

**SCRIPTURE AND TRADITION 165R • WOMEN'S & GENDER STUDIES 148**  
**GENDER & SEXUALITY IN BIBLICAL INTERPRETATION**  
**WINTER 2020**

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**Recommended Book**

*The Holy Bible, NRSV, with Apocrypha.* New York: Oxford University Press, 1989. [ISBN 9780195283808] *You need a Bible for this class, but if you have one already, don't buy this version.* New/Used/Ebook/Rent New/Rent Used/Rent e  
[\$30/\$22.50/na/\$20.40/\$14.10/na]

**Required Books**

Gerald Graff and Cathy Birkenstein. *They Say/I Say: The Moves That Matter in Academic Writing*, 4<sup>th</sup> ed. New York: W. W. Norton & Company, 2016. [ISBN 978-0393631678] [\$29.35/\$22/\$14.99/\$19.95/\$13.80/\$13.33]

Michael Coogan. *God and Sex: What the Bible Really Says.* New York: Twelve, 2010. [ISBN 978-0-446-545266] [\$17/\$12.75/\$9.99/\$15.05/\$7.15/na]

Esther Fuchs. *Feminist Theory and the Bible: Interrogating the Sources, Feminist Studies and Sacred Texts.* New York: Lexington Books, 2016. [ISBN 978-1498527835] [\$43/\$32.25/\$40.50/\$38.05/\$18.05/na]

Dale B. Martin. *Sex and the Single Savior: Gender and Sexuality in Biblical Interpretation.* Louisville: Westminster John Knox, 2006. [ISBN 978-0664230463] [\$30/\$22.50/na/\$26.55/\$12.60/na]

Teresa J. Hornsby and Deryn Guest. *Transgender, Intersex, and Biblical Interpretation, Semeia Studies 83.* Atlanta: SBL Press, 2016. [ISBN 978-1628371352] [\$27.95/\$20.95/\$27.34/na/na/na]

Articles on Camino [no cost, unless you decide to print them]

**Course Description & Goals**

This course opens the Bible and its interpretation to critical readings from feminist and queer theory and emerging perspectives from transgender and intersex experience. We begin by asking two fundamental feminist questions: who gets to speak, and how do they know? We pose these questions to certain key biblical passages that have been and remain central in debates about the normative person, the “proper” roles of men and women, and the “natural” order. We examine “mainstream” interpretations of these passages against historical evidence and from the vantage point of groups long marginalized from the conversation, exploring how truth claims are politically and culturally constructed and therefore amenable to redefinition (hence the frequent quotation marks). Throughout, we tend to the tension between the feminist impulse to coalition and engaged activism on the one hand, and the queer concern to disrupt rather than recreate sexual norms.

Four goals of feminist discourse shape the goals of this course. The first is to help you discover, articulate, and find validation for your own voice and perspective—however you identify in terms of gender and sexuality. The second is to enhance your capacity for critical analysis of your own experience and the experience of others. The third is to cultivate a commitment to act ethically in society in light of what you learn. The fourth is to participate in and direct your own learning. Enrollment in this course means that you subscribe to these goals for yourself and for other students in the class.

**Purpose of the Core Course in Religious Studies**

At Santa Clara University, the study of religious belief and practice in various cultural contexts (including your own) is one of the central features of the Core Curriculum. This has always been important in Jesuit Catholic education, which is why you're now taking your third Religious Studies course. But the purpose of these Core courses isn't to make you believe certain teachings or to limit your inquiry to one tradition. Religious Studies at Santa Clara is broader, deeper, and more analytical than that. In this third course, we want you to develop your skills at analyzing religious traditions that impinge on contemporary issues facing society. We hope that this approach will help you to negotiate a world in which religious beliefs are one of many factors in the diverse ways that people frame their lives and make meaning of their experience.

## Core-lations: Core Requirements, Pathways, & WGST

This course satisfies the University's **RTC 3** requirement. This course also satisfies the University's **Advanced Writing** requirement. It includes regular opportunities for in-class writing, periodic discussions of the writing process, and two major papers (the analytical and the research paper) that will be submitted in multiple drafts to provide you the opportunity for supervised revision through peer review and feedback from the professor.

This course is associated with three pathways, (1) **Gender, Globalization & Empire**, (2) **Gender, Sexuality & the Body**, and (3) **Paradigm Shifts and the Nature of Human Knowing**. Pathway courses are meant to help you *integrate learning* across your courses, and interdisciplinary courses like this one practice just those kinds of integrations. Another goal of your Pathway courses is to help you *learn with intention*, which occurs in this class through your team seminar leadership and your individual choice of a research topic. Perhaps most importantly, Pathway courses offer you an opportunity, through critical self-reflection, to *hone your educational and vocational choices* in light of ethical concerns in our world. The intense writing and discussion components of this course give you opportunities to practice critical self-reflection, individually and in dialogue with others. If you declare one of these Pathways you may use a representative piece of work from this course in the Pathway Portfolio you will complete during your senior year (keep electronic copies of your work for this purpose).

