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An introduction to the study of women in diverse religious cultures While women have made gains in equality over the past two centuries, equality for women in many religious traditions remains contested throughout the world. In the Roman Catholic Church and the Church of Jesus

Christ of Latter-day Saints women are not ordained as priests. In areas of Pakistan and Afghanistan under Taliban occupation girls and women students and their teachers risk their lives to go to school. And in Sri Lanka, fully ordained Buddhist nuns are denied the government identity cards that recognize them as citizens. Is it possible to create families, societies, and religions in which women and men are equal? And if so, what are the factors that promote equality? Theory of Women in Religions offers an economic model to shed light on the forces that have impacted the respective statuses

of women and men from the earliest developmental stages of society through the present day. Catherine Wessinger integrates data and theories from anthropology, archaeology, sociology, history, gender studies, and psychology into a concise history of religions introduction to the complex relationships between gender and religion. She argues that socio-economic factors that support specific gender roles, in conjunction with religious norms and ideals, have created a gendered division of labor that both directly and indirectly reinforces gender inequality.

Yet she also highlights how as the socio-economic situation is changing religion is being utilized to support the transition toward women's equality, noting the ways in which many religious representations of gender change over time. This book investigates female Muslims pilgrimage practices and how these relate to women's mobility, social relations, identities, and the power structures that shape women's lives. Bringing together scholars from different disciplines and regional expertise, it offers in-depth investigation of the gendered dimensions of Muslim pilgrimage

and the life-worlds of female pilgrims. With a variety of case studies, the contributors explore the experiences of female pilgrims to Mecca and other pilgrimage sites, and how these are embedded in historical and current contexts of globalisation and transnational mobility. This volume will be relevant to a broad audience of researchers across pilgrimage, gender, religious, and Islamic studies. This up-to-date and forward-looking collection of essays on gender and religion fills a crucial gap. Interdisciplinary and multi-traditional, this volume highlights

the contributions that different disciplinary approaches make to feminist/gender studies and religion. Designed for the classroom, the Reader simultaneously assesses the state of the field and raises questions for further inquiry and investigation. Taking the notion of embodiment as a starting point, this volume maps the interconnecting relationships between religion, gender and sexuality. The chapters highlight how the body - its location, the narratives that surround it, its movement and negotiations - is central to understanding these multifaceted

relationships. The contributors recognise the ways in which gender and sexuality are crucial to how we embody religion and encourage a more complex and nuanced understanding of embodied religion. The material is organised according to three central themes: (1) the relationship between the religious and the secular; (2) power, regulation and resistance; and (3) the symbolism of gendered bodies. Cutting across a range of disciplinary perspectives, *Embodying Religion, Gender and Sexuality* will be relevant to students of sociology,

anthropology, gender and sexuality studies, theology and religious studies. "Making Market Women" tells of the initial success, and later failure, of a liberationist Catholic women's cooperative in central Ecuador. Jill DeTemple argues that when gender and religious identities are capitalized, they are made vulnerable. Using archival and ethnographic methods, she shares the story of the women involved in the cooperative, producing cheese and knitted goods for local markets, and places their stories in the larger context of both the cooperative and the community.

DeTemple explores the impact of gender roles, the perception of women, the growing middle class, and the changing mode of Catholicism in their community. Although the success may have been due to group cohesion to the identity of Catholic women, the failure of the cooperative left many women less sure of these identities. They keep their Catholic identity but blame the institutional church in some ways for the failure and are less confident in their ability as women to compete successfully in market economies. Because DeTemple examines not only the effects of

gender and religion on development but also the effects of development, successful or unsuccessful, on the identities of those involved, this book will interest scholars of international development, religious studies, Latin American studies, anthropology, and women's studies"-- Impressive dossier on religion's impact on women's lives throughout history, this comprehensive new edition provides additional material on patriarchy and up-to-date figures on women's achievements. The immense changes that the world is undergoing in terms of globalization and

migration of peoples have had a profound effect on cultures and identities. The question is whether this means shifts in religious identities for women and men in different contexts, whether such shifts are seen as beneficial, negative or insufficient, or whether social change actually means new conservatism or even fundamentalisms. Surrounding these questions is the role of education is in any change or new contradiction. This unique book enhances an interdisciplinary discourse about the complex intersections between gender, religion and

