



## Master Course Syllabus

For additional course information, including prerequisites, corequisites, and course fees, please refer to the Catalog: <https://catalog.uvu.edu/>

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**Semester:** Spring  
**Course Prefix:** HIST

**Course and Section #:** 2710 X03

**Year:** 2025

**Credits:** 3

**Course Title:** US History since 1877

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### ***Course Description***

Surveys the making of a modern United States, beginning with the promises and failures of Reconstruction and concluding with contemporary American issues. Emphasizes diverse American experiences at the intersections of race, gender, and class while tracing social, cultural, political and diplomatic developments during this period.

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### ***Course Attributes***

This course has the following attributes:

- General Education Requirements
- Global/Intercultural Graduation Requirements
- Writing Enriched Graduation Requirements
- Discipline Core Requirements in Program
- Elective Core Requirements in Program
- Open Elective

**Other:** *Click here to enter text.*

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### ***Instructor Information***

**Instructor Name:** Fenrich, Eric

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### ***Student Learning Outcomes***

1. Students can understand the worlds in which they live and apply historical approaches for analyzing those worlds.
  2. Students can develop the skills necessary to construct knowledge, evaluate claims, solve problems, and communicate effectively.
  3. Students can understand their relationship with, obligations to, and sustainable stewardship of themselves, others, and the world to promote diversity, social justice, and personal and community well-being.
  4. Students can connect and apply course content in meaningful ways to new settings and complex problems.
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## ***Course Materials and Texts***

Locke, Joseph L. and Ben Wright. *The American Yawp: A Massively Collaborative Open US History Textbook, vol. II: since 1877*. Stanford University Press, 2019. Free download available at <https://www.americanyawp.com/>

Locke, Joseph L. and Ben Wright. *The American Yawp Reader: A Documentary Companion to the American Yawp, vol. II*. Stanford University Press, 2019. Free download available at <http://www.americanyawp.com/reader.html>

Griffith, Elisabeth. *In Her Own Right: The Life of Elizabeth Cady Stanton*. New York: Oxford University Press, 1985.

Gruenewald, Mary Matsuda. *Looking like the Enemy: My Story of Imprisonment in Japanese- American Internment Camps*. Troutdale, OR: NewSage Press, 2005.

O'Brien, Tim. *The Things They Carried* (Boston: Houghton Mifflin Harcourt, 1990)

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## ***Course Requirements***

### **Course Assignments, Assessments, and Grading Policy**

Analysis Briefs (4) – 20% (5% each)

Film Analysis – 10%

Exam 1 – 10%

Exam 2 – 10%

Exam 3 – 10%

Paper – 10%

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### **Required or Recommended Reading Assignments**

Book Analyses (3) – 30% (10% each)

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### **General Description of the Subject Matter of Each Lecture or Discussion**

Beginning with the Post-Reconstruction era and up to the present day, each week's lectures will cover a chronological retelling of the events and people and their impact on the development of the country with an overarching theme of the evolving definitions of freedom based on people, place, and time.

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## ***Required Course Syllabus Statements***

### **Generative AI**

*Click here to enter text.*

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### **Using Remote Testing Software**

This course does not use remote testing software.

This course uses remote testing software. Remote test-takers may choose their remote testing locations. Please note, however, that the testing software used for this may conduct a brief scan of remote test-takers' immediate surroundings, may require use of a webcam while taking an exam, may

require the microphone be on while taking an exam, or may require other practices to confirm academic honesty. Test-takers therefore shall have no expectation of privacy in their test-taking location during, or immediately preceding, remote testing. If a student strongly objects to using test-taking software, the student should contact the instructor at the beginning of the semester to determine whether alternative testing arrangements are feasible. Alternatives are not guaranteed.

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## ***Required University Syllabus Statements***

### **Accommodations/Students with Disabilities**

Students needing accommodations due to a permanent or temporary disability, pregnancy or pregnancy-related conditions may contact UVU [Accessibility Services](#) at [accessibilityservices@uvu.edu](mailto:accessibilityservices@uvu.edu) or 801-863-8747.

Accessibility Services is located on the Orem Campus in BA 110.

Deaf/Hard of Hearing students requesting ASL interpreters or transcribers can contact Accessibility Services to set up accommodations. Deaf/Hard of Hearing services can be contacted at [DHHservices@uvu.edu](mailto:DHHservices@uvu.edu)

DHH is located on the Orem Campus in BA 112.

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### **Academic Integrity**

At Utah Valley University, faculty and students operate in an atmosphere of mutual trust. Maintaining an atmosphere of academic integrity allows for free exchange of ideas and enables all members of the community to achieve their highest potential. Our goal is to foster an intellectual atmosphere that produces scholars of integrity and imaginative thought. In all academic work, the ideas and contributions of others must be appropriately acknowledged and UVU students are expected to produce their own original academic work.

Faculty and students share the responsibility of ensuring the honesty and fairness of the intellectual environment at UVU. Students have a responsibility to promote academic integrity at the university by not participating in or facilitating others' participation in any act of academic dishonesty. As members of the academic community, students must become familiar with their [rights and responsibilities](#). In each course, they are responsible for knowing the requirements and restrictions regarding research and writing, assessments, collaborative work, the use of study aids, the appropriateness of assistance, and other issues. Likewise, instructors are responsible to clearly state expectations and model best practices.

Further information on what constitutes academic dishonesty is detailed in [UVU Policy 541: Student Code of Conduct](#).

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### **Equity and Title IX**

Utah Valley University does not discriminate on the basis of race, color, religion, national origin, sex, sexual orientation, gender identity, gender expression, age (40 and over), disability, veteran status, pregnancy, childbirth, or pregnancy-related conditions, citizenship, genetic information, or other basis protected by applicable law, including Title IX and 34 C.F.R. Part 106, in employment, treatment, admission, access to educational programs and activities, or other University benefits or services. Inquiries about nondiscrimination at UVU may be directed to the U.S. Department of Education's Office

for Civil Rights or UVU's Title IX Coordinator at 801-863-7999 – [TitleIX@uvu.edu](mailto:TitleIX@uvu.edu) – 800 W University Pkwy, Orem, 84058, Suite BA 203.

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### **Religious Accommodation**

UVU values and acknowledges the array of worldviews, faiths, and religions represented in our student body, and as such provides supportive accommodations for students. Religious belief or conscience broadly includes religious, non-religious, theistic, or non-theistic moral or ethical beliefs as well as participation in religious holidays, observances, or activities. Accommodations may include scheduling or due-date modifications or make-up assignments for missed class work.

To seek a religious accommodation, a student must provide written notice to the instructor and the Director of Accessibility Services at [accessibilityservices@uvu.edu](mailto:accessibilityservices@uvu.edu). If the accommodation relates to a scheduling conflict, the notice should include the date, time, and brief description of the difficulty posed by the conflict. Such requests should be made as soon as the student is aware of the prospective scheduling conflict.

While religious expression is welcome throughout campus, UVU also has a [specially dedicated space](#) for meditation, prayer, reflection, or other forms of religious expression.