

# IDS 2935: Religion, Revolution, and the Person

## Quest 1: The Examined Life

### I. General Information

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#### Class Meetings

- Fall 2024
- Attendance: 100% In-Person, No GTAs, 35 Residential
- Period TBD
- Location TBD

#### Instructor

- Ana Siljak
- Office E506
- Office Hours TBD
- ana.siljak@ufl.edu

#### 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. Falen (Oxford, 2009). ISBN: 9780199538645.
  - b. Ivan Turgenev, *Fathers and Children*, trans. Michael R. Katz (New York, 2008). ISBN: 9780393927979.
  - c. Nikolai Chernyshevsky, *What is to be Done?*, trans. Michael R. Katz (Ithaca, NY, 1989). ISBN: 9780801495472.
  - d. Fyodor Dostoyevsky, *Notes from Underground*, trans. Constance Garnett, eds. Kevin Aho and Charles Guignon (Indianapolis, 2009). ISBN: 9780872209053.
  - e. Fyodor Dostoyevsky, *The Grand Inquisitor*, trans. Constance Garnett, ed. Charles B. Guignon (Indianapolis, 1993). ISBN: 0872201937.
  - f. Tolstoy, *Death of Ivan Ilyich and Other Stories*, trans. Richard Pevear and Larissa Volokhonsky (New York, 2010). ISBN: 9780307388865.
2. The writing manual for this course is: *The Economist Style Guide*, 11<sup>th</sup> edn. (2015). ISBN: 9781610395755. This is available as a PDF on Canvas.
3. Materials and Supplies Fees: n/a.

## II. Graded Work

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### 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 considerately 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, but starting with the third class missed your grade will be affected. 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 (Rare Books Library Session): 10%**

During the semester, the class will visit the Harold & Mary Jean Hanson Rare Book Collection in the UF Smathers Library. Students will meet with Dr. Neil Weijer, the collection's curator, and examine a wide range of manuscripts and early printed books related to religion, revolution and the person. Students will experience handling these rare materials with their own hands and examining them directly. They will complete a short assignment during the session about the books they are handling (instructions to be given during the session).

**3. In-class Reading Quizzes: 20%**

- a. Reading quizzes will be administered at the start of class on Monday, five times throughout the semester. They will test the student's knowledge of the week's readings, and will contain short-answer, true/false, and multiple-choice questions. Professor will provide written feedback on your short-answer questions. See grading rubric below. (R)
- b. Quiz dates: Weeks 3, 5, 9, 12, 15.

**4. Midterm Examination: 25%**

- a. In Week 7, a midterm examination will be administered in class. The examination will be an in-class, 50-minute exam including essay, short-answer, true-false, and/or multiple-choice questions. Professor will provide written feedback on your essay and/or short-answer questions. See grading rubric below. (R)

**5. Final Analytical Paper: 25%**

- a. During Week 13, 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](#).

- d. An additional writing guide website can be found at [OWL](#).
- e. See Writing Assessment Rubric on syllabus.

## 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

<b>A</b>	Typically comes to class with questions about the readings in mind. Engages others about ideas, respects the opinions of others and consistently elevates the level of discussion
<b>B</b>	Does not always come to class with questions about the reading in mind. Waits passively for others to raise interesting issues. Some in this category, while courteous and articulate, do not adequately listen to other participants or relate their comments to the direction of the conversation.
<b>C</b>	Attends regularly but typically is an infrequent or unwilling participant in discussion.
<b>D–E</b>	Fails to attend class regularly and is inadequately prepared for discussion.

## Writing Rubric

	<b>A</b>	<b>B</b>	<b>C</b>	<b>D–E</b>
<b>Thesis and Argumentation</b>	Thesis is clear, specific, and presents a thoughtful, critical, engaging, and creative interpretation. Argument fully supports the thesis both logically and thoroughly.	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, 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.
<b>Use of Sources</b>	Primary (and secondary texts, if required) are well incorporated, utilized, and contextualized throughout.	Primary (and secondary texts, if required) are incorporated but not contextualized significantly.	Primary (and secondary texts, if required) are mostly incorporated but are not properly contextualized.	Primary and/or secondary texts are absent.
<b>Organization</b>	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.	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 paper just ends. Little or no employment of logical body paragraphs.
<b>Grammar, mechanics, and MLA Style</b>	No errors.	A few errors.	Some errors.	Many errors.

## Examination Rubric: Essays and Short Answers

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

## III. Annotated Weekly Schedule

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### WEEK 1: 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. Falen (Oxford, 2009), pp. vi-xxiv.

### WEEK 2: 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: 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 Quiz #1.

#### WEEK 4: 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 (X 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: 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 Quiz #2

#### WEEK 6: 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 (45

1. Ivan Turgenev, *Fathers and Children*, 50–95.

#### WEEK 7: 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: Midterm Examination

#### WEEK 8: 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*

#### WEEK 9: 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](#)' (5 pp.)

Assignment: Reading Quiz #3

#### WEEK 10: 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 (29 pages):

1. Fyodor Dostoevsky, *Notes from Underground*, pp. 1–30.

#### WEEK 11: 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 (56 pages):

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

#### WEEK 12: 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*

Assignment: Reading Quiz #4

#### WEEK 13: 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: Analytical Paper Due

#### WEEK 14: 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. Vladimir Solov'ev, 'The Meaning of Love', in V.S. Soloviev, *The Heart of Reality*, pp. 83–105
2. Leo Tolstoy, 'Postface to the Kreutzer Sonata', in Leo Tolstoy, *The Kreuzer Sonata and other Stories*, pp. 267–282.

