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DOMAIN: FOREIGN LANGUAGES
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**Christian Dogma and American Modern
Feminism**

**Thesis Submitted to the Department of English in Partial Fulfillment
of the Requirements for the Master Degree**

Submitted by:
Saadi Oumama
Gasmi Lamria

Supervised by:
Dr. Baghdadi Assia

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Academic Year : 2016 /2017

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Abstract

Feminism is a belief that refers to social, political, and economic equal rights and opportunities between male and female that started in 1960's and lasted until 1980's. Religion has been one of the most powerful institutions involved in shaping people's beliefs, attitudes, values, and behavior. Few scholars, however, both in China and in the United States, have ever focused on this topic. This thesis studies feminism in relation with religions, it specifies with Christianity as a main subject for this work. It contains the necessary information to understand how feminism as new movement is constructed with Christianity which always considers patriarchy as a central element in the life of Church. However, it seeks to show the way Church treats women in the old and modern era and the Bible's view on them, it also presents the roles women played to achieve their God's satisfaction whereas in Church, in their families, with their husbands, relatives and in the whole community. Besides that, this thesis provides the achievements that some women figures realized through politics, religion as well as literary writings. This piece of research relied most on two methods: the historical and descriptive approaches.

Key Words

Christianity; Feminism; Bible; Church; Suffrage; Equal Rights.

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Dedication I

First of all I would thank Allah the Ultimate for everything.

I dedicate my modest work to the moon that enlighten my dark life, to the stars that guided my steps from birth till the place where I am now, to you my parents NOURREDDINE and NACIRA.

To my beloved sisters: HANANE and ASMA and their husbands.

To my brother: AMINE

To my nephews: MOHAMED, ANES and MEHDI.

To my dearest niece: RAHMA

To my uncles and aunts and their wives and husbands.

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To all my teachers who guided me during the years of my studies.

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Dedication II

To everyone who enlightened my mind with knowledge

To those who teach me how to be patient and how to succeed, to those who covered me all these eighteen years of studies, five years before and the rest of my life with care and love, with whom I owe my life and my success.

I dedicate this humble work to my beloved parents Saadi Aissa and Hamimid Malika, also to my sisters Anssar and her husband Mohamed Attia, Ikram and Fadoua who always do their best to make me happy and satisfied, to those dearest friends who supported and pushed me to the best: Gasmi Lamria, Abada Selma, Benbouguerra Nadjla, Maouchi Mariah, Mebarkia Maria Zahra, Haddad Nihad, Zouaoui Raounak and her coming son Noah, Benattia Samah and her daughter Sirine, Benia Hannan. To my Grandfathers Saadi Mohammad and Hamimid Saad, to all my uncles especially Hassan, Adlan, Akram, Salim and their families, also to all my aunts especially Amel and her family, to all my cousins and A special one to Hamimid Affaf. To all my teachers who paved the way for me to reach this stage during all my years of studies

To all those who know me and love me and also support me.

SAADI OUMAMA

List of Abriviations

AERA American Equal Rights Association

CRA Civil Rights Act

EEOC Equal Employment Opportunity Comission

ERA Equal Rights Amendement

NOW National Organization of Women

PBUH Peace Be Upon Him

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Declaration

We hereby solemnly declare that the work we are going to present in this thesis; **Christian Dogma and American Modern Feminism**, is our own and to the limits of our knowledge has not been submitted before to any other institution or university or degree and all sources that we have used and quoted from have been indicated by means of complete references. This work is to be carried out and completed at Mohamed Boudiaf M'sila, Algeria.

Signature:

Gasmi Lamria

Saadi Oumama

General Introduction

General Introduction

Feminism is both an intellectual commitment and a political movement that seeks for finding justice for women and ending sexism in all its forms. Political feminism started in 1960's and it stills up till now; it is also a social movement as well as a philosophical temperament to shape a way of life as well as a moral stance.

In the mid-1800's, the term 'feminism' was used to refer to “the qualities of female,” (Stanford Encyclopedia of Philosophy). It was only after the First International Women's Conference in Paris in 1892 that the term, following the French term "féministe", was used regularly in English to refer to a belief in advocacy of equal rights for women based on the idea of the equality of the sexes.

At the beginning of the movement, feminists used two major tools to spread their ideas to a wild range of audience, these tools were power and political texts. They wrote extreme texts in the form of political statements, guides, statements of purpose, and other texts that were merely associated together. Many writings about feminism played a major role in spreading this movement since they were quick and rapid tool to spread their new causes.

On its religious side, there was much tied link between Christianity as a dominant religion in Europe and America, and this modern movement “the women’s rebellion.” The relationship between feminism and religion was very

large and broad from the outstanding of this movement. The main reason for choosing this topic is that Christianity serves in a big deal at shaping feminism movement. The study of women will provide, at the end of the research a critical thinking skill that leads to think deeply about this movement through both sides positive and negative and through an understanding of women's diverse contributions to their religion as well as their valuable society for a wide range of careers.

Studying about spiritual feminism is very important because it seeks to empower women spiritually, and this is by returning back to Abrahamic religions. Some of the goals of feminist theology is to present the role of women among the religious men and religious authorities, reconsidering male-dominated imagery and language about God, by showing their place on career and motherhood, as well as in the religion's texts and matriarchal religion.

By tackling this topic, we will show a clear image of how Feminists attempted to fight the common ideas of women as morally or spiritually inferior to men or as a source of sexual temptation or as dedicated to childbearing, their homes, and husbands or as having a lesser role in religious ritual or leadership because of such inferiority or dedication. Christianity played a significant role in the development of feminist thought and paved the way for the creation of feminist movement. The current study will pave the way for those who are interested in the historical studies to make detailed researches about the relationship between feminism and religions in any country and also to discuss literary works that treat feminism.

This dissertation is going to identify and explore how actually the relation between Feminism and Christianity was; was it really celebrated or completely rejected by this religion, also the main research questions that can be raised in this thesis are, how and when did feminism emerged and the main events that shaped this movement also how actually was the position of Christianity as Dogma toward feminism as a modern movement and what was the nature of this relationship that existed between Christianity and women, it means whereas it was accepted or neglected.

Data collected for this thesis are from various books and articles and websites. The methodology followed in this study is sociological, historical and descriptive. In first stage of the study, it deals with some historical and sociological events relying on previous records about feminism in general as movement and Christian Dogma as specific case of study. In its second stage, the main reason behind using historical method is to portray a specific image of the relation between Feminism and Christianity with all its relevant data, elements and types in such detailed way. Lastly the objective behind using the descriptive method is to learn and analyze the founded information about the struggle of women to gain their rights in their different religious

This study is divided into two main chapters; the first chapter is devoted to show the early stages of feminism, from 16th to 17th till 18th century with the prominent figures and the important role women played as well as their achievement during that period. Moving out to shed light on the main events happened with the three waves of feminism, by mentioning the political division of the movement and clarifying the most important updates for each wave. The first

wave refers to the feminine movement of the 19th and early 20th century, mainly dealt with women suffrage. The second wave (1960s-1980s) was raised with the publication of Betty Friedan's *Feminine Mystique* and Simone de Beauvoir's *The Second Sex* in 1949. The third wave (1990s-till now) is characterized with post-colonialism, post structuralism, and post-modernism.

