

RELS 402: Religion, Sex and Gender Spring 2019

Instructor: Patricia (Micki) Lennon

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| Office: ARTS 385 | Classroom: MLIB 031 or online |
| Phone: 530-898-5263 | Meeting times: MW 4:00-5:15 pm |
| Email: Use Blackboard Mail Mailbox: ARTS 331 | Office hours: TR 3:30-5, F 3-4 and by appointment |

Course Description and Goals

This course will look at case studies from a number of different religious traditions to examine how these different religious traditions understand and construct gender roles, gender identities, sexual identities, sexual practices and sexual possibilities. We will also examine a number of theories of sexuality—Freudian, Foucauldian, feminist, etc.—to examine how they might help us better understand religious teachings about gender and sexuality.

Course Learning Outcomes

This course will meet the following student learning outcomes for the B.A. in religious studies:

SLO 2: Students will understand major critical approaches to the study of religion and be able to explain how component elements of religion function in diverse contexts. We will explore a number of different religious teachings, laws and practices connected to gender and sexuality.

SLO 3: Students will be able to analyze how religion interacts with other cultural systems—in this case, how religion shapes and is shaped by law, government, marriage and family life when it comes to issues of gender and sexuality.

SLO 6: Students can produce a project that demonstrates facility with traditional and electronic religious studies resources and the usage of appropriate scholarly style and citation formats. Every student will undertake a research project resulting in a paper or presentation.

Grading

Grading will be on a 1000 point scale. 935 or more points, A; 895-934 points, A-; 875-894 points, B+; 835-874 points, B; 795-834 points, B-; 775-794 points, C+; 735-774 points, C; 695-734 points, C-; 675-694 points, D+; 595-674 points, D; below 595, F.

Required textbooks and technology

There are two textbooks for class that have been ordered at the Wildcat store, though you may be able to find them more cheaply online:

Donald L Boisvert and Carly Daniel-Hughes, *The Bloomsbury Reader in Religion, Gender and Sexuality* (NY: Bloomsbury Academic, 2017), ISBN 978-1-4742-3778-9

Michel Foucault, *The History of Sexuality, volume 1*, (NY: Vintage Books, 1978), ISBN 0679724699.

The other readings are available online on the class Blackboard page, in the folder labelled "Readings not in the textbooks." Campus students: I will generally ask you to bring the readings to class any day there is a writing assignment due, since that means we will be discussing the readings for at least part of class.

Since many of our in-class exercises will be posted to the discussion board, it would be helpful if campus students brought a device that lets you post to Blackboard (your laptop, tablet, or phone). If you are taking the class online, you will need to have a computer connection that is fast enough to use Zoom to watch the lectures and films.

Course Requirements

Attendance and participation (either live or online): 15% (150 points)

Daily writing assignments (online and in class): 50% (500 points)

Research project: 35% (350 points), broken down as follows:

- Proposal: 5% (50 points)
- Bibliography + Annotated bibliography: 15% (150 points)
- Presentation, film, paper, or alternate final product: 15% (150 points)

Attendance and Participation (15%)

While I will probably lecture for about 25 minutes per class period to give background and context on the theories and religious practices we're examining, since this is a 400-level class for majors, my expectation of the class is that most of it will involve student participation and discussion of the reading. For this to work, the most minimum expectation is that you attend class and participate in class activities and discussion, either live or online.

For those taking the class online, there will be two options: you can take the class synchronously (that is, watch the lectures live via zoom and participate in the discussion) or asynchronously (watching the recorded lectures and participating in the class via the discussion boards on Blackboards). You will

need to select one of these options for the semester and let me know of your decision no later than January 30.

For students taking the class live (on campus or synchronous online), the largest part of your participation grade will be come from being prepared for and participating in the in-class discussions. Sometimes our in-class discussion activities will result in a post to Blackboard, so that students taking the class online will be able to contribute to the discussion. Participation will also include responding to other students' Blackboard posts.

Students taking the class asynchronously will have specific discussion posts to complete in order to receive attendance/participation points. Sometimes that will involved responding to other student posts. Good comments should respond substantively to other people's posts. "Nice post" is not a substantive comment; "I was interested in your criticism of Freud's repressive hypothesis, though I actually think that hypothesis actually does help explain how celibacy can motivate people to create great art" would be a substantive comment.

