Religion and Social Ethics
Haverford College
Religion 104 (Cross-Listed with Gender & Sexuality Studies)
Tuesdays and Thursdays 11:30am – 1:00pm
Spring 2018

Professor:
Brett Krutzsch, Ph.D.
bkrutzsch@haverford.edu
Office – Hall Building 9A
(610) 896-4278

Office Hours:
Tuesdays and Thursdays: 4:00pm – 5:00pm, and by appointment

Course Overview:
This course examines diverse approaches to sexual ethics as a way to think through intersectional issues of religion, race, gender, and sexuality in society. Students will explore conflicting religious ideas about what constitutes appropriate sexual behavior and investigate the social legacies of those religious values. In particular, students will analyze how religious ideas about sexuality, race, gender, and gender variance have influenced American cultural norms.

Course Learning Goals—By the End of the Semester, Students Will Be Able To:
1. Explain debates about sexual ethics among and between various religious communities in the United States.
2. Analyze the historical legacies of Protestant Christian ideas about sexuality and show how they are connected to issues of racial, gender, and religious dominance.
3. Develop a framework for how sex education should be administered, and what should be included in sex education curriculums, in the United States.

Class Format:
This is a discussion class where our focus is on cultivating critical thinking skills through regular reading assignments, writing assignments, and in-class discussions. You should not expect the professor to lecture. Rather, you, as a student, will be an active participant in every class through discussions and activities. Class participation constitutes 19% of your semester grade.
This is a cross-listed course between Haverford’s Department of Religion and the Program in Gender & Sexuality Studies. Given the nature of the course, students will be required to read, talk, and write about a variety of religious practices, sexualities, and genders. You are expected to treat every topic and tradition we study with respect. You should not be in this class if you are unable to respectfully and maturely discuss a diverse range of sexual and religious practices and gender possibilities.

Class Expectations:
1. Attend every class. If you have an emergency or religious holiday that requires you to miss class, notify me by email. You are allowed two absences over the course of the semester. After that, your participation grade lowers by 20 percent.

2. Complete the reading for every class and be prepared to discuss the reading. This is crucial if you expect to succeed in this course. You will have, on average, 60-90 pages of reading each week.

3. Be on time for class. Arriving late is distracting. You also need to stay for the entire class. Three late arrivals equals one absence.

4. Cell phones must be put away and silenced prior to class. If I observe you using your phone during class, it will result in a 15 percent deduction from your participation grade.

5. Check your Haverford/Bryn Mawr email account every day. You are responsible for keeping up with anything I email to you.

I want every student to succeed in this class. To be successful, you must do the work outlined in the syllabus and take initiative if problems arise by notifying me ASAP.

Laptops, Tablets, and Cell Phones:
The use of laptops, tablets, cell phones, and similar electronic devices is prohibited during class except when students need to access electronic readings during particular class activities. The temptations of the Internet are too great for all of us. Let’s view class as an opportunity to unplug so we can focus on ideas, not the Internet.

Accommodations:
Haverford offers a variety of services and accommodations to students with disabilities based on appropriate documentation, nature of disability, and academic need. If you think you need accommodations because of a disability, please contact hc-ods@haverford.edu.

Any student with an accommodation-based need should contact me privately to discuss the specific situation as soon as possible. Please bring the necessary documentation with you.
REQUIRED READINGS

Students need to purchase or borrow the following books:


*All other course readings are posted on Moodle or hyperlinked through the syllabus.