The second chapter demonstrates the clash between feminism and religions, starting with Christianity as religion and its relation with the feminine movement. This project paper sheds light to the role of women in the life of church and how was it neglected in its early life; then explaining the status of women as wife and as an important pillar of the family unit according to the bible relying on some biblical verses to give much illustration to the study. This chapter also deals with women's religious rights focusing more on the African American and the black church as well as the main religious activists.

**Chapter One:
Socio-Historical Background of
Feminism**

Chapter One: Socio-Historical Background of Faminism

Introduction

Feminism is considered to be one of the most important social movements of the two centuries passed and also the social movement which brought about the most persisting and progressive transformation of human society on a global grade. The history of feminism is divided into three waves, the First, Second, and Third Wave, marking with each period the different struggles to earn equality between the sexes. But going back to its origins in the late 18th century, it is primarily a social movement for the liberation of women but that movement was slow to start, and it wasn't until the late 1880s that this movement actually appeared. Before then, the more usual term was 'women's rights'. The first defenders for women's rights were lonely voices pleading against obvious and manifest sins in how society treats women.

1 The History of Feminism

The history of feminism could be divided into so many stages through history starting with the main events happened in its early stages.

1.1 The Early Stages of Feminism

Through the history, women have tried to ask for equality in different aspects in their lives. The historical texts have witnessed a total absence of women; in fact it was the raison behind what led so many activists of the first organized women's movement to write their own history. Many authors devoted themselves to study about women's work, trade unionism and political activities, such as Barbara Hutchins, Barbara Drake and Alice Clark.

According to a critical essay "Feminism in Literature" made by Jessica Bomarito, Jeffrey W. Hunter 2005, the sixteenth and seventeenth centuries' women

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worked hard to express themselves in a patriarchal system which didn't care much about women's opinions. Women's issues during Cultural and political events gained a remarkable attention by the end of the eighteenth century and finally European women were able to speak out against injustices.

Both writers assume that during sixteenth century, European women weren't able to involve in such activities; they served so far as managers of their houses. Women focused more on doing local activities and the encouragement to improve their families, particularly their husbands, thinking that education for women is harmful to the traditional female virtues of innocence and morality. Women, who called against the patriarchal system of gender roles or any injustice actions, were under the risk to be banished from their societies. Bomarito and Jeffrey Hunter say that during the leadership of Queen Elizabeth I, so many books were printed but the literacy rate remained low, despite the Bible became more readily available to the lower classes. Religious study was considered an acceptable pursuit for women; this study allows them to discuss their own ideas and sentiments. Women on that time expressed themselves through the ostensibly private forms of letters and autobiographies (2).

The seventeenth century, Jessica Bomarito, Jeffrey W. Hunter argue that women continued to play very important but not much acknowledged role in economic and political structures by their basic and internal activities. They often served as advisors at home, also tempering their husbands whether by words or actions. Despite they were not directly involved in politics, women's roles within family and local community permitted them to affect the political system (2).

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They also report that women were not allowed to directly express political views against their husbands' or to the established systems; in fact, many women were able to generalize their private views under the veil of personal and religious writings. Again, they add women who challenged societal rules and prejudices were risked of losing their lives; Jessica Bomarito and Jeffrey W. Hunter give the example of Mary Dyer who was hanged for her repeated attempt to challenge the Massachusetts law that banished Quakers _which is a religious group known as Religious Society of Friends_ from the colony (2).

Women's writings on that period continued to focus principally on religious concerns, but increasingly, women found a creative and intellectual space in private journal and letter writing. Feminist theorists have differed about how to achieve gender equality and how equality should be looking like. Jone Johnson Lewis acknowledges the main two key writers on feminist theory on that period to understand what feminism has been all about.

Olympe de Gouges is a playwright of some note in France at the time of the Revolution, she spoke not only for herself but for all women of France. In 1791 she wrote and published the Declaration of the Rights of Woman and of the Citizen. In this document, de Gouge both asserted woman's capability of thinking and making moral decisions. She also pointed to the feminine virtues of passion and feeling and that woman is not simply the same as man, but his equal partner.

Mary Wollstonecraft's "A Vindication of the Rights of Woman" is one of the most important documents in the history of women's rights. Wollstonecraft's personal life was often difficult. Her early death of childbed fever of her second

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daughter cut her short evolving ideas. Mary Wollstonecraft Godwin Shelley was the second wife of Percy Shelley, the author of the book, Frankenstein.

1.2 The Age of Enlightenment

The movement that appeared in the late 17th century and extended through the 18th and 19th centuries was known as Age of Enlightenment. As stated by The Editors of Encyclopædia Britannica 2016, It was the opening gate in a history where people tried to find answers but not in relation to religious institutions, and that's what led people to ask and answer many scientific phenomena without any fears of being persecuted. This era brought a lot of changes to western culture, and changed the social and religious structures by forming a new government and new life. It was known also as the age of reason and the coming of several conclusions about many things in life. The writings on that period as Encyclopædia Britannica mentioned, brought out a lot of debates regarding women, slavery, and colonialism. Many women started to appear as an activist of social rights, it was not totally accepted, few writers supported the rights of women but many of them did not.

1.2.1 The Role of Women

Sassy Steph mentions in his project paper “The Enlightenment and the Creation of Feminism” 2010 the different roles women played during that era; their roles were associated with the place they lived in and to their ranks as well. These things also identified the quantity and quality of formal education women received. The rural women’s lives were up to the ongoing of labor, from sunrise to sunset. They took care of the home, the family members' needs, as well as any other forms of

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necessary work only to keep the family economically afloat, though they didn't care too much about education believing that this is their traditional role as women.

He adds that for countryside if women could read, write and have basic computation skills, they were lucky so far. But for Urban women they tended to have more education. The women of upper and middle class were expected to be able to read, write and have other skills and that would make of them a good household. Their roles in society were limited, they were allowed to own land and businesses but they did not often hold positions of power and they had only few rights.

