

## Gender And Religion In The Middle East

Through interviews with Christian and Muslim women in Norway, Spain and the United Kingdom, this book explores intersections between religion, citizenship, gender and feminism. How do religious women think about citizenship, and how do they practice citizenship in everyday life? How important is faith in their lives, and how is religion bound up with other identities such as gender and nationality? What are their views on 'gender equality', women's movements and feminism? The answers offered by this book are complex. Religion can be viewed as both a resource and a barrier to women's participation. The interviewed women talk about citizenship in terms of participation, belonging, love, care, tolerance and respect. Some seek gender equality within their religious communities, while others accept different roles and spaces for women. 'Natural' differences between women and men and their equal value are emphasized more than equal rights. Women's movements are viewed as having made positive contributions to women's status, but interviewees are also critical of claims related to abortion and divorce, and of feminism's allegedly selfish, unwomanly, anti-men and power-seeking stance. In the interviews, Christian privilege is largely invisible and silenced, while Muslim disadvantage is both visible and articulated. Line Nyhagen and Beatrice Halsaa unpack and make sense of these findings, discussing potential implications for the relationship between religion, gender and feminism"

Gender issues powered by globalization has radicalized women all over the globe and more so in Africa. Made up of five chapters, this book is about women's reactions to excessive over domineering attitudes of men. Chapter one discusses increasing radicalization of women against patriarchy in religion. Beyond this, chapter two focuses on poverty of female traditional rulers in Africa, especially West Africa where female rulers are battling their male counterparts for marginalizing them. Chapter three provides the world excellent examples of how gender issues should be handled not only in religion but, more importantly, in governance. Chapter four show cases gender in African Traditional Religion with male and female having their separate but united religions. Male religion is the husband while the female religion is the wife. These gender religions complement each other. The final chapter, chapter five, shows that in Nigeria and the Republic of Benin, female emirs exist alongside male emirs. These expositions are made possible by the forces of globalization.

Chronicles the conflict between religious and secular forces in Israel. In *Judicial Power and National Politics*, Second Edition, Patricia J. Woods returns to an issue that has only grown in relevance since the first edition's publication in 2008: the religious-secular conflict in Israel. The first edition focused on the role that courts and justices play in deeply charged political battles. In the last quarter of the twentieth century, social groups turned to the judicial arm of the state in an effort to force the state to change its laws and policies on religious personal status law, or family law. Through an extensive case study of the interactions of the women's movement with the High Court of Justice, Woods argues that the most important determining factor explaining when, why, and how national courts enter into the world of divisive politics is found in the intellectual or judicial communities with whom justices live, work, and think about the law. The interaction among members of this community over time culminates in new legal norms. This second edition takes into account what has happened in the past decade, with public debate over religion and the state moving away from the court and into the realm of popular politics—on the Knesset floor, in the media, in shopping malls, and on the streets. Included for the first time is the dataset for the author's national survey of women's movement volunteers.

In the early 1970s, accompanying the current wave of globalization, conservative nationalist religious movements began using religion to oppose non-democratic and often Western oriented regimes. Reasserting patriarchal gender relations presumably authorized by religion has been central to these movements. At the Fourth United Nations Congress on Women in Beijing in 1995, Muslim and Catholic delegations from diverse countries united to oppose provisions on sexuality, reproductive rights, women's health, and women's rights as human rights. Scholars from eight different Muslim and Catholic communities analyze the political strategies that women are employing in these contexts ranging from acceptance of traditional doctrines to various forms of resistance, religious reinterpretation, innovation, and political action toward change and equal rights. This volume contains a collection of studies describing and analyzing stereotypes of women in the religions of Ancient Israel and Mesopotamia, and in Zoroastrianism, Judaism, Medieval Christianity, Islam, Indian Sufism, Hinduism, Buddhism, Tibetan religions, and modern Neopaganism. In all these traditions the stereotypes are based on generalizations, which are socially, culturally, or religiously legitimized, and which seem to have a lasting influence on society's conceptions of women. They represent oversimplified opinions, which are however regularly challenged by the women who are affected by them. In all traditions the stereotypes are ambiguous, either because women have challenged their validity, or because historical developments in society have reshaped them. They influence public opinion by emphasizing dominant views, as a strategy to restrain women and to keep them controlled by the rules and morals of male-dominated society.