This course counts toward the major or minor in **Women's & Gender Studies** as well, given its critical focus on gender and sexuality in the analysis of one major source of Western discourse on sexuality and gender, the Bible.

## Core & Course Learning Objectives

By the end of this course, you will be able to:

- a. Identify diverse perspectives and evaluate ethical positions on contemporary questions (for example, about "what the Bible says" about gender and sexuality, or the diverse and at times competing ethical positions among feminist and queer interpreters of scripture). (*RTC 3 Core 3.1*)
- b. Evaluate and apply insights from the study of biblical texts and their interpretation to contemporary questions (for example, to the question of what constitutes a just and ethical love). (*RTC 3 Core 3.2*)
- c. Analyze the intersections of multiple factors (e.g., race, class, ethnicity, gender, religious affiliation, national origin) in the formulation and interpretation of the Bible. (*WGST*);
- d. Strengthen your research and writing skills in the following ways:
  - read and write with a critical point of view that displays depth of thought and is mindful of the rhetorical situation of a specific discipline; (*AW Core 1.1*)
  - write essays that contain well-supported, arguable theses and that demonstrate personal engagement and clear purpose; (*AW Core 1.2*)
  - independently and deliberately locate, select, and appropriately use and cite evidence that is ample, credible, and smoothly integrated into an intellectually honest argument appropriate for a particular discipline; and (*AW Core 1.3*)
  - consciously understand your writing processes as modes of learning and intentionally manipulate those processes in response to diverse learning tasks. (*AW Core 1.4*)
- e. Identify and reflect on your own experience with greater clarity and confidence. (*Course*).
- f. Develop your ability to present a thesis and argument orally. (*Course*).

## How to Prepare for Class

### *Reading and Study Prior to Class*

The readings listed under each day's topics should be read before that class. They will provide the basis for our class discussion. Readings listed as "primary" are those from Bible or are the subject of analysis, while those listed as "secondary" are by modern scholars *about* those primary texts. For most Tuesday classes, you will type a one- to two-page paper to help stimulate your informed participation in the discussion (see class engagement, below).

### *Where to Find the Readings*

Many of our primary readings are in the Bible, and many of the secondary readings are in our other four course textbooks. Frequently, though, postbiblical primary readings and additional secondary readings will be on our course Camino page (syllabus or files > required readings). For all of the Camino essays that are from books, you can also check out the books from hard-copy reserve at the Circulation Desk in the library (in other words, you can still do the reading if the power goes out!).

## Assessment and Grading

### Grade Components & Scale

Class Engagement (oral remarks and Tuesday papers 25%, attendance 5%)	30%
Seminar Leadership (2 occasions @ 10% each)	20%
Autobiographical and Analytical Papers (2 submissions, 10% each, with 1 required rewrite)	20%
Research Paper (required draft and rewrite, plus preliminary stages)	30%

#### Scale

93.5–100	A	86.7–89.9	B+	76.7–79.9	C+	66.7–69.9	D+
90.0–93.4	A-	83.3–86.6	B	73.3–76.6	C	63.3–66.6	D
		80.0–83.2	B-	70.0–73.2	C-	60.0–63.2	D-

### Class Engagement & Seminar Leadership

#### General Engagement

Class engagement is a critical part of any seminar. Classes will typically begin with either a written reflection on a question related to the day's readings or a brief discussion based on your impressions and questions (*learning objective e*). The professor will provide background information on the biblical texts to orient the discussion, particularly during the first four weeks of the course. But increasingly you will be expected to participate in the discussion by both leading it and, when a participant, by articulating perspectives, raising questions, analyzing the biblical text, and imagining the ethical implications of our reading (*learning objectives a, b, c, e, f*). To help stimulate that discussion, on four Tuesdays you will type a two-page, single-spaced paper that focuses on a single biblical text we have read in the prior week, identifies one difference between various readings of the text (e.g., between various feminist views, or feminist and queer views, or queer and transgender readings), evaluates the ethical merits of these perspectives from your own vantage point, and incorporates at least one identified technique from *They Say/I Say* (*learning objective a*). These papers are due in hard copy in class (not on Camino). 25% for oral remarks, Tuesday papers and in-class writing, 5% for attendance (see attendance policy below).