1.2.2 Women's Achievement during Enlightenment

The Enlightenment era was shaped by the foundation of individualism and rationalism. Women during that period defied those ideas and started calling for their roles in society. Many thinkers in the modern era like Rousseau mostly viewed women and men as separate characters. Women were often considered as the caretakers of the household and mothers of children in the family. With the new Enlightenment thinking, women started to develop a new way of thinking. By gathering the ideas that were established in the public sector to those more traditional domestic private affairs, such as hosting salons in their houses. From these salons and because of these gatherings, women were able to get knowledge and gain literary support; they were also able to obtain the critical thinking to participate and to contribute in society in different aspects rather than being only caretakers of the households. (Women Renaissance to Enlightenment 02)

As mentioned before Mary Wollstonecraft is often known as an early feminist of this era. She believed that well educated women could promote the community

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and could intellectually be equivalent to their husband in society. Wollstonecraft still believed that women should preserve their traditional roles as mothers and wives in society. So she did not call upon equal rights for women, she just called for formal education in order to contribute in society along with their male counterparts. (03)

During the Enlightenment era, women took more radical approach for liberty and equal rights. Based on Lock's principles of natural rights, women started to view themselves as equivalent to men in receiving natural rights; taking Olympe De Gouges as an example of a revolutionary for women's rights, this revolutionist was so unhappy about how women were treated in Pre revolution France, so she built up a series of documents to acknowledge women and their equal liberties. She also believed that the natural rights of women were totally denied and it was the women's duty to restore them. Her legacy created a debate in women rights but it had not been discussed before the revolution in France. (Jill Evans 01)

1.3 Feminine Waves

The roots of feminism are mostly recognized by the movement of the three waves of feminism. The third is being the movement in which we are currently residing.

1.3.1 First Wave and history of Women in the United States

First-wave feminism was a period of feminist activities and thoughts, it occurred in late 19th and early 20th century. The term first-wave was coined in March 1968 by Martha Lear writing in The New York Times Magazine.

According to Caroline Dorey-Stein 2015, the political origins of feminism came from The French Revolution 1789. The central objectives of this wave are: legal

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equality, freedom and political rights, women's voice started to be heard and they began to express themselves. First-wave focused on all these legal issues, but primarily on gaining women's suffrage or the right to vote.

1.3.1.1 Suffrage

Candy Finch 2015 writes that the key concern of the first wave of feminism was women's suffrage from a French word that means "a vote". Female citizens in U.S did not share all of the same rights as men, including the right to vote. The Nineteenth Amendment was ratified on August 18th, 1920, and women voted for the first time in all state and federal elections on November 2nd, 1920.

1.3.1.2 Main Figures of the First Wave

Thousands of women in that era approved women's rights and changed the way Americans viewed women's participation in politics. Women such as Lucretia Mott, Elizabeth Cady Stanton, Lucy Stone, Susan B. Anthony, Sarah Grimké, Angelina Grimké, Carrie Chapman Catt, Alice Paul, Lucy Burns, and others whose history has been forgotten and helped women to gain their rights. Many of these women were abolitionists first before they limited their attention to women's rights. Lucretia Mott, for example, was the president of the American Equal Rights Association (AERA). Also Alice Paul wrote and introduced the original Equal Rights Amendemant (ERA). Susan B. Anthony and Elizabeth Cady Stanton were also members of the women's rights movement; beside the women's right to vote, their concerns included women's parental and custody rights, property rights, employment and income rights, divorce and birth control.

1.3.2 Second Wave "The Rise of Women's Liberation"

Coontz Stephanie asserts in her book "A Strange Stirring" that the 1960 witnessed the American women's limitation in almost all the aspects, starting with

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family life to the workplace. She says woman can only marry in her early 20s, start a family, and allocate her life to housekeeping. "The female doesn't really expect a lot from life. She's here as someone's keeper, her husband's or her children's." Coortz argues that by the late 1960s, a new age of activism was opened by student activity standing next to the Vietnam War and the Civil Rights movement in addition to older women's resentment with domestic limitation and discrimination in their work place (42).

According to Cristen Conger "How Feminism Work" 2009; in 1960 and 1970 Many Organizations started to take position, they played a great role in the way women considered themselves, they won many victories but the major victory of the Second Wave was exposed under the legislation's form that aimed to give women more equal chances on equal footing with men, and gave women a self-independence over their own bodies.

1.3.2.1 Goals and Objectives

Coontz Stephanie believes in the same book that the feminist movement of the 1960s and '70s originally focused on the elimination of gender inequality in workplace, such as denial of access to better jobs and salary inequity, via anti-discrimination laws. In 1964, Representative Howard Smith of Virginia proposed to add a ban on discrimination based on sex into the Civil Rights Act (CRA) that was under consideration. He was greeted by laughter from the other Congressmen, but with leadership from Representative Martha Griffiths of Michigan, the law approved with the amendment intact.

For Cristen Conger's essay "How Feminism Works" 2009 the National Organization for Women (NOW) in 1966 was the largest representation of

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alliances that originated from the second wave. The Equal Employment Opportunity Commission (EEOC) had focused on racial discrimination but failed to eradicate sexism in the workplace. Betty Friedan and other leading feminist formed NOW when the EEOC refused to prevent gender-specific job advertisements, this organization which consisted of mostly older, white and middle-class women, focused on such problems including procreation freedom, gender equality in the workplace and a crossing to the Equal Rights Amendment.

Coontz Stephanie says that NOW looked to the law to repair gender reforms so based on that, Betty Friedan's generation worked not to change the common system but to open up for women's participation on a public and political level. However, the more radical "women's liberation" movement was identified to completely overthrow the patriarchy that they believed was oppressing every aspects of women's lives, including their personal lives.

1.3.2.2 Betty Friedan and Feminine Mystique

The *Feminine Mystique* is a book written by Betty Friedan in 1963 in which she attacked the popular idea that women of that time could only fulfill their hopes through having children and housekeeping. According to The New York Times 2006, "it ignited the contemporary women's movement in 1963 and as a result permanently transformed the social fabric of the United States and countries around the world" and is widely regarded as one of the most influential nonfiction books of the 20th century.

For Scott Locklear's essay "The Feminine Mystique - Summary" 2017, The *Feminine Mystique* came after Friedan sent a questionnaire to other women in her 1942 Smith College graduating class. Most women there pointed out a general

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dissatisfaction with their lives. Through her research, Friedan says “women are victims of a misbelieve system that requires them if they want to find their identity and meaning in their lives, they'll find it through their husbands and children”. Such a system causes women to fully lose their identity just for their family.

According to Locklear’s essay, Friedan’s book defines women's misery as "the problem that has no name," then she releases into a full exploration of what she thinks causes this problem. Through her research— in which she includes many theories, statistics, and first person accounts—Friedan blames the perfect image of womanhood that she calls the feminine mystique. According to Friedan, women have been encouraged to limit themselves to the narrow roles of housewife and mother, giving up education and career ambitions in the process. Friedan tries to ensure that the feminine mystique deprives women the chance to develop their own identities, which in the end can lead to different problems for women and their families. Friedan sees the feminine mystique as a failed social experiment that World War II and the Cold War helped to build up and which in turn participated to after war phenomena like the baby boom and the growth of suburbs. Despite Friedan has written several more contentious works, the *Feminine Mystique* is the book that made her a popular name, and it remains her most famous work.

