

Feminism And Religion An Introduction

Women are the majority in almost every cultural or social group. However, their roles vary in various cultures, religions, and traditions. In some cultures and religions, they are highly honored, while in others they are neglected, oppressed, and segregated. This book examines women's role in a few selected world religions, namely Christianity, Islam, African Traditional Religion, Hinduism, and Buddhism. It also surveys the concept of patriarchy and the various theoretical perspectives surrounding it. Eventually, this book discusses the concept of ecofeminism and how feminists perceive of the relationship between nature and the oppression of women. The book grapples with the question, "In what way do world religions perceive of women and their role in their teachings and traditions?" This book is important for students and teachers of gender studies, African theology, and Christian theology as a whole.

Religion, Feminism, and Idoloclasm identifies religious and secular feminism's common critical moment as that of idol-breaking. It reads the women's liberation movement as founded upon a philosophically and emotionally risky attempt to liberate women's consciousness from a three-fold cognitive captivity to the self-idolizing god called 'Man'; the 'God' who is a projection of his power, and the idol of the feminine called 'Woman' that the god-called-God created for 'Man'. Examining a period of feminist theory, theology, and culture from about 1965 to 2010, this book shows that secular, as well as Christian, Jewish, and post-Christian feminists drew on ancient and modern tropes of redemption from slavery to idols or false ideas as a means of overcoming the alienation of women's being from their own becoming. With an understanding of feminist theology as a pivotal contribution to the feminist criticism of culture, this original book also examines idoloclasm in feminist visual art, literature, direct action, and theory, not least that of the sexual politics of romantic love, the diet and beauty industry, sex robots, and other phenomena whose idolization of women reduces them to figures of the feminine same, experienced as a de-realization or death of the self. This book demonstrates that secular and religious feminist critical engagements with the modern trauma of dehumanization were far more closely related than is often supposed. As such, it will be vital reading for scholars in theology, religious studies, gender studies, visual studies, and philosophy.

Introducing Feminist Theology responds to the questions "What is feminist theology?" and "Why is it important?" by considering the perspectives of women from around the globe who have very diverse life experience and relationships to God, Church and creation. Clifford introduces the major forms of feminist theology: "radical," "reformist," and "reconstructionist," and highlights some of their specific characteristics.

Renowned subject experts Michele A. Paludi and J. Harold Ellens lead readers through a detailed exploration of the feminist methods, issues, and theoretical frameworks that have made women central, not marginal, to religions around the world. • Addresses feminism in several religions, including Buddhism, Christianity, Confucianism, Islam, Judaism, Sikhism, and Taoism • Explores how theology speaks to women's experiences in the family, in relationships, at work, in politics, and in education, while also addressing atheist viewpoints and experiences • Addresses a subject that is highly relevant in discussions focused on events in the Middle East and as the number of women becoming leaders of or top officials in various faiths continues to grow

A survey of literature, from the 1960's through the 1990's, on feminism and Christian tradition.

Introduction to Feminist Thought and Action is an accessible foundation that whets appetite for further study. It provides a non-US-centric introduction to gender studies, covering topics like 19th-century African, Chinese, and Arab movements, and foregrounds Black and Indigenous feminisms. Several case studies—the Aztecs and the Spanish, Agriculture and Gender, Beauty and Authority, Racial Stereotypes, and US Voting Rights—reveal how the interconnected architecture of privilege and oppression affects issues like globalization, media, and the environment. Feminist theories about race, sexuality, class, disabilities, and more culminate in step-by-step instructions for applying intersectionality and practicing activism. Rich with 19 diverse first-person voices, it brings feminism to life and lives to feminism.

Asian women comprise more than a quarter of the world's population, and the forms in which they express feminist theology are many and varied, extending through grassroots movements, theological networks, ecumenical conferences and journals. Those involved in the process include community organizers, theological students, church leaders and social activists, among whom even the concept 'feminism' assumes many definitions and substitutes. Kwok Pui-lan's introduction to this huge subject begins with a survey of the social, political and cultural contexts of Asian women's experiences, and then traces the emergence of feminist consciousness and the organization of women's networks. She describes the resources of Asian feminist theology and the appropriation of Asian religious traditions, and considers the reconstructions of the concept of God in inclusive categories. Finally, she summarizes Asian women's critique of the patriarchal church and outlines the search for a new spirituality that express women's embodiedness and sexuality.

How did a religion whose founding proponents advocated a shocking disregard of earthly ties come to extol the virtues of the "traditional" family? In this richly textured history of the relationship between Christianity and the family Rosemary Radford Ruether traces the development of these centerpieces of modern life to reveal the misconceptions at the heart of the "family values" debate.

