

REL 346: Sexuality and American Religion

Missouri State University
Fall 2020 Second Block

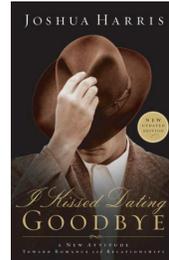
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Office Hours (Virtual and In-Person): by appointment

Syllabus



Course Description

Christian cake decorators. Hobby Lobby and birth control. Progressive Christians', Jews', Hindus', and Muslims' celebration of the *Obergefell v. Hodges* decision legalizing same-sex marriage across fifty states. Americans today have many examples of the intersection of religion and sexuality in politics and society. But how did we get here? What do religions teach about sex? about gender? about marriage and procreation? What is 'traditional' about marriage? Can contraception be a moral choice? This course will explore how religious ideas and practices surrounding sexuality, embodiment, marriage, and reproduction have developed and changed over American history. We will investigate many different religious communities—including Catholics, evangelicals, Jews, Mormons, and yogis—asking about how they have defined and shaped, or sometimes resisted, American sexual norms and understandings of gender, race, and the body.

Some Americans think of sexuality and gender as *natural* and *biological*—or even, perhaps, as *divinely ordained*. This course considers these topics, instead, as *cultural* and *social phenomena*. That is, we will think deeply about how sexuality and gender are understood and lived within various and shifting historical and political contexts and in relation to diverse religious beliefs and practices.

Course Objectives

- (1) To gain a basic understanding of the diversity of beliefs and practices within American religious communities, both past and present.
- (2) To analyze and compare different religious ideas and practices of sexuality, gender, and reproduction.
- (3) To identify how laws and social norms have defined and regulated religion, sexuality, and gender in American life.
- (4) To see how religious communities and their visions of sexuality and gender have contributed to, resisted, and/or offered alternatives to prevailing laws and norms.
- (4) To gain deeper understanding of your own perspectives on these topics.
- (5) To develop methods and resources for learning about different religious communities you will encounter in your future studies, work, neighborhoods, activities, etc.
- (6) To create a well-researched and argued academic project, which will provide you with skills for your future, in particular: deeper knowledge on a topic you are passionate about, critical thinking, clear communication, and thoughtful engagement with diversity.

Course Questions

We will focus on five central questions as we move through the semester. These are our “big picture” questions that will help direct us in our reading, discussion, and writing. *Each of these questions*

focus us on how religion, sexuality, gender, and reproduction interact and how this interaction occurs in conversation with other forces and contexts (political, social, scientific, cultural, etc.)

- 1) how are religion, sexuality, and gender defined and shaped by political authorities and social contexts? and how are political and social norms of sexuality and gender shaped by religious beliefs and practices?
- 2) how have religion and sexuality been used to mark, emphasize, and/or dismiss racial and religious differences?
- 3) how have religion and sexuality shaped/been shaped by modern, scientific views of the body and reproduction?
- 4) how have different religious communities defined marriage, sexuality, and gender in the modern world?
- 5) how have religious communities responded to situations in which the human body and sexuality are the subjects of trauma, abuse, and political debates?

Course Policies

The course policies can be found at the end of the syllabus. Please note, in particular, the policies on plagiarism, gender-inclusive language, studying religion at a state institution, and...

Respectful Engagement in Online Courses: Please do your utmost to engage each other respectfully online. This course contains materials and focuses on topics that may be challenging or disturbing for some of our members. Refrain from bullying, YELLING, or making snide or hurtful remarks to your peers. At the same time, recognize that—without accompanying vocalization—written words can sometimes come across differently than intended. If you feel hurt or misunderstood, clarify that for your conversation partner and, if necessary, notify your instructor or the graduate assistant.