1.3.2.3 Feminist Writings and Ideologies

After World War II, some writers started to ask questions about how women were perceived in society and what role did they play, especially since the war had shown the valuable contributions made by women. In 1949, Simone de Beauvoir published *The Second Sex*. It’s a revolutionary book that interrogated how society saw women and the role they played there. In her work, Beauvoir writes, “One is

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not born, but rather becomes, a woman.” This quote expressed how society boosts the idea of the role women should act, where gender roles are learned and forced upon women. World War II mentioned that women could be separate out of their gender roles as was required; so the book questioned why should women's roles be continued when this was clearly not the case during the war, the role that saw women as secondary to men in the workplace and home. (Vasilopoulou Angeliki. 489-490)

Shortly after, the movement gained greater traction through more authors in the 1960s. Betty Friedan was perhaps one of the most influential writers at this time with her book *Feminine Mystique* in 1963 (Rayan Barbara. 42)

In 1969, Katy Millett wrote *Sexual Politics* and wrote about the patriarchal structure of society that controls sex, sexual expression, and eventually politics and the narrative of political debate. Sex and gender repression are common and that's due to political discourse found in society. Millet claims that the elite men had already persecuted people on the bases of sex and gender, extending later to race and class and that was before any other type of oppression existed. (LeGates Marlene. 361)

The second wave feminist movement had been enlarged and continued to gain acquisition In the 1970s. Carol Hanisch published an essay in 1970 titled "The Personal is Political." Hanisch confirms that everything was based on politics, including the distribution of household labor, gender roles, and other daily activities. According to her, if a woman decided to have an abortion and get a job as a female in a male dominated industry, then this decision may have so many political effects and became politicized in society. In fact Women had to bring their

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private household problems into the public affairs because issues were politicized and had consequence far outside of any individual. (Lee Theresa Man Ling. 163)

1.2.3 Third Wave

As the contributors Elinor Burkett and Laura Brunell mention in their essay “the third wave of feminism” 2016, the third wave came out in the mid of 1990s. This generation appeared after World War II baby boom, it was specified by people born in the United States and Canada from the early 1960s to the late 1970s. The people of this generation are seen as being highly educated and underemployed, reject consumer culture, and have little hope for the future. This generation came of age in a diverse milieu of cultural and economical media-saturated. In spite of their advantages from legal rights and protections which were gained by first- and second-wave feminists, but still they thought that the second-wave of feminism didn’t really accomplish its work.

J.A Fisher believes in her article “Today’s Feminism: A Brief Look at Third-Wave Feminism” 2013 that this wave focused more on individual identity; it didn't give much importance to laws and the political process. The movement of third-wave feminism has originated out of the realization that women are of many colors, ethnicities, nationalities, religions and cultural backgrounds. After the great success of the first and second wave of feminism – the right to vote, the right to work, a greater right to own their bodies, the right to education – third-wave feminists tempted to further changes in the stereotypes against women and how media portrayed women as well as in the language that is used to define women.

J.A Fisher points out that Rebecca Walker and Shannon Liss were the first American feminists who created the Third Wave Direct Action Corporation; it

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works as a multiracial, multicultural, multi-issue organization to support young activists. The primary mission of the organization was to fill a void by young women's leadership and to mobilize young people for more socially and politically involvement in their communities.

Claire Snyder explains in her Essay *What Is Third-Wave Feminism?* 03 that Walker, like many early third-wave Activists, situates herself in opposition to media-publicized post-feminists (some might say anti-feminists) like Katie Roiphe, Camille Paglia, and Rene Denfeld, who gained prominence by creating caricatures of second-wave feminism and then lambasting them. In contrast to those voices, third-wavers do not completely reject the agenda of second-wave feminism (quoted in Heywood, 139); they simply seek to rid feminist practice of its perceived ideological rigidity. As Walker explains:

For many of us it seems that to be a feminist in the way that we have seen or understood feminism is to conform to an identity and way of living that doesn't allow for individuality, complexity, or less than perfect personal histories. We fear that the identity will dictate and regulate our lives, instantaneously pitting us against someone, forcing us to choose inflexible and unchanging sides, female against male, black against white, oppressed against oppressor, good against bad. This way of ordering the world is especially difficult for a generation that has grown up transgender, bisexual, interracial, and knowing and loving people who are racist, sexist, and otherwise afflicted. (22)

For Rebecca being feminist doesn't mean to feel individual or complex, she argues that this new identity or individuality and complexity will impose some rules and manipulate someone's life by causing some hardness and hatred, she gives some examples of female against man, black against white...and it's a such difficult and wrong way for planning to life especially for this new generation.

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1.3.3.1 Sexual Politics

Ed. David Peck says in his summary of *Sexual Politics* 1997 that this book is admitted as a classic work of the feminist movement, without controversy this book is the most brilliant and irrefutable statement on the tyranny of sexual patterns that appeared in twentieth century in North America. *Sexual Politics* by Kate Millett determined paternal authority as a socially conditioned belief system imposed as nature, she illustrates how the positions and regulations of patriarchy could penetrate literature, philosophy, psychology, and politics. Her work hit the foundations of the literary canon by accusing time-honored classics for their use of sex that degrade women.

According to Laurence W. Mazzeno's *Critical Survey of Literature* 2010, Kate Millett says in the introduction of the book that her purpose in writing this work is to reaffirm and recreate the fact of historical patriarchy in modern terms, and for her generation to see it as a controlling political institution built on status, temperament, and role, a socially conditioned belief system presenting itself as nature or necessity.

Laurence W. Mazzeno points out how Millett started her study and the way she describes the sexual intercourse written by men, specifically for Henry Miller in his book *Sexus* (1949) and Norman Mailer in his book *An American Dream* (1965). Millett indicates how the language is used to describe the sexual act that highlights the way woman as persons is submitted to man; that's in fact shows the biggest issue of a patriarchal power structure. Millet also reports that the politics of sexual activity is an essential part of patriarchal power—with whom and under what conditions women are allowed to engage in sex—. For her, women are never

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their own agents; they are just commodities abused by the freedom of men to sexually possess them. The implicit or explicit acceptance of women in fact works to define themselves under the term of men.

Sarah Bales acknowledges in her essay “Book Review of Sexual Politics” 2009 that Millett explains how patriarchy is very strong because it has been instituted for so long and that patriarchy is extended in almost every culture around the world. so patriarchy appears in almost every aspect of culture and men own all the power in every institution; political, educational, financial, etc... she uses examples and cites sources from history, sociology, anthropology, economics, education, religion and political philosophy. by these various and strong examples, Millett exposes how patriarchy had turned women into sexual objects as well as domestic and sexual slaves for men through socialization.

For Sarah Bales, Millett gives the history behind the policy of literal objectification of women as well as the “Women’s Movement” or what Millett thinks was the road to Sexual Revolution. She explains that historians beside political philosophers, have neglected the women's achievement in revolutions and politics throughout time and focused only on women’s suffrage which is an injustice to women to have a political and subordinate relationship with men, she also gives examples of the gender ideologies and discourses through literature. Millett believes that by the 1920’s there was a strong determination to begin the Sexual Revolution. She gives great historical background and uses a lot of interesting and strong sources while managing to work in literature in an engaging way.