This book features a number of different articles and essays that focus on women as active agents of their spiritual lives—a topic that is often overlooked in most other world religion books. It explores how women from many parts of the world have thought about, acted, and have been treated as members of a religious tradition. Investigates how women of a variety of religious traditions (e.g., Hinduism, Buddhism, Islam, Christianity, etc.) practice their religion, how their beliefs differ from men, and how they have carved out their own place within their religious tradition. For anyone interested in how women are shaped by and how they shape the various world religions.

*Women Who Live Evil Lives* documents the lives and practices of mixed-race, Black, Spanish, and Maya women sorcerers, spell-casters, magical healers, and midwives in the

social relations of power in Santiago de Guatemala, the capital of colonial Central America. Men and women from all sectors of society consulted them to intervene in sexual and familial relations and disputes between neighbors and rival shop owners; to counter abusive colonial officials, employers, or husbands; and in cases of inexplicable illness. Applying historical, anthropological, and gender studies analysis, Martha Few argues that women's local practices of magic, curing, and religion revealed opportunities for women's cultural authority and power in colonial Guatemala. Few draws on archival research conducted in Guatemala, Mexico, and Spain to shed new light on women's critical public roles in Santiago, the cultural and social connections between the capital city and the countryside, and the gender dynamics of power in the ethnic and cultural contestation of Spanish colonial rule in daily life.

French Feminists on Religion: A Reader offers the first representative selection of important writings by French feminist thinkers on the topic of religion, including the most influential and provocative texts on the subject from Luce Irigaray, Julia Kristeva, Hélène Cixous, Monique Wittig and Catherine Clément. Each thinker is introduced by a bibliographical preface, while individual essays are preceded by an editorial commentary explaining the context and significance of each piece for the study of religion. The collected texts cover a broad range of religious practices and discourses focusing primarily on Jewish and Christian concerns, but including elements of ancient Goddess traditions, Witchcraft, Hinduism and Buddhism. Critically examined themes include: \* Jewish and Christian notions of sin, defilement, purity and redemption; \* the relationship between subjectivity and divinity, as conceived in the feminine; \* the feminist re-imagining of the Virgin Mary, and of Catholic theologies of love; \* the repression of the maternal in Judeo-Christian culture. Brought together for the first time in French Feminist on Religion: A Reader, these essays demonstrate the central importance of French feminism for the study of religion, and at the same time make evident the significance of religious themes, figures and concepts to the world of French feminists.

Original Scholarly Monograph

Postsecular Feminisms explores the contested relationship between feminism and secularism through a series of case studies, featuring perspectives from the global North and South. It offers insights beyond those of the Abrahamic traditions, and includes multiple examples from South Asia. By decentering the European experience, Postsecular Feminisms shows how secularism and feminism have been constituted in North America, South Asia, and Anglophone West Africa. The book asks: can postsecular feminism offer a way to think about religion and gender so as to support women in all the variety of their lived experiences? The contributors show that postsecular feminism is a variety of feminism that is not necessarily either secularist or anti-secular. Rather it is feminism informed by a history of secularist bias within liberal feminism. Postsecular Feminisms explores both the potentials and pitfalls of postsecular feminisms, with some authors arguing that a contextually grounded praxis is possible, while others make a strong case against postsecular feminism as theory and practice.

Women have shaped Judaism and other religions through their leadership in many different ways. This volume analyzes the historical context, current developments, and personal experiences of women in religious leadership that have redefined not just the role of religion, but also the way women understand themselves.

This study depicts the significance of Christian and non-Christian relations in the formation of early modern identities in John Fletcher's *The Island Princess* and Christopher Marlowe's *The Jew of Malta*. Christian and non-Christian relations are explicitly demonstrated in the Elizabethan and Jacobean plays due to their incorporated issue of religion. The plays are set in the early modern period, during which many changes occur. The significance of Christian and non-Christian relations increase as the age of colonisation advances, and more territorial expansion and long-distance trade are undertaken. The encounter with different cultures and faiths awakes European consciousness to the existence of great non-Christian societies. This knowledge in turn evokes apprehension of the existing attitudes and beliefs in Christian Europe. Notions of race and religion begin to shift. Non-European peoples commence to be perceived as rivals to Christianity. Marlowe's and Fletcher's plays depict the anxieties towards the Other, where religion becomes the central issue of distinction. Marlowe's tragedy *The Jew of Malta* deals with Judaism and Catholicism and their mutual hostility. Fletcher's tragi-comedy *The Island Princess* deals with the pagan princess's conversion to Christianity. This study explores various aspects influenced and sustained by Christianity. Christian beliefs form a foundation for early modern European society. The emerging identities are indispensably intertwined with Christianity and Christian attitudes of that time. Notions of race and gender cannot be easily defined without religion. This study explores the changes in the development of racial thinking and its religious underpinning. Christianity inevitably influences different spheres of social life and conduct because of its popularity during this time period. Religion empowers European nations to endorse their values in foreign territories and advocates the spread of Christianity in the world. *The Island Princess*, for example, explores underlying Christian values, which set the heroine's conversion in the centre of the play. *The Jew of Malta*, on the other hand, explores the notion that Christians are not flawless. Not only does it reveal the condemned character traits of the Jews, but it also ridicules the Christians. The study investigates the emergence of Christians' repulsive attitudes towards the Jews, the relationship to the Turks, and it explores Marlowe's criticism of the [...]

