

RELS 3XXX: American Religion & Refugees
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University of Northern Iowa
Young Scholars of American Religion, 2016-2017

Institutional Setting

The University of Northern Iowa is a public, mid-sized comprehensive liberal arts university in the upper midwest. As one of three public universities governed by the state Board of Regents, UNI distinguishes itself through its liberal arts core (LAC) curriculum, which requires students to take courses across multiple disciplines in the College of Humanities, Arts, & Sciences. Unlike the other two Regents institutions, UNI is not primarily a research institution; instead, undergraduate teaching through student-centered research-based pedagogy is prized as the hallmark feature of the university. The most popular majors on campus are Elementary and Secondary Education—near forty-percent of all undergraduates major in Education and plan on teaching in Iowa. A common phrase heard among professors and instructors is “teacher training” to remind everyone across all colleges and departments that their teaching and mentoring of undergraduates will have long-lasting impacts in Iowa.

Enrollment for Fall 2017 was just under 12,000 students, which produces a student to faculty ratio of 17:1. Faculty members typically carry a 3-3 teaching load and those in the College of Humanities, Arts, & Sciences tend to devote one or two of their three courses to the LAC each semester. For full faculty members, LAC courses range from 20-40 students, depending on the course or tailored curriculum (First-Year Only sections, Honors sections, Writing Intensive sections, and the like are closer to 20 students per section.) Adjuncts and multi-year contract Instructors have courses ranging from 40-120 students (sometimes more) and usually teach in the LAC alone. Upper division courses fluctuate depending on the major, overall enrollment, and student demand. Upper division Religion courses are usually 15-25 students composed primarily of majors and minors with a few students majoring in another discipline who take the course as an elective. Christian-centric courses (Great Living Religions: Christianity, Old Testament, and New Testament) draw more students across the university than other religion courses.

Recently, UNI adopted a new mission, vision statement, and strategic plan. One of the main features of the new strategic plan is a focus on diversity and inclusion. With over 80% of the student body identifying as White and from Iowa (often from family-owned farms or small former industrial towns), diversity of race, ethnicity, and religion is not an organic feature of the current student body; however, administrators, faculty, and students recognize that the demographics in Iowa have changed. Two of the most profitable industries in Iowa—Iowa Pork Producers Association and Tyson—have driven these changes by drawing in and even intentionally recruiting refugees, migrants, and immigrants to its workforce. The College of Education is especially interested in preparing future teachers for the realities of an increasingly diverse Iowa public school system. Another feature of the new strategic plan is “engaged learning,” or “transformative” student experiences within the curriculum exposing students to “relevant” “real world” issues to build marketable skill sets for their careers. Since UNI graduates remain in Iowa in far greater numbers than their peers at other state institutions, the administration encourages faculty members to connect their teaching, research, and service to the local community. Currently, tenure and promotion guidelines do not reward tenure-track faculty for “engaged learning,” but revisions to the university-wide tenure and promotion guidelines are expected by 2018-2019. All new hires for Fall 2018 are expected to have job requirements that connect directly to the strategic plan.

Curricular Context

Only one religion course is included in the LAC: Religions of the World. All other religion courses serve the Religion Major/Minor curriculum or are electives for interested students. Because Religion tends to be a “found” major (students discover it after taking the LAC), the Religion curriculum is flexible and adaptable for students to begin the curriculum at any class rank. There is no mandatory sequence for courses; students can enroll in any course at any level in any order. As a result, students in an upper division course could range from freshman to seniors. For faculty members, this effectively means each course must introduce the study of religion without the expectation of prior knowledge or experience.

There are four main categories within the Religion curriculum: Religion and Culture; Interactions Within/Between Religions; Historical and Cultural Examinations of Religions [Great Living Religions series]; and, Textual & Analytical Approaches to Religion. This course belongs to the Interactions Within/Between Religions category. As such it incorporates three learning outcomes: 1.) students can describe similarities and differences among traditions as well as the diverse religious viewpoints within a tradition; 2.) Students understand the impact of religions on a local, national, and/or global scale; 3.) Students can describe examples of important religious disagreements, controversies or issues.