education in the contemporary world. Literature in the social sciences and humanities have expanded our understanding of women's involvement in almost every aspect of life, yet the combined religious/educational aspect is still an under-studied and often under-theorized field of research. How people experience their religious identity in a new context or country is also a theme now needing more complex attention. Questions of the body, visibility and invisibility are receiving new treatments. This book fills these gaps. The book provides a strong comparative

perspective, with 15 countries or contexts represented. The context of education and learning covers schools, higher education, non-formal education, religious institutions, adult literacy, curriculum and textbooks. Overall, the book reveals a great complexity and often contradiction in modern negotiations of religion and secularism by girls and boys, women and men, and a range of possibilities for change. It provides a theoretical and practical resource for researchers, religious and educational institutions, policy makers and

teachers. 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. In this book, 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 up-to-date and forward-looking collection of essays on gender and religion fills a crucial gap. Interdisciplinary and multi-traditional, this volume highlights the contributions that different

disciplinary approaches make to feminist/gender studies and religion. Designed for the classroom, the Reader simultaneously assesses the state of the field and raises questions for further inquiry and investigation. This edited collection provides interdisciplinary, global, and multi-religious perspectives on the relationship between women's identities, religion, and social change in the contemporary world. The book discusses the experiences and positions of women, and particular groups of women, to understand patterns of religiosity and

religious change. It also addresses the current and future challenges posed by women's changes to religion in different parts of the world and among different religious traditions and practices. The contributors address a diverse range of themes and issues including the attitudes of different religions to gender equality; how women construct their identity through religious activity; whether women have opportunity to influence religious doctrine; and the impact of migration on the religious lives of both women and men. This volume is the first comprehensive overview of women,

gender and religious change in modern Britain spanning from the evangelical revival of the early 1800s to interwar debates over women's roles and ministry. This collection of pieces by key scholars combines cross-disciplinary insights from history, gender studies, theology, literature, religious studies, sexuality and postcolonial studies. The book takes a thematic approach, providing students and scholars with a clear and comparative examination of ten significant areas of cultural activity that both shaped, and were shaped by women's religious beliefs and practices: family

life, literary and theological discourses, philanthropic networks, sisterhoods and deaconess institutions, revivals and preaching ministry, missionary organisations, national and transnational political reform networks, sexual ideas and practices, feminist communities, and alternative spiritual traditions. Together, the volume challenges widely-held truisms about the increasingly private and domesticated nature of faith, the feminisation of religion and the relationship between secularisation and modern life.

Including case studies, further reading lists, and a survey of the existing scholarship, and with a British rather than Anglo-centric approach, this is an ideal book for anyone interested in women's religious experiences across the nineteenth and twentieth centuries. Nineteenth-century women reformers such as the radical abolitionists have frequently been seen as having abandoned the constraints of religion in order to pursue their personal and political goals. The subjects of this book—Angelina Grimke, Sarah Grimke, Sallie Holley, Abby Kelley, and Lucretia

Mott—did indeed reject what they found to be the repressive features of the Christianity of their day. Their religiosity, however, remained fundamental to their world view. In this book, Anna M. Speicher explores the dimensions of this evolving faith, which was critical in shaping their decisions and actions throughout their lives. She highlights the leadership these women exercised within the antislavery movement. Reaching beyond the typical, yet important, supporting role women played in the abolition movement of fund raising, petition drives, and

organizing, these women were particularly influential within women's reform circles. "In the Bonds of the Gospel" points to another level of organization in which a few women, along with their supporters, affected the ideology and tactics of the antislavery movement as a whole. A comprehensive overview of the interdisciplinary field of Women's and Gender Studies, featuring original contributions from leading experts from around the world The Companion to Women's and Gender Studies is a comprehensive resource for

students and scholars alike, exploring the central concepts, theories, themes, debates, and events in this dynamic field. Contributions from leading scholars and researchers cover a wide range of topics while providing diverse international, postcolonial, intersectional, and interdisciplinary insights. In-depth yet accessible chapters discuss the social construction and reproduction of gender and inequalities in various cultural, social-economic, and political contexts. Thematically-organized chapters explore the development of

