

## FALL 2018 FAMILY BELIEF SYSTEMS

Family and Consumer Studies 3240, Section 1 — 3.0 credit hours

Tuesdays, 4:35 - 7:05 p.m., in AEB 320

*Successfully passing this course earns Upper-division Communication/Writing Credit*

**Don Herrin, Ph.D.**

Office: AEB 236; Phone: 581-3497; E-Mail: [don.herrin@fcs.utah.edu](mailto:don.herrin@fcs.utah.edu)

Office Hours: Mondays thru Thursdays 2:00 - 3:30 p.m., and/or by appointment

### WELCOME TO THE UNIVERSITY OF UTAH

On behalf of myself and the administration of the University of Utah and the College of Social and Behavioral Science, *“Welcome, welcome! Thanks for coming and being with us. We hope you will stay and enjoy learning with us.”* As the only institution in the state classified in the highest research category (R1), at the University of Utah you will have access to state-of-the-art research facilities and be able to be part of the knowledge creation process. You will have the opportunity to do research of your own with faculty who are leading experts in their field, engaging in [programs](#) that match your research interests. Further, you will interact with and often take classes with graduate students that provide an advanced understanding of the knowledge in your field.

**NOTE:** *This syllabus is meant to serve as an outline and guidebook for the course. Please note that it may be modified by the instructor at any time so long as reasonable notice is provided to students of the modification. The General Course Outline may also be modified by the instructor at any time to accommodate the needs of a particular class. Should you have any questions or concerns about the syllabus, it is your responsibility to contact the instructor for clarification. Thanks for being in our class! I wish you well. Have a pleasant, peaceful, and productive semester.*

### COURSE FOCUS AND CONTENT OBJECTIVES

This course develops your capacity to think and learn *critically, actively, and deeply* about *different world views* or *viewpoints* and their corresponding *beliefs* and *belief systems* or *ideologies* about the purposes and realities of (a) families; (b) family phenomena such marriage, parenthood, divorce, remarriage, etc.; (c) family values; (d) family policy; (e) the social, political, and cultural contexts in which these things are embedded; and (f) your analysis, evaluation, and synthesis of these concerns as you discover their relevance and application to your own personal and family belief systems. Before we can carefully examine our belief systems, however, we must first become aware of and then understand more completely the way our brains typically perceive the world through filters that contain many personal prejudices, cognitive biases, and areas of closed-mindedness. We have to learn how to overcome these negative and self-serving structures in the brain by educating our brains and then practicing ways of thinking that help us become more teachable and open-minded as we endeavor to understand our own belief systems and those of persons around us. A *belief system* or *ideology* or *world view* is a composite perspective of organized beliefs, values, morals, ideals, assumptions, attitudes, ideas, etc., for thinking about and understanding people, groups, institutions, as well as issues, problems, phenomena, research findings, policies, the relationships between any and all of these, and many other things. Belief systems help explain the world, the

universe, life itself, and virtually all things that “*should*” or “*should not*” be a particular way according to the corresponding belief system. Moral or ethical systems of beliefs help us understand ideas about what is considered to be moral or immoral, good or bad, right or wrong. We will study how some of these moral systems influence the way we think about the different aspects of families and family life that we have just identified above for this course. Political parties, religions, social movements, artists, scientists, professors, students, parents, and children all utilize them quite independent of how explicit or conscious they may be to us. Most of us don’t usually know a lot about the specific components of our personal belief system. Each system you study helps you think differently about things you already know as it uncovers new content and considerations. This will also help you learn more about your own belief system and how it works. The following **COURSE CONTENT OBJECTIVES** can be articulated:

1. Develop a deeper understanding of and consciousness of different beliefs about families and how they make a difference in the ways we perceive and think about families, their purposes and problems, related family phenomena, and your own family experience within the context of our contemporary society.
2. Develop a deeper understanding of the rich, intricate complexity of issues pertaining to the well-being of families and family members, their development, and the always problematic role of family policy and the family beliefs and values that policies are based on in securing and providing for family well-being.
3. Develop a deeper understanding of some of our society’s more problematic family concerns as they are diversely studied by researchers, therapists, educators, policy makers, and concerned citizens so you are able to see the relevant applications of these things to your personal world of experience, your family, and to different parts of our society.
4. Develop a deeper understanding of the central ideas, values, assumptions, and practices of those who espouse different important contemporary social, political, ethical, and philosophical viewpoints.
5. Develop a deeper understanding of personal and collective beliefs, values, and assumptions; how they are acquired and developed; how resistant they are to change; and how they can be changed.
6. Develop a deeper understanding of the processes that influence the congruity or disparity between beliefs people profess to hold, the related practices or behaviors they enact, and how people can acquire the consistency between beliefs and practices that is necessary for ethical and morally responsible decisions, choices, and actions.

To do these accurately and effectively, you must learn to perceive things and think about them in a fundamentally different manner than you are accustomed to. You must learn and then be willing to ask yourself questions that help you discover insight, understanding, and enlightenment about the things we study. Seeing things in a different perspective will help you think differently about things you already know as it uncovers new content and considerations. This enables you to identify different ideas and issues, ask different questions, and develop different frames of reference. Learning new ways of thinking helps you understand more critically the ways you think so you can more clearly articulate your beliefs and values with their relevant justifications and implications. These are essential elements of an education that respects and reflects diversity and complexity. Meeting these objectives — and the personal challenges they present — requires us to study and learn the complexity of the course content and our own belief system — and our experience — on much deeper levels. I refer to this kind of education and educating as “*deep learning*.” Four more **COURSE CONTENT OBJECTIVES** can now be articulated that follow from this brief discussion on *how* and *why* we do *what* we do in this course:

7. Develop a deeper understanding of the important differences between learning “*to be informed*” about something and learning “*to be enlightened*” or to increase understanding about something.
8. Develop a deeper understanding of the elements of reasoning common to all systems of thinking — points of view, purposes, questions, concepts, conclusions, information, implications, and assumptions.
9. Develop a deeper awareness and understanding of personal prejudices, cognitive biases, and areas of closed-mindedness through discovering more about being teachable, open-minded, and a better believer.
10. Develop a deeper understanding of what professional educators call “higher-order thinking” — the intellectual processes of analysis, synthesis, evaluation, and application.