Covering India, Bangladesh, Pakistan and Nepal, *Rethinking New Womanhood* effectively introduces a 'new' wave of gender research from South Asia that resonates with feminist debates around the world. The volume conceptualises 'new womanhood' as a complex, heterogeneous and intersectional identity. By deconstructing classification systems and highlighting women's everyday ongoing negotiations with boundaries of social categories, the book reconfigures the concept of 'new woman' as a symbolic identity denoting 'modern' femininity at the intersection of gender, class, culture, sexuality and religion in South Asia. The collection maps new sites and expressions on women and gender studies around nationhood, women's rights, transnational feminist solidarity, 'new girlhoods', aesthetic and sexualised labour, respectability and 'modernity', LGBT discourses, domestic violence and 'new' feminisms. The volume will be of interest to students and scholars across a range of disciplines including gender studies, sociology, education, media and cultural studies, literature, anthropology, history, development studies, postcolonial studies and South Asian studies.

Surveys feminist studies of the history of Judaism and Christianity and discusses the changes feminism has wrought in the study of women's religious lives and in religious ritual and leadership

Revised versions of papers given at the conference "Women in the Religious and Intellectual Activity of the Ancient Mediterranean World: an Interdisciplinary and International Conference in Honor of Adela Yarbro Collins" held March 15-17, 2009 at the Methodist Theological School in Ohio and The Ohio State University": Introd. p. [1].

Rita M. Gross has long been acknowledged as a founder in the field of feminist theology. The essays in this book represent the major aspects of her work and provide an overview of her methodology in women's studies in religion and feminism.

Introduction: Muslim pilgrimage through the lens of women's new mobilities / Marjo Buitelaar, Manja Stephan-Emmrich, and Viola Thimm -- 1. Under male supervision? Nationality, age and Islamic belief as basis for Muslim women's pilgrimage / Viola Thimm -- 2. Young Moroccan-Dutch women on hajj: Claiming female space / Khadija Kadrouch-Outmany & Marjo Buitelaar -- 3. Power in Moroccan women's narratives of the hajj / Kholoud Al-Ajarma -- 4. Shi'i Muslim women's pilgrimage rituals to Lady Fatemeh-Masoumeh's shrine in Qom / Ladan Rahbari -- 5. Israeli Dead Sea cosmetics and charity for Palestinian children: Indonesian women's shopping activities while on pilgrimage to Jerusalem / Mirjam Lücking -- 6. 'Clothing cannot improve moral behaviour': Pilgrimage, fashion, and entrepreneurship in a West African market / Erin Kenny -- 7. Considering the silences: Understanding historical narratives of women's Indian Ocean hajj mobility / Jacqueline H. Fewkes -- 8. Bosnian women on hajj / Dženita Karić -- 9. In the 'Land of Wonders': Bint Al-Shaykh's pilgrimage: The hajj and the construction of reformist religiosity / Richard van Leeuwen -- 10. Stepping in the footsteps of Hajar to bring home the hajj: Dialogical positioning in Asra Nomani's memoir *Standing Alone* / Marjo Buitelaar -- Glossary.

Global struggles over women's roles, rights, and dress increasingly cast the secular and the religious in tense if not violent opposition. When advocates for equality speak in terms of rights and modern progress, or reactionaries ground their authority in religious and scriptural appeals, both tend to presume women's emancipation is ineluctably tied to secularization. Religion, the Secular, and the Politics of Sexual Difference upsets this certainty by drawing on diverse voices and traditions in studies that historicize, question, and test the implicit links between secularism and expanded freedoms for women. Rather than position secularism as the answer to conflicts over gender and sexuality, this volume shows both religion and the secular collaborate in creating the conditions that generate them.