Women's and Gender Studies as an academic discipline, changes in the field, research directions, and significant scholarship in specific, interrelated disciplines such as science, health, psychology, and economics. Original essays offer fresh perspectives on the mechanisms by which gender intersects with other systems of power and privilege, the relation of androcentric approaches to science and gender bias in research, how feminist activists use media to challenge misrepresentations and inequalities, disparity between men and women in

the labor market, how social movements continue to change Women's and Gender Studies, and more. Filling a significant gap in contemporary literature in the field, this volume: Features a broad interdisciplinary and international range of essays Engages with both individual and collective approaches to agency and resistance Addresses topics of intense current interest and debate such as transgender movements, gender-based violence, and gender discrimination Includes an overview of shifts in naming, theoretical

approaches, and central topics in contemporary Women's and Gender Studies Companion to Women's and Gender Studies is an ideal text for instructors teaching courses in gender, sexuality, and feminist studies, or related disciplines such as psychology, history, education, political science, sociology, and cultural studies, as well as practitioners and policy makers working on issues related to gender and sexuality. 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. 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 volume offers a feminist critique of counter- and deradicalization programmes, including those collected under the umbrella of 'preventing and countering violent extremism'. Based on insights from five countries, and examples from elsewhere, the book shows how collectively efforts rely on particular narratives of agency, security and human rights. Putting gender at the centre of analysis reveals a

series of significant limitations in anti-radicalisation work, in construction, operation, and evaluation. First, these programmes fail to explore or engage with how masculinity and femininity inform the radicalisation process. As a result, they cannot successfully understand the personal drivers or the socio-political environment of these programmes. Second, within the operations of these programmes it becomes clear that male radicalisation is unreflectively linked to an excessive but flawed masculinity, whilst ideas about women's radicalisation depend on orientalist

stereotypes about passivity and subjugation. Solutions for male deradicalisation therefore hinge on particular ideals of masculinity that few men can obtain, and deradicalising women is seen as a rescue mission. Third, the impact of these programmes derives from a racialized paternalist logic that justifies intervention in 'ordinary lives' in the name of security, yet fails to deliver. There is a gendered differential in the impact of counter-radicalisation measures. Although the rhetoric of countering terrorism is often couched in a narrative of 'women's rights'

and 'liberal values', the book demonstrates the consequences are often detrimental to these precepts. The book concludes by offering an alternative way of thinking about and implementing anti-radicalisation efforts, rooted in a feminist peace"-- Women are more religious than men. Despite being excluded from leadership positions, in almost every culture and religious tradition, women are more likely than men to pray, to worship, and to claim that their faith is important to them. Women also dominate the world of 'New Age' spirituality and are far more superstitious than

men. This book reviews the now-sizeable body of social research to consider if the gender gap in religion is indeed universal. Marta Trzebiatowska and Steve Bruce extensively critique competing explanations of the differences found. They conclude that the gender gap is not the result of biology but is rather the consequence of important social differences overlapping and reinforcing each other. Responsibility for managing birth, child-rearing and death, for example, and attitudes to the body, illness and health, each play a part. In the West, the gender gap is

exaggerated because the social changes that undermined the plausibility of religion bore most heavily on men first. Where the lives of men and women become more similar, and where religious indifference grows, the gender gap gradually disappears. Written in an accessible style whilst drawing some robust conclusions, the book's main purpose is to serve as a state-of-the-art review for those interested in one of the largest differences between male and female behaviour. 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]. This book provides a conceptual, historical and contemporary context to the relationships between gender, religion and cities. It draws together these three components to provide an innovative view of how religion and gender interact and affect urban form and city planning. While there have been many books

that deal with religion and cities; gender and cities; and gender and religion, this book is unique in bringing these three subjects together. This trio of inter-relationships is first explored within Western Christianity: in Roman Catholicism, Protestantism, Eastern Orthodoxy and in the Pentecostal and Charismatic movements. A wider perspective is then provided in chapters on the ways in which Islam shapes urban development and influences the position of Muslim women in urban space. While official religions have declined in the West there is still a

