work of creative writing will be 1000 words and can be a fragment of a larger work (a chapter of a proposed novella, for example). 200 words will be reserved for self-reflection, on the question that animated you, and how you used narrative elements to raise questions and make arguments. Professor will provide written feedback. Due November 7, 4pm.

2. Details of Self-Reflection Component

Self-reflection is built into many of the assignments, primarily through the self-reflection posts that students create at multiple points during the semester, the analytic essay assignment, and the experiential learning assignment. In these opportunities for self-reflection, students will reflect on the broader implications of the themes of the course, considering the impact to themselves and/or to a wider community.

VII. Required Policies

Academic Policies

All academic policies in this course are consistent with university policies, which can be found [here](#).