**This course is also designed to meet the University’s requirements for upper-division communication/writing credit courses.** This has been done for a variety of reasons: (a) to provide you with more integrated, holistic, and meaningful learning experiences; (b) to further your understanding of some of the processes of communicating in the social and behavioral sciences; and (c) to help you discover greater depths of understanding about yourself, your personal system of thinking, and the course content. Finally, this class is designed to be more of a seminar/discussion class than a lecture class. Each class member will be given opportunities to raise questions, make observations, share relevant experiences, and comment on content learned from class reading assignments and in response to things said by other class members in class discussions or in their writing. It is intended that you will have many opportunities to reflect on and articulate through writing and class discussion your questions, learning, and insights.

### **REQUIRED COURSE READINGS AVAILABLE IN THE UNIVERSITY OF UTAH BOOKSTORE**

1. Benokraitis, N. V. (2000). *Feuds about families: Conservative, centrist, liberal, and feminist perspectives*. Upper Saddle River, NJ: Prentice Hall.
2. Newberg, A., & Waldman, M. R. (2007). *Born to believe: God, science, and the origin of ordinary and extraordinary beliefs*. New York, NY: Free Press.
3. Some of our required readings are accessible from the **Modules** section of our class page in CANVAS.
4. Several required readings for the term can be accessed directly from web pages on the internet.

### **RECOMMENDED BOOKS AVAILABLE IN THE UNIVERSITY OF UTAH BOOKSTORE**

5. Banaji, M. R., & Greenwald, A. G. (2016). *Blindspot: Hidden biases of good people*. New York, NY: Bantam.
6. Heuer, R. J., Jr. (2007). *Psychology of intelligence analysis*, 2nd edition. Reston, VA: Pherson.
7. Jana, T., & Freeman, M. (2016). *Overcoming bias: Building authentic relationships across differences*. Oakland, CA: Berrett-Koehler.
8. Shermer, M. (2011). *The believing brain: From ghosts and gods to politics and conspiracies — how we construct beliefs and reinforce them as truths*. New York, NY: St. Martin’s Griffin.
9. Stacey, J. (2012). *Unhitched: Love, marriage, and family values from West Hollywood to Western China*. New York, NY: NYU.

### **COURSE LEARNING DEMONSTRATIONS AND ACTIVITIES**

- ☞ There are no exams or term projects in this course. Your learning and mastery of course content is transformed into an array of *personalized learning demonstrations* — the majority of which require some form of writing, analysis, insightful discussion, and careful contemplation rather than summarizing, reiterating, rephrasing, restating, regurgitating, and rote memorizing. Your final course grade is based on the following components:

**IN-CLASS ACTIVITIES (33% of grade).** During most class meetings we will engage in activities, as individuals and/or in small groups, that build on your class preparation, readings, and other class activities. A few activities may require work outside of class but most are completed in class. For these activities, you receive credit if you are present, participate effectively, and turn your work in at the end of the particular class meeting with your name on it. Since these activities take place and have their intended meaning within the context of a particular class meeting, you have to be in class to participate and receive credit. Parts of activities missed because you were late in coming to class or activities missed because you were not in class at all, cannot be made

up. These exercises are intended to provide experiences with additional forms of learning in addition to reading and listening to lectures. Your grade for these activities will be determined by the percentage of the total number of these activities that you complete in class.

**QUOTES AND INSIGHTS** (33% of grade). These assignments **start with the required reading assignment for the fourth week of the term and then any seven of the eleven weekly reading assignments thereafter.** There are several similar required components for each of these eight assignments. The required elements of these assignments will be discussed in class and an explanation and example of these elements and assignments will be available from the **Modules** section of our class page in **CANVAS** under **Explanation of Quotes and Insights** and **Example of Quotes and Insights**. **A printed hard copy** of your quotations, accompanying insights, and questions **are due in class at the beginning of the class meeting of week four and each of the seven weeks** that you select. **QUOTES AND INSIGHTS** are intended to be completed and brought to class before we discuss the reading assignment upon which they are based. **They will be counted late if they are turned in at any other time (i.e., later in the day, following day, etc.).** You receive full credit for each of these assignments if you complete all the required components accurately and turn them in on time. Your grade for this part of the class is your completed percentage of the eight possible weekly assignments. **Omissions and corrections can be revised and resubmitted in order to receive full credit for Week Four and any one of the other seven assignments.** They should be revised and returned to me for the possible additional credit within a week or two (not three, four, or more) of when they are returned in class. **Tuesday, December 4th, will be the last class meeting that any original or revisions of QUOTES AND INSIGHTS can be turned in.**

The purpose of the writing in these assignments is to write about the things that you discover in the reading assignments that are insightful and useful to you and to write about your insights or increased understanding or sense of discovery and the kinds of questions you have after having read and written to increase your understanding. Pondering on questions and concerns you have identified as you work through your reading assignments and then reading to discover answers to your questions will give you a different vantage point for reflecting on your reading assignments and what you learn from them then you would have if you were simply writing after you had read the assignments simply to complete the assignment. This is intended to be a different kind of writing than writing off-the-top-of-your-head that is more common to the writing we do during our **IN-CLASS ACTIVITIES**.

