

RATIONALE FOR RELIGION IN THE AMERICAN WEST (RELI 3400)

Quincy D. Newell, University of Wyoming

INSTITUTIONAL CONTEXT:

Located in Laramie, the University of Wyoming is the only fully-accredited four-year institution of higher learning in the state. Of UW's roughly 14,000 students, most (about 10,600) are on-campus, and the vast majority of these (about 8,600) are undergraduates spread throughout six colleges (Arts and Sciences; Education; Agriculture and Natural Resources; Engineering and Applied Science; Health Sciences; and Business) and several other interdisciplinary programs and schools. Students enter UW with a wide range of academic abilities and interests. Some compete favorably with students at Ivy League institutions; others struggle with basic language and/or math skills and enroll in remedial programs offered at UW to work on these necessities. Many students are "non-traditional": of the on-campus, undergraduate population, about 1,200 (nearly fifteen per cent) are over the age of 25. Wyoming draws students from across the nation and from many other countries, but the preponderance of our students seem to come from Wyoming or elsewhere in the Mountain West. A large majority are also white: among undergraduates on campus, students of other racial/ethnic backgrounds constitute fewer than fifteen per cent (about 1,200) of the student body.

When I was hired at the University of Wyoming in 2004, the Religious Studies Program offered a minor but not a major. Most of our students took our classes in order to fulfill one of several general education requirements. Our courses were thus structured to accommodate, even at the upper level, students who had not taken a religious studies course before and who were unlikely to take another religious studies course during their undergraduate careers. In 2010, we began offering a major. We now have roughly thirty undergraduate majors and fifteen undergraduate minors. Still, these dedicated students comprise only a small fraction of the students we teach: in Spring 2012, for example, Religious Studies faculty taught over 600 students. Even acknowledging that Religious Studies majors and minors may have enrolled in multiple Religious Studies courses, these numbers show that most of our students continue to come from outside the Program.

HISTORY AND GOALS OF THE COURSE:

This course, "Religion in the American West" (RELI 3400), is an upper-level class that meets two general education requirements: "Cultural Context-Humanities" (CH) and "Diversity in the U.S." (D). The D is particularly attractive to students, since relatively few courses meet this requirement. (The University of Wyoming is currently revising its general education requirements. It is impossible to say how the new system will affect course offerings and student demand.) I have offered this course twice in the past eight years, and both times it has filled at 40-50 students.

I have taught this course less frequently than any of my other course offerings, in large part because I was dissatisfied with the course in both of its previous iterations. In part, this unhappiness stemmed from the large size of the classes I taught: I was unable to give students the kind of individual attention I felt was necessary at the upper level. However, a large part of my frustration resulted from my syllabi, which attempted to "cover" the topic in a way that, in

retrospect, seemed doomed to fail. This dissatisfaction with my syllabus motivated my decision to tackle the RELI 3400 syllabus for the Young Scholars in American Religion program.

As the first step in my revision, I worked to articulate the learning outcomes for the course. As they are now stated on the first page of the syllabus, I expect that by the end of the course,

1. Students will synthesize the religious history of the American West by identifying key figures, groups, ideas, and events and explaining the connections between them.
2. Students will evaluate how the physical, social, and cultural environments of the West have affected the presence and practice of religion, and vice versa.
3. Students will recognize and analyze manifestations of religion that do not fit dominant institutional models.

Although it is not specified in the learning outcomes, I also expect that students will improve their writing skills. Consistent with the Religious Studies Program's overall goals and learning outcomes, I emphasize writing skills in every course I teach at the University of Wyoming; RELI 3400 is no exception.

Given the institutional context I describe above, I expect that enrollment in the course will consist largely of students not majoring in Religious Studies, with a few majors thrown in. Students at UW are generally interested in the American West because they consider it their home; although many of them know little about religious studies, they often have personal investments in the topic because of their own religious convictions or their antipathy toward religion. I also find that many students are simply curious about religion because they have not grown up with it but they so frequently encounter it in the public square. I hope that this course will allow students to explore these interests while teaching them to think critically about both religion and region.

PEDAGOGICAL STRATEGIES AND ORGANIZATION OF COURSE MATERIAL:

In order to provide sufficient individual attention to each student in the next iteration of RELI 3400, I will cap the enrollment at 30 students. Throughout the course, I intend to encourage – and sometimes require – students to use the process of peer review to improve their work. For their first paper, students will peer review drafts in class; for their second, third, and reflection papers, they will be expected to peer review drafts with a partner outside of class. Likewise, various components of the digital project will also be peer reviewed, either within or between groups.