This book explores the Bible's ongoing relevance in contemporary discussions around rape culture and gender violence. Each chapter considers the ways that biblical texts and themes engage with various forms of gender violence, including the subjective, physical violence of rape, the symbolic violence of misogynistic and heteronormative discourses, and the structural violence of patriarchal power systems. The authors within this volume attempt to name (and shame) the multiple forms of gender violence present within the biblical traditions, contesting the erasure of this violence within both the biblical texts themselves and their interpretive traditions. They also consider the complex connections between biblical gender violence and the perpetuation and validation of rape culture in contemporary popular culture. This volume invites new and ongoing conversations about the Bible's complicity in rape-supportive cultures and practices, challenging readers to read these texts in light of the global crisis of gender violence.

First Published in 1997. Routledge is an imprint of Taylor & Francis, an informa company.

*Finnish Women Making Religion* puts forth the complex intersections that Lutheranism, the most important religious tradition in Finland, has had with other religions as well as with the larger society and politics also internationally.

The essays in this collection provide a coherent perspective on the comparative history of European colonialism in the Americas through their treatment of four central themes: the gendered implications of life on colonial frontiers; non-European women's relationships to Christian institutions; the implications of race-mixing; and social networks established by women of various ethnicities in the colonial context.

Geographic regions covered include the Caribbean, Brazil, English America, and New France.

This collection of articles explores the relationship between the structure and culture of religion and various aspects of social life in the United States. Based on both classic and contemporary research in the sociology of religion, it highlights a variety of research methods and theoretical approaches in exploring the ways in which religious values, beliefs and practices shape the world outside of church, synagogue, or mosque walls while simultaneously being shaped by the non-religious forces operating in that world. Many readings from drawn popular sources--e.g., newspapers and magazines--and although many of the readings are about religion in the Christian tradition, there are also readings about religion outside the American context (e.g., Poland, England, El Salvador, Nicaragua), and beyond the Christian tradition (e.g., Judaism, alternative religions, Hindu traditions). Classic Sociological Definitions Of Religion; Belief And Ritual; Religious Experience; Race, Ethnicity And Religion; Gender And Religion; Social Class And Religion; Sexual Identity And Religion; The Secularization Debate; Religious Organizations, Institutions And Authority; Alternative Religions; Media And Religion; Politics And Religion; Science And Religion; Social Movements And Religion. For anyone interested in the sociology of religion or religious perspectives on social issues.

This comprehensive handbook attempts to summarize the state of gender studies not only by examining the crucial research of the past decade, but by encouraging thinking about how the questions central to studying gender have themselves changed. Building on the work started by the contributors to this volume's predecessor, (*Analyzing Gender*, Sage 1987), editors Myra Marx Ferree, Judith Lorber, and Beth B. Hess reflect on the advances of gender scholarship during the past decade with its emphasis on all levels of social structure from the most macro to the most individual. *Revisioning Gender* is a step, albeit a tentative one, toward constructing a new analytical approach for the social sciences, one that calls into question disciplinary boundaries and the specific agendas that may be entailed within them. The editors, and the contributors to this important volume, illustrate how the use of gender by scholars in various and overlapping fields of study has helped alter concepts and research designs. The goal of this volume is to present, and encourage, the debates that advance the study of social science. This product is now available from: Rowman & Littlefield Publishers, Inc. Phone: 800-462-6420 Fax: 800-338-4550 <http://www.rowmanlittlefield.com>

In this book Sarah Coakley confronts a central paradox of theological feminism - what she terms 'the paradox of power and vulnerability'. Confronts a central paradox of theological feminism – what Coakley terms 'paradox of power and vulnerability'. Explores this issue through the perspective of spiritual practice, philosophical enquiry and doctrinal analysis. Draws together an essential collection of Sarah Coakley's work in this field. Offers an original perspective into contemporary feminist theology.

Women's leadership in Spiritualism and Christian Science / Ann Braude -- The feminism of "Universal Brotherhood," women in the Theosophical Movement / Robert Ellwood and Catherine Wessinger -- Emma Curtis Hopkins, a feminist of the 1880's and mother of new thought / J. Gordon Melton -- Myrtle Fillmore and her daughters, an observation and analysis of the role of women in Unity / Dell deChant -- Woman guru, woman roshi, the legitimation of female religious leadership in Hindu and Buddhist groups in America / Catherine Wessinger. -- Part 3. Contemporary women as creators of religion: Ritual