**LEARNING ANALYSES** (34% of grade). Two times during the term you are to write in essay form, an analysis of some important aspects of your personal learning that you have acquired due to your course-related studies and experiences. This will include an in-depth analysis of relevant quotations and related definitions of important words, concepts, and terms from the course reading assignments. One focus for each analysis will be on what you have learned from your reading and study that you didn't understand before (the **What!** of your learning). The other focus will be on how you can apply what you learn into your own thinking and actions (the **So what!** of your learning). These analytical writing assignments are designed to help you learn to read, think, and write analytically about specific things you learn from your study of these authors and how they are helpful to you and your understanding of things that are important and relevant for you. In this kind of writing, your own opinions and viewpoints become useful and informative **after** you have come to understand what the different authors are teaching you rather than **before**. This is one of the primary means by which you will identify and articulate **insights, enlightenment, or increased understanding** from your reading, thinking, writing, and discussing in our class that can be integrated with your prior thinking and level of understanding.

**LEARNING ANALYSIS ONE** is focused on learning from and analyzing learning from quotes and definitions. **LEARNING ANALYSIS TWO** focuses on discovering and articulating insights from your study and then applying your learning in your own experience. One of the things you can do throughout the semester to prepare for **LEARNING ANALYSIS TWO** is to look for, select, and keep track of the quotes from

our reading assignments that contribute the most to your increased understanding about ① your own personal truths pertaining to different aspects of families and ② your learning from opposing points of view that give you insight into aspects of your personal truths you weren't aware of before. I suggest you put the selected quotes, their complete references, and your initial thoughts about them in a file somewhere convenient for you so you can refer to them and add more thoughts about them as the semester and your learning progresses.

There are two different parts for **LEARNING ANALYSIS ONE**. Each part has a particular set of questions. The different parts and sets of questions will be handed out in class and be available in the **LEARNING ANALYSIS ONE: Becoming More Open-minded and a Better Believer** module within the **Modules** section of our class page in **CANVAS**. The two parts of **LEARNING ANALYSIS ONE** and how they will be evaluated will be discussed in class and a detailed explanation of this assignment and its parts will be available from the **Modules** section of our class page in **CANVAS**. *Please type (or word-process) your responses to the different questions and your complete revisions of your responses.* Your responses are due at the beginning of class; they will be used in our class activities the day they are due; and they will be evaluated and then returned to you the week following when you turn them in (if you turn them in on time). It is important that you turn the different parts in on time so you won't fall behind. Everyone has to turn in a set of original responses to the different questions in each of the two parts and then completely revise their original responses to the questions after I have evaluated your responses and provided you with relevant feedback. Submitting complete drafts, receiving relevant feedback, and then completely revising the previous drafts in order to improve the quality of work in light of the feedback given are necessary requirements to receive upper-division writing/communication writing credit for our course. You don't receive actual grades for your first drafts of responses to the two different sets of questions. Grades are only given after you have made your complete revisions. The following table includes the relevant information about when the different parts will be posted in **CANVAS** or distributed in class, when your responses to them are due, and when your revisions of your responses will be due after they are returned to you with feedback. We will work on **PART ONE** during our first class meeting.

Part and Questions	Distributed in Class	Hard Copy of Original Responses Due	Hard Copy of Complete Revisions Due
Part 1: Q1 - Q5	August 21	At the Beginning of Class, August 28	At the Beginning of Class, September 11
Part 2: Q6 - Q12	August 28	At the Beginning of Class, September 25	At the Beginning of Class, October 23

**A printed hard copy of LEARNING ANALYSIS TWO is due by Tuesday, December 11th, 3:00 p.m., at the latest, in AEB 228.** It can be turned in earlier in class, my office, or AEB 228 the FCS department office. Only one complete final draft of this assignment is expected. The required elements of **LEARNING ANALYSIS TWO** and how they will be evaluated will be discussed in class and will be posted in the **Modules** section of our class page in **CANVAS**.

**LATE WORK.** I keep a careful record of *if* and *when* you turn-in your eight **QUOTES AND INSIGHTS** and seven drafts of **LEARNING ANALYSES ONE** and **TWO** and their corresponding parts. At the end of the term, I calculate the percentage of these fifteen assignments that you turned-in late (if any). I subtract this percentage from the relevant overall grade you have earned. Your grade will not be affected by one or two isolated cases of lateness if you have otherwise submitted your other assignments on time. If all of your work is turned in late, it will drop your grade one full letter grade, for example, from a "B" to a "C." I allow you to turn-in late up to 25% of your assignments (not counting in-class activities) without it influencing your grade.

**GRADING EXPLANATION.** Typically, you are encouraged to include three different emphases in all of your writing and communicating in our class. These emphases are: (1) demonstrating what you learn and come to know, how/why your learning is important and relevant to you, and what makes it worth learning; (2) doing something with what you learn and come to know by articulating changes you could consider making to improve things as they are in your thinking and in the things that you do, the implications for you and important others of taking your changes seriously if they were implemented, and the opposition from yourself and others you could anticipate to your recommendations and your response to this opposition; and (3) your use of good reasoning and intellectual processes such as explaining, analyzing, synthesizing, evaluating, and applying with clarity, precision, accuracy, consistency, depth, breadth, and careful reasoning. These are all things our class is designed to help you learn to do.




**GRADING SCALE.** Your final course grade is computed using various weights for the different types of class assignments. Letter grades are assigned to percentages according to the scales listed below.

