

Many Pious Women

For many Westerners, the veil is the ultimate sign of women's oppression. But Elizabeth Bucar's take on Muslim women's clothing is a far cry from this attitude. She invites readers to join her in three Muslim-majority nations as she surveys pious fashion from head to toe and shows how Muslim women approach the question "What to wear?" with style.

A book of ethics by one of the first female Jewish writers

When in 1570 the widow Marie Du Drac took to a life of godly devotion, fasting, wearing hairshirts, and doing good works at hospitals, prisons, and with the poor, her contemporaries thought her behavior bizarre. Her family and friends worried for her health. Although not a nun, this elite Parisian spend hours every day in contemplative prayer and related to her spiritual advisors her mystical visions and sins against God. While Du Drac's ascetic practices and penitential spirituality were considered odd in her own time, half a century later they were broadly adopted by other d'votees, also elite lay women, amidst the Catholic renewal following the Wars of Religion. From Penitence to Charity radically revises our understanding of women's place in the institutional and spiritual revival known as the Catholic Reformation. Focusing on Paris, where fifty new religious congregations for women were established in as many years, it examines women's active role as founders and patrons of religious communities, as spiritual leaders within these communities, and as organizers of innovative forms of charitable assistance to the poor. Rejecting the common view that the Catholic Reformation was a male-dominated movement whose patriarchal leadership controlled and confined women, this book shows how pious women played an instrumental role, working alongside-and sometimes in advance of-male reformers. At the same time, it establishes a new understanding of the chronology and character of France's Catholic Reformation by locating the movement's origins in a penitential spirituality rooted in the agonies of religious war. It argues that a powerful desire to appease the wrath of God through acts of heroic asceticism born of the wars did not subside with peace but, rather, found new outlets in the creation of austere, contemplative convents. Admiration for saintly ascetics prompted new vocations, and convents multiplied, as pious laywomen rushed to fund houses where, enjoying the special rights accorded founders, they might enter the cloister and participate in convent life. Penitential enthusiasm inevitably waned, and new social and economic charitable service supplanted asceticism as the dominant spiritual mode. Capitalizing on the Council of Trent's call to catechize an ignorant laity, pious women founded innovative new congregations to aid less favored members of their sex and established lay cofaternities to serve elites as well as society's outcasts and the poor, especially those adversely affected by the recurrent warfare. Service activities have remained a cornerstone of religious practice, imbuing the lives and works of these religious women of the Old Regime with lasting significance.

Men, Women, and Everyday Religious Observance
The Bride of Christ Goes to Hell
Runaway Women in Post-Taliban Afghanistan
Memoirs of Eminently Pious Women of the British Empire
How Muslim Women Dress

This dissertation aims to explore the diverse ways in which piety is conceptualised and cultivated by highly-educated Muslim women in Turkey. These women hold active positions within the secular-public sphere while trying to keep their aim of becoming pious in their own way, in relation to their subjective understanding of piety. After a detailed analysis of the formation of the secular modern public sphere in Turkey, in relation to the questions of modernity, nation-building, secularism, Islamism, and the gender relations, it gives an account of the individual routes taken by the highly educated professional women to particular aspirations of piety. The individual stories are designed to show the arbitrariness of many modern binary oppositions such as modern vs. traditional, secular vs. religious, liberated vs. oppressed, individual vs. communal, and etc. These individual routes are also analyzed within a collective framework through an analysis of the activities of two women's NGO's addressing at their attempt of building a collective attitude toward the secular-liberal conception of gender and sexuality. Finally the dissertation argues that Turkey has the capacity to deconstruct the aforementioned binary categories with its macro-level sociopolitical experience, and the micro-level everyday life experiences of ordinary people. It also reveals that piety cannot be measured with outward expressions, or thought as a sociopolitical categorization. Because just like secularism, piety has also the capacity to penetrate into the everyday lives of people from diverse sociopolitical backgrounds, which opens up possibilities of rethinking the religious-secular divide, and all the other binaries that come with it.

The Poor Clares convent of Corpus Domini was the first home of Saint Catherine of Bologna, but after her departure, the convent reinvented itself as a noblewomen's retreat. In doing so, it transformed ideals of poverty, humility and women's education. This book, grounded in archival research and close examination of artworks from the convent, explores the visual culture and social history of an early modern Franciscan women's community. Its careful analysis yields new insights into the changing role of the community in the d'Este political and civic spheres.

This work is of importance to anyone with an interest in whether women, especially Jewish Ashkenazic women, had a Renaissance. Many Pious Women is an annotated translation with extensive introductory essays of a unique 16th-century manuscript from Italy in Western Yiddish. It details the participation in the Querelle des Femmes and Power of Women topos as expressed in this hagiographic work on the lives of biblical women including the apocryphal Judith. Women everywhere, students of gender studies, Yiddishists and linguists will welcome this work now available for the first time in the original Yiddish text with an English translation.