Frustrated in the past by my inability to “cover” the religious history of the American West, I have chosen here to abandon that goal in favor of the in-depth examination of a few themes that I think are particularly important in the field: the large-scale movement of peoples (*migration*); the designation and treatment of some places as particularly sacred (*location*); and the change of religious beliefs and practices in response to changing circumstances (*adaptation*). For each theme, I created in which the class will study two examples in some detail, using both primary and secondary sources. While the selection of themes is necessarily idiosyncratic, based on my own interests, this organization will allow me to change the course content easily in the future, either by selecting different examples or creating new units based on other themes. I hope that this strategy will equip students with the skills and curiosity necessary to continue learning independently about religion in the American West (and other topics).

RATIONALE AND ORGANIZATION OF ASSIGNMENTS:

I will use students' assignments, which I describe fully in Appendix A of the syllabus, to assess the learning outcomes articulated above. The first outcome ("synthesize the religious history of the American West by identifying key figures, groups, ideas, and events and explaining the connections between them") is connected to the end-of-semester digital project, which will result in a student-created website about the religious history of the American West. While there are many ways for students to accomplish the goal of synthesizing the information they have accumulated in the course, I decided on this format because I wanted something that would feel, to students, like it mattered. Because this project will be posted on the internet for people all over the world to see, I hope that they will take it more seriously than they might take yet another class paper.

The first learning outcome seems, in many ways, the simplest of the three: students must merely connect the dots. This might even seem to require only the regurgitation of information acquired in class. However, if it is to be fully accomplished students will also have to use higher-order thinking skills (synthesis, analysis, and evaluation) in order to select and accurately connect the most helpful and significant "dots," as well as acquire a great deal of background information in order to properly contextualize the dots. For these reasons, I placed the digital project at the end of the course, when students will have information to work with and an intellectual framework in which to place it.

As a class, the students will determine the structure of the website. I will then divide the students into groups and assign each group a section, based on the structure they have determined. For each section, students will have an individual assignment (an encyclopedia entry on an important person, group, or event) as well as a group assignment (the creation of an introduction to the group's section). Each student will also have to write a final reflection paper placing the digital project in the context of other scholars' "takes" on religion in the American West.

The main group assignment for the digital project is to create a short film introducing the group's section of the website. I decided on film for a variety of reasons, but the main one is that I want groups to create something lasting that can be posted to the website. My hope is that this assignment will have the benefits of group presentations (allowing students to create something larger than they can create as individuals; giving them the opportunity to fit together several parts) while eliminating the problems (distractions created by poor presentation skills; lack of any opportunity to correct mistakes in the performance). Internet-based tools like xtranormal.com allow students (and the rest of us) to create animated films, thus decreasing the technical skill students must develop. I may also allow students to create live-action films or use other formats for their films.

In order to allow enough time for the various parts of the digital project (Unit 4), I have broken it up, placing the first day before spring break and the next two days immediately after spring break. The course then returns to Unit 3, with the expectation that work for Unit 4 will occur in the background. An additional benefit of scheduling the semester this way is that it allows me to assign a very long primary source – Ethelbert Talbot's *My People of the Plains* – without overwhelming students with reading in any given week. The rest of the digital project is scheduled for the last three weeks of the semester, a time when students at UW often seem

restless and ready for a change from the normal reading-and-discussion routine of classes. I hope that this project will provide that change, helping students to remain fully engaged through the end of the semester.

I will use students first three papers to assess the second two learning outcomes (“evaluate how the physical, social, and cultural environments of the West have affected the presence and practice of religion, and vice versa” and “recognize and analyze manifestations of religion that do not fit dominant institutional models”). In order to allow students to fully absorb the material in each unit, and to provide time for peer review of drafts, I have scheduled paper due dates about a week after each of the first three units ends. In order to encourage students to attend class, paper due dates are also scheduled for non-class days (Monday, Wednesday or Friday; class is on Tuesday and Thursday). In the past, I have had papers due on class days and simply cancelled classes on those days because students were invariably unprepared to do any intellectual work. I hope that this new strategy will eliminate that problem.