All of the discussion posts that count for participation are available on Blackboard in the folder labelled "writing assignments." The ones that count toward the participation grade are called "in-class writing;" for campus and synchronous students, these will be done in class. For asynchronous online students, these are due by 11:59 p.m. the following Sunday. For example, there are actually two assignments we will do on the first day of class: introductions, and an exercise defining sex, gender and sexuality. For asynchronous students, those two posts are due by 11:59 p.m. Sunday Jan 27, the Sunday following the class period they're listed on. These discussion posts are generally worth 10 points each.

Campus and synchronous online students, please note that if you miss class because of illness or other reasons, you will need to watch the lecture online, complete any discussion activities we did on Blackboard to get credit for the days you miss.

So, to summarize, there are 2 main components to the participation grade:

1. Being physically or electronically present (or if asynchronous, watching the recorded lecture)—(30 points)
2. Participating in the discussion activity of the day (in class or on Blackboard) (120 points)

Writing Assignments (50%)

There are no exams in this class. Instead, pretty much every day there is a short writing assignment based on the readings; all but one of these will be worth 30 points. It is really essential that you keep up with these writing assignments; not doing so will hurt your grade, and these writing assignments (and the readings

they're based on) will be what we're discussing in class, and if you aren't prepared, the discussion will suffer.

Writing assignments will be submitted on Blackboard discussion forums. Sometimes as part of class discussion, I will have you respond to other students' posts, or have you post the result of your activity to Blackboard for the distance students to respond. It would be helpful if students taking the class on campus brought an electronic device (your phone, if you can post to Blackboard with it, or a tablet or laptop) to class. Even when we aren't doing discussion exercises on Blackboard, I will often ask you to refer to the day's readings, many of which will be on Blackboard.

Research project (35%)

One of the learning objectives of this class is that students can undertake a research project drawing on appropriate scholarly sources from the field of comparative religion. For this reason, everyone must pick a topic connected to the themes of sex, gender, and religion to research for the final project.

This is not a writing intensive class, however, and since there is already a significant writing component to the class, your final research project doesn't need to take the form of a research paper. You can write a standard research paper, if you prefer (6-8 pages), but you could also present your research in another form: a 10-15 minute presentation to the class; a powerpoint with voiceover; a short film; a creative work like a play; or some other format that you propose to me with my approval. Distance students, if you want to do a presentation you will need to either record it and upload it to Blackboard (or possibly to youtube, if that is easier), or else give a live presentation via zoom.

Whatever form you choose, the backbone of your project does need to be research based on scholarly sources. The different elements of the project will help with that. Everyone must complete numbers 1-3 from the list below; number 4 is where different options are possible.

1. The first stage of the project is a proposal, worth 50 points and due **March 25**. This should specify precisely what you plan to do with your project—you should write 1-2 paragraphs—and list a minimum of 5 scholarly research sources you will be using as resources, in Chicago-style format. We will discuss this more extensively in class, but there are some guidelines for determining scholarly sources below. These sources are starting points; I want to see if you can find enough sources to realistically do the project you're proposing, and evaluate whether or not they will help you.

2. The second stage of the project, worth 50 points, is a more extensive bibliography (a minimum of 8 sources, 5 which must be scholarly) in Chicago-style format, due **April 29**. While you can add additional sources after this date,

the bibliography you submit should only list sources you're actually using in your project.

3. Annotated bibliographies are due **May 8**. Basically, take your bibliography from #2 (and any additional sources you've added) and for each source, write a 1-2 paragraph description of what you learned from the source. Please do not simply copy the abstract; that would be plagiarism. Use your own words in describing the sources you're using. (100 points)

4. Presentations, short films, or other non-written submissions will be presented to the class on **May 6, 8 and 13** (our final exam period), depending on how many students participate. Papers and other written submissions will be due **May 13**. Online students who want to do a presentation will need to post it by the start of class on **May 8**. (150 points)

If you're choosing to write a standard research paper for #4, your paper needs to have some sort of thesis (an overall argument backed by evidence to support it), must include citations in Chicago style (this generally means footnotes) and the bibliography of all the sources you actually used in the paper. The paper should be 6-8 pages long; the page length does not include the bibliography page.

Examples and explanations for the research project

What are some potential topics for the research project?