Course Requirements

- **Participation:** Participation takes many forms, including *actively reading/watching/listening to and thinking about the assigned texts* for each class, *discussing* texts with our classroom community, *listening* to lectures, and *writing* about the course's texts, questions, and assignments. This is good Academic Citizenship. If you do not wish to participate, you may drop the class.
 - **Reading:** Students should carefully read/watch/listen to all assignments before class.
 - **Quizzes and Discussion Forums:** These are opportunities for you to demonstrate your engagement. You will be asked several questions about the materials you read in the quizzes and the discussion forums will pose questions for you to answer as well as provide space for you to offer your own questions and comments in a classroom community. Posts should be thoughtful, demonstrate that you read the assignments, and participate in your classmates' analysis and observations. At least one post each week should be approximately 300-400 words, follow-posts may be shorter.
- **Short Paper (15 points) (Due on October 19):** What is religion? what does it have to do with sexuality? Why is it important to think about these topics in the American context? In 1 to 2 double-spaced pages, offer your reflections on these topics and questions. This paper is intended as an opportunity for you to express your own thoughts on these topics *before* taking this course. There are no "correct" answers; rather, papers will be graded on clarity of expression and thoughtfulness. You will have the opportunity to revisit this paper in your final examination.
- **Creative Assignment (or the "Unessay") (Plan (20 points) due on October 26; Final Assignment (70 points) due on November 15):** Students will do a creative assignment related to our class materials (or a related topic with instructor permission). The goal of the assignment is to: (1) choose a topic that the student finds significant; (2) determine the best way to express that significance (for the individual student); (3) create and present the assignment in a way that is compelling, honest, and educational.

- **This assignment may take many forms:** art, poetry, short story, video, music, sculpture, graphic novel, journal, zine, timelines, walking tours, board games, collages, maps, fitness routines, etc. If you really love writing research papers, you may do so—speak with the professor about guidelines. Since this is an online class, if the assignment involves work that cannot be submitted electronically, you will need to submit clear, detailed photos and/or make a brief video or other form of presentation that clearly presents all aspects of the work and explains its significance.
- The assignment will also include a one- to two-page creator’s statement, which explains the argument you are making with your creative piece, addressing your rationale for choosing the topic and medium, the topic’s significance, its relationship to the course themes, and your sources/bibliography.
- **The Preliminary Plan** should include: (1) your proposed topic for your creative project—what question do you have and plan to answer; (2) why it is the most significant topic for you; (3) some ways in which you plan to explain this through (4) your chosen medium. It’s okay for your preliminary plan to change. Simply submit a new plan via email—up until a week before the final assignment is due on November 15.
- **Midterm and Final Exams:** Students will respond to multiple choice, identification, and essay questions based on materials covered prior to the exam. The Final Exam will be focused on the immediately preceding unit with one cumulative question.

Grading

Participation (Evidence of Reading and Informed Discussion) (6 original posts x 10pts; 6 follow-up/reply posts x 5pts): 90 points

Quizzes (13): 96 points

Short Paper: 15 points

Creative Project: 110 points (Plan: 20 points; Final Project: 90 points)

Midterm Exam 1: 76 points

Final Exam: 103 points

Total Points Possible: 490

The scale for grades in this class is as follows:

93-100% A	87-89% B+	77-79% C+	67-69% D+	59 % and below F
90-92% A-	83-86% B	73-76% C	60-66% D	
	80-82% B-	70-72 % C-		

Final grades are calculated from the total points earned on each assignment. It is in your best interest to do well throughout the entire semester. Note: University policy precludes the assigning of A+ or D- grades.

Please note I do not round up grades.

Course Texts

Gillian Frank, Bethany Moreton, and Heather R. White, *Devotions and Desires: Histories of Sexuality and Religion in the Twentieth-Century United States* (UNC Press, 2018).

The films *Two Spirits*, *Kinsey*, and *Spotlight* are available at the MSU library and through online vendors (YouTube, Netflix, Amazon, iTunes, etc.) with a subscription or for a small rental fee (\$2.99-\$3.99). Please let me know if you cannot view them at the library or afford the rental fee. Please note that these films contain material related to sexuality, sexual abuse, and violence. If you have concerns about watching the films, email the instructor so that we can discuss and/or develop an alternative assignment.

All other course materials are available as PDFs through the Course Blackboard site. Please let me know if you have accessibility issues with any of the PDFs.