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Bales argues that Millett discusses both Nazi German and Soviet Union policy prevented women the rights over their bodies and forced women to be domestic slaves to men. Millett contradicted the ideology of Sigmund Freud and other Post-Freudian thinkers, who sought to destroy any equality among sexes and convince humanity that women were born inferior to men and their only role was to serve as baby makers. Millett attempts to criticize this policy and ideology and also includes American policy and social forces during the Cold War that tried to put women back in their traditional, domestic role.

Sarah Bales illustrates how Millett focuses on the writings of D.H. Lawrence, Henry Miller, Norman Mailer and Jean Genet; she criticized each of the authors except Genet for advocating and upholding patriarchy in their works as well as male dominance and oppression of women. Millett however admires Jean Genet's writings because they both expose the dominant dynamic that exist within homosexual relationships as they do in heterosexuality, proving that patriarchy always constructs a masculine domination and feminine subordination role in every relationship regardless of sex.

1.3.3.2 Global Feminism

The concept "global feminism" as Christine M. Koggel explains in Oxford website 2011 is about describing a common set of commitments or beliefs shared by "global" feminists than it is about providing a critical perspective on Western feminism as a theory and movement. Feminists have increasingly succeeded in their fighting for recognition of women's full personhood and empowerment around the world. Global Feminism explores the social and political developments

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that have activated this movement; it is derived from an international group of scholars and activists.

Nancy A Naples mentions in her book “Feminism and Method” 2003 that Global Feminism offers a powerful intersection between feminism and globalization in relation to national women's movements and transnational politics, and activism and scholarship.

Conclusion

All the waves had a common goal to reinforce the role of women in society and preserve their equality. These three waves were important in shaping women's place in the society. Feminism movement was important to the success of the United States and it was a necessary trip for women to create their own remarkable role in society. Feminism deals with challenging rather than accommodating to what individuals are told by society is the right or wrong way. The women and men seen and understood their relation to the world rather to just go along with what they thought was wrong. Feminism is a movement away from historically conventional norms to a more exposed and equal way of living.

**Chapter Two:
Women in the Eyes of Religions**

Chapter Two: Women in the Eyes of Religions

Introduction

Religion has been one of the most powerful institutions involved in shaping people's beliefs, attitudes, values, and behavior. Not surprisingly, religion had played a very significant role in the emerging of feminist consciousness and the creation of feminist movement. There was a much tied link between feminism and religion.

2 Women in the Eyes of Christianity

Elaine Storkey asserts in her book "What's Right with Feminism" 46 that church in the past neglected women and refused to give them redemption and for some feminists it signifies oppression. The church contributed to enslave women under the veil of divine orders that allow them to take this authority, saying that "Male religious authority reinforces male secular authority, and gives it a mystical unquestionable basis." (Wendy Collins, Ellen Friedman and Agnes Pivot 13)

But for now Elaine Storkey adds, church remains archaic and become irrelevant, for those women who still believe in Christian commitment and church worship are worthless since they willingly accept the whole male domination ideology and the deification of man, they also accept the moral taboo that the church puts on women, for that she says their liberation is still a long way off. (01)

The image of God as a man is very deeply entrenched, even in people who have rejected the idea of God: the God we no longer believe in is still envisaged as male. It's hardly surprising, and very convenient for a world ruled by men to see its creator as a man. Where power is equated with masculinity, the most powerful figure must be masculine (The Directory of Social Change. 13)

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2.1 Women's Relationship with Church

According to Fides Dossier 2008, throughout history Mary is considered to be the sample for every woman who seeks to change the world and grow in faith and love. Mary is the ideal model that shows how the strength of a woman is very important in the life of society as a whole, on a course of faith, grace, and fullness of life, in addition to the educational and missionary task of the Church, the Church that is continuously growing in her maternal role and care towards humanity and life itself. Fides acknowledges that John Paul II has described Mary as the Servant of God and this later is the highest expression of the Feminine Genius by stating herself at the service of God, and believing him without seeing him, she has devoted herself at the service of all mankind.

2.1.1 The Neglected Role of Women in the Early Church

Referring to Catherine Kroeger's article 1988, a number of famous leaders, scholars, and donors of the early church were women despite this fact was neglected by many modern historians. From the very early church women were significantly active, they were involved over the birth, ministry, death and resurrection of Jesus, they also were the major witnesses of his crucifixion and resurrection. Matthew, Mark and Luke, Catherine Kroeger adds record in the gospels that a remarkable group of women had followed Jesus in his Galilean ministry, and that they were present at his execution when the male disciples were clearly absent. She asserts that women continued to involve in the first few decades of the church, attested by both biblical and extra-biblical sources, and a number of women participated as leaders of the house churches that appeared in the cities of the Roman Empire.

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According to Carol Kuruvilla's article 2016, women played an important role in the earliest days of Christianity. Jesus talked directly to women and rejected to treat them in different way from men. Carol gives the example from the gospels that described women as disciples during Jesus' ministry and the first witnesses of the resurrection; also Paul mentioned them in his letters as the leaders of house churches and missionaries in their own right. By time; Carol Kuruvilla adds, this fluidity in gender roles slowly vanished and some branches of Christianity that allowed women to be leaders were declared heretical, even the earliest texts that gave evidence of women in leadership were lately erased or even rewritten.

Kuruvilla assumes that regardless of this fact, women didn't stop from guaranteeing their presence within the church. Christian women were preachers, abolitionists and suffragists; they even wrote music and founded churches. Kuruvilla argues that women were ready to break the rules in order to stand up for what they believed was right even though they were totally neglected by mainstream churches.

2.2 Women's Status According to the Bible

According to John F. MacArthur's book "Twelve Extraordinary Women" 2005, The Bible is constitution that resists any cultural change, it was and still a revolutionary book. Referring to what he says, The Bible fairly glorifies women against those cultures that deform, offence, and humiliate them. "I have to ask" he adds, "In what way are women truly free? In what way does our culture honor them? Sure they can vote; sure they have opportunities to compete in the marketplace. But are they really free? Is their dignity and honor intact?"

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MacArthur contends that women today are abused more than at any time in history. Women became objects and victims of dirty due to pornography and that what makes men mistreat them and leer at this category with rapacious eyes. In all over the world women are still treated like animals and traded for sexual slavery. Even in what is called modern cities, men routinely use women for their sexual desire just to leave them pregnant, without care and support. John F. MacArthur says that abortion rights groups are created only to aid and abet male selfishness and irresponsibility, they "free" women to murder their unborn children; so as consequence Women are left alone, emotionally scarred, financially destitute, and experientially guilty, ashamed, and abandoned.