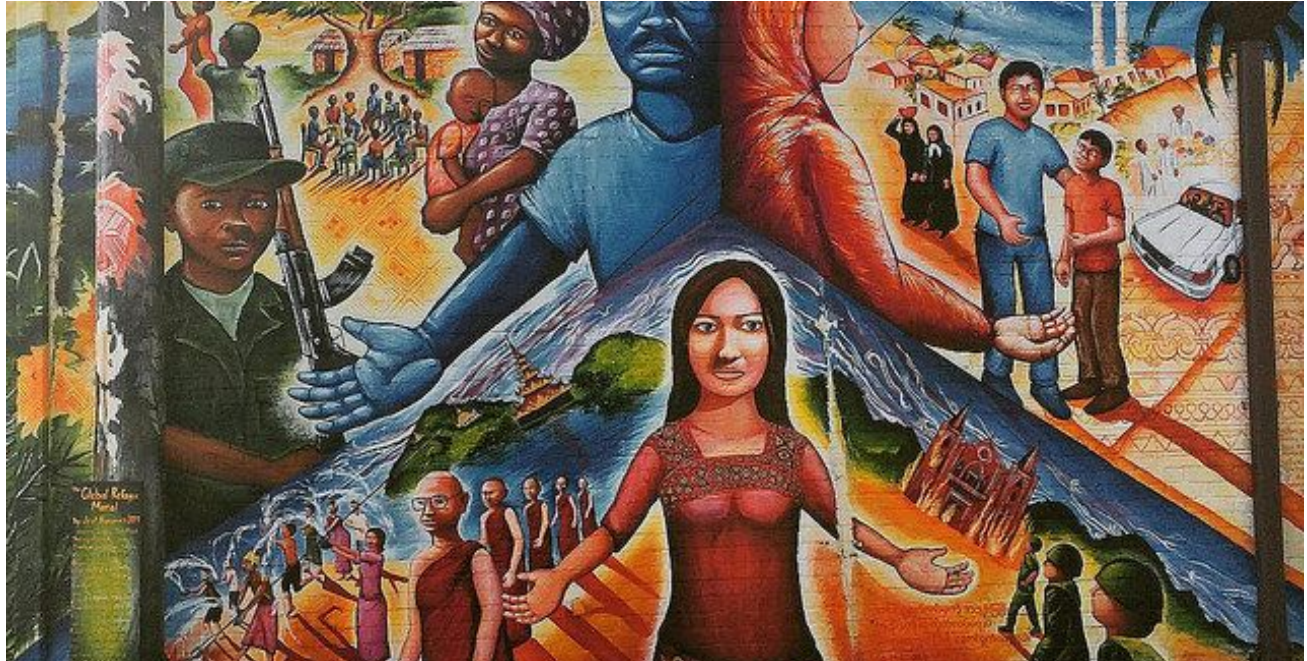
Pedagogical Approach

American Religion & Refugees seeks to enhance students’ understanding of religion by confronting an issue hidden in plain sight in the local community. This course does so through service-learning experiences in a neighboring city, Waterloo, which students tend to avoid even though it is only fifteen minutes away. Ideally, a service-learning approach integrates community service with course learning goals so that students learn content—or synthesize past and present content—through some activity that benefits the community. In this case, students are partnered with a local, grassroots refugee advocacy center to mentor recently resettled refugees, or their children, to support their transition to Iowa. Additionally, this nonprofit is secular in its organization and nonsectarian in its approach to community organizing, working with and alongside denominational charity groups and unaffiliated municipal or social organizations. Partnering with a secular organization was an intentional pedagogical strategy to expose public university students to “religion” outside religious institutions.

To strengthen students’ theoretical approaches to and critical thinking about religion, much of the course content attempts to move beyond traditional figures, events, and lines of inquiry to consider unexpected intersections of religion and public life. At the same time, the course aims to ground course discussions in the local community and public discourse in Iowa. An added benefit of considering religion in relationship to the local community is that, for Iowa, this issue does not align with common perceptions of refugee resettlement in the United States. Currently, the largest refugee population is ethnic minorities of Burma, not Syria or the Middle East; local refugees are predominantly Christian—not Muslims—and identify as such prior to resettlement; a Republican governor began the state’s refugee program in 1975, publicly justifying his decision according to his interpretation of Christianity; and it was private corporations—not faith-based or civil institutions—that created the conditions conducive to welcoming newcomers. Based on student feedback, this course is both challenging and rewarding for the same reason—it connects content that would otherwise be abstract to the changing demographics they and their parents have experienced in their own hometowns across Iowa.