#### Seminar Leadership

Working with one other person, you will be responsible for presenting a critical analysis of the secondary readings for two separate meetings during the quarter. You will select your partner and topics in the third week of class. Your task will be to summarize the thesis and argument *briefly*, outline the key theoretical insights, and lead the class in a discussion of these ideas and their application to our biblical texts for the day. You will prepare a 2-page google doc that lists your names, your topic, and the day's readings, outlines the key ideas in the secondary readings (use no more than 1 page), and presents your questions and sub-questions to stimulate class discussion (a blank template will be provided by the professor). Complete your document by 5:00 p.m. the night before your presentation; the class will review it there in advance, and the professor will bring hard copies to class. Since the other class members will each have prepared the readings, you should spend no more than five minutes on summarizing the readings; just refresh our memory about the key points of each secondary author. Plan to lead at least 50 minutes of discussion with no more than 10 of those minutes for group work, and leave some time after your discussion to field questions "from the floor"—questions that others in the class might have had from the reading. (*learning objectives a, b, f*) For the grading rubric, see the "Assignments" tab on the course web site. 20% of grade total (10% each occasion).

### Critical Inquiry

#### Writing Focus

This course satisfies the Advanced Writing requirement in the Core, not only because it includes regular opportunities for writing, rewriting and peer review, but because it strategically uses writing as a method of engaging the course material more fully. It embeds reading and discussion about the writing process, with the hope that this will help you to comprehend and appreciate the course reading.

#### Two Critical Analysis Papers

Feminist theory privileges human experience—your experience—as one of the "texts" informing any reading. But as we identify and articulate this experience, how do we build common ground with others, and how do we do this without mandating new orthodoxies that oppress other persons or groups? Two 5-7-page papers help you explore these critical and foundational questions.

*Critical Inquiry: Critical Analysis Papers (continued)*

• **Your Voice and the Voice of the Bible: An Autobiographical Paper**

In this first 5-page paper, interact with Anne Clifford's description of feminism(s) in light of your own experience. She describes why feminism arose and persists; do you have any personal experience of any of the problems she mentions? For example, on the basis of your gender or sexuality, have you ever:

- been evaluated or told who you are
- been denied access to something, or given more or less power in a situation
- felt boxed in by a dualism that someone presumes to define you
- received career advice based on expected gender roles in society
- seen unfair privilege on the basis of gender or sexuality
- witnessed class, social status or race affect the experience of gender and power
- observed any of the four major types of second-wave feminism Clifford lists on p. 23

Begin this reflective paper in any way you wish, but come around by the end to the matter of religion and the Bible. How have they played a part in the identities you construct or that are constructed for you? Which of Clifford's three types of feminist theology do you resonate with or appreciate the most, given your experience (pp. 32-38)? You will share this paper with another student of your choosing for the purpose of peer review, and with the professor (submit the paper to the assignment drop box on Camino before class on **Thursday, January 16**, rewrite Thursday, January 30). For further directions and the grading rubric, see the "Assignments" tab on the course website. 10% of grade. (*learning objectives a, d, e*)

• **Feminist and Queer Theory: An Analytical Paper**

In this 6-7 page paper, discuss the chief characteristics and aims of feminist and queer theory, based on the course readings. Are the approaches compatible with each other? In what ways do they overlap? In what ways do they conflict? Do you find any flaws in one or both? You will share this paper with another student for the purpose of peer review, and with the professor (submit the paper to the assignment drop box on Camino before class on **Tuesday, March 3**, rewrite Thursday, March 12). For further directions and the grading rubric, see the "Assignments" tab on the course website. 10% of grade. (*learning objectives a, d*)

Research Paper

You will prepare a 15-20 page research paper on feminist or queer theory and biblical interpretation. Some of the various types of papers you might write are offered at the "Assignments" tab on the course website, and you'll find specific ideas from past papers at the "Research" tab on the course website. But no matter what type of paper you do, one of the questions you will be required to address is how the positions of the interpreters you are examining influences their interpretation ("position" refers to factors like gender, race, ethnicity, sexuality, religious affiliation, national origin, ability, socio-economic status, immigration status, etc.). The paper will be due in the stages listed below; the stages include a required draft and rewrite; all but the draft should be turned in to the relevant assignment drop box on Camino before class. 30% of grade. (*learning objectives c-d*)

Topic statement and sources	5th week	Tuesday, February 4
Annotated Bibliography	7th week	Tuesday, February 18
Outline	8th week	Thursday, February 27
Required draft of entire paper	10th week	Tuesday, March 10
Final Research Paper submitted to assignment drop box on Camino by 9:30 p.m.	Exam week	Thursday, March 19

*Examinations*

There are no examinations in this course.