Religious Studies 3400: Religion in the American West

Spring 2013

Tuesday/Thursday, 9:35-10:50

Dr. Quincy D. Newell
Phone: 766-2144
Email: qdnewell@uwyo.edu

Office: Ross 139
Office Hours: Tues., 2:45-4:30
Wed., 1:15-2:00
and by appointment

This course explores the history of religion in the American West. The boundaries of this topic are fuzzy, at best: what is religion, exactly? Is it more than going to church? More than what someone believes? Can planting gardens count as a religious practice? What about rock climbing? And where is the West? Is California part of the West? Was it ever part of the West? What about Wyoming? What is the difference? We will begin with considerations of these questions, and keep them in mind throughout the course. This course has three major learning outcomes:

1. Students will synthesize the religious history of the American West by identifying key figures, groups, ideas, and events and explaining the connections between them.
2. Students will evaluate how the physical, social, and cultural environments of the West have affected the presence and practice of religion, and vice versa.
3. Students will recognize and analyze manifestations of religion that do not fit dominant institutional models.

To accomplish these outcomes, we will consider three themes in the religious history of the American West: *migrations* (movement in and out of the region), *locations* (the designation of particular places as special), and *adaptations* (changes over time, in response to changing conditions). We will utilize a variety of primary and secondary sources – some texts, but also films, photographs, and other kinds of sources. You will also do your own research and contribute to the construction of a website about the religious history of the American West.

This course fulfills the Cultural Context-Humanities (CH) and Diversity in the U.S. (D) requirements of the 2003 University Studies Program. Cultural Context-Humanities (CH) courses address ideas we have about our nature, our place in the world, and the ethical dimensions of our actions. Inherent in the humanities is a values-driven examination of human life. Through the study of written, oral, performative, and visual texts, CH courses help us to understand and think clearly about human beliefs and imaginative ideas. Diversity in the U.S. (D) courses explore the complexities and interdependence of cultures in the U.S. both through history and contemporary experience. Understanding influences such as race, class, ethnicity, gender, disability, sexual orientation, religion, and age offer insight into how the diversity of the cultural traditions of the United States have shaped and continue to shape identity and national experience.

Because religion touches people deeply, it is imperative that we maintain a high level of respect for one another in class. You should assume that among your classmates are people who practice every religion we discuss, as well as people who practice no religion. This does not

mean that you should not voice an opinion that someone else might find offensive; it simply means that you should find a way to voice that opinion respectfully. Often the best way to show respect for someone else's point of view is to struggle to understand it as fully as possible, even if you do not agree with it. By engaging in dialogue with the person with whom you disagree, you demonstrate your willingness to learn from her/him. If, at any point, you feel uncomfortable with the tone of class discussion, please come talk to me as soon as possible.

Course website:

This course has a course studio website that will be used to distribute materials and make announcements. To get there:

1. Log in to WyoWeb
2. Under "My Courses," click on "Course Sites"
3. Click on "Rel in Am West"

You will find the full syllabus for this course, as well as other course documents, assignments, and so on, on this website. It is therefore imperative that you make sure you have access to it.

Grading:

Your grade will be based on the following:		I will use the following grade scale:
Paper 1	20%	A=90% and above
Paper 2	20%	B=80%-89%
Paper 3	20%	C=70%-79%
Digital project-related assignments:		D=60%-69%
Proposal	5%	F=below 60%
Encyclopedia Article	10%	
Section introduction	10%	
Self and group assessment	5%	
Reflection paper	10%	
Total	100%	

For a description of each of these assignments, please see Appendix A.

What do the grades mean?

According to the University of Wyoming General Bulletin:	In this class, those descriptions translate as follows:
A=Exceptional	A=extraordinary thought and skill
B=Very good	B=above average thought and skill
C=Fair	C=average thought and skill
D=Poor	D=below average thought and skill
F=Failure	F=lack of thought and skill

Required texts:

Ethelbert Talbot, *My People of the Plains* (1906; reprint, BiblioBazaar, 2009)
Coursepack

The book and coursepack are available for purchase at the campus bookstore. They are also available on reserve at Coe Library. All of the readings in the coursepack are available on both traditional and electronic reserve. A few readings are available online; these are linked to the

course website. You are expected to have hard copies of the assigned readings in class on the day we discuss them.

For a complete bibliographical listing of course readings, please see Appendix B.