- Menstrual purity and religion: Comparing Jewish and Muslim perspectives on sexual abstinence during menstruation
- Debates over circumcision in modern Judaism
- Patriarchy and same gender sexuality in ancient Roman culture
- Medieval Catholic female mysticism and the erotically-charged love of God
- Same-sex relations and the interpretation of Leviticus in the Orthodox Jewish tradition
- Menarche rituals among the Navajo
- Eunuchs for the kingdom of heaven: castration in Christian history
- Arranged marriage in Muslim culture: a comparison between Indonesia and Moroccan case studies
- Ritual homosexuality and initiation rituals in Melanesia
- Translating "arsenokotai" and "malakoi": debates among contemporary Christian biblical scholars about Paul's perception of same-gender relations
- Female fasting and medieval Christian mysticism
- Childbirth and pollution in Tibetan Buddhism

- The Hijra in Hinduism: Outsiderhood and Third Genders
- Anthony Comstock, moral purity crusader
- Tantric teachers and sexual abuse in the Buddhist community
- Purity Balls in Evangelical Christian culture
- Celibacy and female empowerment in early Christianity
- Liberal Christian churches and Trans theology
- The vanishing of full monastic orders for women in Buddhism
- Catholic debates over the legalization of birth control
- New Age appropriations of “Tantric sex”

Note this is just a few topics to give you some ideas; there is an 8-page bibliography of sources in the “Resources for the research project” folder on Blackboard which contains many additional topic ideas.

What is a scholarly research source?

By “scholarly source” I mean (a) a piece of secondary literature (b) taken from an academic book or journal (c) that is a minimum of 5 pages long and (d) has footnotes or endnotes. Generally articles found through the library search engine meet all these criteria, though be careful not to rely on book reviews as scholarly sources—and in my experience, you have to carefully filter your search results in the new library search engine not to get book reviews as your first hits in any given search.

A “secondary source” means it is written by an academic rather than a member of the religious community you are studying. Sources by the religious community you’re studying are primary sources, and you can use these, but at least 5 sources from your project must be scholarly sources.

We’ll spend some time in class talking about good databases for looking for scholarly sources on religion, sex and gender, but in general JSTOR, Ebscohost Academic Search and the ATLA Religion database—all accessible via the library’s main page—are good databases on religion. Here is a link to a library handout on researching in Religious Studies:

<http://libguides.csuchico.edu/religion>

Proposals:

Example one:

My overall topic research topic is menstrual purity laws in Judaism and how they affect the sexual lives of Orthodox Jewish women. I will use a standard research paper as my format. The questions I want to explore in the paper are: what are the specific laws of niddah (menstrual purity) in Judaism? Who actually follows

them and who doesn't? How do Orthodox women respond to them? In addition to the scholarly research sources I will draw on interviews with two Orthodox Jewish women I know.

Sources:

Biale, Rachel. *Women and Jewish Law*. New York: Schocken, 1995. Print.

Eilberg-Schwartz, Howard. *People of the Body: Jews and Judaism from an Embodied Perspective*. Albany, N.Y.: State U of New York, 1992. SUNY Ser., the Body in Culture, History, and Religion. Web.

Greenberg, Blu. *On Women in Judaism: A View From Tradition*. Philadelphia: Jewish Publication Society, 1994. Print.

Ner-David, Haviva. "Niddah." *Niddah: A Case in Point of Feminist Reinterpretation*. 2003. To Be a Jewish Woman (2003) 76-115. Web.

Wasserfall, Rahel. *Menstruation and Identity: The Meaning of Niddah for Moroccan Women Immigrants*. 2010. Web.

Weinstein, Rachel, interview by Jane Q. Student, March 21, 2018.

Wyrick, Chava, interview by Jane Q. Student, March 24, 2018.

Example two:

My overall topic research topic is menstrual purity laws in Judaism and how they affect the sexual lives of Orthodox Jewish women. I will give a 15 minute class presentation that traces the history of menstrual purity law and then draws on interviews with two different Orthodox Jewish women to explore how these laws have affected their marriages and their experience of sexuality.

Sources: [Omitted because they're the same as example one]

Example three:

My final project will be a short story that examines the diversity of Jewish perspectives on niddah, the laws of menstrual purity by showing a dialogue among 4 Jewish women: a bride-to-be, her observant Orthodox Jewish mother, her grandmother who was raised Orthodox but is now no longer observant, and her sister who is studying to be a Conservative Jewish rabbi. The positions of the different women in the story will be informed by scholarly research on Jewish halachic positions on menstruation from the Orthodox and Conservative traditions, as well as two interviews of Jewish women I am conducting.

Sources: [Omitted because they're the same as example one]

Annotated bibliography:

Two sample entries (remember the assignment needs eight entries, five of which should be summaries of scholarly sources.)