Memoirs of Eminently Pious Women, Who Were Ornaments to Their Sex, Blessings to Their Families, and Edifying Examples to the Church and World

Edition and Translation

Gender and Body Politics in Southeast Asia

Female Spirituality and Inquisitional Culture in the Later Middle Ages

Memoirs of Eminently Pious Women of Britain and America (Classic Reprint)

Politics of Piety

The early Christian writer Tertullian first applied the epithet "bride of Christ" to the uppy virgins of Carthage as a means of enforcing female obedience. Henceforth, the virgin as Christ's spouse was expected to manifest matronly modesty and due submission, hobbling virginity's ancient capacity to destabilize gender roles. In the early Middle Ages, the focus on virginity and the attendant anxiety over its possible loss reinforced the emphasis on clausturation in female religious communities, while also profoundly disparaging the nonvirginal members of a given community. With the rising importance of intentionality in detourning a person's spiritual profile in the high Middle Ages, the title of bride could be applied and appropriated to laywomen who were nonvirgins as well. Such instances of democratization coincided with the rise of bridal mysticism and a progressive somatization of female spirituality. These factors helped cultivate an increasingly literal and eroticized discourse: women began to undergo mystical enactments of their union with Christ, including ecstatic consummations and vivid phantom pregnancies. Female mystics also became increasingly intimate with their confessors and other clerical confidants, who were sometimes represented as stand-ins for the celestial bridegroom. The dramatic merging of the spiritual and physical in female expressions of religiosity made church authorities fearful, an anxiety that would coalesce around the figure of the witch and her carnal induction into the Sabbath.

Around the year 1215, female mystics and their sacramental devotion were among orthodoxy's most sophisticated weapons in the fight against heresy. Holy women's claims to be in direct communication with God placed them in positions of unprecedented influence. Yet by the end of the Middle Ages female mystics were frequently mistrusted, derided, and in danger of their lives. The witch hunts were just around the corner. While studies of sanctity and heresy tend to be undertaken separately, Proving Woman brings these two avenues of inquiry together by associating the downward trajectory of holy women with medieval society's progressive reliance on the inquisitional procedure. Inquisition was soon used for resolving most questions of proof. It was employed for distinguishing saints and heretics; it underwrote the new emphasis on confession in both sacramental and judicial spheres, and it heralded the reintroduction of torture as a mechanism for extracting proof through confession. As women were progressively subjected to this screening, they became ensnared in the interlocking web of proofs. No aspect of female spirituality remained untouched. Since inquisition determined the need for tangible proofs, it even may have fostered the kind of excruciating illnesses and extraordinary bodily changes associated with female spirituality. In turn, the physical suffering of holy women became tact support for all kinds of earthly suffering, even validating temporal mechanisms of justice in their most aggressive forms. The widespread adoption of inquisitional mechanisms for assessing female spirituality eventuated in a growing confusion between the saintly and heretical and the ultimate criminalization of female religious expression.

Describing the lives of St. Barbara, Juliana, Paula, Eve, Pope Joan, and other historical characters satirically, with many original poems and quotations from the classics.

Women in Song and Yuan China

Pious Women and the Catholic Reformation in Paris

Many Pious Women

Essays on Women and Religion in the History of Political Thought

From Penitence to Charity

Memoirs of Pious Women

Excerpt from Memoirs of Eminently Pious Women of Britain and America Our age has produced many bright examples of female excel lence, in a literary as well as a religious point of view, who have not only trod the paths of science; but have devoted their time and employed their talents in imparting instruction to all ranks of society; thus consecrating their endowments to the service of him, Who so bountifully bestowed them. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

In the urban communities of medieval Germany and northern France, the beliefs, observances, and practices of Jews allowed them to create and define their communities on their own terms as well as in relation to the surrounding Christian society. Although medieval Jewish texts were written by a learned elite, the laity also observed many religious rituals as part of their everyday life. In Practicing Piety in Medieval Ashkenaz, Elishava Baumgarten asks how Jews, especially those who were not learned, expressed their belonging to a minority community and how their convictions and deeds were made apparent to both their Jewish peers and the Christian majority. Practicing Piety in Medieval Ashkenaz provides a social history of religious practice in context, particularly with regard to the ways Jews and Christians, separately and jointly, treated their male and female members. Medieval Jews often shared practices and beliefs with their Christian neighbors, and numerous notions and norms were appropriated by one community from the other. By depicting a dynamic interfaith landscape and a diverse representation of believers, Baumgarten offers a fresh assessment of Jewish practice and the shared elements that composed the piety of Jews in relation to their Christian neighbors.