Policies and Procedures:

Disabilities: If you have a physical, learning, or psychological disability and require accommodations, please let me know as soon as possible. You will need to register with, and provide documentation of your disability to, University Disability Support Services (UDSS) in SEO, room 330 Knight Hall, 766-6189, TTY: 766-3073.

Attendance: This class is based on discussion. Your attendance, therefore, is crucial to your success and the success of the class. You are expected to be prepared for class – having done the reading and/or assignments for the day before arriving – and attentive during class. If you must be absent, plan to obtain notes from a classmate. *PLEASE DO NOT* come to class late or leave class early. Doing so is both disruptive and rude, and such behavior will not be tolerated.

ACADEMIC HONESTY: You are welcome to discuss your ideas with your classmates, and to explore what other people have written on the topics we are reading about and discussing in this class. Your written work, however, must be your own. If you wish to use someone else's idea(s) or word(s) in one of your writing assignments, *YOU MUST GIVE THAT PERSON CREDIT* in your text by correctly citing the source. Failure to do so constitutes plagiarism, a serious academic offense that brings with it such dire consequences as failure of the class, suspension from the University, and worse. If you have questions about what does or does not constitute academic honesty, please feel free to ask me, refer to the handout on Academic Honesty posted on WyoWeb, and/or read UNIREG 802, section 3.

For additional course policies and procedures, please see Appendix C.

Please note: *While every effort has been made to make this syllabus as accurate as possible, events over the course of the semester may require that it be modified. If changes are necessary, I will notify members of the class by sending an email to everyone's University of Wyoming email addresses. I reserve the right to add or delete assignments and to change the portion of the final grade allotted to each assignment, should it become necessary. Any changes will be announced with as much advance notice as possible.*

Course Schedule

1/15 Introductions

1/17 Overview of religion in the American West

Reading: White, "It's Your Misfortune and None of My Own," 3-4, 57-59, 181-82, 391-93, 461-62, 537-39, 633-34
2008 ARIS report, 2-10, 17-23 (linked to the course website)
Newell, "Religion and the American West"

Assignment: Read through the syllabus and two handouts, posted online: "Academic Dishonesty and Plagiarism"; and "Students and Teachers Working

Together.” Then complete and sign the Student Agreement form, also posted online. Turn in the signed Student Agreement form in class.

Unit 1: Migrations

- 1/22 The West as Refuge: Mormonism
Reading: Arrington and Bitton, *The Mormon Experience*, 83-126
- 1/24 The West as Refuge: Mormonism
Reading: Farmer, “Ute Genesis, Mormon Exodus”
Shipps, “In and Out of Time”
- 1/29 The West as Refuge: Mormonism
Reading: Primary sources: Selections from LDS diaries from the overland trail and early Utah (linked to course website)
- 1/31 Transnational West: Latino religions
Reading: Matovina, “Conquest, Faith, and Resistance in the Southwest”
Lint Sagarena, “Migration and Mexican American Religious Life, 1848-2000”
- 2/5 Transnational West: Latino religions
Reading: Murillo, “Tamales on the Fourth of July”
- 2/7 Transnational West: Latino religions
Reading: León, “Religious Transnationalism: A Mexican Virgin in L.A.”
- 2/12 Writing Workshop
Reading: Basso, “Wisdom Sits in Places”
Assignment: Bring a complete rough draft of your first paper with you to class.

Unit 2: Locations

- 2/14 Religion and place
Reading: Chidester and Linenthal, “Introduction”
Review Basso, “Wisdom Sits in Places”
- 2/15 PAPER 1 DUE BY 12:00 P.M.**
- 2/19 Bear’s Lodge/Devils Tower
Reading: Hanson and Chirinos, *Ethnographic Overview and Assessment of Devils Tower National Monument, Wyoming*, 1-34, 57-62
- 2/21 Bear’s Lodge/Devils Tower
Reading: Dussias, “Cultural Conflicts Regarding Land Use”
- 2/26 Religion and the National Parks
Reading: Ross-Bryant, “Sacred Sites”

2/28 Religion and the National Parks

Viewing: Before class, watch episode 1 of “The National Parks: America’s Best Idea,” the documentary film by Ken Burns. This film is on reserve at Coe Library and I will be happy to arrange group screenings. It is also available for streaming on Netflix, if you have a subscription to that service. *Pay attention* to the ways religion and religious ideas are mobilized in this film.