GRADE	“ - ” Range	Letter only	“ + ” Range
A = EXCELLENT	90 - 93.9 %	94 - 100 %	
B = GOOD	80 - 83.9 %	84 - 86.9 %	87 - 89.9 %
C = ADEQUATE	70 - 73.9 %	74 - 76.9 %	77 - 79.9 %
D = INADEQUATE	60 - 63.9 %	64 - 66.9 %	67 - 69.9 %
E = NO GRADE		< 60 %	

### IMPORTANT DATES TO REMEMBER

<b>AUGUST 31</b>	<b>REMINDER: LAST DAY TO DROP AND/OR ADD COURSES</b>
<b>AUGUST 31</b>	<b>REMINDER: TUITION DUE OR YOUR CLASSES WILL BE CANCELLED</b>
<b>OCTOBER 19</b>	<b>REMINDER: LAST DAY TO WITHDRAW FROM TERM COURSES</b>
<b>DECEMBER 27</b>	<b>GRADES AVAILABLE ON THE WEB</b>
<b>SEPTEMBER 3</b>	☺ <b>LABOR DAY — NO CLASS — HAVE SOME FUN!!!</b> ☺
<b>OCTOBER 7 — 14</b>	☺ <b>FALL BREAK — NO CLASS — HAVE SOME FUN!!!</b> ☺
<b>NOVEMBER 22, 23</b>	☺ <b>THANKSGIVING BREAK — NO CLASS — HAVE SOME FUN!</b> ☺

### CLASS MEETINGS AND READING ASSIGNMENTS

Each week of the term is listed below with its respective class meetings, dates, and reading assignments. The reading assignments itemized immediately below a particular week are to be completed before coming to the first class meeting of that week and the **QUOTES AND INSIGHTS** selected from them are due at the beginning of the first class meeting of that week and are written-up before the readings from which they are selected are discussed in class. Each reading is preceded by one of several symbols. A ‘’ means the reading can be found on the Web; a ‘’ means the reading can be found in one of the course textbooks, and a ‘’ means the reading is accessible from the **Modules** section of our class page in **CANVAS**. During most class meetings, we will work directly with the content from one or more of the assigned readings. Bringing copies of the assigned readings

to class meetings will be very helpful. I endeavor to keep you informed of which readings we are likely to work with prior to each class meeting.

### WEEK ONE: August 21



**Course Syllabus** and introduction to the study of beliefs, being open-minded, and family belief systems  
**PLEASE NOTE:** Sometime this week, as you have or can make the time, I encourage you to go to our CANVAS page, locate the **Module, Ideas for Increasing Understanding and Gaining Insight**, and read it when you get a chance — the sooner the better. It will give you some useful ideas about our course focus on increasing your understanding of things and gaining insight about the things you study and the questions you have through your reading and writing. Of particular interest early on are the sections called **Some Ideas and Notes About Meaning and Learning, Some Ideas and Notes About Defining Words**, and **Some Steps for Increasing Your Understanding Beyond that Which You Knew Before**. We will talk about the content of and principles within these sections in class especially during the first few class meetings and then for much of the semester, so it would really be helpful if you had already read the sections before we discuss them. *Thanks*. Also browse through the pdfs in two other **Modules** on our CANVAS page. One of these, **Necessary Details for All Writing Assignments**, describes details for our course writing assignments as well as important information about citing references in assignments and constructing correct references and a Reference Page for our **Learning Analyses**. The second, **“Deep Learning:” A Critical Thinking Resource** includes a lot of useful information and ideas about critical thinking and how it might enhance your learning. *Thanks again*.

### WEEK TWO: August 28



**PLEASE NOTE:** Before coming to class, please complete and bring to class your typed or word-processed responses to the first set of questions handed out and worked on during the first week of class. If you didn't receive a copy of the questions last week, they can be found in the **LEARNING ANALYSIS ONE: Becoming More Open-minded and a Better Believer** module that is available from the **Modules** section of our class page in CANVAS. Your complete responses are due at the beginning of class. We will use your responses in our class activities today. Your responses to these questions comprise **PART ONE** of **LEARNING ANALYSIS ONE** and they also will count as an in-class activity if you bring them to class completed and on time. *Thanks*.



Benokraitis, N. V. (2000). Preface. In *Feuds about families: Conservative, centrist, liberal, and feminist perspectives*. Upper Saddle River, NJ: Prentice Hall, pp. viii-xi.



Benokraitis. Introduction. In *Feuds*, p. 1.








Newberg, A., & Waldman, M. R. (2007). Preface. In *Born to believe: God, science, and the origin of ordinary and extraordinary beliefs*. New York, NY: Free Press, pp. xvii-xxi.








Newberg. The power of belief. In *Born*, pp. 3-15.

**PLEASE NOTE:** As you read these two parts of Newberg and Waldman's book, look for, and then type on a separate page of paper the information that you find (and relevant page numbers) that helps increase your understanding of how the authors specifically (1) define or describe what it means to **“become better believers”** [there is only one specific statement about this in the “Preface”]; and (2) what the authors say they think it means to have an **open mind** or to **“keep an open mind”** [there is only one specific statement about this in the first chapter]. Type the complete sentences in which you find the relevant information and the page numbers where you find them. You will need this information to complete some of our in-class writing this day and the next. Your typed or word-processed information and in-class writing activities will be handed in at the end of class and will be counted as two in-class activities. *Thanks*.






### WEEK THREE: September 4

-  **PLEASE NOTE:** Before coming to class, read through the section of our syllabus that pertains to **QUOTES AND INSIGHTS**, the explanation (**explanationofquotes&insights**), and an example of a completed assignment (**q&iexample.fa14.pdf**) included in the **Modules** section of our class page on **CANVAS** under **Quotes and Insights**. *Thanks.*
-  Glenn, N. D. Who's who in the family wars: A characterization of the major ideological factions. In *Feuds*, pp. 2-13.
-  Benokraitis. Defining marriage and family issues. In *Feuds*, pp. 25-29.
-  Newberg. A mountain of misperceptions: Searching for beliefs in a haystack of neurons. In *Born*, pp. 16-44.
-  Newberg. Reality, illusions, and the aunt who cried wolf: The construction of perceptual beliefs. In *Born*, pp. 45-69.





### WEEK FOUR: September 11

- [Q&I. BENOKRAITIS: THREE QUOTES ('Q'), ONE INSIGHT ('!'), ONE QUESTION ('?'); NEWBERG: TWO QS, ONE !, ONE ?/ = 9.]
-  Fagan, P. F. The breakdown of the family. In *Feuds*, pp. 30-38.
-  Elshtain, J., Aird, E., Etzioni, A., Galston, W., Glendon, M. A., Minow, M., & Rossi, A. A communitarian position on the family. In *Feuds*, pp. 39-46.
-  Coontz, S. Why we miss the 1950s. In *Feuds*, pp. 47-57.
-  Newberg. Santa Claus, lucky numbers, and the magician in our brain: The biology of conceptual beliefs. In *Born*, pp. 70-99.
-  Newberg. Becoming a better believer (from beginning of chapter to end of "The foolish brain"). In *Born*, pp. 246-258.