desire for new forms of spirituality, and this is discussed in chapters on municipal spirituality and on the rise of paganism and the links to both environmentalism and feminism. Finally, ways of taking into account both gender and religion within the statutory urban planning system are presented. This book will be of great interest to those researching environment and gender, urban planning and sustainability, human geography and religion. Making Market Women tells of the initial success and failure of a liberationist Catholic women's

cooperative in central Ecuador. Jill DeTemple argues that when gender and religious identities are capitalized, they are made vulnerable. Using archival and ethnographic methods, she shares the story of the women involved in the cooperative, producing cheese and knitted goods for local markets, and places their stories in the larger context of both the cooperative and the community. DeTemple explores the impact of gender roles, the perception of women, the growing middle class, and the changing mode of Catholicism in their community. Although the initial

success of the cooperative may have been due to the group's cohesion and Catholic identity, the ultimate failure of the enterprise left many women less secure in these ties. They keep their Catholic identity but blame the institutional church in some ways for the failure and are less confident in their ability as women to compete successfully in market economies. Because DeTemple examines not only the effects of gender and religion on development but also the effects of development, successful or unsuccessful, on the identities of those involved, this book will interest

scholars of international development, religious studies, Latin American studies, anthropology, and women's studies. The ongoing Irish peace process has renewed interest in the current social and political problems of Northern Ireland. In bringing together the issues of gender and inequality, *Women Divided*, a title in the *International Studies of Women and Place* series, offers new perspectives on women's rights and contemporary political issues. *Women Divided* argues that religious and political sectarianism in Northern Ireland

has subordinated women. A historical review is followed by an analysis of the contemporary scene-- state, market (particularly employment patterns), family and church--and the role of women's movements. The book concludes with an in-depth critique of the current peace process and its implications for women's rights in Northern Ireland, arguing that women's rights must be a central element in any agenda for peace and reconciliation. What is the relationship between women and secularization? In the West, women are abandoning traditional religion. Yet they continue to

make up the majority of religious adherents. Accounting for this seeming paradox is the focus of this volume. If women undergird the foundations of religion but are leaving in large numbers, why are they leaving? Where are they going? What are they doing? And what's happening to those who remain? *Women and Religion in the West* addresses a neglected yet crucial issue within the debate on religious belonging and departure: the role of women in and out of religion and spirituality. Beginning with an analysis of the relationship between gender and secularization,

the book moves its focus to in-depth examination of women's experiences based on data from key recent qualitative work on women and religion. This volume addresses not only women's place in and out of Christianity (the normal focus of secularization theories) but also alternative spiritualities and Islam, asking how questions of secularization differ between faith systems. This book offers students and scholars of religion, sociology, and women's studies, as well as interested general readers, an accessible work on the religiosity of western women and contributes fresh analyses of the

rapidly shifting terrain of contemporary religion and spirituality. The place of women in the religions, both as expressed in the classical writings and as experienced in life, is carefully considered in this book. It deals with what part women can and/or do play in religious institutions; how relevant religion is to their general role in society; and the significance of cultural influences for attitudes to women within the religious traditions. Addressing important issues of the day, this series examines how each of the eight major religions approaches a particular theme.

Constructed to be comparative, the books are both authoritative and accessible. Each chapter is followed by a selected bibliography. This book is ideal for undergraduate students. This collection of essays explores the role of women and gender in a broad range of 'radical' religious movements of the post-Reformation. In a world where women's issues are political issues, feminism and religion are often scripted as opposing sides. But, drawing on the messages of love and social justice from within their religious traditions, women are leading feminist movements that promote positive social

change at both the micro and macro levels. Religion is fueling women's efforts to revolutionize the world! Women Religion Revolution is a provocative collection of essays written by women who understand that being passive is not an option. Each story resonates with passion drawn from the well of faith, along with a drive to forge a connection with other women. The experiences that can shape a woman's soul are often negative and isolating—sexual assault, domestic violence, eating disorders, addictions—but in seeking healing, in seeking to effect revolutionary

change, women often find that the path leads toward other women, toward a connectedness that strengthens us all. This is a very stimulating book. This volume brings together nineteen interesting articles from women from a variety of religious and social traditions. A good book to read and to own as a resource in women's experience of feminism and religion. Rosemary Radford Ruether, Professor of Theology, Claremont Graduate University This is feminist religious thought at its most courageous and creative. The narratives by these authors offer inspiring,