Feminism represents a radical challenge to Christianity. Having developed its doctrine and its scriptures in a world in which women were considered subordinate, the Christian religion is now confronted with a deeply held ethical belief that women should be treated as equals. Dr Hampson argues that this ethical challenge confronts the church over the issues of priesthood and ordination, language and imagery, and hermeneutics and theology. In each of these areas, she claims, the Christian religion cannot by definition come to terms with the equality of women. Feminism however suggests new ways to conceive God and reformulate theological ideas for a world in which Christianity is no longer tenable. Theology and Feminism contains chapters on methodology, Christology, symbolism, anthropology and theology. It is the first book from a post-Christian perspective to grapple with all the major areas of theology. Covering the work of conservative Christian, Christian feminist and radical feminist thinkers in religion, it will be welcomed by those already familiar with the discussion, as well as providing a clear introduction for those who are new to the subject.

Global struggles over women's roles, rights, and dress have taken center stage in a drama that casts the secular and the religious in tense if not violent opposition. Advocates for equality speak of the issue in terms of rights and modern progress while reactionaries ground their authority in religious and scriptural appeals. Both sides presume women's emancipation is tied to secularization. This volume upsets these certainties by blending diverse voices and traditions, both secular and religious, in studies historicizing, questioning, and testing the implicit links between secularism and expanded freedoms for women. Rather than treat secularism as the answer to conflicts over gender and sexuality, these essays show how it structures the conditions generating them.

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

Introducing the Women's Hebrew Bible is an up-to-date feminist introduction to the historical, socio-political, and academic developments of feminist biblical scholarship. In the second edition of this popular text Susanne Scholz offers new insights into the diverse field of feminist studies on the Hebrew Bible. Scholz provides a new introductory survey of the history of feminism more

broadly, giving context to its rise in biblical studies, before looking at the history and issues as they relate specifically to feminist readings and readers of the Hebrew Bible. Scholz then presents the life and work of several influential feminist scholars of the Bible, outlining their career paths and the characteristics of their work. The volume also outlines how to relate the Bible to sexual violence and feminist postcolonial demands. Two new chapters further delineate recent developments in feminist biblical studies. One chapter addresses the relationship between feminist exegesis and queer theory as well as masculinity studies. Another chapter problematizes the gender discourse as it has emerged in the Christian Right's approaches to the Old Testament. This book surveys both the part women have played in Buddhism historically and what Buddhism might become in its post-patriarchal future. The author completes the Buddhist historical record by discussing women, usually absent from histories of Buddhism, and she provides the first feminist analysis of the major concepts found in Buddhist religion. Gross demonstrates that the core teachings of Buddhism promote gender equity rather than male dominance, despite the often sexist practices found in Buddhist institutions throughout history.

This anthology will explore the new directions of conversations occurring in relation to feminism and religion, as well as the technological modes being utilized to continue dialogue, expand borders, and create new frontiers in feminism. It is a cross generational project bringing together the voices of foremothers with those of the twenty-first century generation of feminist scholars to discuss the changing direction of feminism and religion, new methods of dialogue, and the benefits for society overall. This book provides an historical account of feminism, exploring its earliest roots and key issues such as voting rights and the liberation of the sixties. Margaret Walters brings the subject completely up to date by providing a global analysis of the situation of women, from Europe and the United States to Third World countries.

A pioneering study of the origins of feminist thought in late seventeenth-century England.

This collection of 20th-century feminist writings attempts to re-think the ideas and traditions of male-dominated Western religion. It provides an overview of contemporary feminist thinking on religion and should appeal to anyone interested in the feminist perspective.

In 1963, as Betty Friedan's *Feminine Mystique* appeared and civil rights activists marched on Washington, a separate but related social movement emerged among American Catholics, says Mary Henold. Thousands of Catholic feminists--both lay women and women religious--marched, strategized, theologized, and prayed together, building sisterhood and confronting sexism in the Roman Catholic Church. In the first history of American Catholic feminism, Henold explores the movement from the 1960s through the early 1980s, showing that although Catholic feminists had much in common with their sisters in the larger American feminist movement, Catholic feminism was distinct and had not been simply imported from outside. Catholic feminism grew from within the church, rooted in women's own experiences of Catholicism and religious practice, Henold argues. She identifies the Second Vatican Council (1962-65), an inspiring but overtly sexist event that enraged and exhilarated Catholic women in equal measure, as a catalyst of the movement within the church. Catholic feminists regularly explained their feminism in terms of their commitment to a gospel mandate for social justice, liberation, and radical equality. They considered feminism to be a Christian principle. Yet as Catholic feminists confronted sexism in the church and the world, Henold explains, they struggled to integrate the two parts of their self-definition. Both Catholic culture and feminist culture indicated that such a conjunction was unlikely, if not impossible. Henold demonstrates that efforts to reconcile faith and feminism reveal both the complex nature of feminist consciousness and the creative potential of religious feminism.