### WEEK FIVE: September 18

- [Q&I. BENOKRAITIS: FOUR QS, ONE !, ONE ?; NEWBERG: ONE Q, ONE !, ONE ?/ = 9.]
-  Benokraitis, N. V. How family wars affect us: Four models of family change and their consequences. In *Feuds*, pp. 14-24.
-  Wilson, J. Q. The family-values debate. In *Feuds*, pp. 58-66.
-  Orthner, D. K. The revolution in family norms. In *Feuds*, pp. 67-73.
-  Skolnick, A., & Rosencrantz, S. The new crusade for the old family. In *Feuds*, pp. 74-80.
-  Newberg. Becoming a better believer (from "The CIA's war against bias" to chapter end). In *Born*, pp. 258-271.

### WEEK SIX: September 25

- [Q&I. BENOKRAITIS: THREE QS, ONE !, ONE ?; NEWBERG: ONE Q, ONE !, ONE ?/ = 8.]
-  Gilder, G. Women should domesticate men for marriage. In *Feuds*, pp. 81-85.
-  Gallagher, M. Gender roles: A taboo subject. In *Feuds*, pp. 86-92.
-  Carter, B., & Peters, J. K. Remaking marriage and family roles. In *Feuds*, pp. 93-99.
-  Newberg. Parents, peas, and "putty tats": The development of childhood beliefs. In *Born*, pp. 103-131.





### WEEK SEVEN: October 2

- [Q&I. BENOKRAITIS: THREE QS, ONE !, ONE ?; NEWBERG: ONE Q, ONE !, ONE ?/ = 8.]
-  Benokraitis. Love, sex, and marriage. In *Feuds*, pp. 100-105. [NO QUOTE NEEDED.]
-  Kass, L. R. The end of courtship. In *Feuds*, pp. 106-117.
-  Bellah, R. N., Madsen, R., Sullivan, W. M., Swidler, A. & Tipton, S. M. Love and individualism. In *Feuds*, pp. 118-122.
-  Tavris, C. Women as love's experts and love's victims. In *Feuds*, pp. 123-130.
-  Newberg. Nuns, Buddhists, and the reality of spiritual beliefs. In *Born*, pp. 167-190 (particularly pages 177-190).







**WEEK EIGHT: October 16**

[Q&amp;I. BENOKRAITIS: THREE QS, ONE !, ONE ?; NEWBERG: ONE Q, ONE !, ONE ?/ = 8.]

-  Schlessinger, L. Stupid cohabitation: The ultimate female self-delusion. In *Feuds*, pp. 131-137.
-  Doherty, W. J. How therapists threaten marriages. In *Feuds*, pp. 138-145.
-  Martin, A. Why get married? In *Feuds*, pp. 146-147.
-  Newberg. Speaking in tongues. In *Born*, pp. 191-214 (particularly pages 205-214).






**WEEK NINE: October 23**

[Q&amp;I. BENOKRAITIS: THREE QS, ONE !, ONE ?; NEWBERG: ONE Q, ONE !, ONE ?/ = 8.]

-  Flanders, S. The benefits of marriage. In *Feuds*, pp. 148-152.
-  Waite, L. J. Social science finds: "Marriage matters." In *Feuds*, pp. 153-159.
-  Blaisure, K. R., & Allen, K. R. Feminism and marital equality. In *Feuds*, pp. 160-172.
-  Newberg. The atheist who prayed to God. In *Born*, pp. 215-245 (particularly pages 225-245).






**WEEK TEN: October 30**

[Q&amp;I. BENOKRAITIS: THREE QS, ONE !, ONE ?; NEWBERG: ONE Q, ONE !, ONE ?/ = 8.]

-  Benokraitis. Family crises and transitions. In *Feuds*, pp. 300-309. [NO QUOTE NEEDED.]
-  Stanton, G. T. Finding fault with no-fault divorce. In *Feuds*, pp. 334-337.
-  Whitehead, B. D. Dismantling the divorce culture. In *Feuds*, pp. 338-344.
-  Kurz, D. Why women seek divorce. In *Feuds*, pp. 345-353.
-  Newberg. Epilogue: Life, the Universe, and our "ultimate" beliefs. In *Born*, pp. 273-280.





**WEEK ELEVEN: November 6**

[Q&amp;I. BENOKRAITIS: THREE QS, ONE !, ONE ?; NEWBERG: ONE Q, ONE !, ONE ?/ = 8.]

-  Benokraitis. Work, race, ethnicity, and social class variations. In *Feuds*, pp. 239-243. [NO QUOTE NEEDED.]
-  Family Research Council. Children's needs and parents' careers. In *Feuds*, pp. 244-248.
-  Mack, D. Parenting, bureaucratic style. In *Feuds*, pp. 249-257.
-  Barnett, R. C., & Rivers, C. Ozzie and Harriet are dead. In *Feuds*, pp. 258-267.
-  Newberg. Ordinary criminals like you and me: The gap between behavior and moral beliefs. In *Born*, pp. 132-164.






**WEEK TWELVE: November 13**

[Q&amp;I. BENOKRAITIS: THREE QS, ONE !, ONE ?; HEUER: ONE Q, ONE !, ONE ?/ = 8.]

-  Horowitz, C. F. Searching for the white underclass. In *Feuds*, pp. 281-285.
-  Mayer, S. E. What money can't buy. In *Feuds*, pp. 286-293.
-  Edin, K., & Lein, L. Making ends meet. In *Feuds*, pp. 294-299.
-  Heuer, R. J., Jr. (2007). Keeping an open mind. In *Psychology of intelligence analysis*, 2nd edition. Reston, VA: Pherson, pp. 65-84.