revolutionary, spiritual insights about women's lives, bodies, and violence. Traci C. West, Professor of Ethics and African American Studies, Drew University Theological School The women in this volume are bold in uncovering persistent problems and rethinking new possibilities for thought and action. Their essays are personal, based on the authors' own experiences as Muslims, Jews, Christians, and Mormons; but they articulate their insights in ways that reverberate in many different contexts. These essays touch on all areas of concern for women: reproduction, sexuality, body

image, violence and abuse, poverty and wealth, spiritual power and women's ordination, the sacred and the Divine. These essays will inspire you. Margaret Toscano, Associate Professor of Comparative Studies, University of Utah In an era, which many now recognise as 'post-secular', the role that religions play in shaping gender identities and relationships has been awarded a renewed status in the study of societies and social change. This book is an outstanding reference source to key topics, problems and debates in this exciting subject area. Gender, Religion and

Diversity provides an introduction to some of the most challenging perspectives in the contemporary study of gender and religion. In recent years, women's and gender studies have transformed the international study of religion through the use of interdisciplinary and cross-cultural methodologies, which have opened up new and highly controversial issues, challenging previous paradigms and creating fresh fields of study. As this book shows, gender studies in religion raises new and difficult questions about the gendered nature of religious phenomena, the relationship between power and

knowledge, the authority of religious texts and institutions, and the involvement and responsibility of the researcher undertaking such studies as a gendered subject. This book is the outcome of an international collaboration between a wide range of researchers from different countries and fields of religious studies. The range and diversity of their contributions is the very strength of this book, for it shows how gendering works in studying different religious materials, whether foundational texts from the Bible or Koran, philosophical ideas

about truth, essentialism, history or symbolism, the impact of French feminist thinkers such as Irigaray or Kristeva, or again critical perspectives dealing with the impact of race, gender, and class on religion, or by deconstructing religious data from a postcolonial critical standpoint or examining the impact of imperialism and orientalism on religion and gender. An in-depth history of selected New Religions that highlights the roles of women in their founding and continual practice *Women in New Religions* offers an engaging look at women's evolving place in the birth

and development of new religious movements. It focuses on four disparate new religions—Mormonism, Seventh-day Adventism, The Family International, and Wicca—to illuminate their implications for gender socialization, religious leadership and participation, sexuality, and family ideals. Religious worldviews and gender roles interact with one another in complicated ways. This is especially true within new religions, which frequently set roles for women in ways that help the movements to define their boundaries in

relation to the wider society. As new religious movements emerge, they often position themselves in opposition to dominant society and concomitantly assert alternative roles for women. But these religions are not monolithic: rather than defining gender in rigid and repressive terms, new religions sometimes offer possibilities to women that are not otherwise available. Vance traces expectations for women as the religions emerge, and transformation of possibilities and responsibilities for women as they mature. Weaving theory with examination of each movement's origins, history, and beliefs

and practices, this text contextualizes and situates ideals for women in new religions. The book offers an accessible analysis of the complex factors that influence gender ideology and its evolution in new religious movements, including the movements' origins, charismatic leadership and routinization, theology and doctrine, and socio-historical contexts. It shows how religions shape definitions of women's place in a way that is informed by response to social context, group boundaries, and identity. Seeking to extend existing scholarship on gender and

colonialism and on women and American religion, this cross-cultural study examines the work of American missionary women in South Asia at several levels. A primary concern of the study is to historicize the interventions of these women and situate them within the dual contexts of the sending society and the receiving culture. It focuses on missionaries Isabella Thoburn and Ida Scudder, who founded some of the premier women's colleges and hospitals in British colonial India. The book also draws upon the narratives and reminiscences of South Asian women, now in their seventies, who

attended such institutions in the 1940s, and whose voices texture our understanding of American women's missionary work in "Other" cultures. This groundbreaking volume explores how Islamic discourse and practice intersect with gender relations and broader political and economic processes to shape women's geographies in a variety of regional contexts. Contributors represent a wide range of disciplinary subfields and perspectives--cultural geography, political geography, development studies, migration studies, and