#### WEEK 15: SILVER AGE, PART I

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*

#### WEEK 16: SILVER AGE, PART II

In our final week in the class, we will consider the contribution of the Silver Age to political theoretical questions. Here we will ask the final question for the course – are modern religion and revolution perhaps inseparable? We will introduce the concept of political religion, as first articulated in the aftermath of the Russian Revolution of 1905, and show how it predicted the totalitarianism of the twentieth century.

Readings (32 pages):

1. Sergei Bulgakov, "Heroism and Asceticism: Reflections on the Religious Nature of the Russian Intelligentsia," in *Vekhi (Landmarks): A Collection of Articles about the Russia Intelligentsia* (Armonk, 1994), pp. 17-49.

Assignment: Reading Quiz #5

## IV. Student Learning Outcomes (SLOs)

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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 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.

## V. Quest Learning Experiences

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### 1. Details of Experiential Learning Component

During this semester, the class will visit the Harold & Mary Jean Hanson Rare Book Collection in the UF Smathers Library. Students will meet with Dr. Neil Weijer, the collection's curator, and examine a wide range of manuscripts and early printed books related to religion, revolution and the person. Students will experience handling these rare materials with their own hands and examining them directly. They will complete a short assignment during the session about the books they are handling (instructions to be given during the session).

### 2. Details of Self-Reflection Component

Self-reflection is built into many of the assignments, primarily through the reading questions that students create, the analytic essay assignment, and the religion, revolution and the person experiential learning assignment. In these opportunities for self-reflection offered by specific activities throughout the course, students will reflect on the broader implications of the themes of the course, considering the impact to themselves and/or to a wider community.

## VI. Required Policies

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### Attendance Policy

Requirements for class attendance and make-up exams, assignments and other work in this course are consistent with university policies that can be found [here](#).

### Students Requiring Accommodation

Students with disabilities who experience learning barriers and would like to request academic accommodations should connect with the [Disability Resource Center](#). It is important for students to share their accommodation letter with their instructor and discuss their access needs, as early as possible in the semester.

### UF Evaluations Process

Students are expected to provide professional and respectful feedback on the quality of instruction in this course by completing course evaluations online via GatorEvals. Guidance on how to give feedback in a professional and respectful manner is available [here](#). Students will be notified when the evaluation period opens, and can complete evaluations through the email they receive from GatorEvals, in their Canvas course menu under GatorEvals, or via [this link](#). Summaries of course evaluation results are available to students at [GatorEvals Public Data](#).

### University Honesty Policy

UF students are bound by The Honor Pledge which states, 'We, the members of the University of Florida community, pledge to hold ourselves and our peers to the highest standards of honor and integrity by abiding by the Honor Code. On all work submitted for credit by students at the University of Florida, the following pledge is either required or implied: 'On my honor, I have neither given nor received unauthorized aid in doing this assignment'. The [Honor Code](#) specifies a number of behaviors that are in violation of this code and the possible sanctions. Furthermore, you are obligated to report any condition that facilitates academic misconduct to appropriate personnel. If you have any questions or concerns, please consult with the instructor or TAs in this class.

### Counseling and Wellness Center

Contact information for the [Counseling and Wellness Center](#): 352-392-1575; and the University Police Department: 352-392-1111 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 or in 2215 Turlington Hall for one-on-one consultations and workshops.

## In-Class Recordings

The university's in-class recording policies may be found [here](#). Students are allowed to record video or audio of class lectures. However, the purposes for which these recordings may be used are strictly controlled. The only allowable purposes are (1) for personal educational use, (2) in connection with a complaint to the university, or (3) as evidence in, or in preparation for, a criminal or civil proceeding. All other purposes are prohibited. Specifically, students may not publish recorded lectures without the written consent of the instructor.

A 'class lecture' is an educational presentation intended to inform or teach enrolled students about a particular subject, including any instructor-led discussions that form part of the presentation, and delivered by any instructor hired or appointed by the University, or by a guest instructor, as part of a University of Florida course. A class lecture does not include lab sessions, student presentations, clinical presentations such as patient history, academic exercises involving solely student participation, assessments (quizzes, tests, exams), field trips, private conversations between students in the class or between a student and the faculty or lecturer during a class session.

Publication without permission of the instructor is prohibited. To *publish* means to share, transmit, circulate, distribute, or provide access to a recording, regardless of format or medium, to another person (or persons), including but not limited to another student within the same class section. Additionally, a recording, or transcript of a recording, is considered published if it is posted on or uploaded to, in whole or in part, any media platform, including but not limited to social media, book, magazine, newspaper, leaflet or third party note/tutoring services. A student who publishes a recording without written consent may be subject to a civil cause of action instituted by a person injured by the publication and/or discipline under [UF Regulation 4.040 Student Honor Code and Student Conduct Code](#).