Course Schedule

Unit 1: Gender, Sex, and Social Order in Early America

We imagine sex and family life in America today to be quite different from our colonial origins--so much so that we can sum up this difference with one word: "puritan," a word that conjures a person who is straight-laced, strict, prudish, disapproving, and (of course) sexually repressed. What were the puritans really like, though? What did they think about sex? about marriage? about same-sex relationships? You might be surprised.

In this first unit we are going to focus on sexuality, gender, marriage, and family life in early New England. We focus on this place for a few reasons: 1) most of us have a pretty vivid imagination of what the Puritans were like, and it's fun to confront radically different stories about a past we think we know. 2) The Puritans wrote a lot, and a lot has been written about them, which means we can get a really good sense of their society and views on topics that are often hidden from historical study. 3) Looking at sexuality and gender in the distant past gives us a good starting point to see just how much a community's views of sexuality and gender are shaped by religious ideas and practices, as well as by social norms and political authorities.

We're not Puritans, so it's easy to see how strange they were, to recognize their prejudices, and to perceive their efforts to control their society. At the same time, early Americans are rather familiar; so we can reflect on and see some surprising parallels and relevance of these topics in our own times.

Week 1 October 12-19

I. Introduction: What is religion? What is sexuality? Why do they matter for America?

- a. Read *Intimate Matters*, x-ixx; and *Devotions and Desires*, 1-16
- b. Watch Lecture Video(s)

First Week 1 Quiz complete by midnight on Thursday, October 14

II. Enduring Visions of Puritan Sex / Extramarital Sex and Public Shame

- a. Watch: Clips from *The Scarlet Letter*

1995 Trailer: https://www.youtube.com/watch?v=jtZetd_jOo8

Clip from 1934: <https://www.youtube.com/watch?v=F-rVD6QwsoE>

- b. Listen: Anna Sale, "American Icons: The Scarlet Letter," *PRI* (Nov. 1, 2013):

<https://www.pri.org/stories/2013-11-01/american-icons-scarlet-letter>

- c. Read: Cotton Mather, *Warnings from the Dead* (1693), 68-76.
- d. Read: Kathleen M. Brown, "Murderous Uncleanness: The Body of the Female Infanticide in Puritan New England," in *A Centre of Wonders*, ed. Lindman & Tartar (Cornell, 2001), 77-94.
- e. Watch Lecture Video(s)

Second Week 1 Quiz complete by midnight on Monday, October 19

Online Discussion Posts, Follow-up and Reply Posts due by Monday October 19.

Short Paper: What is religion? what does it have to do with sexuality? Why is it important to think about these topics in the American context? In 1 to 2 double-spaced pages, offer your reflections on these topics and questions. There is no right answer; papers will be graded on clarity of expression

and thoughtfulness; you will revisit this paper in your final examination. Due by midnight on Monday, October 19.

Week 2 October 20-26 (part 1)

I. Same-Sex Desires / Gender-Neutral and Celibate in Early America

a. Read: Richard Godbeer, “‘The Cry of Sodom’: Discourse, Intercourse, and Desire in Colonial New England,” *The William and Mary Quarterly* 52 (1995), 259-286.

b. Listen: “Episode 013: Rachel Hope Cleves, Charity & Sylvia: A Same-Sex Marriage in Early America,” *Ben Franklin’s World: A Podcast About Early American History* (2014):
<https://www.benfranklinworld.com/013/>

c. Read: Valentine Rathbun, *A brief account of a religious scheme* (London, 1782), 3-11.
<https://quod.lib.umich.edu/cgi/t/text/text-idx?c=evans;idno=N13972.0001.001;rgn=div1;view=text;cc=evans;node=N13972.0001.001%3A2>

d. Read: Catherine Brekus, *Strangers and Pilgrims: Female Preaching in America* (UNC, 1998) 80-113.

e. Watch Lecture Video(s)

First Week 2 Quiz complete by midnight on Thursday, October 22

Unit 2: Marking Racial & Religious Difference in 19th-Century America & Beyond

As we saw in Unit 1, religious communities--and, often, the political communities to which they are attached--seek carefully to define sexuality, marriage, and family life. Through this definition, religious groups and legal authorities can control who belongs...and who does not. Religious views on sexuality have thus been a means to reify racial, ethnic, and religious differences of, for example, African Americans, Native Americans, Catholics, and Mormons. These communities and their sexualities have been mocked, controlled, and policed by dominant white Protestant norms of sex and family life. At the same time, we will see, these communities have turned to sexuality and human relationships in resisting dominant norms and in asserting their traditions, independence, and rights.