AMERICAN RELIGION & REFUGEES

[w/] [Dr. Cara Burnidge](#) [in] [Lang 211](#) [on] [MW](#) [at] [6:00-7:15PM](#)
[email] cara.burnidge@uni.edu [Office] [Bartlett Hall 1101](#)



Course Description

Scholars, policy experts, humanitarian agencies, missionaries, and people from differing political positions agree the world is witnessing a global refugee crisis. This political issue and humanitarian concern may seem distant from our everyday lives, but it is as much a local issue as it is a national & global one. Since 1975, Cedar Falls-Waterloo has been a refugee relocation city welcoming refugees from all over the world. We have a unique opportunity at this time and in this place to study American religion & refugees.

This course is a semester-long examination of religion and refugees in American history and culture. We will study what Americans mean—and have meant—when they talk about “religion,” “refugees,” and even “America”; we will examine what it means to belong to a nation as a citizen and what it means to be stateless; we will think historically and critically about nationalism, religion, and American culture; and we will reflect upon the relationships between and among all of these issues and their influence in our lives and American life today. In doing so, we will dwell upon the big questions central to religious and national identity: who belongs and who does not? Who has—or had—the authority to decide who belongs? How is that belonging enforced? What, if anything, unites “us” as an “us”? How do we know who is with “us” and who is not? As we think about these questions, we will see in more ways than one how this issue hits close to home.

This course has two components. The first focuses on acquiring new knowledge, honing skills employers seek, and developing novel modes of thinking in the classroom. The second focuses on applying this shared study of religion and politics outside of the classroom through service learning.

Photo credit: [Patricia Barden](#), “Global Refugee Project mural by Joel Bergner, with story of 3 refugees in Maryland —one fled the town he was mayor of in the Congo in war, one escaped religious persecution in Burma, and one escaped the militia in Iraq after her brother was killed.” [2015]

Why “Service-Learning”? Why us?

Service-learning is a method of learning that integrates service in the community with an academic content.¹ Classes partner with community agencies to achieve mutual ends. The partnership & its shared goals ideally meet the learning objectives of the course *and* fulfill a need in the community. This means that in this course we won’t just talk about religion and refugees as an abstract subject, but we will connect what we learn to real people (specifically refugees) living in our community. For this course, **we are partners with [EMBARC](#)** (Ethnic Minorities of Burma Advocacy and Resource Center).



EMBARC

Refugees of Burma, like all refugees, have come to the United States to escape persecution based on their identity (their ethnicity, nationality, and/or religion). As it turns out, identity (and its role in society) is precisely what the study of religion is all about. Studying religion will give us unique knowledge and skills (like critical empathy with diverse people and groups) we can apply in our community in ways other students cannot. EMBARC is looking for volunteers who have a high capacity for cross-cultural dialogue so that clients can resettle in Iowa as easily as possible.² In this class, **you have an opportunity to help someone become an American citizen**. By taking on this service, you will not only participate in a unique opportunity to change someone’s life, but you will also gain experiences that could change yours.

Our Partnership

Because this class is based on a partnership, we will be responsive to EMBARC’s needs throughout the semester. This means our schedule & priorities can (and probably will) change based on our shared progress or setbacks. Recognizing when change needs to happen and managing those changes is a learning opportunity. In fact, responding to change and uncertainty in a professional and mature way is the major “off syllabus” learning goal of this course. If you have any reservations about this, please talk to Professor Burnidge ASAP, so we can strategize together and/or discuss alternatives.

Course Learning Goals

Through this course, each student will:

1. Gain familiarity with the secular, academic study of religion to better understand complex identity and social formations
2. Articulate their understanding of the historical and cultural trends of American religion and refugees on local, national, and global scales
3. Describe similarities and differences among various religious and political positions toward refugee resettlement in the United States
4. Apply their knowledge and skills in the community through service to EMBARC

Together as a class we will:

¹ The University of Northern Iowa trains faculty through Campus Compact’s literature on service learning: <https://compact.org/initiatives/service-learning/>

² The picture above is from the *Des Moines Register*’s series on refugee workforce preparation (“Jobs Program for 10,000 Refugees At Risk,” April 3, 2016). Iowa is actually the *only* state to use a portion of its budget to help refugees transition into the local workforce. Those monies go to organizations like EMBARC so refugees can work at places like Tyson.