3/5 Religion and the National Parks

Reading: Mitchell, “Managing Spirituality”

Unit 3: Adaptations

3/7 Frontier Christianity

Reading: Maffly-Kipp, “The Moral World of the California Miner”

3/11 PAPER 2 DUE BY 12:00 P.M.

3/12 Frontier Christianity

Reading: Engh, “The Rise and Fall of ‘Sympathy, Tolerance, and Good Feeling’”

3/14 Unit 4 preparation

Reading: Begin reading Talbot, *My People of the Plains*

Assignment: Begin thinking about how to structure our digital project. Come to class prepared to discuss this question.

3/18-3/22: SPRING BREAK

3/26 Unit 4 preparation

Reading: Continue Talbot, *My People of the Plains*

Assignment: Website design proposal due in class. Be prepared to share your proposal and make a final decision on the website design in class.

3/28 Unit 4 preparation

Meet at Coe Library for a presentation on research resources. Groups will be announced in class.

Reading: Continue Talbot, *My People of the Plains*

4/2 Frontier Christianity

Reading: Finish Talbot, *My People of the Plains*. Make sure it is fresh enough in your mind to be able to discuss it in class today.

4/4 Japanese Americans and WWII Internment

Reading: Okihiro, “Religion and Resistance in America’s Concentration Camps”
Williams, “Camp Dharma”

4/9 Japanese Americans and WWII Internment
Reading: Blankenship, “Embracing and Subverting Civil Religion in the American West” (parts one and two, linked to course website)
Iwamura, “Critical Faith: Japanese Americans and the Birth of a New Civil Religion”
Assignment: Group prioritized list of encyclopedia entries due. Each group should make an appointment to meet with me (as a group), preferably this week but definitely no later than 4/16.

4/11 Japanese Americans and WWII Internment
Reading: Primary sources on Heart Mountain Relocation Center, from the American Heritage Center and Densho.org (linked to course website)

Unit 4: Synthesis

4/16 Technology Day: filming and editing film

4/17 PAPER 3 DUE BY 12:00 P.M.

4/18 Group work day

4/23 Intra-group peer review of encyclopedia entries
Assignment: Bring a complete draft of your encyclopedia entry with you to class.

4/25 Inter-group peer review of films
Assignment: Bring a complete draft of your group’s film script to class and have a rough cut of the film ready for another group to watch

4/30 Screening Day
Assignment: Encyclopedia entries due to me electronically by 9:00 A.M..
Assignment: Have a “We think this is done” version of your group’s film ready for the class to watch

5/1 Final versions of films due to me by 12:00 p.m.

5/2 “The Reveal”
Reading: Goff, “Religion and the American West”
Maffly-Kipp, “Eastward Ho!”

Self and group assessment, and reflection paper, due in my box in Ross 122 at 12:00 p.m. on Tuesday, May 7.

Appendix A: Assignments

The **papers** will be four to four-and-a-half pages each. They will be *thesis-driven* and based on evidence from course materials. I will distribute the paper prompt in class at least a week before each paper is due. For **paper 1**, you will peer-review each others' papers in class, which means you will need to bring a *complete rough draft* of your paper to class on February 12. For **paper 2**, **paper 3**, and your final **reflection paper**, I expect you to complete this process, with a partner, outside of class.

This course will culminate in a **digital project** that will utilize the contributions of everyone in the class to create an interactive website synthesizing the religious history of the American West. This is a logistically complex task, and we will discuss it at much greater length in class. The class will discuss options for how to set up the website on March 14. After that discussion, you will write a short (500-750-word) **proposal** for the website design, describing what you think the best design would be and explaining why. That proposal is due in class on March 26. At that point, we will make a final decision, as a class, about how to structure this digital project and, based on that decision, how to divide the work up into sections, each one of which will be assigned to a small group of students.

Each small group will be responsible for one section of the digital project. The group's first task will be to research its section and generate a prioritized list of topics (these could be events, people, places, or other items/concepts) that ought to be covered in its section. (So, for example, if the group's section is "Rocky Mountain West," topics might include Brigham Young, polygamy, Rock Springs massacre, Devils Tower, and Chaco Canyon, among others.) The list may be as long as necessary. It is due to me by April 9. Using that list, and in conversation with group members, I will assign each person an **encyclopedia entry**. Each person is responsible for, and will be graded on, their own encyclopedia entry. Entries will be hyperlinked to the website that the class creates, as a way for interested viewers to learn more about selected topics. Encyclopedia entries should be 400-500 words. They will be peer-reviewed in class by your group members on April 23, and are due electronically to me on April 30.