John F. MacArthur's explains how ancient and modern bible exalts women and contradicted all what is done by male's authority. Saying that the bible pays homage to them and magnify their roles in society and family, it also acknowledges the importance of the female's influence and glorifies the women's virtues and they were particularly godly examples. John F. MacArthur gives some examples in his book from the bible to show how it talked about women as the most valuable creature that should be respected and well-treated by men

MacArthur argues that the first chapter of the Bible shows how women, like men, bear the stamp of God's own image (Genesis 1:27; 5:1-2)— which means men and women were created equal, thus Women play very important role in many key biblical narratives. The bible says that wives are not created to be slaves but they are very important and dear partners to their husbands instead (Genesis 2:20-24; Proverbs 19:14; Ecclesiastes 9:9). As well as for children who were commanded by God to honor both father and mother (Exodus 20:12).

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He explains how the Bible teaches the role distinctions between men and women. He gives an example of a woman who has a unique and vital role in childbearing and nutrition, additionally women also needs support and protection, because physically, they are "weaker vessels" (1 Peter 3:7 NKJV). Scripture institutes the right order in the family and in the church by allocating the duties of headship and protection in the home to husbands (Ephesians 5:23) it also appoints men in the church to teach and take leadership roles (1 Timothy 2:11-15).

MacArthur adds, The Bible explains that women are not only equals with men (Galatians 3:28), but they are also considered to be recognized for special honor (1 Peter 3:7). God ordered Husbands to love their wives and sacrifice for them, just like the Christ who loves the church, even if necessary at the cost of their own lives (Ephesians 5:25-31). The Bible also celebrates the virtuous woman and her priceless value (Proverbs 12:4; 31:10; 1 Corinthians 11:7). It is no surprise MacArthur adds, that women became prominent in the ministry of the early church (Acts 12:12-15; 1 Corinthians 11:11-15). On the day of Pentecost when the Holy Spirit descended on the disciples of Jesus, women were there with the chief disciples, praying (Acts 1:12-14). Some were known for their good achievements (Acts 9:36); others for their hospitality (Acts 12:12; 16:14-15) and some others for their understanding of the right dogma and their spiritual giftedness (Acts 18:26; 21:8-9).

2.2.1 Role of the Wife According to the Bible

According to what is said before since male and female are equal in relationship to Christ, the Bible gives fundamental roles to each of the husband and the wife in marriage. So here are some of the wife's roles described in the Bible:

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Mentors - Titus 2:4-5 says, "Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God."

Witnesses - 1 Peter 3:1 says, "Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives."

Examples - 1 Timothy 3:11 says, "In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything."

Referring to what Barbara Rainey says in her article "What Should Be the Wife's Role in Marriage?" 2002, wives should be a good helpers to their husbands; as it is mentioned in Genesis that God saw how it's not adequate for man to stay solo so he made a "helper suitable for him" (Gen. 2:18). She also assumes that wives should be respectful to their husbands and accept them even with their imperfections by loving them and showing them much care; as in Ephesians 5:33, Paul says, "... the wife must respect her husband." and Titus 2:4 that calls for wives "to love their husbands." Barbara explains how wives should submit willingly to their husbands' leadership without indicating that this fact could make them inferior to their husbands or the reverse, she gives some verses from the scripture to allocate her arguments:

"Wives, be subject to your husbands, as is fitting in the Lord. Husbands, love your wives and do not be embittered against them". Colossians 3:18-19

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Wives, be subject to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body...Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, because we are members of His body. Ephesians 5:22-30

2.3 Women's Struggle to Gain their Religious Rights

Women worked so hard to gain their rights and so that they could be acknowledged by the patriarchy; black women also played a prominent role in the life of the church and left a major fingerprint in the history of movement.

2.3.1 African-American Women and the Black Church

Karen Kim Yeary explains in her article 2011 that the Black church has been studied widely circulated at the organizational level as a factor of social change. A broad range of literature shows that African American churches are powerful leaders in addressing inequities and social problems, and continue to distinguish themselves as central providers for the underserved, and in defining the values and norms of communities

She confirms that the higher prevalence of African American's female-headed congregations compared to white congregations marks support for female leadership. However, because of theological, cultural, and social reasons other studies of African American churches have reported opposition to women as religious leaders.

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Alexis Abernethy reports that a powerful role has been played by African American women to survive the African American church. Family needs were better met through women's leadership. African American women were challenged to look more closely at the Scriptures to clarify God's intention regarding male and female roles and distinguish the influence of tradition from Scripture. Women's leadership has also contributed to deepening their appreciation of the feminine nature of God. Not all examples of women leadership have been helpful, as is the case for all leaders. Women leaders who are free to guide of their calling, creativity, intuition, femininity, and comfort with their own power and sensitivity to the power of the Holy Spirit have been the most helpful models.

In African American churches, men still tend to hold most of the leadership roles while women represent 66–88% majority (Barnes, 2006). The greatest disparity in women's leadership is in the pastoral role, specifically the senior pastor. Despite these challenges, women are being ordained and appointed as pastors and bishops at increasing rates. The appointment of Bishop Vashti Murphy McKenzie in 2000 as the first woman bishop of the African Methodist Episcopal Church was an important step toward gender inclusivity.

2.3.2 American Women Religious Activists

According to Beverly Whitaker 2008, women's history was largely ignored and sometimes deliberately suppressed. The knowledge of their achievements has been limited. The acquaintance with American churchwomen is likewise scanty, but research leads to acknowledge of some remarkable women of faith.

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She assumes that from the earliest days to the present, women have looked around and have seen much needing action. Often they wished the churches would take more initiative; frequently they chose not to wait for the church to take the lead and instead took on responsibility as individuals to address the needs they identified. History claimed that as these women plunged themselves into Christian causes, they began also to establish their rights and roles in the church.

2.3.2.1 The Main Figures

Many women in religion proved that they were able for being and doing more than one thing at a time. They often occupied many posts; they were writers and ministers, administrators and teachers, theologians and mothers. Many of these women achieved noticeable things within the boundaries of their orders and denominations. Others were dispossessed by the structure and were forced to forge new forms, meeting whatever came, both realistically and creatively.

Laura Haviland was known as the "President of the Underground" for her work in the cause of escaping slaves. She founded the Raisin Institute in 1837, probably the second school in the USA to have both black and white students. Also Harriet Beecher Stowe who found a focus for her own Christian idealism in the antislavery cause, and her book, Uncle Tom's Cabin, pointed the moral issues that led to civil war. Harriett Tubman took a leading part in the growth of the African Methodist Episcopal Church in upstate New York.

2.3.2.2 Authors and Editors

Through writing and editing a number of women made contributions to religious and social reform. The most famous woman was Margret Fuller, was a

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part of the transcendentalist group and co-editor with Ralph Waldo Emerson of "The Dial". Also, Mrs. Sarah Hale used her book "Godey's Lady's Book" to campaign for one cause after another. Another Christian leader was Margret Sangster. During the 19th century she used letters and short essays to answer American girls' questions; she believed that she had a "mission to girlhood."