- Respond to the needs of EMBARC, adjusting as needed to support our partner
- Adapt and apply the knowledge and skills we've acquired outside the classroom

Course Requirements

To reach each of the above learning goals, each student will engage in the following assignments & activities:

- **Serve EMBARC** for 1.5 hours/week through either:
 - **Direct Service:** Mentor a refugee preparing for their citizenship exam.
 - **Indirect Service:** Complete a group or individual project aiding EMBARC's mission³
- **Analyze & interpret difficult texts and controversial ideas** through independent reflection and productive in-class discussions on the assigned course materials. Each student will:
 - Lead in-class discussion by writing & presenting an executive summary of assigned reading to aid peers in their learning
 - Participate in in-class discussions to analyze, understand, and/or critique, assigned readings.
- **Synthesize course content and discern their own positions** through guided written reflection and two take-home exams.

Together as a class, we will:

- **Share our knowledge about American religion and refugees** with the community in a public event coordinated and promoted by the class.

Required Materials:

- David Haines, *Safe Haven?: A History of Refugees in America* (Sterling, VA: Kumerian Press, 2010). ISBN: 978-1-56549-332-2
- Craig Martin, *A Critical Introduction to The Study of Religion*, 2nd edition (New York: Routledge, 2017). ISBN:978-0-415-41993-2
- **Readings or podcasts shared with the class**

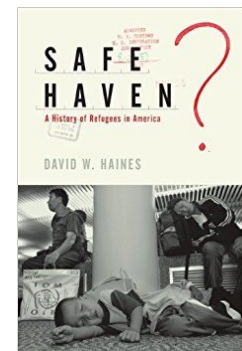
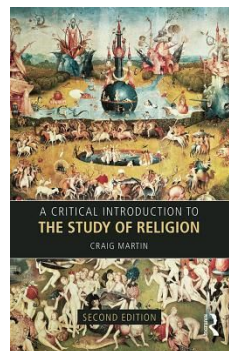
Attendance

Attendance is expected of all students. Just like a job or another responsibility, this course will not reward students for attendance, but rather for their performance "on the job" (that is, in class and in service to EMBARC). Participation in discussion and other in-class activities will be assessed accordingly by Professor Burnidge. Students are trusted to make their own decisions about attendance and engagement.

Absences

If you expect to miss class, then contact Professor Burnidge. If you expect to miss your volunteer hours, please contact EMBARC.

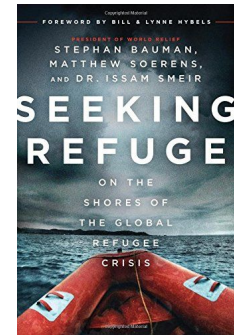
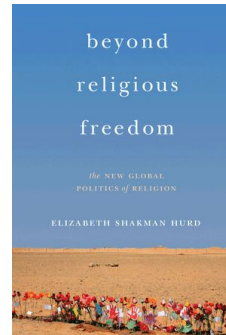
Prolonged absences or emergencies will be handled on a case-by-case basis. Students will not be penalized for circumstances beyond their control.



³ We will brainstorm possible project ideas together and request EMBARC's approval before beginning indirect service projects. Regardless of which "track" students choose, they must decide their service endeavor by September 13th.

Recommended Materials:

- Bauman, Soerens, Smeir, *Seeking Refuge* (Chicago: Moody Publishers, 2017) ISBN: 9780802414885
- Elizabeth Shakman Hurd, *Beyond Religious Freedom: The New Global Politics of Religion* (Princeton, NJ: Princeton University Press, 2017) ISBN: 9780691176222
- A journal, moleskine, or small notebook