Biale, Rachel. *Women and Jewish Law*. New York: Schocken, 1995. Print.

This book gives an overall perspective on the role of women in halakhah (Jewish law), covering topics such as marriage, divorce, women abandoned by their spouses (agunot), marital sexuality, premarital sex, homosexuality, adultery, abortion and contraception. In addition to containing commentary on those topics, it includes excerpts of primary texts on all these topics. I will be drawing primarily on the primary texts covering the topic of niddah (menstrual purity) to provide the background for what Jewish law teaches on this topic.

Greenberg, Blu. *On Women in Judaism: A View From Tradition*. Philadelphia: Jewish Publication Society, 1994. Print.

Overall this book is an examination of laws and rituals connected to women in Judaism, written from an Orthodox Jewish woman's perspective. Greenberg's work is very interesting because her overall argument is that despite some of the halachic restrictions on Jewish women's roles, it is possible to be an Orthodox Jewish feminist. Much of the book makes arguments about expanding Jewish women's roles where it is halachically possible, such as expanding on pre-existing rituals (Rosh Hodesh, etc.). The section I am drawing most on in my paper is her discussion of the laws of niddah, or menstrual purity laws. Though she acknowledges that many see these laws as depicting women's bodies as somehow polluted, she thinks that this is a uniquely feminine ritual in Judaism that can be reclaimed by Jewish feminists.

Students with certified disabilities

If you need course adaptations or accommodations because of a disability or chronic illness, or if you need to make special arrangements in case the building must be evacuated, please notify me within the first two weeks of the semester. I will make every reasonable effort to facilitate your success in this course. Please note that you may be required to show documentation of your disability.

To receive such documentation or to gain assistance with reasonable accommodation in your classes, please contact the Accessibility Resource Center (ARC) for coordination of your academic accommodations. The ARC is located in Student Services Center 170; their phone number is 530-898-5959 and their website is <http://www.csuchico.edu/arc>.

Title IX:

State law makes university professors mandated reporters. This means I am required to report to the Title IX Coordinator whenever I learn about incidents of sexual harassment, sexual assault, domestic violence, or stalking that affect any member of the campus community. This includes disclosures that occur during our class discussions or in private. Students may make a **confidential** report to the Counseling and Wellness Center or Safe Place. Information on campus reporting obligations and other Title IX related resources are available here: www.csuchico.edu/title-ix.

Other campus resources:

There are many resources available to students such as tutoring through the Student Learning Center, assistance with personal crises through the Counseling Center, help with research through the library, help for students with food insecurity at the Wildcat Food Pantry, etc. Check out the "Student resources" tab on our Blackboard page for more information.

Course Calendar

Please note that this calendar is subject to change if necessary. Also, all readings and assignments are DUE on the date they are listed. For example, by 1/28 you should have read the Powers and Warner essay and the intro to Gender, Sex and Sexuality.

Bloomsbury refers to Donald Boisvert and Carly Daniel Hughes, *The Bloomsbury Reader in Religion, Sexuality and Gender*. Foucault refers to Michel Foucault, *The History of Sexuality*. Blackboard refers to readings on Blackboard.

| Date | Topic | Readings and assignments due on this date |
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| 1/23 | Introduction to the Class | Bring syllabus to class! <u>In-class writing</u> : Make an introduction post on Blackboard, and respond to at least two of your classmates' posts. (Reminder: in-class writing is due by Sunday at 11:59 if you're asynchronous or if you're synchronous and miss class; you have an additional 24 hours to "respond" in case people are all posting at the last minute.) <u>In-class writing, 2</u> : make a brief list of things you associate with these 3 terms: sex, gender, sexuality. |
| 1/28 | Defining our terms: Religion, | Reading: John Powers, "The Ultimate Man" (Bloomsbury, 58-67); Michael Warner, "Tongues |