*Extra Credit*

Extra credit opportunities will be posted online at the "Extra Credit" tab on the course web site throughout the quarter. To receive extra credit, attend the event, write a 2-3 page summary and evaluation, and turn it in on Camino within one week of the event (the required parts of your paper are listed at the Extra Credit tab). If an event falls in the final week of classes, the paper must be submitted by Friday of that week. Extra credit can only be counted if all regular assignments have been submitted. Each assignment is worth at most 2 points, so students usually do 2 to get the maximum grade. 3% of grade max. (*learning objective a*)

*Assessment of Course*

The course will be assessed at mid-quarter with a short evaluation and at the end of the quarter with an online numerical evaluation and, in class, with an SALG and a narrative evaluation.

### RTC 3 Prerequisites (for non-majors/minors)

This course satisfies the RTC 3 Core requirement. If you are seeking RTC 3 credit for this course, you must have completed your RTC 1 and 2 courses before this quarter and have accumulated 88 units. The only exception is transfer students who entered SCU with 44 or more units completed; they may take any two RTC classes (1, 2 or 3) in any order—although an RTC 3 course can only count for Core credit if you have completed 88 units before enrolling.

### Policies & Protections for You

#### *Attendance & Self-Care*

If you're sick or something comes up, please notify the professor in advance or within a week of the missed class. *Remember: You're not doing yourself or anyone else any favors if you come to class sick—you can always make up the work.* An explanation is not necessary; this is about extending the professor the courtesy of notice, as you might for any employer.

Missed material can always be reviewed with the professor during office hours or by appointment, or with other students from the class. **There is a limit** to how many classes you can miss and still receive credit for the course (see below), but the most important guidelines are to take care of yourself and to keep in touch with the professor. Santa Clara University is a Jesuit institution where the value of *cura personalis*, or “care for the whole person,” holds a place of incredibly high importance. Caring for yourself in both a physical and mental sense is paramount to your ability to live an enjoyable life.

- Try to get an appropriate amount of sleep each night; the recommended amount of sleep for adults ages 18-25 is 7-9 hours.
- Visit the Wellness Center's (currently located at 852 Market Street) website to see what resources are available on campus to aid and promote student well-being at [www.scu.edu/wellness/](http://www.scu.edu/wellness/).
- Every student can avail themselves of six free counseling sessions with Counseling and Psychological Services — it is highly encouraged you utilize these sessions should you find yourself in need of someone to talk to about anything at all. The number to make an appointment with CAPS is (408) 554-4501. Visit the Counseling and Psychological Services website to learn more about these sessions and more at [www.scu.edu/cowell/caps/](http://www.scu.edu/cowell/caps/).
- If you do get sick, visit Cowell Health Center during the operating hours of 8:30 am to 5:00pm, Monday through Friday. You can also visit their website to learn more about the various services this health center provides at [www.scu.edu/cowell/](http://www.scu.edu/cowell/).

There is a limit to how many classes you can miss and still receive credit for the course.

- If you do not notify the professor of the absence, it's “unexcused,” which means that it affects your attendance grade and, if these accumulate to three or more occasions, your overall grade for the course. Five unexcused absences (25% of course) will result in a failing grade.
- If you do notify the professor, it's an “excused” absence, and affects your attendance and overall grade at about half the rate of an unexcused absence, depending on the circumstances.

If your absence is due to a significant religious holiday or to travel for intercollegiate athletics, there is no penalty and you will have the opportunity to make up missed work or exams. Please alert the professor to such absences well in advance. Daily roll will be taken and posted on Camino. 5% of grade +.

#### *Academic Integrity*

Students at SCU pledge themselves to Academic Integrity, as part of the University's commitment to fostering a culture of integrity ([www.scu.edu/academic-integrity](http://www.scu.edu/academic-integrity)). The Academic Integrity pledge, which applies to all students, states:

*I am committed to being a person of integrity. I pledge, as a member of the Santa Clara University community, to abide by and uphold the standards of academic integrity contained in the Student Conduct Code.*

You are expected to uphold the principles of this pledge for all work in this class. You should collaborate to share ideas, resources, and questions, particularly on seminar leadership and peer review. But this sharing becomes cheating or plagiarism when you present as your original work the insights or work of another person. Work on papers and extra credit must be original to you. That does not mean that every idea and insight you write about will be your own. What it does mean is that your assignments should be guided by your insights and, when you do rely on an authority other than yourself, you note that reliance through

standard footnotes and bibliography (see the “Style Sheet” at the course website). If you are caught cheating or plagiarizing on a required assignment, you will receive an “F” on the assignment and in the course, and the matter will also be forwarded for further action to the Office of Student Life. Further resources can be found at [www.scu.edu/academic-integrity/](http://www.scu.edu/academic-integrity/).