Note that both books for the course are available for free as e-books through the Haverford and Bryn Mawr libraries.
COURSE OUTLINE

Unit 1: Intersections of Religion, Sex, Race, and Ethics in America
T/Jan. 23  Course Overview

Th/Jan. 25  What Does Religion Have to do with Sexuality, Race, and Ethics?
Read: John Hinnells, “Why Study Religions?” pg. 5-19
Read: Richard Clarke Cabot, Aims of Social Ethics, from the Harvard Crimson

T/Jan. 30  American Cultural Norms, Religion, and Sex
Read: Janet Jakobsen and Ann Pellegrini, Love the Sin: Sexual Regulation and the Limits of Religious Tolerance, pg. 1-44
Due: Reading Summary from Group A

Th/Feb. 1  Race, Religion, and the Problem with “Tolerance”
Read: Janet Jakobsen and Ann Pellegrini, Love the Sin: Sexual Regulation and the Limits of Religious Tolerance, pg. 45-102
Due: Reading Summary from Group B

T/Feb. 6  The (Im)possibility of Religious and Sexual Freedom
Read: Janet Jakobsen and Ann Pellegrini, Love the Sin: Sexual Regulation and the Limits of Religious Tolerance, pg. 103-151
Due: Reading Summary from Group C

Th/Feb. 8  Protestant Sexual Ethics and Their Legacies
Read: Amy DeRogatis, “Varieties of Interpretation: Protestantism and Sexuality,” pg. 231-253
Due: Reading Summary of Groups A

T/Feb. 13  Protestant Ethics Case Study: Self-Love as a Tool for Social Harmony
Read: Scott Haldeman, “Bringing Good News to the Body: Masturbation and Male Identity,” pg. 111-123
Due: Reading Summary from Group B

Th/Feb. 15  Alternative Protestant Sexual Ethics: Mormon Plural Marriage and Oneida Complex Marriage
Read: Carrie Miles, “What’s Love Got to Do with It? Earthly Experience of Celestial Marriage, Past and Present,” pg. 185-207
Read: Lawrence Foster, “The Roots of an Extraordinary Community,” from Free Love in Utopia: John Humphrey Noyes and the Origins of the Oneida Community, pg. ix-xvii
Due: Reading Summary of Miles from Group C

T/Feb. 20  Legacies of Racial Violence and their Connections to Religion
Read: James Cone, “The Cross and the Lynching Tree in the Black Experience,” pg. xiii-29
Due: Two Discussion Questions on Cone from Group A and on Brown Douglas from Group B
Extra-Credit: Attend Distinguished Visitor Lecture by Dr. Anthony Petro at 4:30pm in Chase Auditorium
<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Read/Reference</th>
<th>Due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Th/Feb. 22</td>
<td><em>Religion as Resistance to Racial Oppression</em></td>
<td>Read: James Cone, “Oh Mary, Don't You Weep,” pg. 120-151</td>
<td>Two Discussion Questions on Brown Douglas from Group C</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Read: Kelly Brown Douglas, “The Legacy of White Sexual Assault,” pg. 63-86</td>
<td></td>
</tr>
<tr>
<td>T/Feb. 27</td>
<td><em>Jewish Sexual Ethics</em></td>
<td>Read: Rebecca Alpert, “Sex in Jewish Law and Culture”</td>
<td>Reading Summary from Group B</td>
</tr>
<tr>
<td>Th/March 1</td>
<td><em>Jewish Ethics Case Studies: Solitary Sex and Sexual Taboos within Marriage</em></td>
<td>Read: Rebecca Alpert, “Reconsidering Solitary Sex from a Jewish Perspective,” pg. 182-190</td>
<td>Reading Summary of Alpert from Group A and of Ner-David from Group C</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Read: Haviva Ner-David, “Reclaiming Nidah and Mikveh through Ideological and Practical Reinterpretation,” pg. 116-135</td>
<td></td>
</tr>
<tr>
<td>Th/March 8</td>
<td><em>Exam</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mar. 13 &amp; 15</td>
<td><em>Spring Break</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Unit 2: Post-Colonial Sexual, Gender, and Racial Ethics</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>T/March 20</td>
<td><em>Reclaiming Native American Gender Diversity</em></td>
<td>Read: Julianne Cordero and Elizabeth Curran, “Gender, Sexuality, and the Balance of Power in Native American Worldviews,” pg. 33-61</td>
<td>Reading Summary from Groups A and B</td>
</tr>
<tr>
<td>Th/March 22</td>
<td><em>Two Spirit People and Indigenous Gender Variance</em></td>
<td>Read: Sabine Lang, “Various Kinds of Two-Spirit People: Gender Variance and Homosexuality in Native American Communities,” pg. 100-118</td>
<td>Reading Summary from Group C</td>
</tr>
<tr>
<td>T/March 27</td>
<td><em>Post-Colonial Feminist Concerns and Critiques, Part One: Veiling in Islam</em></td>
<td>Read: Homar Hoodfar, “The Veil in their Minds and on Our Heads: The Persistence of Colonial Images of Muslim Women”</td>
<td>Reading Summary from Groups A</td>
</tr>
<tr>
<td>Th/March 29</td>
<td><em>Post-Colonial Feminist Concerns and Critiques, Part Two: Female Circumcision</em></td>
<td>Read: Fuambai Ahmadu, “Ain't I a Woman, Too? Challenging Myths of Sexual Dysfunction in Circumcised Women,” pg. 278-310</td>
<td>Reading Summary from Groups B and C</td>
</tr>
<tr>
<td><strong>Unit 3: Current Controversial Issues</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>T/April 3</td>
<td><em>Abortion</em></td>
<td>Read: Seth Dowland, “Abortion,” from <em>Family Values &amp; the Rise of the Christian Right</em>, pg. 109-128</td>
<td>Two Discussion Questions on Dowland from Group A</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Read: Paige Cunningham, “<em>Abortion Foes Showcase New Momentum</em>,” from <em>Washington Post</em></td>
<td></td>
</tr>
</tbody>
</table>
Th/April 5  
**Sex Education**