In this feminist critique of the politics of religion, Sheila Jeffreys argues that the renewed rise of religion is harmful to women's human rights. The book seeks to rekindle the criticism of religion as the founding ideology of patriarchy. Focusing on the three monotheistic religions; Judaism, Christianity and Islam, this book examines common anti-women attitudes such as 'male-headship', impurity of women, the need to control women's bodies, and their modern manifestations in multicultural Western states. It points to the incorporation of religious law into legal systems, faith schools, and campaigns led by Christian and Islamic organisations against women's rights at the U.N., and explains how religious rights threaten to subvert women's rights. Including highly-topical chapters on the burka and the covering of women, and polygamy, this text questions the ideology of multiculturalism which shields religion from criticism by demanding respect for culture and faith, whilst ignoring the harm that women suffer from religion. *Man's Dominion* is an incisive and polemic text that will be of interest to students of gender studies, religion, and politics. With contributions from some of the most prominent voices writing on gender, law and religion today, this book illuminates some of the conflicts at the intersection of feminism, theology and law. It examines a range of themes from the viewpoint of identifiable traditions such as Judaism, Christianity, Islam and Buddhism, from a theoretical and practical perspective. Among the themes discussed are the cross-over between religious and secular values and assumptions in the search for a just jurisprudence for women, the application of theological insights from religious traditions to legal issues at the core of feminist work, feminist legal readings of scriptural texts on women's rights and the place that religious law has assigned to women in ecclesiastic life. Feminists of faith face challenges from many sides: patriarchal remnants in their own tradition, dismissal of their faith commitments by secular feminists and balancing the conflicting loyalties of their lives. The book will be essential reading for legal and religious academics and students working in the area of gender and law or law and religion.

The handbook offers interreligious and multicultural perspectives on women's studies in religion in conversation with specific contextualized gender-biased justice challenges. Contributing authors address 25 current and trending themes from their diverse socio-cultural-religious backgrounds. Themes move across the spectrum of women's studies in religion, blurring the boundaries beyond "religious studies" to include perspectives from ethics, philosophy, sociology, economics, and law as. Religious diversity addresses challenges for women's studies through the lens of Wicca, Buddhist, Asian Trans Pacific, Hinduism, Judaism, Muslima, and Christian. The handbook is practical, contemporary, and relevant as it moves theory to practical application in the section on challenging and changing system gender injustice with chapters on sexual violence and the #MeToo movement, femicide and feminicide, a Mohawk response to colonial dominion and violations to Indigenous lands and women, and a religio-politico witness for love and justice, include how to engage the theories of women's studies in religion in the public square through civic engagement to create empowerment for actual, practical change. It shows the future movement of the becoming of women's studies with chapters digital activism, reimagining women's mosque spaces online, minoritized sexual identities, and spiritual homelessness, and charges readers to see "hope now" by challenging and changing gender injustice.

Feminist theory and reflections on sexuality and gender rarely make contact with contemporary continental philosophy of religion. Where they all come together, creative and transformative thinking occurs. In *Feminism, Sexuality, and the Return of Religion*,

internationally recognized scholars tackle complicated questions provoked by the often stormy intersection of these powerful forces. The essays in this book break down barriers as they extend the richness of each philosophical tradition. They discuss topics such as queer sexuality and religion, feminism and the gift, feminism and religious reform, and religion and diversity. The contributors are H  l  ne Cixous, Sarah Coakley, Kelly Brown Douglas, Mark D. Jordan, Catherine Keller, Saba Mahmood, and Gianni Vattimo.

Groundbreaking theoretical and legal approaches to resolving conflicts between gender equality and cultural practices
Contributors examine white feminist theology's misappropriations of Native North American women, Chinese footbinding, and veiling by Muslim women, as well as the Jewish emancipation in France, the symbolic dismemberment of black women by rap and sermons, and the potential to rewrite and reclaim canonical stories.

While many in the West regard feminism and Islam as a contradiction in terms, many Muslims in the East have perceived Western feminist forces in their midst as an assault upon their culture. In this career-spanning collection of influential essays, Margot Badran presents the feminisms that Muslim women have created, and examines Islamic and secular feminist ideologies side by side. Borne out of over two decades of work, this important volume combines essays from a variety of sources, ranging from those which originated as conference papers to those published in the popular press. Also including original material written specifically for this book, "Feminism and Islam" provides a unique and wide-ranging contribution to the field of Islam and gender studies.