#### *Accessible Education Policy*

If you have a documented disability for which accommodations may be required in this class, please contact the Office of Accessible Education (Benson 1, [www.scu.edu/oea](http://www.scu.edu/oea), (408) 554-4109) as soon as possible to discuss your needs and register for accommodations with the University. If you have already arranged accommodations through OAE, please discuss them with the professor during her office hours early in the quarter. To ensure fairness and consistency, the professor is required to receive verification from the Office of Accessible Education before providing accommodations.

#### *Accommodations for Pregnant and Parenting Students*

In alignment with Title IX of the Education Amendments of 1972, and with the California Education Code, Section 66281.7, Santa Clara University provides reasonable accommodations to students who are pregnant, have recently experienced childbirth, and/or have medical needs related to childbirth. Pregnant and parenting students can often arrange accommodations by working directly with their instructors, supervisors, or departments. In addition, the Office of Accessible Education will provide reasonable accommodations for pregnancy-related impairments which impact a major life activity.

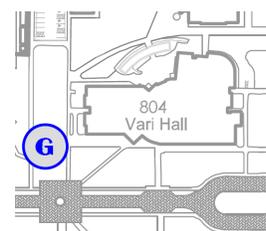
#### *Discrimination and Sexual Misconduct Protections*

Santa Clara University upholds a zero-tolerance policy for discrimination, harassment and sexual misconduct. If you or someone you know have experienced discrimination or harassment, including sexual assault, domestic/dating violence, or stalking, I encourage you to tell someone promptly. For more information, see the University’s Gender-Based Discrimination and Sexual Misconduct Policy at <http://bit.ly/2ce1hBb> or contact the University’s EEO and Title IX Coordinator, Belinda Guthrie, at (408) 554-3043, [bguthrie@scu.edu](mailto:bguthrie@scu.edu). Reports may be submitted online through the Office of Student Life ([www.scu.edu/osl/report/](http://www.scu.edu/osl/report/)) or anonymously through EthicsPoint ([www.scu.edu/hr/quick-links/ethicspoint/](http://www.scu.edu/hr/quick-links/ethicspoint/)).

#### *Emergency Preparedness*

If an earthquake occurs during class, “Drop, Cover and Hold On.” Once the shaking stops, look around to make sure it is safe to leave the building.

If a fire alarm sounds, leave the building immediately in an orderly fashion. (Most campus buildings post a map of exits and assembly points on each floor). Take only your phone, Access card and car keys with you; leave everything else behind. If individuals need assistance to leave the building, please help them get to the assembly area.



Once outside, we need to assemble as a group at the assembly point designated for our classroom—marked on the map above. This makes it easier to check that everyone is out safely. We will stay there until Campus Safety advises us to move to another location, or releases us to return to the building.

#### *In-Class Recordings*

The Student Conduct Code (p. 13) prohibits students from “(m)aking a video recording, audio recording, or streaming audio/video of private, non-public conversations and/or meetings, inclusive of the classroom setting, without the knowledge and consent of all recorded parties,” except in cases of approved disability accommodations. The Student Conduct Code also prohibits the “falsification or misuse, including non-authentic, altered, or fraudulent misuse, of University records, permits, documents, communication equipment, or identification cards and government-issued documents.” Dissemination or sharing of any classroom recording without the permission of the instructor would be considered “misuse” and, therefore, prohibited. Violations of these policies may result in disciplinary action by the University. At the instructor’s discretion, violations may also have an adverse effect on the student’s grade. You won’t need to take any pictures of slides presented in class, as they will be available from the Class Prep pages on the course website.