Week 2 October 20-26 (part 2)

II. Sex and Slavery

a. Read: Harriet Jacobs, *Incidents in the Life of a Slave Girl*, pp. 44-96:
<https://docsouth.unc.edu/fpn/jacobs/jacobs.html#jac58>

b. Ann Taves, “Spiritual Purity and Sexual Shame: Religious Themes in the Writings of Harriet Jacobs,” *Church History* 56 (1987): 59-72.

c. Watch Lecture Video(s)

Second Week 2 Quiz complete by midnight on Monday, October 26

Online Discussion Posts, Follow-up and Reply Posts by midnight on Monday, October 26

Plan for Unessay due by midnight Monday, October 26

Week 3 October 27-November 2

I. Sex and New Religious Movements

- a. Read: Lawrence Foster, "Sex and Conflict in New Religious Movements: A Comparison of the Oneida Community under John Humphrey Noyes and the Early Mormons under Joseph Smith and his Would-Be Successors," *Nova Religio* 13 (2010): 34-58.
- b. Listen: "How Mormon Polygamy In The 19th Century Fueled Women's Activism," *NPR*, Jan. 17, 2017: <https://www.npr.org/2017/01/17/510246850/how-mormon-polygamy-in-the-19th-century-fueled-womens-activism>
- c. Read: Thomas Carter, "Living the Principle: Mormon Polygamous Housing in Nineteenth-Century Utah," *Winterthur Portfolio* 35.4 (Winter 2000): 223-251.
- d. Watch Lecture Video(s)

First Week 3 Quiz complete by midnight on Monday, October 29

II. Gender & Sexuality among Native Americans

- a. Watch: *Two Spirits* (2009) – Use your preferred streaming site or check out from the library. Please note that this film contains material related to violence and sexuality.
- b. Read: John Leland, "A Spirit of Belonging, Inside and Out," *New York Times*, 8 Oct. 2006: https://www.nytimes.com/2006/10/08/fashion/08SPIRIT.html?_r=0
- c. Read: Mary Annette Pember, "Two Spirit' Tradition Far From Ubiquitous Among Tribes," *Rewire.news*, 13 Oct. 2016: <https://rewire.news/article/2016/10/13/two-spirit-tradition-far-ubiquitous-among-tribes/>
- d. Watch Lecture Video(s)

Exam 1 due by midnight on Monday, November 2

Week 4 November 3-9

Unit 3: Science, Sex, and Reproduction in the 20th Century

With the twentieth century came developments in scientific knowledge that had enormous effects on human understandings of the body, reproduction, genetics, and sexuality. As the century progressed, Americans were fascinated by the idea of hereditary traits and experimented with problematic social efforts like building "better" families during the eugenics movement. Sex itself became the subject of scientific study, most famously through the work of Alfred Kinsey and, later, William Masters and Virginia Johnson. These scientific efforts could seem, in ways, to strip religion from matters of sexuality and reproduction. Yet, there was something almost religious about the scientific pursuit of sexual knowledge, and religious communities, in fact, actively participated in and/or responded to these new scientific ideas and their effects. Some religious groups embraced eugenics and contraception as a religious duty; others were anxious to denounce contraception and abortion as racist conspiracies and/or dangerous developments that stripped sexuality, procreation, and family life of their sacred significance.