This volume highlights the relevance of globalization and the insights of gender studies and religious studies for feminist theology. It focuses on the changing global contexts for the field and its movement towards new models of theology, distinct from the forms of traditional Christian systematic theology and of secular feminism.

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Feminism is in trouble. For more than two decades, Islamic veils, niqabs, and burkinis, forced and arranged marriages, polygamy and Sharia rules concerning women have been the object of intense public scrutiny and legal regulations in many Western countries, especially in Europe, and feminists have been actively engaged on both sides of the debates. In *Feminist Trouble*,   l  nore L  pinard draws on extended fieldwork with numerous women's organizations in France and Quebec. Giving voice to women of color and white women, L  pinard dissects hierarchies of privilege, in particular whiteness, in feminist politics, grappling with Islam and Islamic veiling debates to understand how these changes have transformed contemporary feminist movements, intersectional politics, and the feminist collective subject. A critical look at feminism, its divisions, and its future, *Feminist Trouble* argues that feminism should not be centered around an identity-women-but should instead focus on a feminist ethic of responsibility which reckons with power asymmetries and requires women to prioritize their ethical responsibility to the feminist project.

How do religious women talk about and practise citizenship? How is religion linked to gender and nationality? What are their views on gender equality, women's movements and feminism? Via interviews with Christian and Muslim women in Norway, Spain and the UK, this book explores intersections between religion, citizenship, gender and feminism.

Feminist theory has enhanced and expanded the agency, influence, status and contributions of women throughout the globe. However, feminist critical analysis has not yet examined how the assumption that religion is natural, timeless, universal and omnipresent supports sexist and race based oppression. This book proposes radical new thinking about religion in order to better comprehend and confront the systematic disempowerment of women and marginalized groups. Utilising feminist and post-colonial analysis of access, equity and violence, contributors draw on recent critical theory to collapse accepted boundaries between religion and secularity with the aim of understanding that religion is a technology of governance in its function, meaning and history. The volume includes case studies focusing on how the category of religion is deployed to perpetuate male hegemony and racist inequities in Australia, Mexico, the United States, Britain and Canada. This trenchant feminist critique and academic analysis will be of key interest to scholars and students of Religion, Sociology, Political Science and Gender Studies.

"As timely as it is well-written, this clear-eyed collection is just what I need right now." —Jacqueline Woodson, author of *Brown Girl Dreaming* "The intersectional feminist anthology we all need to read" (*Bustle*), edited by a feminist activist and writer who "calls to mind a young Audre Lorde" (*Kirkus*) Why do some women struggle to identify as feminists, despite their commitment to gender equality? How do other aspects of our identities – such as race, religion, sexuality, gender identity, and more – impact how we relate to feminism? Why is intersectionality so important? In challenging, incisive, and fearless essays – all of which appear here for the first time – seventeen writers from diverse backgrounds wrestle with these questions, and more. A groundbreaking book that elevates underrepresented voices, *Can We All Be Feminists?* offers the tools and perspective we need to create a 21st century feminism that is truly for all. Including essays by: Soofiya Andry, Gabrielle Bellot, Caitlin Cruz, Nicole Dennis-Benn, Brit Bennett, Evette Dionne, Aisha Gani, Afua Hirsch, Juliet Jacques, Wei Ming Kam, Mariya Karimjee, Eishar Kaur, Emer O'Toole, Frances Ryan, Zo   Samudzi, Charlotte Shane, and Selina Thompson

The second edition of this highly popular introduction includes a new preface and each chapter has been revised to keep it as up-to-date as possible. 'Introducing Feminist Theology remains a lively and stimulating 'first read' for anyone embarking on feminist theology, as well as a first rate resource for those wishing to refresh their acquaintance with it. Despite claims in some quarters that 'feminism' has been surpassed by 'gender' this book explains how vital a feminist agenda remains, and how much is still to be done, both at the theological and the practical level, to transform Christianity from two centuries of male-gendered discourse and ecclesiastical structure into a religion that adequately reflects the life of modern women.

In highly accessible essays, the book covers the history, achievements, and cutting-edge questions in the area of gender

and biblical scholarship, including violence and the Bible, female biblical God imagery, and sexuality."--Jacket.

Rita Gross and Rosemary Radford Ruether have long been known for their feminist contributions to Buddhism and Christianity, respectively. In this book, they talk candidly about what these traditions mean to them in both their liberating as well as problematic aspects. Throughout the book, their life stories provide the rich soil, perhaps even the rationale, for their theological and spiritual development. Despite the marked differences in their life histories and their respective religious faiths, Gross and Radford Ruether achieve surprising unanimity on the paramount issue: what engaged Buddhism and enlightened Christianity can offer in the struggle to create a new future for the planet.