Wk	Date	Pages of Reading	Topic of Discussion
1	1/7		COURSE OVERVIEW & OPENING EXERCISE <u>Primary Reading:</u> Genesis 1:1–2:4a (in-class)
			TOPIC 1. FEMINIST & QUEER HISTORY, THEORY, PRACTICE
1	1/9	[56]	FINDING YOUR VOICE & RECOVERING THOSE LONG LOST <u>Primary Reading:</u> Genesis 2:4b-25 <u>Secondary Reading:</u> Anne M. Clifford, "Introduction" and "The 'Why' and 'What' of Christian Feminist Theology," in <i>Introducing Feminist Theology</i> (Maryknoll, New York: Orbis, 2001) 1-38; Phyllis Trible, "Depatriarchalizing in Biblical Interpretation," <i>Journal of the American Academy of Religion</i> 41:1 (1973) 30-48 (Camino) <b>Autobiographical Paper: Your Voice and the Voice of the Bible — begin to sketch your ideas for this paper and bring them to class; the actual paper is due next Thursday</b>
2	1/14	[50]	FEMINIST BIBLICAL STUDIES IN THE FIRST & SECOND WAVES <u>Primary:</u> Genesis 3; 1 Timothy 2:8-15; Elizabeth Cady Stanton, ed., excerpts on Genesis and 1 Timothy from <i>The Woman's Bible</i> (1895; 1898), excerpted in Kristen E. Kvam, Linda S. Schearing and Valarie H. Ziegler, "The Women's Bible," in <i>Eve and Adam: Jewish, Christian, and Muslim Readings on Genesis and Gender</i> (Bloomington, Indiana: Indiana University Press, 1999) 346-56 (Camino) <u>Secondary:</u> Anne M. Clifford, "Feminist Perspectives on the Bible," in <i>Introducing Feminist Theology</i> (Maryknoll, New York: Orbis, 2001) 46-86 (Camino) <u>Writing Focus:</u> Entering the conversation ( <i>They Say/I Say</i> 1-16)
	1/16	[55]	THIRD-WAVE VOICES & CONCERNS <u>Primary:</u> Genesis 16 and 21; Exodus 1:8-3:22; 12:29-42; Joshua 1–2; 6 <u>Secondary:</u> Vanessa Lovelace, "Intersections of Ethnicity, Gender, Sexuality, and Nation," in <i>The Hebrew Bible: Feminist and Intersectional Perspectives</i> (ed. Gale A. Yee; Minneapolis: Fortress, 2018) 75-104; Musa W. Dube, "Method in Ancient Imperializing Texts," in <i>Postcolonial Feminist Interpretation of the Bible</i> (St. Louis: Chalice, 2000) 57-83 (Camino) <b>Autobiographical Paper: Your Voice and the Voice of the Bible — submit your paper before class to the assignment drop box on Camino</b>
3	1/21	[45]	QUE(E)RYING THE FEMINIST AGENDA <u>Secondary:</u> Laurel C. Schneider, "Queer Theory," in <i>Handbook of Postmodern Biblical Interpretation</i> (ed. A. K. M. Adam; St. Louis: Chalice, 2000) 206-212; Deryn Guest, "Que(e)rying the Agenda: The Impact of Queer Perspectives for Feminist Scholarship," in <i>Beyond Feminist Biblical Studies</i> (BMW 47; Sheffield: Sheffield Phoenix, 2012) 42-76 (Camino) <u>Writing Focus:</u> Starting with what others are saying, and The art of summarizing ( <i>They Say/I Say</i> 19-41) <b>Perspectives &amp; evaluation paper #1 due in hard copy in class</b> <b>Sign-ups for Seminar Leadership in class</b>
	1/23	[—]	CLASS CANCELLED The Religious Studies Department is conducting a search for a professor of Hebrew Bible/Old Testament. The research colloquium for our second candidate is scheduled at the time of our class, so class is cancelled. It's recommended that you use the time to plan your first seminar leadership with your partner.  <b>Complete peer review of partner's autobiographical paper on Camino before class</b>