I. Eugenics

- a. Read: Albert E. Wiggam, "The New Biology and the Old Statesmanship," in *The New Decalogue of Science* (Indianapolis: Bobbs-Merrill Co., 1922), 15-24.
- b. Read: Christine Rosen, "Eugenicists Discover Jesus," in *Preaching Eugenics: Religious Leaders and the American Eugenics Movement* (Oxford, 2004), 111-138.

c. Watch Lecture Video(s)

First Week 4 Quiz complete by midnight on Thursday November 5

II. Science of Sexuality

a. Watch: *Kinsey* (2004) – Use your preferred streaming site. Please note that this film depicts sex and includes a scene in which Kinsey interviews a pedophile.

b. Read: R. Marie Griffith, “The Kinsey Revolution and Challenges to Female Chastity,” in *Moral Combat: How Sex Divided American Christians & Fractured American Politics* (Basic Books, 2017), 121-154.

c. Watch Lecture Video(s)

Second Week 4 Quiz complete by midnight on Monday November 9

Online Discussion Post, Follow-up and Reply Posts due by midnight on Monday November 9

Week 5 November 10-November 16

I. Birth Control and Abortion

a. Read: Samira K. Mehta, “Family Planning is a Christian Duty: Religion, Population Control, and the Pill in the 1960s,” in *Devotions and Desires*, 152-169.

b. Read: Elijah Muhammad, *How to Eat to Live* (selections), 1-3, 83-87

c. Read: Edward Curtis, “The Ethics of the Black Muslim Body,” in *Black Muslim Religion in the Nation of Islam* (UNC 2006), 96-98, 118-130.

d. Watch Lecture Video(s)

First Week 5 Quiz complete by midnight on Thursday November 12

II. Birth Control and Abortion (continued)

a. Read: *Humanae Vitae*: https://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae.html

b. Read: David Gieringer, “Catholicism, Contraception, and the History of Sexuality,” *Notches* (February 23, 2016): <http://notchesblog.com/2016/02/23/catholicism-contraception-and-the-history-of-sexuality/>

c. Read: Aiko Takeuchi-Demirci, “Sexual Diplomacy: U.S. Catholics’ Transnational Anti-Birth Control Activism in Postwar Japan,” in *Devotions and Desires*, 113-132.

d. Read: Lisa Brown, “My vagina monologue: what Michigan GOP lawmakers didn't want to know,” *The Guardian* (Jun. 15, 2012): <https://www.theguardian.com/commentisfree/2012/jun/15/vagina-monologue-michigan-gop-lawmakers>

e. Read: Rachel Kranson, “From Women’s Rights to Religious Freedom: The Women’s League for Conservative Judaism and the Politics of Abortion, 1970-1982,” in *Devotions and Desires*, 170-192.

f. Watch Lecture Video(s)

Second Week 5 Quiz complete by midnight on Monday November 16

You may either submit your:

Online Discussion Post, Follow-up and Reply Posts due by midnight on Monday November 16

OR you may submit your Unessay for the entire class to see on the online discussion forum by midnight on Sunday November 15, and offer a one paragraph response to at least one classmate’s Unessay by midnight Monday November 16.

*****Please also submit your Unessay via the Unessay assignment submission link**

If you want your Unessay to be private, it is due by midnight Sunday November 15 via the Unessay submission link. You will also still need to **submit a discussion post and response for Week 5.**

Week 6 November 17-November 23

Unit 4: Marriage, Gender, & Sexuality in the 20th Century

As we saw in Unit 3, scientific attitudes toward sexuality and reproduction have provoked impassioned and various religious responses. In Unit 4, we will consider how different religious communities in the modern era have sought to interpret, protect, defend, and transform their identity through their writings and teachings about sexuality, human relationships, and marriage. What is the role of religion in dating and the marriage bed? What role does the state play in policing sexuality and marriage? How should religious views influence legal views on marriage and sex?

From our previous units, we should recognize that what is "traditional" about marriage is open to interpretation. The readings in this unit offer a series of case studies that will help us to explore these topics through the lens of different religious communities. The lectures and discussions will be opportunities, then, to explore these topics and their significance more widely in contemporary American culture and, in particular, in debates over same-sex marriage.