Each small group will also work together to create an **introduction** to its section of the digital project. This introduction will be a short (3-5 minute) film that site visitors can click on. It should give an overview of the group's section and help visitors understand how that section fits into the project as a whole. Groups will work together to peer review films on April 25; we will screen all of the films in class on April 30. You will have a day to make any final adjustments before turning the film in to me electronically on May 1. We will unveil the completed website in class on May 2.

When your group project is complete, you will complete an **assessment** of yourself and your group. This three- to four-page document will outline and evaluate the work you and each of your group members did. It will play an advisory role as I determine each group member's grade for the section introduction. Your assessment itself will be graded on the care and thoughtfulness demonstrated in the text. It is due in my box in Ross 122 at 12:00 p.m. on Tuesday, May 7.

*For the personal use of teachers. Not for sale or redistribution.
© Center for the Study of Religion and American Culture, 2012*

Your **reflection paper** is a four- to four-and-a-half-page paper that discusses the class digital project in light of other scholarly discussions of the religious history of the American West. I will say more about this paper in class. It is due in my box in Ross 122 at 12:00 p.m. on Tuesday, May 7.

The rubrics I will use to grade each of your assignments will be posted on the course website.

Appendix B: Bibliography of assigned readings

- Arrington, Leonard J., and Davis Bitton. *The Mormon Experience: A History of the Latter-day Saints*, 2nd ed. Urbana: University of Illinois Press, 1992.
- Basso, Keith H. "Wisdom Sits in Places: Notes on a Western Apache Landscape." In Steven Feld and Keith H. Basso, eds., *Senses of Place*, 53-90. Santa Fe, NM: School of American Research Press, 1996.
- Blankenship, Anne. "Embracing and Subverting Civil Religion in the American West: Japanese Americans during World War II." Parts 1 and 2. Religion in the American West Blog, <http://relwest.blogspot.com>, 26 December 2011 and 28 May 2012.
- Chidester, David, and Edward T. Linenthal. "Introduction." In *American Sacred Space*, 1-42. Bloomington: Indiana University Press, 1995.
- Dussias, Allison M. "Cultural Conflicts Regarding Land Use: The Conflict between Recreational Users at Devil's Tower and Native American Ceremonial Users." *Vermont Journal of Environmental Law* 2 (2000-01): 13-40.
- Engl, Michael E. "The Rise and Fall of 'Sympathy, Tolerance, and Good Feeling.'" Chapter 4 of *Frontier Faiths: Church, Temple, and Synagogue in Los Angeles, 1846-1888*, 69-100. Albuquerque: University of New Mexico Press, 1992.
- Farmer, Jared. "Ute Genesis, Mormon Exodus." Chapter 1 of *On Zion's Mount: Mormons, Indians, and the American Landscape*, 19-53. Cambridge, Mass.: Harvard University Press, 2008.
- Goff, Philip. "Religion and the American West." In William Deverell, ed., *A Companion to the American West*, 286-303. Malden, Mass.: Blackwell Publishing, 2004.
- Hanson, Jeffery R., and Sally Chirinos. *Ethnographic overview and assessment of Devils Tower National Monument, Wyoming*. Denver, Colo.: U.S. Department of the Interior, National Park Service, Intermountain Region, 1997. Available at http://digitalcommons.usu.edu/cgi/viewcontent.cgi?article=1003&context=govdocs_nr.
- Iwamura, Jane Naomi. "Critical Faith: Japanese Americans and the Birth of a New Civil Religion." In Richard Alba, Albert J. Raboteau, and Josh DeWind, eds., *Immigration and Religion in America: Comparative and Historical Perspectives*, 135-65. New York: New York University Press, 2009.
- Kosmin, Barry A., and Ariela Keysar. *American Religious Identification Survey [ARIS 2008]: Summary Report, March 2009*. Hartford, Conn.: Trinity College, 2009. Online at <http://commons.trincoll.edu/aris/publications/aris-2008-summary-report/>.