Wk	Date	Pages of Reading	Topic of Discussion
TOPIC 2. FEMINIST & QUEER APPROACHES TO KEY BIBLICAL TEXTS			
4	1/28	[45]	<p>TRANSGENDER &amp; READING GENESIS BACKWARDS  <u>Primary:</u> Genesis 1–3  <u>Secondary:</u> Teresa J. Hornsby and Deryn Guest, <i>Transgender, Intersex, and Biblical Interpretation</i>, 13-44 (course textbook)  <u>Writing Focus:</u> The art of quoting (<i>They Say/I Say</i> 43-51)  <b><i>Perspectives &amp; evaluation paper #2 due in hard copy in class</i></b></p>
	1/30	[61]	<p>JEPHTHAH’S DAUGHTER  <u>Primary:</u> Judges 11–12  <u>Secondary:</u> Michael Coogan, <i>God &amp; Sex</i>, 21-60; Esther Fuchs, <i>Feminist Theory and the Bible</i>, 71-94 (both course textbooks)  <b><i>Rewrite of Autobiographical Paper due on Camino before class (submit to original assignment drop box; you may rewrite EITHER this paper or the Analytical Paper later in the quarter)</i></b></p>
5	2/4	[53]	<p>THE LEVITE’S CONCUBINE  <u>Primary:</u> Judges 19  <u>Secondary:</u> Phyllis Trible, “An Unnamed Woman: The Extravagance of Violence,” in <i>Texts of Terror: Literary-Feminist Readings of Biblical Narratives</i> (Overtures to Biblical Theology; Philadelphia: Fortress, 1984) 65-91 (Camino); Michael Coogan, <i>God &amp; Sex</i>, 143-60  <b><i>Topic Statement and sources for Research Paper due on Camino before class</i></b></p>
	2/6	[64]	<p>MARRIAGE IN PRACTICE, MYTH &amp; METAPHOR  <u>Primary:</u> Hosea 1–4; 14  <u>Secondary:</u> Michael Coogan, <i>God &amp; Sex</i>, 63-98; Corrine L. Carvalho, “The Challenge of Violence and Gender under Colonization,” in <i>The Hebrew Bible: Feminist and Intersectional Perspectives</i> (ed. Gale A. Yee; Minneapolis: Fortress, 2018) 107-132 (Camino)</p>
6	2/11	[41]	<p>GENDERQUEER ANALYSIS OF PORNOPROPHETIC TEXTS  <u>Primary:</u> Ezekiel 16; 23  <u>Secondary:</u> Deryn Guest, “Genderqueer Analysis of the Pornoprophetic Debate,” in <i>Beyond Feminist Biblical Studies</i> (BMW 47; Sheffield: Sheffield Phoenix, 2012) 77-117 (Camino)  <u>Writing Focus:</u> Three ways to respond (<i>They Say/I Say</i> 53-66)  <b><i>Perspectives &amp; evaluation paper #3 due in hard copy in class</i></b></p>
	2/13	[54]	<p>WERE THE MEN OF SODOM GAY?  <u>Primary:</u> Genesis 14; 18–19; Leviticus 18:22; 20:13  <u>Secondary:</u> Holly Joan Toensing, “Women of Sodom and Gomorrah: Collateral Damage in the War against Homosexuality?” <i>Journal of Feminist Studies in Religion</i> 21:2 (2005) 61-74; Mark Jordan, excerpts from <i>The Invention of Sodomy in Christian Theology</i> (Chicago: University of Chicago Press, 1997) 1-9, 29-44 (Camino)</p>
7	2/18	[43]	<p>WHAT’S IN A NAME? “HOMOSEXUALITY” IN THE NEW TESTAMENT  <u>Primary:</u> Romans 1:18-32; 1 Corinthians 6:9-10; 1 Timothy 1:9-10; Jude 7  <u>Secondary:</u> Dale B. Martin, <i>Sex &amp; the Single Savior</i>, 37-64 (course textbook)  <u>Optional:</u> Michael Coogan, <i>God &amp; Sex</i>, 115-40  <b><i>Annotated Bibliography for Research Paper due on Camino before class</i></b></p>
	2/20	[57]	<p>SEX &amp; THE SINGLE SAVIOR  <u>Primary:</u> Sex &amp; the Single Savior Synopses handout (Camino) – the handout contains: <ul style="list-style-type: none"> <li>• Mark 3:31-35    Matthew 12:46-50    Luke 8:19-21</li> <li>• Luke 9:57-62    Matthew 8:18-22</li> <li>• Luke 12:49-53 + 14:25-33    Matthew 10:37-38</li> <li>• Mark 10:2-12    Matthew 19:3-12    Luke 16:18</li> </ul> <u>Secondary:</u> Dale Martin, <i>Sex &amp; the Single Savior</i>, 91-147  <u>Writing Focus:</u> Distinguishing what <i>you</i> say from what <i>they</i> say (<i>They Say/I Say</i> 67-74)</p>

