

<p>Course Code: RELS5338</p> <p>Title in English: Religion, Gender, and Sexuality</p> <p>Title in Chinese: 宗教與性（別）</p>
<p>Course description:</p> <p>Are religion and sex always at odds? Do gods have genders? How can political leaders be celebrated as supreme dads? What can we learn from Foucault's <i>History of Sexuality</i>, Antonio Gramsci's prison writings, and Weber, Mahmood, Sedgwick...?</p> <p>This course examines religion, gender and sexuality as crucial systems of power that shape our world. Students will develop an understanding of religion and gender as both subjects and as categories of analysis. As categories of analysis, students will use gender and religion to interrogate cultural production and social systems, paying close attention to how gender and religion intersect with other categories of social difference. Students will connect the assigned academic readings to "real-life" examples in the news, media, and their own lives, thereby producing new theoretical understandings of gender, religion, and sexuality in the contexts of Hong Kong, Asia, and the world.</p>

Course syllabus

Key point: Highlight the fundamental concepts involved in each topic in order to help students better understand what is and what is not covered in the course.

<p>Learning outcomes:</p> <p>Upon completion of the subject, students will be able to:</p> <ol style="list-style-type: none"> 1. Identify key scholars in the field and their theories, both classic and emerging 2. Demonstrate in depth knowledge of religion and gender as intersectional categories of analysis 3. Actively reflect upon ordinary/accepted modes of thinking about gender, sexuality and religion, construct new modes of thinking oriented toward change 4. Demonstrate a critical, intersectional awareness of gender and religion in the social and cultural contexts of Hong Kong, Asia, and the world 5. Develop critical reading skills of academic literature on religion and gender, including reading, analysing, and summarising the argument of secondary literature; selecting and analysing primary materials including visual contents 6. Develop communication skills through class discussion and writing assignments 7. Develop research skills 8. Develop transferrable skills 	
<p>Topic</p> <p>Part I USEFUL CONCEPTS</p> <p>Week 1 introduction</p> <p>Week 2 Foucault on <i>sexuality and confession</i> Foucault, Michel. 2016. "Scientia Sexualis." In <i>The Bloomsbury Reader in Religion, Sexuality, and Gender</i>.</p> <p>Week 3 Max Weber on <i>charismatic authority</i> Weber, Max. 2020. "The Three Types of Legitimate Domination." <i>Essays in Economic Sociology</i>. Princeton University Press.</p> <p>Week 4 Antonio Gramsci on <i>hegemony</i> Gramsci, Antonio. <i>Selections from the Prison Notebooks</i>, 97–191.</p>	<p>Contents/ fundamental concepts</p> <p>The concept of sexuality as a modern construct in relation to the development of Christianity.</p> <p>Max Weber's Three Types of Legitimate Domination.</p> <p>Antonio Gramsci's notion of hegemony.</p>

<p>Connell, R. W. and James W. Messerschmidt. 2005. "Hegemonic Masculinity: Rethinking the Concept." <i>Gender and Society</i>, Vol. 19, No. 6, pp. 829–859.</p>	
<p>Week 5 Janet Gyatso and Miranda Shaw on sex Readings: Gyatso, Janet. 2019. "Sex." In <i>The Bloomsbury Reader in Religion, Sexuality, and Gender</i>. Shaw, Miranda. 1994. "Chapter 1." In <i>Passionate Enlightenment: Women in Tantric Buddhism</i>, 3–19. Princeton, NJ: Princeton University Press.</p>	<p>Sex as religious agency.</p>
<p>Week 6 Saba Mahmood on agency Readings: Mahmood, Saba. 2004. <i>Politics of Piety: The Islamic Revival and the Feminist Subject</i>. Princeton University Press. Introduction. 《东方学》与中东女性主义研究：一份综述。《结绳志》，2023.</p>	<p>Mahmood’s decolonial approach to religion and freedom from within the structures of subordination.</p>
<p>Week 7 Eve Sedgwick on affect Bao, Hongwei. In Memory of Eve Sedgwick 紀念賽菊 薺 : https://www.chinaindiefilm.org/in-memory-of-eve-sedgwick-in-defence-of-sissy-boys/ Sedgwick, Eve. 2003. Pedagogy of Buddhism. In <i>Touching Feeling</i>.</p>	<p>Eve Sedgwick’s notions of affect.</p>
<p>Park II FROM CONCEPTS TO QUESTIONS</p>	
<p>Week 8 Do gods have gender(s)? Huang, C. Julia, Elena Valussi, and David A. Palmer. 2011. "Gender and Sexuality in Chinese Religious Life." In <i>Chinese Religious Life</i>, edited by David A. Palmer, Glenn Shive and Philip Wickeri. OUP, 107–123. Lodi, Hafsa. 2023. "The Muslim Women Using Feminine Pronouns for Allah." <i>The Revealer</i>. Will be mentioned in lecture: <i>Buddhist Masculinities</i>. 2023. Edited by Megan Bryson and Kevin Buckelew. Columbia UP.</p>	<p>Different approaches to divine genders</p>
<p>Week 9 The F word (and the I word) Videos and podcasts: 「為同志證婚的女權法師：所有歧視都是邪惡的」, wainao, https://www.wainao.me/wainao-watches/taiwanese-Buddhist-feminist-Shih-Chao-hwei-LGBT.</p>	
<p>Malory Nye, Intersectionality and religion, <i>Religion Bites</i>: https://medium.com/religion-bites-podcast/013-intersectionality-and-religion-3ec64c149b5c. Readings: Smith, Leslie Dorrough. "Conservative Religions Oppress Women (While Liberal Religions</p>	<p>Feminist study of religion</p>