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| | sex, sexuality, gender. | <p>Untied” (Bloomsbury128-137); also, if you’ve never taken a gender studies class, I’d recommend “Introduction to Gender, Sex and sexuality,” (available on Blackboard); chapter 12 of “Introduction to Sociology: 1st Canadian edition,” available online at https://opentextbc.ca/introductiontosociology/chapter/chapter12-gender-sex-and-sexuality/</p> <p><u>Homework (writing assignment due by the start of class, which is 4 p.m. on Blackboard):</u> Read both essays, but people whose last names start with A-L, write on Powers, and those whose names start with M-Z, write on Warner</p> <p>1. For Powers: What qualities do we generally associate with Jesus? Buddha? Are religious figures in the west generally associated with “masculinity” and “manliness” (however we define those)? Why/why not?</p> <p>2. For Warner: What role did Jesus play in Warner’s life, and in that of his mother and her friends? What do you think of the parallels he drew between religious identities and sexual identities?</p> <p><u>In-class writing:</u> Respond to one person who wrote on the same article as you, and one person who wrote on a different article.</p> <p>Remember for “responses” I am looking for more than “nice comment;” try to actually say something substantive, such as “I thought you made a good point about Warner’s relationship with Pentecostalism, though I actually agreed with his argument more than you did.</p> |
| Unit One | Models of gender + sexuality | Jewish, Christian, Greco-Roman and Victorian |
| 1/30 | Gender in scriptural traditions | Reading: Selections from Genesis (Blackboard); Margaret Miles, Violence against women in the historical Christian West and in North America” (Blackboard); Azim, “Eve’s Fault” and “Eve’s Legacy” (Blackboard). |

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| | | <p><u>Homework (writing assignment due by the start of class, 4 p.m.):</u> What does the book of Genesis specifically say about Adam and Eve’s relationship to each other; about nakedness, sexuality and procreation; and about men’s and women’s roles? (1-2 paragraphs)</p> <p><u>In-class writing:</u> How, according to the Azim and Miles readings, has the Adam/Eve story been interpreted in history? Do you personally think this story has been harmful for women? Why/why not?</p> |
| 2/4 | Classical and medieval models of sexuality | Reading: Christie Davies, “Religious Boundaries and Sexual Morality” (Blackboard). |
| 2/6 | Sexuality in Judaism | <p>Reading: Berger Judaism Primary Texts; (Blackboard); David Biale, Law and Desire in the Talmud” (Bloomsbury, 120-127); Optional: Medwed, “Six Genders of Classical Judaism” (Blackboard). Fonrobert, “Gender Discourse in Halakhic Judaism” (Blackboard).</p> <p><u>Homework (writing assignment due by the start of class, 4 p.m.):</u> The Berger and Biale readings talk about biblical and rabbinic rules about sexuality.</p> <p>1. (Answer if your last name starts with S-Z) On pp 16-20 and 23-24 of Berger, what are some of the specific laws given about sex, relationships between husbands and wives, or relationships between parents and children? Do you find anything interesting or unusual about these laws?</p> <p>2. (Answer if your last name starts with A-J) On pp. 28-31 of Berger, what are some of the specific teachings from the Talmud and Mishnah about procreation, marriage, divorce, and spousal duties? Do you find anything interesting or unusual about these laws?</p> <p>3. (Answer if your last name starts with K-R) In Biale (120-127), what are some of the specific rabbinic teachings about sexuality? Do you find anything interesting or unusual about these laws?</p> |

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| | | <p><u>In-class writing</u>: Respond to at least two of your classmates' posts; be sure one of these responds to a question you didn't write on.</p> |
| 2/11 | Sexuality in ancient Greece +Rome | <p>Reading: John J. Winkler, "Unnatural Acts: Erotic Protocols in Artemidoros' Dream Analysis." (Blackboard).</p> <p><u>Homework (writing assignment due at the start of class, 4 p.m.)</u>: Winkler talks about how ancient Greek culture classified "natural" and "unnatural" sex. How do we classify sex? Make a list of some acts our society as a whole seems to define as "morally good" or "morally bad" sex—this can be your own opinion or just based on your observation of social rules. Try to have at least 4 specific acts under "good" or "bad". (E.g. you might consider things like oral sex, masturbation, sexual infidelity, incest, etc.) Note: Campus and synchronous online students, you will have some class time to do this.</p> |
| 2/13 | Victorian models of sexuality | <p>Readings: Steven Marcus, "Acton on Sexuality;" Helen Lefkowitz Horowitz, "The Masturbation Scare and the Rise of Reform Physiology." (Blackboard)</p> |
| 2/18 | The sexualized "other" in the 19 th c. | <p>Readings: Selections from <i>The Awful Disclosures of Maria Monk</i> (London: Canova Press, 1969); Peter Gardella, "Protestant Reactions: Anti-Catholic Pornography;" Jenny Franchot, "Two 'Escaped Nuns': Rebecca Reed and Maria Monk." Optional: William Kephart and William Zellner, "The Oneida Community."(All on Blackboard)</p> <p><u>Homework (writing assignment due by the start of class, 4 p.m.)</u>: How did "escaped nun" literature fuel anti-Roman Catholic beliefs and practices in the 19th century? Why does Gardella classify some of these Protestant responses as "anti-Catholic pornography"? (1-2 paragraphs)</p> |
| 2/20 | The Oneida Community | <p>Readings: Selections from Spencer Klaw, <i>Without Sin: The Life and Death of the Oneida Community</i> (Blackboard)</p> <p><u>Homework (writing assignment due by the start of class, 4 p.m.)</u>: Answer # 1 and then either #2 or #3 (about a paragraph each):</p> |