Wk	Date	Pages of Reading	Topic of Discussion
8	2/25	[66]	<p>PROBLEMS FOR A "FEMINIST" JESUS: Q &amp; THE CANAANITE WOMAN  <u>Primary:</u> Q passages (Camino); Joshua 2:1-24; 6:22-25; Matthew 8:1-17; 14:1-15:39  <u>Secondary:</u> Amy-Jill Levine, "Women in the Q Communit(ies) and Traditions," in <i>Women and Christian Origins</i> (ed. Ross Shepard Kraemer and Mary Rose D'Angelo; New York: Oxford, 1999) 150-70; Musa Dube, excerpt from <i>Postcolonial Feminist Interpretation of the Bible</i> (St. Louis: Chalice, 2000) 142-61, 169-77 (Camino)  <u>Writing Focus:</u> Planting a naysayer in your text (<i>They Say/I Say</i> 77-89)  <b><i>Perspectives &amp; evaluation paper #4 due in hard copy in class</i></b></p>
	2/27	[43]	<p>WAS MARY MAGDALENE MRS. JESUS?  <u>Primary:</u> Gospel synopses (ministry, burial, empty tomb), Luke 6:12-16 + 7:36-50 + 8:1-3; Luke 10:38-42 + John 11:1-12:8; <i>Gospel of Thomas</i> Logion 114, <i>Gospel of Mary</i> 10 (all on Camino)  <u>Secondary:</u> Mary Rose D'Angelo, "Reconstructing 'Real' Women in Gospel Literature: The Case of Mary Magdalene," in <i>Women and Christian Origins</i> (ed. Ross Shepard Kraemer and Mary Rose D'Angelo; New York: Oxford University Press, 1999) 105-128; Dan Brown, chapter 58 from <i>The Da Vinci Code</i> (New York: Doubleday 2003) 242-50, 255-9; Darrell L. Bock, "Was Jesus Married," in <i>Breaking The Da Vinci Code: Answers to the Questions Everyone's Asking</i> (Nashville: Nelson, 2004) 31-45 (all on Camino)  <b><i>Research Paper Outline due on Camino before class</i></b></p>
9	3/3	[50]	<p>REJECTING DESIRE, ERASING DIFFERENCE: PAUL IN CORINTHIANS &amp; GALATIANS  <u>Primary:</u> 1 Corinthians 1; 7; Galatians  <u>Secondary:</u> Dale Martin, <i>Sex &amp; the Single Savior</i>, 65-90  <u>Writing Focus:</u> Saying why it matters (<i>They Say/I Say</i> 91-99)  <b><i>Analytical Paper: Feminist and Queer Theory due; submit your paper before class to the assignment drop box on Camino</i></b></p>
	3/5	[50]	<p>ECSTATIC FEMALE PROPHETS IN CORINTH &amp; THE COMPLIANT WIVES OF PAUL'S INTERPRETERS  <u>Primary:</u> 1 Corinthians 11; 1 Timothy 2; Ephesians 5  <u>Secondary:</u> Gillian Townsley, "Gender Trouble in Corinth: Que(e)rying Constructs of Gender in 1 Corinthians 11:2-16," <i>The Bible and Critical Theory</i> 2:2 (2006) 17.1-17.14 (Camino); Teresa J. Hornsby and Deryn Guest, <i>Transgender, Intersex, and Biblical Interpretation</i>, 81-93 (course textbook); Elisabeth Schüssler-Fiorenza, "The Justice of Wisdom-Sophia: Love Endures Everything—Or Does It?" in <i>Sharing Her Word: Feminist Biblical Interpretation in Context</i> (Boston: Beacon, 1998) 137-59 + notes (Camino)  <u>Writing Focus:</u> Connecting the parts (<i>They Say/I Say</i> 101-114)  <b><i>Complete peer review of partner's analytical paper by 5:00 p.m. on Camino</i></b></p>
10	3/10	[48]	<p>PERFORMING MASCULINITY FROM POSITIONS OF IMPOTENCE: REVELATION  <u>Primary:</u> Revelation  <u>Secondary:</u> Tina Pippin and J. Michael Clark, "Revelation/ Apocalypse," in <i>The Queer Bible Commentary</i> (ed. Deryn Guest, Robert E. Goss, Mona West and Thomas Bohache; London: SCM Press, 2007) 753-68; Stephen D. Moore, "Revolting Revelations," in <i>God's Beauty Parlor: And Other Queer Spaces in and around the Bible</i> (Contraversions: Jews and Other Differences; Stanford, California: Stanford University Press, 2001) 173-99 + notes (both on Camino); Teresa J. Hornsby and Deryn Guest, <i>Transgender, Intersex, and Biblical Interpretation</i>, 95-103  <b><i>Required Draft of Research Paper due on Camino before class</i></b></p>

Wk	Date	Pages of Reading	Topic of Discussion
AFTERWORD & FORWARD			
10	3/12	[33]	<p>SCRIPTURE &amp; A JUST SEXUAL ETHIC</p> <p><u>Secondary</u>: Dale Martin, <i>Sex and the Single Savior</i>, 161-85</p> <p><u>Optional</u>: Margaret Farley, "Framework for a Sexual Ethic: Just Sex," in <i>Just Love: A Framework for Christian Sexual Ethics</i>, 207-244 (Camino)</p> <p><u>Writing Focus</u>: Academic writing doesn't mean setting aside your own voice (<i>They Say/I Say</i> 117-30)</p> <p><b><i>Rewrite of Analytical Paper due on Camino before class (submit to original assignment drop box; you do not need to rewrite this paper if you rewrote the Autobiographical Paper earlier this quarter)</i></b></p>
	3/15		<p>➤ <b><i>Complete peer review of partner's research paper on Camino by noon Sunday</i></b></p>
11	3/19 Th		<p>➤ <b><i>By 9:30 p.m. today, submit your corrected Research Paper to the assignment drop box on Camino</i></b></p>