2.3.2.3 Missionaries, Preachers, and Evangelists

America also had several early women missionaries. Women preachers and evangelists were something of a novelty among Protestants in the 19th century and early 20th century. Women theologians were a rarity like, Ann Judson; an American Baptist who went to Burma. Also Mabel Cort, a Presbyterian who went to Thailand. In 1836, Narcissa Whitman and Eliza Harmon Spalding were the first white women to cross the Rockies via the Overland Route, as missionaries to the American Indians. As well as Mary Lucinda Bonney and Amelia S. Quinton who formed Women's National Indian Association; eventually it set up 50 missions to Christianize and civilize the Indians. In addition to those women, Evangeline Booth was a commander, both in the U.S. and in the International Salvation Army. One of the most colorful evangelists was Aimee Semple McPherson, founder of the International Church of the Foursquare Gospel; she found no fewer than 400 churches and 200 missions, a Bible College, and a radio station.

2.4 Women's Position in the Eyes of Some Religions

2.4.1 Women in the Eyes of Islam

It doesn't matter the place woman is living in, whereas the Middle East or Africa, in Central Asia or Pakistan, in Southeast Asia or in Europe and the

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Americas, Muslim women are always worried about this new feminist movement, as Lois Lamya Al Faruqi argues in her article "Islamic Traditions and the feminist movement - Confrontation or cooperation?" 2005. She says that Muslim's community is always governed by a number of social, psychological, and economic traditions and that what influence woman's status and role in Islamic society, so in order to understand what affects male and female status and roles, one should know very well the structure of Muslim's society which create a movement that looks up to make the situation of women in any of the countries where Muslims live better.

From dawn of Islam, women were granting so many rights before western Feminism did. As Asma Shah published in her article 2016, "Muslim women have always been empowered and will continue to be." Asma locates in her article the main five rights that Islam gave to women which only in the last century western women have gained. She starts with the right of vote, Muslim women always helped in stating social rules, they were active politicians and held a prominent leadership position, as it is clearly stated in Qur'an, unlike white America women who couldn't gain the right to vote only in 1920's whereas for the black in 1960's. She also mentions the right to own property and wealth; American women were prohibited from owning property until 1848. But the Quran offered women the right to own property and also admitted that women were not the property of their husbands. Islam didn't force women to spend their personal money on anyone, unlike men who are responsible to financially support their families.

Asma Shah talks about the women's right of education, and explains how Islam confirmed that education is equally granted for both male and female, she gives an

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example of The Prophet Muhammad's (PBUH) Hadith when he said: "Seeking knowledge is mandatory on every Muslim." The university of Fatima al-Fihri that was settled in 859 CE in Morocco was considered to be the oldest university that was founded by a Muslim woman, but turning back to America, women didn't start regularly attending universities until less than a century ago. (Ibn Madjah)

Asma Shah states in her article the right for Muslim women to work or not to do. She confirms that Muslim women have the right to work and earn wages, and they are free to choose how to manipulate their money. It is obviously depicted in Kadijah, the first woman to accept Islam, who was a popular, successful and respected woman in trade and business. On the meanwhile, Islam gives women the right not to work, if they choose. Asma Shah also mentions women's right of modesty or to wear Hijab, she explains that Hijab is female empowerment; it's such a respect to her own self and a form of worship to God. Wearing Hijab is only for God, means that the decision of woman to wear Hijab or not is between her and god, not her father, brother, or the law.

Theresa Corbin is an example of a young American woman who converted to Islam, she says in her special interview with CNN, 2014: "I am a Muslim, but I wasn't always. I converted to Islam in November 2001... It was a bad time to be a Muslim. But after four years of studying, poking and prodding at world religions and their adherents, I decided to take the plunge." she talks about how she started asking questions about her faith and couldn't find an answer, and that what made her curious to know about religions, she worked hard and searched deep to find an answer; finally in 2001 she decided to take the plunge _ as she said_ She talks also about the terrifying moments she lived, since the event of 09/11 was still up. Her

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family and friends weren't surprised and accepted her but they were little worried about her safety.

Theresa Corbin says that she is proud of wearing Hijab and her pride is not considered to be oppressed; according to her, Hijab is not a tool that leaves her speechless, or a way that paralyzes her arms and legs from doing her duties or living her life. She also talks about her little discussion with a Muslim lady who explained to her how Islam makes man and women equal in the sight of God, and the opportunity of women to inherit, own property, run businesses and participate in government, in a time when western women were treated like property.

At the end Asma Shah concludes that Islam acknowledges women's equality with men 1,400 years ago when western society is still trying to catch up till now. The almighty God says in his holy Quran: "So their Lord accepted their prayer, (saying): I will not suffer the work of any worker among you to be lost whether male or female, the one of you being the other." [3:195]

2.4.2 Women in the Eyes of Judaism

According to Sylvia Barack 1989, the lives of Jews in the United States, like the lives of most Americans, have been radically transformed by 20 years of feminism. Some of these changes have been affected by the larger feminist movement and some by a specifically Jewish feminist effort. Thus, while many famous feminist, such as Betty Friedan and Bella Abzug, are Jews, the focus of their feminism has not been specifically Jewish in nature; they have profoundly changed the behavior and attitudes of American Jews as Americans and not as Jews. On the other hand, women such as Rachel Adler, Paula Hyman, and Aviva

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Cantor are primarily recognizable within the Jewish sphere, They and many other Jewish feminists have significantly altered the character of Jewish religious, intellectual, cultural, and communal life in the United States.

Sylvia Barack argues that in the late 1960s and early 1970s, a feminist movement with a specifically Jewish focus became distinct from generalized feminism. Jewish women began to examine the inequities and forms of oppression in Jewish life and at the same time to explore Judaism as a culture and religion from a feminist perspective. She says that the critique of Judaism came from various quarters and focused on a range of issues. Some of these actually paralleled the broader feminist agenda; others addressed specific Jewish concerns. In the former category were attacks on Judaism for its part in relegating women to inferior status and to narrowly prescribed roles, at home and in the wider world. These attacks were often voiced by early activists in the general feminist movement, who also happened to be Jews.

Tracy R Rich 2016 says that the role of women in traditional Judaism has been roughly deviated and misapprehended. In Halakhah “Jewish Law” the position of women, that dates back to the biblical period, is in many ways better than the position of women under US civil law a century ago. Barack adds that many of the important feminist leaders of the 20th century Gloria Steinem and Betty Friedan were Jewish women, and this wasn’t an accident but the respect accorded to women in Jewish tradition was a part of their ethnic culture. She reports that according to traditional Judaism, women's obligations and responsibilities are different from men's, but they were not less important. The rights of women in traditional Judaism are much greater than they were in the rest of Western

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civilization until this century. Sylvia explains that women had the right to buy, sell, and own property, and make their own contracts, the equality of men and women begins at the highest possible level; God in Judaism, unlike Christianity, has never been viewed as exclusively male or masculine. Judaism has always maintained that God has both masculine and feminine qualities. They believe that God has no body; therefore, the very idea that God is male or female is patently absurd.

She claims that both man and woman were created in the image of God. According to many Jewish scholars, man was created "male and female" (Genesis 1,27) with dual gender, and was later separated into male and female.