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| | | <p>1. What were some of the sexual rules and values of the Oneida community, and what were some of the problems the community experienced?</p> <p>AND</p> <p>2. Do you think it's possible to resocialize adult sexuality (e.g. expectations about monogamy v. multiple partners, expectations about romantic love, etc)? Why/why not? Could the community have become more successful over time?</p> <p>OR</p> <p>3. If you were creating your own communal experiment, would you adopt any rules from the Oneida Perfectionists? Why/why not? What alternate rules might you adopt?</p> <p><u>In-class writing:</u> Respond to at least two other people's posts. Do you agree/disagree/have thoughts on what they wrote for their second question?</p> |
| Unit two | Theories of Sexuality | Freudian, Foucauldian, Feminist and Queer Theory |
| 2/25 | Freudian theories of sexuality | Reading: William Graham Cole. "Sigmund Freud" (Blackboard) |
| 2/27 | Freud's impact | <p>Reading: Sigmund Freud, "Infantile Sexuality;" Sigmund Freud. "Female Sexuality." (Blackboard)</p> <p>Film: The Road to Wellville</p> |
| 3/4 | Shifting sexual paradigms | <p><u>Homework (writing assignment due by the start of class, 4 p.m.):</u> Write on one question from part A and one question from part B:</p> <p>Part A:</p> <p>1. What are some of the reasons motivating the characters (Will and Eleanor Lightbody, Ida Muntz, Endymion Jones, Virginia Cranehill) to come to the San in the first place?</p> <p>2. Why do you think Charles Ossining or George Kellogg's storylines are in this film?</p> <p>Part B:</p> |

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| | | <p>3. What are some specific examples of alternative medical practice depicted in the film? (This can be Kellogg, the San itself, the various doctors Eleanor and Virginia visit, etc)</p> <p>4. What does the film seem to be trying to say about sex, and how might that relate to Freudian theory?</p> <p><u>In-class writing:</u> respond to at least two classmates' posts on the film. Do you agree with their interpretations?</p> |
| 3/6 | The monastic tradition, gender and society | <p>Readings: Peter Brown, "Make to Yourself Separate Booths;" Stevens, "Extinguishing the flames;" (Blackboard); Gyatso, "Sex" (Bloomsbury 49-57).</p> <p><u>Homework (writing assignment due by the start of class, 4 p.m.):</u> What seems to be the attitude of religious ascetics toward bodies (especially women's bodies) and sexuality? What do you think Freud might say about that?</p> |
| 3/11 | Religion, purity, and regulation of the female body | <p>Readings: Gutschow, "Why Nuns Cannot Be Monks" (Blackboard); Mary Douglas, Introduction to Purity and Danger (Blackboard)</p> |
| 3/13 | Re-imagining purity and pollution | <p>Readings: Holt, "Blood, Sweat and Urine" (Bloomsbury 38-49); Satanic Bible on Sexuality; Satanic Bible on Indulgence</p> <p><u>Homework (writing assignment due by the start of class, 4 p.m.):</u></p> <ol style="list-style-type: none"> 1. How does the Satanic perspective on bodily fluids compare to that of other religious traditions we've discussed so far? 2. Either write 2-3 sentences summarizing some of the overall rules from "the Satanic Bible on Sexuality" or from "the Satanic Bible on Indulgence." What do you think of these rules? <p><u>In-class writing:</u> respond to two of your classmates' posts, preferably those who wrote on different readings than you did.</p> |
| 3/25 | Sexuality, gender and Islam | <p>Readings: Fatima Mernissi, "The Muslim Concept of Active Female Sexuality" and "Regulation of Female Sexuality," (Blackboard).</p> <p>Research proposals due</p> |