<p>Don't)”. In <i>Stereotyping Religion II</i>, edited by Brad Stoddard and Craig Martin, 95–106.</p> <p>Singh, Jakeet. “Religious Agency and the Limits of Intersectionality.” <i>Hypatia</i> 30.4 (2015): 657–674.</p> <p>Will be mentioned in lecture:</p> <p>Parker, Julie Faith. 2013. “Blaming Eve Alone: Translation, Omission, and Implications of עמה in Genesis 3:6b.” <i>Journal of Biblical Literature</i> 132(4) 729–747.</p> <p>姜貞吟. 2021. 《女歸成神：性別與宗族 / 親、族群之間的多重交織》. 性別、宗族 / 親與公私領域的交織.</p>	
<p>Week 10 Beyond #MeToo and Netflix: Religion and Sexual/Gender Violence</p> <p>Lucia, Amanda. “Guru Sex: Charisma, Proxemic Desire, and the Haptic Logics of the Guru-Disciple Relationship.” <i>Journal of the American Academy of Religion</i> 86.4 (2018): 953–988.</p> <p>Will be mentioned in lecture:</p> <p>Huang, Chang-Ling. 2021. “#MeToo in East Asia: The Politics of Speaking Out.” <i>Politics & Gender</i> 17(3): 483–490.</p>	<p>How to understand religion and gender violence</p>
<p>Week 11 Religion and (Hegemonic) Masculinities</p> <p>Film clips:</p> <p>Lee, Joon-I, dir. k思悼 사도 <i>The Throne</i>, 2014.</p> <p>Readings:</p> <p>Deuchler, Martina. “Elitism and Ideology”, in <i>The Confucian Transformation of Korea: A Study of Society and Ideology</i>. Cambridge, Mass: Council on East Asian Studies, Harvard University, 1992.</p> <p>Du, Yue. 2021. Introduction: Filial Piety beyond Confucianism. In <i>State and Family in China</i>. Cambridge University Press.</p> <p>郑炳说, 2023. 《权力与人：思悼世子之死与朝鲜王室》，上海书店出版社，丁晨楠，叶梦怡译.</p> <p>Further readings for your interest:</p> <p>Ling, L. H. M. 1994. “Rationalizations for State Violence in Chinese Politics: The Hegemony of Parental Governance.” <i>Journal of Peace Research</i>, 31(4), 393–405.</p> <p>Roose, Joshua M. 2021. <i>The New Demagogues: Religion, Masculinity and the Populist Epoch</i>. Bloomsbury. Intro.</p> <p>Webster, Joseph. 2022. <i>The Religion of Orange Politics: Protestantism and Fraternity in Contemporary Scotland</i>. Manchester: MUP. Intro.</p>	<p>Critical understanding of the relationship between hegemonic masculinity and religion</p>
<p>Week 12</p> <p><i>Marry My Dead Body</i> 關於我和鬼變成家人的那件事,</p>	

<p>2023. Crossley, James. “All Religions Are against LGBTQ Rights’.” In <i>Stereotyping Religion II</i>, edited by Brad Stoddard and Craig Martin, 33–48. Potential guest speaker: Rev. 卜莎崙Grace BOK</p>	<p>Religion and LGBTQ rights</p>
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Teaching Modes and Learning Activities	
On-site face-to-face (please specify if it is hybrid, i.e. some students will attend the activities elsewhere)	Percentage of time
Lectures (hybrid no)	100%

Assessment type	Percentage
Attendance and Engagement	10%
Written work	50%
Presentation	40%