Workload & Time Management

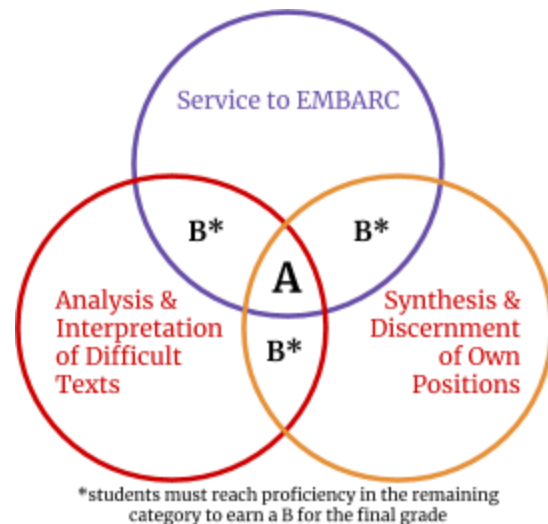
UNI expects students to spend 2 hours studying for each credit hour of enrollment.⁴ Since our class is 3 credit hours, UNI expects you to study 6 hours/week for this class in addition to the 3 hours we spend in class. Your volunteer hours with EMBARC are a component of this standard 9-hour/week workload for this UNI course. The course readings and all assignments have been curated by Professor Burnidge with this in mind.

While the numbers may add up to a standard course load, fitting those hours into a schedule will require additional effort on your part. Each student is responsible for finding a way to make their course responsibilities fit alongside their employment and other personal responsibilities. EMBARC has met us more than half-way by *not* stipulating a particular time or day for service, but instead requesting a total number of hours met. This way, students have the flexibility to determine their schedules. Any student who anticipates trouble managing this workload should contact Professor Burnidge immediately so we can strategize your success together.

Course Evaluation

Grades and evaluation are going to work a little differently in this class because **this course is about much more than a your grade**. Assessment will focus on this BIG PICTURE first, then provide smaller assessments as a way to piece it all together.

Students will receive individualized feedback on each assignment over the course of the semester. This feedback will serve as a regular assessment of progress by identifying student work in one of three stages (mastery, proficiency, or development) and offering suggestions for improvement.⁵ Students will receive a rubric for each assignment describing the criteria that fits each category. Rubrics are not based on the accumulation or deduction of points, but on meeting the



⁴ “Definitions of Types of Instruction,” Office of the Registrar, University of Northern Iowa, <https://www.uni.edu/registrar/students/current-students/definition-of-types-of-instruction>; for more on estimating student workload, and its importance for student learning, see “Course Workload Estimator,” Center for Teaching Excellence, Rice University, <http://cte.rice.edu/workload/>.

⁵ This model of specification grading is based on the syllabus for Professor Caleb McDaniel’s U.S. History Survey, 1848 to present at Rice University (<http://wcm1.web.rice.edu/pdf/hist118sp15.pdf>).

outlined specifications for each assignment.⁶ The goal is to reach mastery of the course learning goals and outcomes—not a total point value.

There will be only one letter grade issued in this course. The final letter grade is based on the degree to which students meet the three Course Outcomes. Only students who master all three Course Outcomes will receive an A. Plus/minus grades will be determined by each student's consistent effort and alacrity to reach mastery of each outcome, either through a successful mastery on all assignments or a sustained effort at revising and improving upon assignments as directed. Students are welcome to ask about their progress at any time. All assignment rubrics can be found on eLearning and this link: goo.gl/dwJWBS.

Campus Resources⁷

Success doesn't happen all on our own. It requires building relationships and working with other people. It means asking for help or assistance along the way towards your goals. At UNI, students have entire departments and centers—and millions of tax dollars—devoted to their development and success.

Professor Burnidge

Since Professor Burnidge designed the class, created the assignments, & will assess your progress, she's the best person to answer your questions about the course. Outside of class, you can email her at cara.burnidge@uni.edu. If you want to talk in person outside of class sessions, her walk-in office hours are Tuesdays 2-4PM in 1101 Bartlett Hall. If you can't meet at this time, then you can add yourself to any available time slot on Professor Burnidge's calendar: goo.gl/zEBC11. If there isn't a time that works with your schedule, then email her with 2-3 meeting times that do work for you.

Academic Learning Center

For help studying and learning beyond your Professor, the Academic Learning Center provides free assistance. UNI's Academic Learning Center is located in 008 ITTC. You can call 319-273-2361 or visit the website at <http://www.uni.edu/unialc/> for more information and to set up an appointment.