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| | | Film: Under One Sky |
| 3/27 | Veiling, sexual regulation, and Islam | <p>Readings: Fernando, "Intimacy Surveilled" (Bloomsbury 231-240); Carolyn Moxley Rouse, "Gender Negotiations and Quranic Exegesis."(Blackboard)</p> <p><u>Homework (writing assignment due by the start of class, 4 p.m.):</u> Compare the arguments in the film about veiling to some of the arguments either in the Fernando essay or in the Moxley-Rouse essay. What do you take away from the film and the readings with regard to politics, gender, and religious rules about veiling?</p> <p><u>In-class writing:</u> respond to two of your classmates' posts. Do you agree or disagree with their interpretations of the readings/films?</p> |
| 4/3 | Regulating same-gender sexuality | <p>Readings: Everyone will sign up to be responsible for one of the following readings:</p> <ol style="list-style-type: none"> 1. Robert Kirschner, "Halakhah and Homosexuality: A Reappraisal" (Blackboard) 2. Gwen B. Sayler, "Beyond the Biblical Impasse: Homosexuality through the Lens of Theological Anthropology (Blackboard) 3. Robert Gnuse "Seven Texts Used to Condemn Homosexuality" (Blackboard). 4. Schalow, Kukai and the Tradition of Male Love in Japanese Buddhism (Bloomsbury, 146-159); 5. "Children of the Spirits," chapter 3 of the ebook <i>Queering Creole Spiritual Traditions</i>: available through the library here: https://chico-primo.hosted.exlibrisgroup.com/primo-explore/fulldisplay?docid=01CAL5_ALMA514714502_80002901&context=L&vid=01CAL5_CHI&search_scope=Everything&isFrbr=true&tab=everything&lang=en_US <p><u>Homework (writing assignment due by the start of class, 4 p.m.):</u> Write a 2 paragraph summary of the essay you read: what are its major arguments? What</p> |

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| | | <p>does the specific religion you read about teach about homosexuality</p> <p><u>In-class writing:</u> Respond to two of your classmates who wrote on different essays than you; compare/contrast what they read about to what you read about.</p> |
| 4/8 | Challenging the Repressive hypothesis: Foucault | <p>Readings: Foucault, <i>The History of Sexuality</i>, pp. 1-74 (parts 1, 2, and 3 of the book, if you have a different edition).</p> |
| 4/10 | Foucault and sexual identity | <p>Readings: Michel Foucault, <i>The History of Sexuality</i>, pp. 75-159 (part 4, if you have a different edition)</p> <p><u>Homework (writing assignment due by the start of class, 4 p.m.)</u> (worth 50 points instead of 30):</p> <ol style="list-style-type: none"> 1. Identify at least two of the major arguments Foucault is making in <i>The History of Sexuality</i>. How persuasive do you find these arguments? 2. Answer one of the following: (assigned earlier in the semester) <ol style="list-style-type: none"> A. Why, according to Foucault, is confession so important? (see: pp. 19-23; pp. 59-63—if you have a different edition, 19-23 is the beginning of “The Incitement to Discourse;” 59-63 is early in “Scientia sexualis”) What are some modern ways we “confess” our sexual selves (or our sexual sins)? B. What are some of the characteristic features of the <i>scientia sexualis</i>? (pp 65-69—middle of “Scientia sexualis”) How do these differ from the <i>ars erotica</i>? (57-58) (Early part of “Scientia sexualis”) C. How are knowledge, pleasure, sexuality and power connected to each other? (44-47; 70-73—if you have a different edition, end of “The perverse implantation” and end of “Scientia sexualis”). You might want to look at the definition of power on p. 92 and the elaboration on 94-95 (beginning of “Method”). D. What do you think about Foucault’s argument that 19th c. medical classification created new identities such as “the homosexual”? [Quote: p. 43, middle of “the perverse implantation”] |