**WEEK THIRTEEN: November 20**

[Q&amp;I. BENOKRAITIS: THREE QS, ONE !, ONE ?; HEUER: ONE Q, ONE !, ONE ?/ = 8.]

-  Benokraitis. Parents and children. In *Feuds*, pp. 173-176. [NO QUOTE NEEDED.]
-  Christensen, B. J. Imperiled infants. In *Feuds*, pp. 177-185.
-  Popenoe, D. The carnage of declining marriage and fatherhood. In *Feuds*, pp. 186-194.
-  Stacey, J. The father fixation. In *Feuds*, pp. 195-197.
-  Heuer. Biases in evaluation of evidence. In *Psych*, pp. 115-126.





**WEEK FOURTEEN: November 27**

[Q&amp;I. BENOKRAITIS: THREE QS, ONE !, ONE ?; HEUER: ONE Q, ONE !, ONE ?/ = 8.]

-  Trumbull, D. A., & Ravenel, S. D. Spare the rod? In *Feuds*, pp. 198-204.
-  Bartkowski, J. P., & Ellison, C. G. Conservative versus mainstream models of childrearing in popular manuals. In *Feuds*, pp. 205-214.
-  Straus, M. S. Ten myths that perpetuate corporal punishment. In *Feuds*, pp. 215-221.
-  Heuer. Biases in perception of cause and effect. In *Psych*, pp. 127-146.

**WEEK FIFTEEN: December 4**

[Q&amp;I. BENOKRAITIS: THREE QS, ONE !, ONE ?; MEEZAN: ONE Q, ONE !, ONE ?/ = 8.]

-  Burtoft, L. E. Gay parenting and the developmental needs of children. In *Feuds*, pp. 222-228.
-  Okun, B. F. Gay and lesbian parenting. In *Feuds*, pp. 229-233.
-  Stoddard, T. B. Why gay people should seek the right to marry. In *Feuds*, pp. 234-238.
-  Meezan, W., & Rauch, J. (2005). Gay marriage, same-sex parenting, and America's children. *The Future of Children*, 15(2), 97-115. <http://files.eric.ed.gov/fulltext/EJ795853.pdf>

**COURSE "ODDS and ENDS"**

**NOTE TO GRADUATE STUDENTS.** If you are a graduate student and have enrolled in this course for credit, your graduate program has negotiated credit for this course by you completing additional course work and/or being held to higher standards of performance. Please visit with me about this as soon as you conveniently can.

**BASIC NEEDS STATEMENT.** Any student who has difficulty getting enough to eat every day, lacks a safe place to live, or faces unjust deportation is living with hardship that may make it difficult to excel in this or any other course in which you are enrolled. If any of this is the case, you are urged to contact the Dean of Students Office and/or the Center for Student Wellness for support. Information regarding these and other relevant campus resources are available from <https://studentsuccess.utah.edu/resources/student-support/>, the Student Support web site here on campus. Another resource available to all students is the University Counseling Center, located at 426 Student Services Building (801-581-6826) and <http://counselingcenter.utah.edu/>. Please feel free to notify me if you are comfortable in doing so, and I'll help however I can. For information about public resources that are available in the Salt Lake City area visit <http://211utah.org/>.

**CLASS MEMOS AND COURSE RELATED EMAILS.** I often send Class Memos to all of the members of the class regarding important course information, reading and writing assignments, **IN-CLASS ACTIVITIES**, grades, etc. This is made possible by a utility provided by the University. When I send out such an email, like the one I sent before classes started to inform you of the places where you could find a current course syllabus for this class, the University sends my course related emails to your *Umail* address unless you have changed the personal email address the University uses to contact you. If you have not made such a change, please check your *Umail* account on a regular basis so you don't miss any of our **CLASS MEMOS AND COURSE RELATED EMAILS**. Alternatively, you could also change the personal email address the University uses to contact you to a more convenient email address of your choosing so my course related emails will come to your preferred personal email account. Information about managing your *Umail* and personal email addresses can be found at: [https://uofu.service-now.com/cf/kb\\_view.do?sysparm\\_article=KB0001067](https://uofu.service-now.com/cf/kb_view.do?sysparm_article=KB0001067). You are responsible for receiving, knowing, and understanding the content of all our **CLASS MEMOS AND COURSE RELATED EMAILS**. If you have any questions about this matter or the content of any of our memos and emails, please contact me and let me know.

**ATTENDANCE POLICY.** You should register only for those courses for which you have no scheduling conflicts that will interfere with your class participation or your ability to complete course requirements. As a general rule, you need to attend class in order to participate in and receive credit for **IN-CLASS ACTIVITIES**. These activities cannot be made-up except in particular circumstances when you have informed me in advance of your absence (i.e., you are ill or some emergency has detained you) if at all possible. *Typically, if you want a faculty member to give you special consideration due to your absence(s), it is essential that you inform her or him of your circumstances as soon as it is reasonably possible — preferably before the absence when circumstances permit. Whatever you do, do not wait until weeks later or the end of the term to request the consideration.* According to the University’s Registrar’s guidelines, if you are absent from class to participate in officially sanctioned University activities (e.g. band, debate, student government, intercollegiate athletics), religious obligations, or with instructor's approval, you will be permitted to make up both assignments and examinations. If you miss class, it is **your** responsibility to find out from other students what was covered in your absence. More information on this policy is available at <http://regulations.utah.edu/academics/6-100.php>, **Section O**.

**INCOMPLETE POLICY.** According to University policy, students must have completed 80% of the course requirements *and* be in good standing (i.e., have earned at least a C on all completed work) *and* receive permission from the instructor to be eligible for an “*Incomplete*” grade. The **Family and Consumer Studies Department Policy** is that students who do not complete the remaining course work within one year from the time the incomplete is given will automatically receive a failing grade for the course. No exceptions will be made to this policy. More information about these policies can be found at:

<http://regulations.utah.edu/academics/6-100.php>, **Section G: 2**.