historical geography--yet they share a common focus on bringing issues of space and place to the forefront of analyses of Muslim women's experiences. Themes addressed include the intersections of gender, development and religion; mobility and migration; and discourse, representation, and the contestation of space. In the process, the book challenges many stereotypes and assumptions about the category of Muslim woman, so often invoked in public debate in both traditional societies and the West. Groundbreaking theoretical and

legal approaches to resolving conflicts between gender equality and cultural practices. 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. In this book, 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. *Women, Identity and Religion in Wales* is the first comprehensive study of its kind from a present-day perspective. It brings significant

and original insights to an understanding of Welsh identity and religion, as well as exploring the distinctive pressures that women in Wales face in their everyday lives. The author provides a qualitatively rich account of the religious and sociological context and interweaves her own experience with that of a number of Welsh women writers, including Menna Elfyn, Jasmine Donahaye and Mererid Hopwood, to offer an in-depth understanding of the dynamic interplay between Welsh female identity and religion. At the heart of the book are conversations

with thirteen other women whose lives and experiences reveal how women facing misogyny, repression and stigmatisation are able to respond with resilience and humour. The author concludes that Welsh women have an empowering stereotype, the Strong Woman, and are constructing new identities for themselves beyond the pressures to be respectable and submissive. 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. 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

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Outmany & Marjo
Buitelaar -- 3.
Power in Moroccan
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Al-Ajarma -- 4. Shi'i
Muslim women's
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Understanding
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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. This book
illuminates the
intersection of
religion and gender
within the
development
sector, exposing
challenges in both
policy and practice
and suggesting

implementable
solutions. This book
argues that a better
understanding of
the religion-gender
nexus is needed by
development sector
practitioners,
especially at a time
when religious
arguments are
being used around
the world to justify
gender inequality
and violence
against women. The
book draws on
extensive
qualitative research
with senior gender
personnel, religion
advisors, and
implementation
partners from
across the largest
bilateral
development
agencies. The nexus
is considered from
the grassroots level
up to donor country
politics and across
key themes, such as
gender-based

violence, reproductive rights, unpaid care and domestic work, and women's participation in leadership roles. The book concludes by offering implementable solutions for practitioners to address the religion-gender nexus in a more meaningful way. Bridging the gap between academic theory and day-to-day development practice, this book is an important reference for development practitioners, and for researchers from across development studies, gender studies, and religious studies. Evangelical Christian Women draws on two years

of ethnographic research nationwide to shed new light on the gender conflict faced by women in evangelical Christianity. Julie Ingersoll goes beyond previous attempts to find avenues of empowerment for fundamentalist women to offer a more nuanced look at the challenges they face when they occupy positions of leadership which violate traditional gender norms. She looks where other studies do not—at women who, while remaining entrenched in and committed to evangelical Christianity, are also resisting accepted gender roles. Evangelical Christian Women

offers a look at conservative women who challenge gender norms within their religious traditions, the fallout they experience as part of the ensuing conflict, and the significance of the conflict over gender for the development and character of culture. In the face of a growing number of scholarly studies of conservative religious women that argue that submission is somehow “really” empowerment, this book seeks to get at the other side of the story; to document and explore the experiences of the women caught in the middle of the conservative Christian culture war over gender.

This first anthropological study of gender and religion through the experience of the Druze women in Lebanon comes in response to a serious void in this field of knowledge and provides profound insights into gender relations amongst the Druze faith of al-Tawhid as a progressive challenge to the prevailing patriarchal values at the time of its inception during the early decades of the 11th century as

well as the present time. Patricia Crawford explores how the study of gender can enhance our understanding of religious history, in this study of women and their apprehensions of God in early modern England. Patricia Crawford demonstrates how the consideration of gender is central to our understanding of religious history. Women and Religion has three broad themes: the role and experience of women in the

religious upheaval in the period from the Reformation to the Restoration; the significance of religion to contemporary women, focusing on the range of practices and beliefs; and the gendered nature of religious beliefs, institutions and language in the early modern period. Groundbreaking theoretical and legal approaches to resolving conflicts between gender equality and cultural practices