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| | | <p><u>In-class writing:</u> Respond to at least two of your classmates' posts. This is a hard reading, so I mainly want you to read over what your classmates' posts to see if it helped you understand anything--so perhaps comment on things they said that helped you understand one of Foucault's points, or if you think you understand something they didn't, feel free to chime in.</p> |
| 4/15 | Foucault's legacy: religion and sexual identity | <p>Readings: John Boswell, "Concepts, Experience, and Sexuality;" Pierre J. Payer, "Foucault on Penance and the Shaping of Sexuality." (Blackboard)</p> <p><u>Homework (writing assignment due by the start of class, 4 p.m.):</u></p> <p>1. Answer these questions: What is the "constructionist/ essentialist debate," according to Boswell? What specific arguments does he make that challenge Foucault's suggestion that homosexuality is an invention of 19th century psychology? (1-2 paragraphs)</p> <p>2. Complete the survey on gender, sexuality and biology here: https://docs.google.com/forms/d/e/1FAIpQLSe_b6WI4DZpT6R3HE3DycoS1b2lls6l4Ea-6mkguo7KkiGvEA/viewform (NOTE: Campus and synchronous online students will have some time in class to work on the survey).</p> |
| 4/17 | Religion, culture and gender: trans issues among Native Americans | <p>Readings: Sabine Lang, "Various Kinds of Two-Spirited People," (Blackboard); Will Roscoe, "Gender Without Sex: Toward a Theory of Gender Diversity" (Blackboard)</p> <p><u>Homework (writing assignment due by the start of class, 4 p.m.):</u> What are some forms of alternative gender identity in Native American cultures? According to Roscoe, what is problematic in using European categories to talk about Native American gender/sexual diversity?</p> <p>In class we will also talk about how Roscoe connects gender diversity to the division of labor in Native American societies.</p> |

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| 4/22 | Gender theory, performativity and queer theory | <p>Readings: Judith Butler, "Gender Trouble" (Bloomsbury 184-187); Eve Kosofsky Sedgwick, "Axiomatic" (Blackboard—the version in Bloomsbury is incomplete); Ken Stone, "Bibles That Matter: Biblical Theology and Queer Performativity" (Blackboard). Optional: "Foucault and Feminism," http://www.iep.utm.edu/foucfem/</p> <p>In class, we'll discuss what Butler means by calling gender "performative." Also, we will look at Sedgwick's arguments that we only define sexual identities among very narrow axes, and talk about whether that is still true nearly 30 years later.</p> <p><u>In-class writing:</u> Write on one of the following questions (worth double points):</p> <ol style="list-style-type: none"> 1. Sedgwick, writing in the early 90s, was surprised at the narrow range of ways we conceptualize sexual difference. Has that changed? Take a look at the passages on pp. 82-83 of her essay on Blackboard—have any of these differences she become sexual identity categories? Could they? What other differences might we add to her list? 2. If Butler is correct and gender is a performance (verb), what are some ways we "do" gender? How does this compare to the third genders we talked about last time? |
| 4/24 | Trans identities and third genders in South Asia | <p>Readings: Reddy, "(Per)formative Selves: The Production of Gender;" (Bloomsbury 207-218); Sharyn Graham, "It's Like One of those Puzzles: Conceptionalizing Gender among the Bugis" (Blackboard).</p> <p><u>Homework (writing assignment due by the start of class, 4 p.m.):</u> Write on ONE of the following (1-2 paragraphs):</p> <ol style="list-style-type: none"> 1. How do hijras in India "perform" femininity? How does this connect to the ways they define their identity? <p>OR</p> <ol style="list-style-type: none"> 2. How is gender defined in Indonesia? How is it similar to/different from other models of gender you are familiar with? |

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| 4/29 | Sacred Sex in South Asia | Readings: David Gordon White, "The blood of the Yogini: Vital and Sexual Fluids in South Asian Thought and Practice." (Blackboard) Final bibliographies due (all 8 sources). |
| 5/1 | Sacred Sex in Wicca, Judaism, Christianity, Islam | Readings: Select two readings, one from A and one from B. A. Sarah Pike, "All Acts of Love and Pleasure are my Rituals;" Jo Pearson, "Inappropriate Sexuality? Sex Magic, S/M and Wicca (or "Whipping Harry Potter's Arse)" (Blackboard) B. Selections from Ed and Gaye Wheat, Intended for Pleasure [Christianity]; Abdelwahab Bouhdiba, "The infinite orgasm;[Islam]" (Blackboard); Daniel Lehrman, "Release from Bondage: Sex, suffering and Sanctity" [Judaism] (Bloomsbury, 240-249) <u>Homework (writing assignment due by the start of class, 4 p.m.):</u> What similarities or differences do you see in attitudes about sexuality in the two religious traditions you read about? Did you find anything surprising in the essays you read? |
| 5/6 | Research presentations | Note that if we don't need this class time for the presentations, this will be a research project work day. |
| 5/8 | Research presentations | Annotated bibliographies due (all 8 sources). |
| 5/13 at 6 pm | Possible research presentations | If you choose the research paper options, your paper must be submitted today. |

This syllabus is subject to change if necessary.