I. Conservative Christians

- a. Read: Linda Dillow and Lorraine Pintus, "What Does God Think About Sex?", "How Can I be Godly and Sensuous?", and "What's the Big Deal About Orgasm?" in *Intimate Issues: Twenty-one Questions Christian Women ask about Sex* (Waterbrook, 2009), 3-22, 187-198.
- b. Read: Amy DeRogatis, "What Would Jesus Do? Sexuality and Salvation in Protestant Sex Manuals, 1950s to the Present," *Church History* 74 (March 2005): 97-137.
- c. Read: Dannah Gresh, "4 Questions To Consider Before You Embrace A Life Of Sexual Freedom," Purefreedom.org (May 17, 2017): <http://purefreedom.org/4-questions-to-consider-before-you-embrace-a-life-of-sexual-freedom/>
- d. Read: Carol Kuruvilla, "This Pastor Is Melting Purity Rings Into A Golden Vagina Sculpture," *Huffington Post* (Nov. 28, 2018): https://www.huffingtonpost.com/entry/nadia-bolz-weber-purity-ring-vagina-sculpture_us_5bfdac5ee4b0a46950dce000
- e. Listen/Read: Sarah McCammon, "Evangelical Writer Kisses an Old Idea Goodbye," *NPR* (Dec. 17, 2018): <https://www.npr.org/2018/12/17/671888011/evangelical-writer-kisses-an-old-idea-goodbye>.
- f. Watch Lecture Video(s)

First Week 6 Quiz complete by midnight on Thursday November 19

II. Jews

- a. Look at: J-Date Website
- b. Read: Sarah E. Richards, "You Don't Have to Be Jewish to Love JDate," *New York Times*, Dec. 5, 2004: <https://www.nytimes.com/2004/12/05/fashion/you-dont-have-to-be-jewish-to-love-jdate.html>
- c. Rebecca L. Davis, "Purity and Population: American Jews, Marriage, and Sexuality," in *Devotions and Desires*, 54-70.
- d. Watch Lecture Video(s)

Second Week 6 Quiz complete by midnight on Monday November 23

Online Discussion Post and Follow-up/Reply posts due by midnight on Monday November 23

Week 7 November 24-November 30

I. Muslims / Yoga

a. Read: John Witte, Jr., "The Future of Muslim Family Law in Western Democracies," in *Sharia in the West?* edited by Rex Ahdar and Nicholas Aroney (Oxford University Press, 2011):

<https://www.johnwittejr.com/uploads/9/0/1/4/90145433/a167.pdf>

b. Read: Anonymous, "Is Dating as a Muslim Ever Okay?" *muslimgirl.com* (September 2018):

<http://muslimgirl.com/49367/is-dating-as-a-muslim-ever-okay/>

c. Read: Amanda Sadler, "I Ignored Islamic Marriage Advice, and This is What Happened," *muslimgirl.com* (2017): <http://muslimgirl.com/41893/ignored-islamic-marriage-advice-happened/>

d. Read: Andrea R. Jain, "Subversive Spiritualities: Yoga's Complex Role in the Narrative of Sex and Religion in the Twentieth-Century United States," in *Devotions and Desires*, 34-53.

e. Watch Lecture Video(s)

Quiz complete by midnight on Thursday November 26 (recommended: Wednesday Nov. 25)

Online Discussion Post and Follow-up and Reply Posts by Monday November 30

November 25-29 Thanksgiving Holiday

Week 8 December 1-December 7

Unit 5: Trauma, Abuse, and Politics

In Unit 4, we looked at how deeply religion remains intertwined with issues of sexuality, marriage, and gender in the United States--and, correspondingly, with US laws and cultural norms. In our final unit, we will explore how this continuing intersection shapes our public debates about sexuality, including in moments of trauma, abuse, and exclusion. Sometimes religious communities and leaders have used theologies, scriptures, and political clout to sexually abuse or to marginalize and ignore those who are sexually vulnerable or those who fail to conform to certain gender norms. At the same time, there are significant and growing religious efforts to promote acceptance of the LGBTQIA+ community, to fight against clerical abusers who were previously protected by their communities and political ties, and to read religious traditions and scriptures with a spirit of inclusion.