*Read*: Janet Burns, “Research Confirms that Abstinence-Only Education Hurts Kids,” from *Forbes*
*Due*: Two Discussion Questions on Griffith from Groups B and C

T/April 10  
**The Evangelical Christian Sex Industry**

*Due*: Two Discussion Questions from Groups A and B

Th/April 12  
**The Racial and Gender Messages of the “Purity Movement”**

*Due*: Two Discussion Questions from Group C

T/April 17  
**Op-Ed Due**

Th/April 19  
**Sexual Harassment and the #MeToo Movement**

*Read*: Tara Isabella Burton, “*For Evangelicals, Sin is Redeemable*,” from *Vox*
*Read*: Lindsey West, “*Aziz, We Tried to Warn You*,” from the *New York Times*
*Due*: Reading Summary of Griffith from Groups A and B

T/April 24  
**Clergy and Sexual Boundaries**

*Read*: J. Dana Trent, “*Dear #MeToo Christians: Time to Take a Long Look in the Mirror*,” from *Religion Dispatches*
*Read*: Andrea Smardon, “*For Mormon Women, Saying #MeToo Presents a Particular Challenge*,” from the *Guardian*
*Due*: Reading Summary of Gamble from Group C

Th/April 26  
**The College Hookup Culture, Part 1**

*Read*: Dona Freitas, *Sex and the Soul: Juggling Sexuality, Spirituality, and Romance on America’s College Campuses*, pg. 3-21 and pg. 113-164
*Due*: Reading summary of 3-21 from Group A, of 113-164 from Group B

T/May 1  
**The College Hookup Culture, Part 2**

*Due*: Reading Summary from Group C

Th/May 3  
**Group Presentations: Sex Education Curriculum**

Sat/May 12  
**Final Essay** *Due from Seniors by 5:00pm via email to Professor Krutzsch*

Fri/May 18  
**Final Essay** *Due from Non-Seniors by 12:00pm via email to Professor Krutzsch*
1. **Reading Summaries** (Due: Follow Syllabus Course Outline according to Groups A, B, and C)

The purpose of the reading summaries is to make sure you understand what you are reading, to ensure that you can synthesize scholars’ writings into your own words, and to practice writing concisely and coherently.