Assessment rubrics
<p>A:</p> <ul style="list-style-type: none"> • Shows an exceptional degree of insight and critical and independent thought. • Demonstrates true flair in tackling issues. • Is of outstanding quality, in terms of scholarship and originality. • Often faultless. • The work is well beyond that expected at the appropriate level of study. <p>B:</p> <ul style="list-style-type: none"> • A very good answer that shows qualities. • Addresses the question directly and fully, showing clear focus on the subject with only trivial deviation. • Exhibits a clear and coherent structure, showing logical, ordered thought and clear presentation. • Exhibits knowledge of a very good range of theories, perhaps with some gaps, but handled in a professional way. • Displays understanding and handling of key concepts: shows a firm grasp of the subject and current theory (but there may be gaps). • Shows initiative, the ability to think clearly, to critically evaluate ideas, to bring different ideas together, and to draw sound conclusions. • Displays evidence of further reading and appropriate use of examples and diagrams. • Contain no significant errors of fact or interpretation. • Develops a coherent analysis/argument proceeding to a convincing conclusion. • Without major blemish in the quality of the writing and presentation. <p>C:</p> <ul style="list-style-type: none"> • A good answer with elements of the routine and predictable. • Sound knowledge, although limited. • May contain occasional factual errors and misunderstandings of concepts but this should not be a dominant impression. • Generally accurate - inaccuracies, if any, should be moderate. Show understanding and handling of key concepts. • There may not be a firm grasp and depth of understanding of all the key concepts. • Focused on the subject, with relatively little irrelevant material. Exhibit a limited degree of critical analysis and evaluation.

- Structured in a reasonably clear and coherent manner, generally presenting ideas and information in a logical way and often with some examples.
- Generally well-presented but there may be minor flaws in information, figures and standard of English.
- Generally shows a good quality of writing and presentation.

D:

- Rarely prepared and attends some classes
- Rarely participates constructively in class
- Assignments are late, incomplete, or not turned in at all
- Low level of content knowledge
- Inactive participant; works reluctantly with others
- Sometimes shows a close-minded disposition with regard to feedback and challenge

F:

- Clearly unprepared and nearly always absent
- No participation or harmful participation
- No assignments turned in
- No assignments available to assess content knowledge
- Not present enough to judge participation and interaction, or undermining others
- Close-minded disposition with regard to feedback, challenge, and course content

Class/ week	Date	Topic	Requirements
1	6 Jan	Introduction	
2	13 Jan	Foucault on sexuality	
3	20 Jan	Weber on charismatic authority	
4	27 Jan	Gramsci on hegemony	
5	10 Feb	Gyatso and Shaw on sex	
6	17 Feb	Mahmood on agency	
7	24 Feb	Sedgwick on affect	
8	3 Mar	Divine genders	
9	10 Mar	Intersectional feminist study of religion	
10	17 Mar	Religion and gender violence	
11	24 Mar	Religion and hegemonic masculinity	
12	31 Mar	Religion and LGBTQ+	
13	7 Apr	Presentation	

Professor/Lecturer/Instructor:	
Name:	Ting GUO
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Teaching Venue:	ELB_302
Website:	https://www2.crs.cuhk.edu.hk/faculty-staff/teaching-faculty/guo-ting
Other information:	

Teaching Assistant/Tutor:	
Name:	
Office Location:	
Telephone:	
Email:	
Teaching Venue:	
Other information:	

Academic honesty and plagiarism

Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at <http://www.cuhk.edu.hk/policy/academichonesty/>.

With each assignment, students will be required to submit a signed **declaration** that they are aware of these policies, regulations, guidelines and procedures.

- In the case of group projects, all members of the group should be asked to sign the declaration, each of whom is responsible and liable to disciplinary actions, irrespective of whether he/she has signed the declaration and whether he/she has contributed, directly or indirectly, to the problematic contents.
- For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment.
- Students are fully aware that their work may be investigated by AI content detection software to determine originality.
- Students are fully aware of the AI approach(es) adopted in the course. In the case where some AI tools are allowed, students have made proper acknowledgment and citations as suggested by the course teacher.

Assignments without a properly signed declaration will not be graded by teachers.

Only the final version of the assignment should be submitted via VeriGuide.

The submission of a piece of work, or a part of a piece of work, for more than one purpose (e.g. to satisfy the requirements in two different courses) without declaration to this effect shall be regarded as having committed undeclared multiple submissions. It is common and acceptable to reuse a turn of phrase or a sentence or two from one's own work; but wholesale reuse is problematic. In any case, agreement from the course teacher(s) concerned should be obtained prior to the submission of the piece of work.

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Use of generative AI tools

Approach 1 - All use of AI tools is prohibited in assignments and assessment tasks.