Student Disability Services

Those interested in or in need of disability accommodations should visit the Student Disability Services office located in the Student Health Center Room 103 (phone 319-273-2677, for deaf or hard of hearing, use Relay 711). Students seeking accommodation should obtain a SAAR form from SDS and then set up a meeting with Prof. Burnidge so that we can modify your learning environment together.

Office of the Dean of Students

This office exists to help you succeed at UNI. If you're having an especially hard semester (you or a family member been seriously ill; you feel discriminated by someone on campus), then you should email or call Allyson Rafanillo (319-273-7153, allyson.rafanillo@uni.edu). She'll connect you to the resources you need, including contacting your professors so you don't have to tell your story four or five times. (She won't share confidential information about what happened.)

⁶ For more on specification grading, see Betsey Barre, "Meaningful, Moral, and Manageable? The Grading Holy Grail," *Rice University Center for Teaching Excellence Blog*, February 16, 2016, <http://cte.rice.edu/blogarchive/2016/2/9/grading>; Linda Nilson and Barry Zimmerman, *Creating Self-Regulated Learners: Strategies to Strengthen Students' Self-Awareness and Learning* (Sterling, VA: Stylus Publishing, 2013); Linda Nilson and Claudia J. Stanny, *Specifications Grading: Restoring Rigor, Motivating Students, and Saving Faculty Time* (Sterling, VA: Stylus Publishing, 2014).

⁷ For a full list of student resources see: <https://www.uni.edu/resources/current-students>

Military & Veteran Student SVCS Coordinator

If you are a veteran or active military member, then you should get to know Norman Ferguson, Jr (norman.ferguson@uni.edu, [319] 273-3040). Norman understands the needs of military members and their families better than anyone else on campus and he is here to help you transition between active duty, college, and career. You can think of Norman as another advisor, especially an advisor who can juggle military and veteran concerns with college life.

LGBTQ* Center

Emily Harsch is the student services coordinator for LGBTQ+ students, allies, the University community, and the Cedar Valley. She is the person to contact if you have concerns as a LGBTQ+ student, have questions about the place of LGBTQ+ students, or are in need of want to know more about UNI's Safe Zone program. You can contact her by phone at ((319) 273-5428 or by email at emily.harsch@uni.edu

UNI Counseling Center

The UNI Counseling Center promotes personal development and psychological well-being. All appointments are confidential. UNI Students who have paid the mandatory health fee are eligible for Counseling Center services. The Counseling Center is located at 103 Student Health Center. For more information or to schedule an appointment, visit <https://www.uni.edu/counseling/> or call 319-273-2676.

Course Schedule

The following schedule guides our course. Students will be notified of any changes via their UNI email account. It is each student's responsibility to check their email regularly, manage their out of class time, and set any necessary notifications and alerts.

KEY	<p>Date is bold in red: The day's topic is bold in black [In class activities are in brackets <i>IL = Interactive Lecture; SLD = Student-led Discussion; TPS = Think-Pair-Share;</i> <i>J = Jigsaw; D = Discussion WD = Work Day</i>]</p> <ul style="list-style-type: none">☐ Tasks to complete for next time follow the bullet point
Week 1	<p>Monday, August 21 2017: Introduction to the Course [IL] Who are we? Where are we going? And, how will we spend the next 15 weeks?</p> <p>For class next time:</p> <ul style="list-style-type: none">☐ Read "How Society Works: Classification," in Martin's <i>Critical Introduction</i>☐ Read through the syllabus on your own <hr/> <p>Wednesday, August 23, 2017: Words Build Worlds: [TPS] What categories, labels, & identifiers construct our world?</p> <p>For class next time:</p> <ul style="list-style-type: none">☐ Listen to "The Girl Who Doesn't Exist," RadioLab Podcast☐ Read "Statelessness," US Department of State☐ "Naturalization Information", "10 Steps to Naturalization," & "N-400 Application for Naturalization" US Citizenship & Immigration Services