**UNIVERSITY DROP and WITHDRAWAL POLICY.** You may *drop* this course without penalty or permission of the instructor until **Friday, August 31st**. You may *withdraw* from this course without permission of the instructor until **Friday, October 19th**, but a “W” will be recorded on your academic record, and applicable tuition and fees will be assessed. If you remain in this course after October 19th, you cannot withdraw for academic reasons at any other time during the term. If you have any questions regarding this policy, please contact the **Office of Admissions and Registrar** at (801) 581-5808. More information about these policies can be found at: <http://registrar.utah.edu/handbook/withdrawal.php>

**REQUESTS for SPECIAL ACCOMMODATIONS by STUDENTS with DISABILITIES.** Persons with disabilities requiring special accommodations to meet the expectations and assignments of this course are encouraged to bring this to the attention of the instructor as soon in the term as possible. The University of Utah seeks to provide equal access to its programs, services and activities for people with disabilities. If you will need accommodations in the class, reasonable prior notice needs to be given to the **Center for Disability Services**, <http://disability.utah.edu/>, 162 Union Building, 581-5020 (V/TDD). **CDS** will work with you and the instructor to make arrangements for accommodations. All written information in the course can be made available in alternative format with prior notification to the **CDS**. More information is available at:

<http://disability.utah.edu/faculty/role.php>

**ACCOMMODATIONS POLICY.** It is very likely that some of our reading materials, lectures, discussions, films, or other presentations in this course will include content that may be at odds with your personal set of values, beliefs, or point of view. This is virtually unavoidable in a class that is designed to help you study and understand the central concerns, issues and perspectives that are relevant to our course of study. We deliberately work at trying to understand multiple viewpoints and what they are based on that are diverse and often in opposition to one another. Only as we do this are we able to more fully and accurately understand the problems, issues, and concerns that are relevant to our class so we can consider possible responses and resolutions. Please carefully review the syllabus, assignments, and readings to determine if you are willing to participate in and

contribute to our class as a learning environment and experience. Consequently, accommodations in content or assignments are not offered in our class. Please let me know if you have any questions or concerns about these or related matters at your earliest convenience. More information on the University of Utah's Accommodations Policy is available in Section III of the University's Policy 6-100: Instruction and Evaluation documentation available on the web at: <http://www.regulations.utah.edu/academics/6-100.html>, **Section Q**.

**PRIVACY of STUDENT INFORMATION and MATERIALS.** The Family Educational Rights and Privacy Act passed by the U.S. Congress in 1974, among other things, prohibits the public posting of grades or exam scores using personally identifiable information (e.g., name, student or social security number) and the distribution of graded exams and assignments from a public area. A couple of times during the term (usually following exams), I will calculate grades for everyone at those points in time, and send out a spreadsheet by email with the grade information. Before doing so, I will ask each class member to provide me with an individualized code that I will use for identification purposes or use some other form of designation such as an exam ID number. I usually keep all class related materials for one year after the term is over.

**APPROPRIATE CONDUCT.** To ensure that the highest standards of academic conduct are promoted and supported at the University, students must adhere to generally accepted standards of academic honesty, including but not limited to refraining from cheating, plagiarizing, research misconduct, misrepresenting one's work, copying or using another student's work, inappropriately collaborating, and/or submitting the same work for more than one course without the permission of both instructors. Any of these actions will not be tolerated. If you include information from outside the class or quotes in your written assignments (with the exception of exams), you must provide citations and a reference list. Avoid the urge to over-rely on quotes; a written assignment that is substantially made up of quoted material will not be considered to be your own work, even if you have used correct citations. Students are expected to be aware of and adhere to the guidelines for appropriate conduct as articulated in the **CODE OF STUDENT RIGHTS AND RESPONSIBILITIES**. A copy of the "STUDENT CODE" is available at: <http://www.regulations.utah.edu/academics/6-400.html>

**RESPECTFUL CLASSROOM ENVIRONMENT.** Please help contribute to a respectful and civil learning environment by coming to class on time, turning off and refraining from the use of cell phones, beepers, ipods, ipads, palm pilots, etc., during our class meetings, and waiting until the instructor finishes class before packing up all of your things. **Use of laptop or notebook computers in class is allowed only after notifying and obtaining the instructor's permission.** Also avoid the use of non-course related materials, objects, or activities during class meetings such as homework for other classes, newspapers, personal correspondence, browsing the internet, etc.

**INSTRUCTOR RESPONSIBILITIES.** The following responsibilities of faculty members are part of **Family and Consumer Studies Department policy**. The full list of faculty responsibilities at the University of Utah, is available at: <https://regulations.utah.edu/academics/6-316.php>. Accordingly, the instructor will do the following:

1. Be prepared for class and arrive on time or early for class and have all equipment set up.
2. Use a variety of teaching methods, including lecture, group work, discussion, demonstrations, films, etc. in an effort to create a stimulating learning environment and accommodate different learning styles.
3. Provide feedback on assignments in a timely manner.
4. Be available for individual consultation during office hours or by appointment.
5. Reply to email within 48 hours, not including weekends or holidays.
6. Comply with the final exam schedule. Final papers (in place of exams) should be due at the final exam time. Final projects or presentations should also follow this schedule.
7. Not cancel classes — if there is an emergency situation efforts should be made to inform students.
8. Follow all official University of Utah policies regarding conduct within the classroom, incompletes, and accommodations. Accommodations will be considered on an individual basis and only with the required documentation. No exceptions will be made to this policy.