The purpose of this book is simple: to introduce college and seminary students to the basic questions and issues in a feminist interpretation of Christianity. It explores the central ideas of Christian feminism, including its critique of patriarchy in Christianity, its recovery of the presence, actions, and ideas of women, and its construction of theology from a feminist perspective. What has been troublesome in Christianity for feminists and why? How have Christian feminists dealt with those issues? What resources are there in Christianity for the empowerment and encouragement of women?

The daughter of one of the South's most famous Baptist preachers discovers a shocking secret about her father that puts her at odds with both her faith and her family in this "tender and wise" (Ann Patchett, author of *Commonwealth*) debut novel. Every summer, fifteen-year-old Miriam Horton and her family pack themselves tight in their old minivan and travel through small southern towns for revival season: the time when Miriam's father—one of the South's most famous preachers—holds massive healing services for people desperate to be cured of ailments and disease. This summer, the revival season doesn't go as planned, and after one service in which Reverend Horton's healing powers are tested like never before, Miriam witnesses a shocking act of violence that shakes her belief in her father—and in her faith. When the Hortons return home, Miriam's confusion only grows as she discovers she might have the power to heal—even though her father and the church have always made it clear that such power is denied to women. Over the course of the next year, Miriam must decide between her faith, her family, and her newfound power that might be able to save others, but, if discovered by her father, could destroy Miriam. Celebrating both feminism and faith, *Revival Season* is a story of spiritual awakening and disillusionment in a Southern, black, Evangelical community. Monica West's transporting coming-of-age novel explores complicated family and what it means to live among the community of the faithful.

Addressing religion and feminism on a global scale, this unprecedented book contains a nuanced and fine-tuned treatment of seven of the world's religions from a feminist perspective by leading women scholars. The fact that these authors share a dual but undivided commitment both to themselves as women and to their traditions as adherents imparts to their voices a prophetic quality, and if Mahatma Gandhi is to be believed, even scriptural value.

"The stories are powerful, sometimes heart-rending, sometimes lyrical, but always deeply personal. And there is some very good philosophizing as part of the bargain." —Merold Westphal How can the seemingly separate lives of philosopher, feminist, and follower of a religious tradition come together in one person's life? How does religious commitment affect philosophy or feminism? How does feminism play out in religious or philosophical commitment? Wrestling with answers to these questions, women who balance philosophy, feminism, and faith write about their lives. The voices gathered here from several different traditions—Catholic, Protestant, Quaker, Jewish, and Muslim—represent diverse ethnicities, races, and ages. The challenging and poignant reflections in *Philosophy, Feminism, and Faith* show how critical thought can successfully mesh with religious faith and social responsibility.

Why do so many women of faith have such a strong aversion to feminism? And why do so many feminists have an ardent mistrust of religion? These questions are at the heart of Helen LaKelly Hunt's illuminating look at the alliance between spiritual conviction and social action. Intelligent and heartfelt, *Faith and Feminism* offers a perceptive look at the lives of five spirited and spiritual women of history, women who combined their undying faith with feminist beliefs and who made the world a better place by doing so. • St. Teresa of Ávila, a woman whose bravery in confronting her shadows gave her the strength to connect with the world and live a life of divine action. • Lucretia Mott, a Quaker minister, who rose from her quiet upbringing to become a passionate speaker and activist working tirelessly on behalf of justice and peace. • Sojourner Truth, a Christian slave, who spoke out with unwavering courage to claim her God-given rightful place as an African American and a woman. • Emily Dickinson, an extraordinary poet, who touched the world with her ability to capture and transform the experience of suffering. • Dorothy Day, a radical journalist, who lived a life of voluntary poverty as a way of expressing her passion for the Christian faith and care for those in need. A remarkable book that focuses on the idea that spirituality and feminism are really different expressions of the same impulse to make life more whole, *Faith and Feminism* offers a powerful catalyst for reflecting on our sense of self -- and for living and loving according to our deepest values.

Written by feminist scholars over a period of nearly thirty years, the selected readings are wide-ranging in content, offer a multi-ethnic and multi-cultural perspective, and reflect the work of scholars working within religious studies as well as other disciplines. The introductory essays link the sections and are packed with useful information on resources, issues, and the current debates. The book illustrates how debates about feminism within the study of religions have been impacted by broader theoretical discussions and provides evidence that feminist scholars working on religion have made their own contribution to feminist theory.

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