<p>Week 2</p>	<p>Monday, August 28, 2017: Statelessness: [TPS] What documents or materials make us who we are? (Bonus Question: How do we know?)</p> <p>For class next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Write DEAL-model Reflection about the materials that tell the world who you are <input type="checkbox"/> Read “What Part of Illegal Do You Understand?,” <i>Undocumented</i> <input type="checkbox"/> Read “Religion and the Problem of Definition,” in Martin <hr/> <p>Wednesday, August 30, 2017: Problems of Definition(s) or Do Words Mean Anything At All? [D] According to the authors, what are the problems of defining (1) “religion” and (2) “illegal”? What tools does Martin give us to deal with these problems? What does he propose we do in light of the problem of definition?</p> <p>For class next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Read “An Unprecedented Global Crisis,” in <i>Seeking Refuge</i> <input type="checkbox"/> Read “Information Regarding the U.S. Refugee Admission Program”; “Refugee Admissions FAQs,” U.S. State Department <input type="checkbox"/> Read “Boundaries: Constitutive Terms, Orienting Tropes, and Exegetical Fussiness,” in Crossing and Dwelling [UNI Rod Library sign-in needed to access] <input type="checkbox"/> Write DEAL-model Reflection on how the “Boundaries” reading claps back at “Religion and the Problem of Definition”
<p>Week 3</p>	<p>Monday, September 4, 2017: NO CLASS—DEAL Reflection Due</p> <hr/> <p>Wednesday, September 6, 2017: Mentor Training [Guest Lecture] (All students regardless of direct or indirect service track must complete EMBARC’s Mentor Training)</p> <p>For class next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Write a DEAL-model reflection about your EMBARC training <input type="checkbox"/> Read “Two Faces of Faith,” Hurd <input type="checkbox"/> Read “Essentialism,” Martin <input type="checkbox"/> Read “Religion’s Many Powers” in <i>The Power of Religion in the Public Sphere</i>
<p>Week 4</p>	<p>Monday, September 11, 2017: The Power of Religion: [SLD]</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Read Introduction to Beyond Religious Freedom <input type="checkbox"/> Read “Functionalism and the Hermeneutic of Suspicion,” Martin <input type="checkbox"/> Write DEAL-model reflection applying the hermeneutic of suspicion (as Martin explains it) to international religious freedom (as Hurd describes it) <hr/> <p>Wednesday, September 13, 2017: The Structures of Religion & the State: [SLD]</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> “Religious Intolerance in Colonial America” in <i>Religious Intolerance: A Documentary Reader</i>

	<ul style="list-style-type: none"> <input type="checkbox"/> “The Puritan Gift: The Historical Condition of Writing the Symbolic Narrative of America,” in Schooling, the Puritan Imperative, and the Molding of an American National Identity: Education’s “Errand Into the Wilderness [UNI Rod Library sign-in needed to access]
Week 5	<p>Monday, September 18, 2017: Religious Intolerance & The Story of America [SLD]</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Read “Moral Commitments,” in <i>Safe Haven?</i> <input type="checkbox"/> Read “Legitimation,” Martin <hr/> <p>Wednesday, September 20, 2017: Religion & American Refugee Policy [SLD]</p> <p>For next time read:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Read “Slavery and the African Spiritual Holocaust,” in Awash in a Sea of Faith <input type="checkbox"/> Read “Structure,” Martin <input type="checkbox"/> Write DEAL-model Reflection about how Americans legitimize the nation’s approach to forced migration
Week 6	<p>Monday, September 25, 2017: American Religions and Forced Migration [J, D] How has slavery and the African Spiritual Holocaust structured American culture? How have Americans been socialized to think about the role of slavery in making “America” America?</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Read “Anti-Mormonism” in <i>Religious Intolerance: A Documentary Reader</i> <input type="checkbox"/> Read “Authority,” Martin <input type="checkbox"/> Write DEAL-model Reflection about the role of religious <i>intolerance</i> in shaping America <hr/> <p>Wednesday, September 27, 2017: American Religions and Forced Migration [SLD]</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Read “Ethnicity’s Shadows: Dilemmas of Identity,” in <i>Safe Haven?</i> <input type="checkbox"/> Read “America for Americans,”; Selection from Confession of a Hyphenated American <input type="checkbox"/> Read “Is the Statue of Liberty a Jewish Woman?,” Rachel Gross
Week 7	<p>Monday, October 2, 2017: Migration and Belonging in America [SLD]</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Read “Perfectly American: Constructing the Refugee Experience” in <i>Safe Haven</i> <input type="checkbox"/> Read “Authenticity,” Martin <hr/> <p>Wednesday, October 4, 2017: Migration and Belonging in America [SLD]</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Draft ideas for Take-Home Midterm