**Instructions:** In one paragraph of about five-six sentences, summarize the main points of the reading in your own words. What would you say are the most important aspects from the reading, and how can you describe them in a way that presents a coherent, full, yet succinct picture of the reading? If someone asked you to briefly describe the reading, what would you say? Make sure to consider if the reading contains an argument. If so, be sure to include the author’s argument in your summary. Do not quote from the reading. The paragraph should be entirely in your own words.

The Reading Summary paragraphs will be graded out of 5 points.
5=excellent understanding of the reading and/or argument(s) that sufficiently captures the author’s main points, well organized paragraph, and well written with no grammar mistakes.
4=good understanding of the reading or argument(s), missing something of significance from the author’s main points, or some small writing, organizational, or grammar issues.
3=average or superficial-level understanding of the reading or argument(s), missing important points that are key to the reading, and/or more than a couple writing, organizational, or grammar issues.
1-2=poor understanding of the reading or argument(s), and/or several writing issues.

2. **Discussion Questions** (Due: Follow Syllabus Course Outline according to Groups A, B, and C)

The purpose of these questions is for you to engage others in thoughtful discussion of the course texts by creating questions that will elicit multiple perspectives and a robust discussion. Discussion questions should be based on the assigned reading, although they can ask students to consider other course readings from earlier in the semester as well.

**Instructions:** Bring typed or hand-written discussion questions (the number due is in the syllabus) to class. We will use them during the class session, and you will submit them to the professor at the end of class.

The Discussion Questions will be graded out of 3 points.
3=excellent questions that elicited, or that had potential to elicit, substantial discussion with multiple perspectives.
2=fine questions that demonstrate you completed the reading, but not yet the type of questions that allow for a robust discussion of the texts.
1=insufficient questions that either do not demonstrate an understanding of the reading, and/or do not allow for nuanced discussion of the material.

3. **In-Class Exam** (March 8)

The purpose of the exam is to give you an opportunity to display what you have learned about the topics studied. The exam is closed book and will include a range of questions from short answer to paragraph responses. The exam is out of 100 points.

4. **Op-Ed** (Due: April 17)

You will write a 650 word op-ed, (literally: “opposite the editorial,” but refers to a journalistic opinion essay) that responds to one of journalist Jay Michaelson’s articles. Michaelson is a writer with a Ph.D. in Religious Studies who frequently writes about issues concerning religion, sexuality, race, and the law in contemporary society. As opposed to many journalists, Michaelson often makes an explicit argument in his articles. He does
not attempt to present a neutral perspective, which will allow you, as a student of religion, race, and sexuality, to weigh in on Michaelson’s arguments.

Instructions: Select one of the following articles written by Michaelson. In about 650 words write a response in the form of an op-ed essay, which means you must make and defend an argument. You need to argue your perspective on the topic by presenting Michaelson’s argument, and then praising it, disagreeing with it, or by offering an alternative perspective. You need to substantiate your opinion by referencing at least one course reading in your op-ed. Think carefully before you start writing about how you can argue your perspective in only 650 words, even if your perspective aligns with Michaelson’s. In other words, make sure you clearly show why your argument, which should be based on at least one course reading, makes sense. Remember, an op-ed is written for a general audience, not for people who have studied religion. If you are not familiar with the genre of op-eds, you should first read several op-eds before you start writing. Consider any of the daily op-eds found in the New York Times or the Washington Post. As always, you will be graded on how you convey your thoughts and perspectives, not on what you believe.

Respond to one of the following articles:
1) “The Gay Wedding Cake Fight Isn’t about Religious Freedom—it’s about Sex” (December 5, 2017 in The Daily Beast)
2) “Roy Moore Isn’t a Family Values Hypocrite—he’s an Exemplar” (November 13, 2017 in The Daily Beast)
3) “Church Sex Scandals are Rooted in Theology” (Dec. 14, 2014 in The Daily Beast)
5) “Southern Baptist Convention: Trans People Don’t Exist” (April 7, 2014 in The Daily Beast)
6) “Supreme Court’s Hobby Lobby Decision Puts Faith in Compromise” (June 30, 2014 in Reuters)
7) “Gay Rights and Religious Freedom: Can We Find Common Ground?” (June 30, 2014 in Moment)
8) If you would prefer a different article by Michaelson, select from one in his online archive.