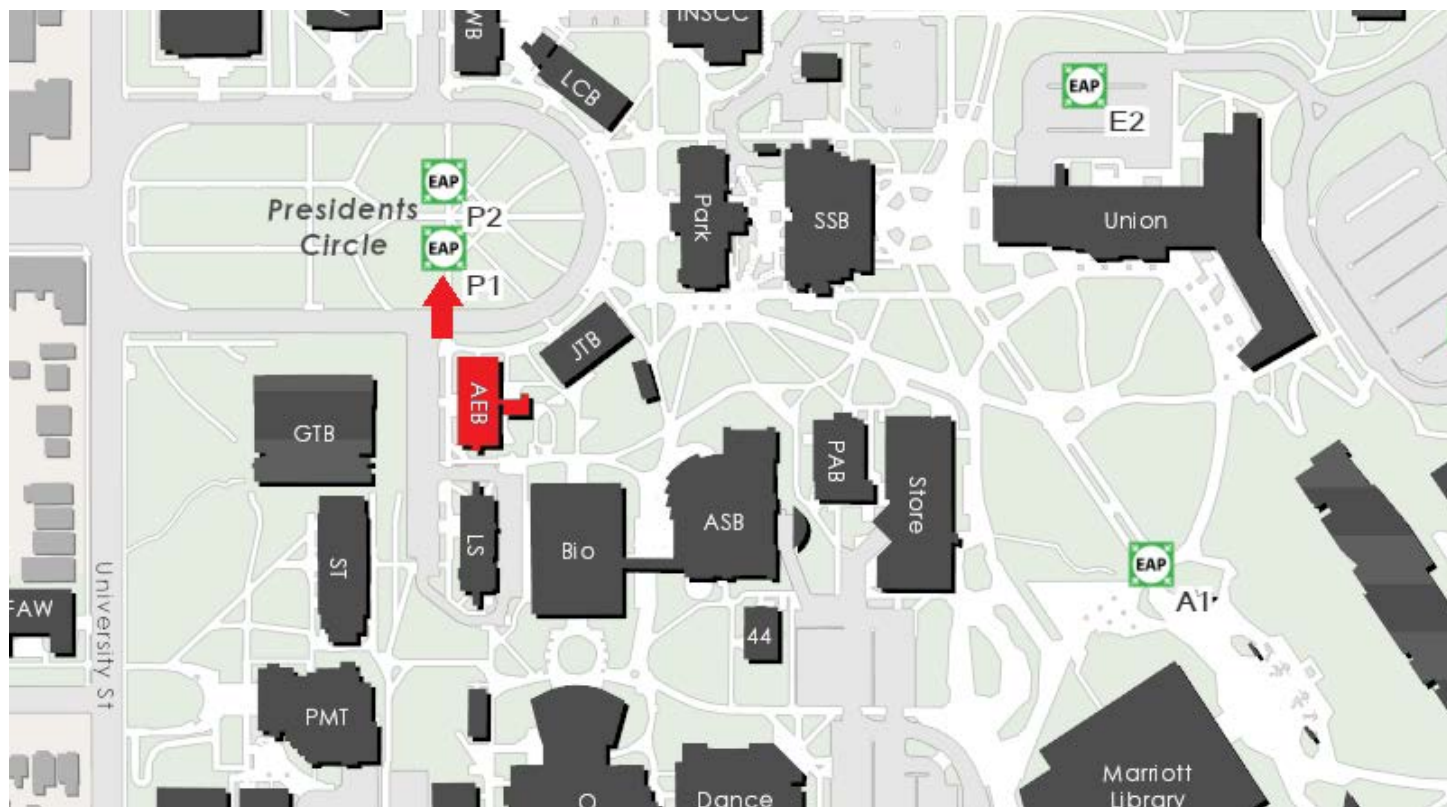
9. Treat students equitably and with respect. This includes enforcing responsible classroom behavior on the part of students.

**STUDENT RESPONSIBILITIES.** The full list of student rights and responsibilities at the University of Utah is available at: <https://regulations.utah.edu/academics/6-400.php>. Accordingly, students are expected to do the following:

1. Spend 2-3 hours per credit hour preparing for this class, including completing reading assignments, written assignments, and studying for exams. As this is a 3 credit hour course, you should plan to spend 6-9 hours per week in preparation for this course in addition to class time.
2. Complete required reading assignments in a timely manner.
3. Complete written assignments on time or make alternate arrangements for completing assigned work with the instructor in advance of assigned due dates.
4. Attend class and participate in class activities and discussions.
5. Arrive on time for class and stay the entire class period — arriving late and/or leaving early is disruptive to group work and class discussions.
6. Treat one another, the instructor, campus staff, and the classroom with respect.
7. Seek help from the instructor (and other resources such as the Center for Disability Services or the Writing Center) whenever necessary, and before minor problems become major barriers to learning.
8. Refer to the syllabus and the class or faculty webpage for important information pertaining to exams, written assignments, and class policies.



# CSBS EMERGENCY ACTION PLAN



## BUILDING EVACUATION

EAP (Emergency Assembly Point) – When you receive a notification to evacuate the building either by campus text alert system or by building fire alarm, please follow your instructor in an orderly fashion to the EAP marked on the map below. Once everyone is at the EAP, you will receive further instructions from Emergency Management personnel. You can also look up the EAP for any building you may be in on campus at <http://emergencymanagement.utah.edu/eap>.



## CAMPUS RESOURCES

**U Heads Up App:** There's an app for that. Download the app on your smartphone at [alert.utah.edu/headsup](http://alert.utah.edu/headsup) to access the following resources:

- **Emergency Response Guide:** Provides instructions on how to handle any type of emergency, such as earthquake, utility failure, fire, active shooter, etc. Flip charts with this information are also available around campus.
- **See Something, Say Something:** Report unsafe or hazardous conditions on campus. If you see a life threatening or emergency situation, please call 911!

**Safety Escorts:** For students who are on campus at night or past business hours and would like an escort to your car, please call **801-585-2677**. You can call 24/7 and a security officer will be sent to walk with you or give you a ride to your desired on-campus location.