Contrary to what is said before, the Talmud also has many negative things to say about women. Various rabbis at various times describe women as lazy, jealous, vain and gluttonous, prone to gossip and particularly prone to the hidden and witchcraft. Men are repeatedly advised against associating with women, although that is as much because of man's lust as it is because of any shortcoming in women. Women are discouraged from pursuing higher education or religious pursuits, but this seems to be primarily because women who engage in such pursuits might neglect their primary duties as wives and mothers. The rabbis are not concerned that women are not spiritual enough, but rather are concerned that women might become too spiritually devoted. (Mechon Mamre, 2012)

Conclusion

The relationship between feminism and Christianity is multifaceted. For example in church organizations women constituted a large part by providing an important area for large numbers of women to be involved in public life, and this

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helped them shaping a collective identity. Religion has exercised a powerful influence on the world's culture. In America for example, religion and culture are inextricably related in a dialectical way, and are constantly in the process of shaping and reinforcing each other. Religion has been one of the most powerful institutions involved in shaping women's beliefs, attitudes, values, and behavior. Not surprisingly, other religions; Islam and Judaism, had also played a very significant role in the emerging of feminist consciousness and the creation of feminist movement.

General Conclusion

General Conclusion

This work is an investigation into the feminist movement and particularly the relationship existing between Modern Feminism and Christian Dogma through analyzing the general overview of the bible and the church on feminist movement in which it is nearly impossible to value women and put forth their needs and rights correctly without first valuing the God, but rather understanding that any rights that should be demanded for women worldwide arise from the fact that God created them with those rights and that only he can rightly limit them.

Feminist movement indicates a large area of ideas, approaches, and ideologies which are directed towards advocating for gender and sex equality for women. It seeks to achieve equality and social rights for women in all aspects of life including education, personal, economic, employment... Feminism is purely a movement which intends to present to people the goal behind improving gender equality and strengthening women's status in society.

Women have been struggling for over a hundred years to win basic rights such as equality to men in patriarchal society. The feminist movement acquired women the right to vote, but not an acceptable roles that women could accept in the workforce. Lately, women's roles were socially accepted in greater range of domains. During the early Twenty-first Century, women have achieved much of the equality they have always wanted.

Feminism also seeks for the protection of the girl-child and women from sexual harassment, rape and violence inside the house. The expeditions and the activities of feminist activists over many centuries have largely improved a lots of women in different areas and in several societies. Though feminist movements have achieved

a lot for the womenfolk yet some categories of feminism continued to be criticized for being ethnic and class-specific.

Feminism is not considered to be world peace or love and harmony, but rather the removal of the systemic, universal devaluing of women and women's work by society. which will mean more competition, but also much more sharing and cooperation, which is portrayed in women's equal valuation just like men, it's when women can walk in the streets without being harassed, and their interview for jobs are considered with the exact same criteria as men. It's also when good husbands and fathers are the norm; couples share up housework fairly and stay at home. It's when men and women get the healthcare they need that is appropriate for their bodies. Feminism is when girl children are not sold into marriage or any children into the sex trade.

Christian dogma called men to strive and to be like Jesus who treated all women like human beings worthy of respect and consideration. Since sexism and patriarchy are deeply rooted in all areas of modern society, Christianity demands the equal treatment of women in every way. Christian feminists did not evaluate whether the structures or hierarchies of leadership were there because God designed them that way, they just demanded wholesale change, but some things are worth keeping!

This work is devoted to introduce the feminist movement, by giving a historical background of the study which includes a flashback about feminism including some definitions about it, its three waves as well as the different activists whom helped this movement to succeed and flourish all over the world not just in America. It also sheds light on Christianity as a Dogma and how it was affected by

this new movement, also how this religion was considered to be one of the most powerful institutions that involved in shaping women's beliefs, attitudes, values, and behavior.

This study is still far from perfection since it has not covered an extensive analysis about the other views of religions on women. Further researches are required to deal with the relationship of religions and feminism not in America only but also in other countries.

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Résumé

Le féminisme est une conviction qui se réfère à l'égalité sociale, politique et économique entre les hommes et les femmes, ce mouvement a commencé dans les années 1960 jusqu'au 1980. La religion a été l'une des institutions les plus puissantes impliquées dans l'arrangement des croyances, des attitudes, des valeurs et des comportements des gens. Peu d'érudits, cependant, en Chine et aux États-Unis, se sont déjà concentrés sur ce sujet. Ce mémoire de fin d'étude vise sur la relation entre le mouvement féminin (le Féminisme) et le Christianisme, ce dernier est notre sujet principale. Cette étude contient beaucoup d'informations sur la fondation du mouvement féminin comme un nouveau mouvement et sa relation le christianisme comme une ancienne religion et qui voit que l'homme est l'élément essentiel dans l'Eglise. Cette thèse nous montre le regard de l'Eglise envers la femme au moyen âge et jusqu'à maintenant, comme elle parle de la place de la femme dans la Bible et elle montre aussi les différents rôles que la femme a joué que ce soit dans l'Eglise, avec son conjoint, sa famille et ses proches et même la société. En plus de ça on trouve dans cette étude les différents accomplissements de la femme que ce soit dans la politique, la religion... Les méthodes suivies dans cette thèse sont la méthode historique et la méthode descriptive.

الحركة النسوية هي الاعتقاد الذي يرجع إلى المساواة في الحقوق والفرص السياسية والاجتماعية والاقتصادية بين الذكور والإناث. بدأت هذه الحركة في عام 1960 واستمرت حتى عام 1980. كان الدين يعتبر واحدا من أقوى المؤسسات المشاركة في تشكيل معتقدات الناس ومواقفهم وقيمهم وسلوكهم، إلا أن قلة من الباحثين، في كل من الصين والولايات المتحدة، ركزوا على هذا الموضوع. تقوم هذه المذكرة بدراسة العلاقة بين الحركة الأنثوية و الديانة المسيحية لكونها الموضوع الأساسي لهذا العمل. و قد تضمنت عدة معلومات مهمة لشرح كيف كانت الحركة النسوية كحركة جديدة و علاقتها مع الديانة المسيحية كديانة قديمة و التي لطالما اعتبرت سلطة الرجل كعنصر رئيسي في حياة الكنيسة. تطمح هذه الأطروحة أيضا إلى توضيح مختلف الطرق التي كانت تعامل الكنيسة بها النساء في كلا الحقبين، القديمة و الجديدة بالإضافة إلى نظرة الكتاب المقدس(الإنجيل) إليهم و أيضا تعكس مختلف الأدوار التي لعبتها المرأة للسعي إلى رضى الله سواء في الكنيسة، في العائلة، مع أزواجهن أو أقاربهن أو المجتمع ككل. إلى جانب ذلك تحتوي هذه المذكرة على مختلف الانجازات التي حققتها بعض النساء من خلال السياسة، الدين و أيضا الكتابات الأدبية. اعتمدت هذه المذكرة على عدة مناهج في انجازها هما المنهج الديني و المنهج التاريخي.