The Op-Ed essay assignment is out of 50 points. 45-50=good understanding of Michaelson’s argument, nicely structured op-ed, well-constructed and convincing argument/perspective, strong connection to course reading(s), and well written. 40-44=fine understanding of Michaelson’s argument, decently structured op-ed, clear argument that could have been better presented, clear connection to course reading(s), and mostly well written. Below 40=unclear understanding of Michaelson’s argument, rough organization, argument, or weak connection to course reading(s), and/or multiple grammar mistakes.

5. Sex Education Curriculum (Due: May 3)
The purpose of this project is for you to reflect on the topics presented in the course so you can determine how you think sex education should be delivered in the United States. What and when should Americans learn about sex, sexual boundaries, sexual decision making, etc.? What should drive the secular American government’s approach to sex education? What should be included? How should the material be presented? At what ages? How can the curriculum address America’s diverse society and account for differences in race, ethnicity, gender, and religion?
You will work in small groups to develop a sex education curriculum. The audience for your curriculum is twofold: 1) Elected legislators who need to approve the curriculum 2) Educators tasked with implementing the curriculum. (Note: the educators do not need to be state employees. They can be privately trained specialists contracted by the government).

The curriculum can take the form of a booklet or a website. It should be engaging and creative.

Each person in your group is responsible for a section of the curriculum. To determine the sections, come up with themes for the curriculum and have each person in the group be responsible for one theme. In each section, include examples, scenarios, sample dialogue, etc. Each student also needs to substantiate what they write in the curriculum by citing or referencing at least three course texts in their section of the curriculum. The same texts may be referenced in multiple sections of the curriculum.

Your group will deliver a seven minute presentation about your curriculum on the final day of class. In the presentation, explain why your curriculum is important, how it is unique, and give examples of what people will learn from it. The imagined audience for the curriculum is elected legislators. The presentation should be creative and interactive.

Students will receive individual grades based on the sections they wrote, their collaborative effort to the curriculum and presentation, and how well they presented during class.

The Sex Education Curriculum is out of 100 points. 90-100=clearly presented ideas, creative, well organized, strong connection to course readings, and well written. 80-89=mostly clear connection to course readings, sufficiently presented ideas, mostly well organized, and/or some grammar mistakes. 70-79=decent connection to course readings, unclear ideas in some parts, not particularly creative, small problems with organization, and/or multiple grammar mistakes. 69 and below=unclear ideas, poor organization, low creativity, weak connection to course readings, and/or multiple grammar mistakes.

The Group Presentation is out of 30 points. 27-30=creative presentation, strong ability to communicate material clearly, good public speaking skills, and well organized. 24-26=mostly creative presentation, good public speaking skills with some room for improvement, some problems clearly communicating the material, and/or mostly well organized. 21-25=minimally creative presentation, fair public speaking skills, difficulty communicating the material, and/or not well organized. 20 and below=not creative presentation, poor public speaking skills, unable to communicate the material clearly, and/or not organized.

6. Final Essay (Due: May 12 for Seniors and May 18 for Non-Seniors)
You will be given the topic and instructions for the final essay during the last class session. The essay will require you to reflect on the course topics and texts. The final essay will cover material from the entire semester. You will not need to do any outside research for the essay. The final essay is out of 100 points.

7. Participation Grade
Your participation grade is out of 100 points and is based on the following factors:
- Volunteering to answer questions posed by the professor and other students
- Actively engaging in class discussions
- Regular attendance
- Arriving to class on time
- Paying attention to whomever is speaking in class (other students and professor)
- Participating in class activities (small group discussions and exercises, writing reflections, etc.)
- Paying attention to video clips shown during class
**Extra Credit Opportunity**

For ten extra credit points, you may attend the following event in its entirety and write a one page reaction. The paper’s first paragraph should be a summary of the speaker’s main points or argument. The second paragraph should be your reaction to the speaker’s argument(s), preferably based on materials read in this class. The reaction paper is due one week following the lecture: February 27 by email to the professor.