We conclude, then, with a continuing conversation, but one thing is clear: there is no easy trajectory of sexual liberation, of transformation from a "puritan" past to a free-love present; there is no simple equation of religion=anti-sex or anti-gay. The course ends, in ways, where we started--in an America where politics and culture continue to be profoundly shaped by diverse religious ideas and practices of sexuality, gender, and family life.

I. The AIDS Epidemic / Power, Abuse, and the Me-Too Era

a. Read: Lynne Gerber, "We Who Must Die Demand a Miracle: Christmas 1989 at the Metropolitan Community Church of San Francisco," in *Devotions and Desires*, 253-276.

b. Watch: *Spotlight* (2015) – Use your preferred streaming site or check out from the library. Please note that this film contains scenes discussing sexual abuse.

c. Read: Laurie Goodstein and Sharon Otterman, "Catholic Priests Abused 1,000 Children in Pennsylvania, Report Says," *New York Times* (Aug. 14, 2018):

<https://www.nytimes.com/2018/08/14/us/catholic-church-sex-abuse-pennsylvania.html>

d. Read: Sarah Smith, "Hundreds of Sex Abuse Allegations found in Fundamental Baptist Churches across U.S." *Star-Telegram* (Dec. 9, 2018): https://www.star-telegram.com/living/religion/article222576310.html?fbclid=IwAR2Ou5Np78rNtIVkYZA5ioFY_Sr47hAnGzpJmQoK7KC96-YPqvpdxdoJNWOA#topicLink=fundamental-baptist-abuse

https://www.star-telegram.com/living/religion/article222576310.html?fbclid=IwAR2Ou5Np78rNtIVkYZA5ioFY_Sr47hAnGzpJmQoK7KC96-YPqvpdxdoJNWOA#topicLink=fundamental-baptist-abuse

e. Watch: Jules Woodson, "I Was Assaulted. He Was Applauded." *New York Times*, 9 Mar. 2018:

<https://www.nytimes.com/2018/03/09/opinion/jules-woodson-andy-savage-assault.html>

f. Watch Lecture Video(s)

Week 8 Quiz complete by midnight on Thursday December 3

II. The Religion and Politics of Transgender

a. Read: Aleksandra Sandstrom, "Religious groups' policies on transgender members vary widely," *Pew Research Center* (December 2, 2015): <http://www.pewresearch.org/fact-tank/2015/12/02/religious-groups-policies-on-transgender-members-vary-widely/>

<http://www.pewresearch.org/fact-tank/2015/12/02/religious-groups-policies-on-transgender-members-vary-widely/>

b. Read: Sarah Jones, "Trump's Alliance with Evangelicals Is at the Heart of the White House's Anti-Transgender Push," *New York Magazine* (Oct. 28, 2018):

<http://nymag.com/intelligencer/2018/10/trump-evangelical-transgender.html>

c. Read: Andrew T. Walker, "5 Things Every Christian Must Know about the Transgender Debate," *thegoodbook.com* (July 28, 2017):

<https://www.thegoodbook.com/blog/news/2017/07/28/transgender-debate/>

d. Read: Bryce E. Rich, "Male, Female, and Transgender: Notes from Theological Anthropology," *Sightings* (November 8, 2018): <https://divinity.uchicago.edu/sightings/male-female-and-transgender-notes-theological-anthropology>

<https://divinity.uchicago.edu/sightings/male-female-and-transgender-notes-theological-anthropology>

e. Watch Lecture Video(s)

No second quiz or discussion post this week – these materials will be covered on the Final Exam

Final Exam: Open December 7 at 6 am. Due Wednesday December 9 at midnight.

Course Policies

The purpose of the [University Syllabus Policy Statements](#) is to support teaching and learning on the Missouri State campus. The established policies are in place to ensure that students, faculty, and staff may pursue academic endeavors with as few obstacles as possible.

As a student at Missouri State University, you are a part of the university community therefore, you are responsible for familiarizing yourself with the [University Syllabus Policy Statements](#). These policies cover topics such as nondiscrimination, disability accommodation, academic integrity, among many others. For program and course specific policies please refer to the individual course syllabus provided by your instructor.