- León, Luis D. "Religious Transnationalism: A Mexican Virgin in L.A." Chapter 3 of *La Llorona's Children: Religion, Life, and Death in the U.S.-Mexican Borderlands*, 91-126. Berkeley: University of California Press, 2004.
- Lint Sagarena, Roberto. "Migration and Mexican American Religious Life, 1848-2000." In Richard Alba, Albert J. Raboteau, and Josh DeWind, eds., *Immigration and Religion in America: Comparative and Historical Perspectives*, 56-70. New York: New York University Press, 2009.
- Maffly-Kipp, Laurie F. "Eastward Ho! American Religion from the Perspective of the Pacific Rim." In Thomas A. Tweed, ed., *Retelling U.S. Religious History*, 127-148. Berkeley: University of California Press, 1997.
- Maffly-Kipp, Laurie F. "The Moral World of the California Miner." Chapter 3 of *Religion and Society in Frontier California*, 110-147. New Haven: Yale University Press, 1994.
- Matovina, Timothy. "Conquest, Faith, and Resistance in the Southwest." In Gastón Espinosa, Virgilio Elizondo, and Jesse Miranda, eds., *Latino Religions and Civic Activism in the United States*, 19-33. New York: Oxford University Press, 2005.
- Mitchell, Kerry. "Managing Spirituality: Public Religion and National Parks." *Journal for the Study of Religion, Nature and Culture* 1, no. 4 (December 2007): 431-49.
- Murillo, Luis E. "Tamales on the Fourth of July: The Transnational Parish of Coeneo, Michoacán." *Religion and American Culture* 19, no. 2 (Summer 2009): 137-68.
- Newell, Quincy D. "Religion and the American West." *Religion Compass*, forthcoming.
- Okihiro, Gary. "Religion and Resistance in America's Concentration Camps." *Phylon* 45, no. 3 (1984): 220-33.
- Ross-Bryant, Lynn. "Sacred Sites: Nature and Nation in the U.S. National Parks." *Religion and American Culture* 15, no. 1 (Winter 2005): 31-62.
- Shipp, Jan. "In and Out of Time." Chapter 6 of *Mormonism: The Story of a New Religious Tradition*, 109-29. Urbana: University of Illinois Press, 1985.
- Talbot, Ethelbert. *My People of the Plains*. 1906; reprint, Charleston, SC: BiblioBazaar, 2009.
- White, Richard. "*It's Your Misfortune and None of My Own*": *A History of the American West*. Norman: University of Oklahoma Press, 1991.
- Williams, Duncan Ryuken. "Camp Dharma: Japanese American Buddhist Identity and the Internment Experience of World War II." In Charles Prebish, ed., *Westward Dharma: Buddhism Beyond Asia*, 191-200. Berkeley: University of California Press, 2002.

Appendix C: Further Policies and Procedures

Electronic Communication: Email is generally the best way to reach me, but I am not usually able to respond to your message instantaneously. Please allow one business day for a response. Keep in mind that email constitutes formal written communication. This means that you should take the same care in writing an email message that you would in writing a business letter.

Writing Assignments: Unless otherwise specified, all writing assignments in this class must be turned in as hard copies. All work should be typed, double-spaced, and in 12-point Times New Roman font. Use black ink, 1-inch margins on all sides, and print your work single-sided. Staple any assignment that consists of more than one sheet of paper. Failure to format your work correctly may result in a lower grade.

Personal Electronics: As a courtesy to everyone in the class, all electronics (cell phones, pagers, watch alarms, mp3 players, computers, digital recorders, etc.) must be turned all the way off (NOT to silent or vibrate modes) when class begins. I may make individual exceptions to this policy if you have a valid medical reason; please see me if this is the case. If you are texting, surfing the web, playing games, or doing other such non-course-related activities during class, you will be asked to leave.

Late Work: Assigned work will lose 10% for every 24 hours, or fraction thereof, that it is late unless an extension has been arranged in advance. (Please note that this policy includes weekends, vacations, and holidays.) If you turn an assignment in late, please take it to the Religious Studies Office (Ross 122) and ask the secretary to note the time and date you turn it in. If the Religious Studies Office is closed, please put the assignment under my office door and email me *immediately* so that I know it has been turned in. No late work will be accepted after 5 p.m. on Tuesday, May 7 unless arrangements have been made with me by Monday, May 6.

Privacy: This course culminates with the creation of a digital project that will be posted on the internet. If you are concerned about having your name on the web, available to people outside this class, please see me as soon as possible so that we can craft a solution.