**Event:** Gender & Sexuality Studies Spring Semester Distinguished Visitor  
**Speaker:** Anthony Petro, Ph.D., Boston University  
**Topic:** “Bob Flanagan’s Crip Catholicism: Performing Bodies in Secular Times”  
**Day/Time/Location:** Tuesday, February 20 at 4:30pm in Chase Auditorium

---

**GRADING**

Your semester course grade is out of 524 points:
1) Reading Summaries: 5 points each (x7) = 35 points (7% of semester grade)  
2) Discussion Questions= 3 points each (x3) = 9 points (2%)  
3) Exam = 100 points (19%)  
4) Op-Ed = 50 points (9%)  
5) Sex Education Curriculum = 100 points (19%)  
6) Sex Education Group Presentation = 30 points (6%)  
7) Final Essay = 100 points (19%)  
8) Participation = 100 points (19%)

You will be graded on how you think, not on what you think. You will not be graded on your beliefs, opinions, or the positions you advance. You are not expected to agree with the professor, fellow students, or the arguments in the assigned readings. You will be graded on how well you express your thoughts and positions, and how closely you read the assigned texts.

Please note: All assignments are graded, in part, on the quality of your writing. Your writing needs to be clear, well-organized, and free of spelling and grammatical mistakes with accurate and adequate citations.

**Letter grade distribution for semester grade:**
- A = 94 – 100  
- B = 84 – 86  
- C = 74 – 76  
- D = 64 – 66  
- A- = 90 – 93  
- B- = 80 – 83  
- C- = 70 – 73  
- D- = 60 – 63  
- B+ = 87 – 89  
- C+ = 77 – 79  
- D+ = 67 – 69  
- F = 59 and lower

**Incompletes:** An incomplete semester grade (I) may not be given unless a contract is signed by both the student and the professor specifying the conditions necessary for completing the course. This means that if you stop submitting work, your grade will reflect the missed assignments. Please note that, following Haverford College policies, I rarely give out “I” grades, except in exceptional circumstances where the student has communicated well in advance the reasons for petitioning for an incomplete grade.
PROFESSOR KRUTZSCH’S TIPS FOR SUCCESS IN THIS COURSE

1) **Write a Reading Summary for every reading in this course** even though you will not hand most of them in for a grade. Writing a short paragraph summary after each reading will better prepare you for class discussions (and your participation grade), and they will be excellent resources as you prepare for the exam, papers, and projects. It is my #1 tip for a reason!

2) **Be okay to say something incorrect** or not agreed on by all in the class. In order to participate in the course at a high level, we all have to be okay getting things wrong sometimes. Everyone benefits when someone says something not fully accurate because it gives us an opportunity to welcome other thoughts and to better flesh out ideas. Remember, you should actively participate in every class, not every other class, and not only for the first hour of class. Actively participate for all ninety minutes of every class.

3) **Write your papers early and set up an appointment with me** so I can look over your thesis and some of the essay. Then you will have time to revise and take the essay to the Writing Center before you hand it in for a grade.

4) **Come meet with me if things come up** that you think I should know, or if you would like to discuss other things that will help improve your learning experience. And, visit me so I get to know more about you, your goals, and experiences as a student.

***

A Final Note on Course Topics Related to Various Forms of Violence: This course, at times, engages with topics like racial, sexual, and gender-based violence, which can be troubling and can evoke painful thoughts. As a course on sexual ethics, please be aware that issues of sexual boundaries and violence will arise in several readings. We explore these topics because of their prevalence, so that the response to them is not to ignore the magnitude of the problem. My ultimate goal is for us to have productive discussions about important topics in our society, and for you to feel that you are in a safe environment to learn.

***

HAVERFORD COLLEGE