Week 8	<p>Monday, October 9, 2017: Midterm Peer Review</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Revise Midterm Essay <hr/> <p>Wednesday, October 11, 2017: Midterm Essay Due</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> “Prologue (2003)” in <i>Salvation and Suicide</i> <input type="checkbox"/> Ronald Reagan’s “Farewell to the Nation” [Bonus: Watch it as you read]
Week 9	<p>Monday, October 16, 2017: American Exceptionalism [SLD]</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> "Midwestern Nice: A Tribute to a Sincere and Suffocating Way of Life" <input type="checkbox"/> “Habitus,” Martin <hr/> <p>Wednesday, October 18, 2017: American Particularism</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Read: “Newcomers to Storm Lake Iowa,” “Immigrants Keep an Iowa Town Alive” and “Iowa to Follow Storm Lake”; Read Response To Refugees In Iowa Has Changed In 40 Years” <input type="checkbox"/> Write DEAL-model reflection about Iowa’s response to newcomers
Week 10	<p>Monday, October 23, 2017: Adjusting to Refugee Resettlement</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Read Kati Curts, “Temples and Turnpikes in the World Tomorrow,” <i>JAAR</i> <input type="checkbox"/> Read “Ford English School” and “Melting Pot Ceremony” <hr/> <p>Wednesday, October 25, 2017: Adjusting to Refugee Resettlement</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Read selection from <i>Ministry of Presence</i>: “Preface” and “The Chaplains” <input type="checkbox"/> Read Andrew McKee, “Chicken Chaplains,” <i>Religion in American History</i> <input type="checkbox"/> Read Emma Green, “Finding Jesus at Work,” <i>The Atlantic</i> <input type="checkbox"/> Write DEAL-model reflection about the role of the workplace and religion in resettling and assimilating newcomers to American life
Week 11	<p>Monday, October 30, 2017: Adjusting to Refugee Resettlement</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Read “The Kinetics of Crossing” in Crossing and Dwelling [UNI Rod Library sign-in needed to access] <hr/>

	<p>Wednesday, November 1, 2017: The Power of Movement & Change in Global Religions</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Read Selections From “Freedom From Fear” <input type="checkbox"/> Read ““A World At Its Zenith’: Rangoon, Commerce, and Colonialism,” in <i>Blood, Dreams and Gold: The Changing Face of Burma</i> <input type="checkbox"/> Write DEAL-model Reflection
Week 12	<p>Monday, November 6, 2017: The Power of Movement & Change in Global Religions</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Read “Ethnic Persecution: Case Study of the Kachin in Burma” <hr/> <p>Wednesday, November 8, 2017: Religion, Violence, & the Refugee Crisis [SLD]</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Read “Buddhism, Violence, and the State in Burma (Myanmar) and Sri Lanka” <input type="checkbox"/> Read “The Rohingya in Myanmar: How Years of Strife Grew Into A Crisis,” <input type="checkbox"/> Read “How Myanmar’s Buddhists Really Feel About the Rohingya,”
Week 13	<p>Monday, November 13: Religion, Violence, & the Refugee Crisis [SLD]</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Read Robert Bellah “Civil Religion” [UNI Rod Library sign-in needed to access] <input type="checkbox"/> Read “Civil and Uncivil Religion—Describing Religious Pluralism,” in <i>Outsiders and the Making of American Religion</i> <hr/> <p>Wednesday, November 15: Civil & Uncivil Religion in the Making of America [SLD]</p> <p>For next time:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Work on your portion of the group presentation <input type="checkbox"/> Write DEAL-model reflection about Civil and Uncivil Religion; how do you think outsiders (religious or otherwise) “fit” in American culture
Week 14	<p>Monday, November 20-24, 2017: Thanksgiving Break</p>
Week 15	<p>Monday, November 27: Work Day In-Class; Distribution of Take-Home Final Exam Prompt</p> <hr/> <p>Wednesday, November 29: Class Service Presentation/Celebration</p>
Week 16: Review	<p>Monday, December 4; Wednesday, December 6: Review course themes & Peer Review Final Exam Ideas</p>
Finals Week	<p>Take-Home Final Exam Due</p>