The Taliban made piety a business of the state, and thereby intervened in the daily lives and social interactions of Afghan women. Pious Peripheries examines women's resistance through groundbreaking fieldwork at a women's shelter in Kabul, home to runaway wives, daughters, mothers, and sisters of the Taliban. Whether running to seek marriage or divorce, enduring or escaping abuse, or even accused of singing sexually explicit songs in public, "promiscuous" women challenge the status quo—and once marked as promiscuous, women have few resources. This book provides a window into the everyday struggles of Afghan women as they develop new ways to challenge historical patriarchal practices. Sonia Ahsan-Tirmizi explores how women negotiate gendered power mechanisms, notably those of Islam and Pashtunwali. Sometimes defined as an honor code, Pashtunwali is a discursive and material practice that women embody through praying, fasting, oral and written poetry, and participation in rituals of hospitality and refuge. In taking ownership of Pashtunwali and Islamic knowledge, in both textual and oral forms, women create a new supportive community, finding friendship and solidarity in the margins of Afghan society. So doing, these women redefine the meanings of equality, honor, piety, and promiscuity in Afghanistan.

Memoirs of Eminently Pious Women

The Pious Sex

The Pious Woman

Practicing Piety in Medieval Ashkenaz

Pious Fiction

Building a Pious Self in Secular Settings

This deeply researched book provides an original history of Chinese women during the pivotal Song and Yuan dynasties (960-1368). Bret Hinsch explores the most important aspects of female life in this era?political power, family, work, inheritance, religious roles, and emotions?and considers why the status of women declined during this period.

"This collection presents new ethnographic research, framed in terms of new theoretical developments, and contains fine scholarship and lively writing."—Janet Hoskins, University of Southern California "This is a wonderful collection of essays. At one level they tell us about the transformation and often painful fragmentation of gendered selves in post-colonial states and a speeded-up transnational world. At another level they display the continuing power of ethnography to surprise and move us."—Sherry Ortner, University of California, Berkeley

Between the twelfth and the sixteenth centuries, women assumed public roles of unprecedented prominence in Italian religious culture. Legally subordinated, politically excluded, socially limited, and ideologically disdained, women's active participation in religious life offered them access to power in all its forms. These essays explore the involvement of women in religious life throughout northern and central Italy and trace the evolution of communities of pious women as they tried to achieve their devotional goals despite the strictures of the ecclesiastical hierarchy. The contributors examine relations between holy women, their devout followers, and society at large. Including contributions from leading figures in a new generation of Italian historians of religion, this book shows how women were able to carve out broad areas of influence by carefully exploiting the institutional church and by astutely manipulating religious percepts.

Caterina Vigri and The Poor Clares in Early Modern Ferrara

Israeli O Palestinian Conflict on al- Haram al- Sharif: Pious Palestinian Women Supporting the Religious and Political Role of al-Haram al-Sharif

Confederate Women and Yankee Men

The Book of Jewish Women's Tales

The Influence of Pious Women in Promoting a Revival of Religion

The first complete look at the social status and daily life of medieval Jewish women.

Who says you can't be pious and fashionable? Throughout the Muslim world, women have found creative ways of expressing their personality through the way they dress. Headscarves can be modest or bold, while brand-name clothing and accessories are part of a multimillion-dollar ready-to-wear industry that caters to pious fashion from head to toe. In this lively snapshot, Elizabeth Bucar takes us to Iran, Turkey and Indonesia and finds a dynamic world of fashion, faith and style. "Brings out both the sensuality and pleasure of sartorial experimentation." --Times Literary Supplement "I defy anyone not to be beguiled by Bucar's] generous-hearted yet penetrating observation of pious fashion in Indonesia, Turkey and Iran...Bucar uses interviews with consumers, designers, retailers and journalists...to examine the presumptions that modest dressing can't be fashionable, and fashion can't be faithful." --Times Higher Education "Bucar disabuses readers of any preconceived ideas that women who adhere to an aesthetic of modesty are unfashionable or frumpy." --Washington Post "A smart, eye-opening guide to the creative sartorial practices of young Muslim women...Bucar's lively narrative illuminates fashion choices, moral aspirations, and social struggles that will unsettle those who prefer to stereotype than inform themselves about women's everyday lives in the fast-changing, diverse societies that constitute the Muslim world." --Lila Abu-Lughod, author of Do Muslim Women Need Saving?

The Pious Sex strives to enlighten the reader with respect to the relationship between women and religion. The notion that there is a special relationship between women and piety may call to mind the worst of the prejudices associated with women over the ages: the characterization of women as superstitious and inherently irrational creatures who must be kept firmly in hand by the patriarchal establishment. The suggestion that there is a special relationship between women and piety conjures up the most oppressive picture of womanly virtue. The contributors of this volume revisit the claim that women constitute the pious sex and investigate the implications of such a designation. This collection of original essays examines the relationship between women and religion in the history of political thought broadly conceived. This theme is a remarkably revealing lens through which to view the Western philosophical and poetical traditions that have culminated in secular and egalitarian modern society. The essays also give highly analytical accounts of the manifold and intricate relationships between religion, family, and public life in the history of political thought, and the various ways in which these relationships have manifested themselves in pagan, Jewish, Christian, and post-Christian settings.

Pious Women

Religious Media and Black Women's Sexuality

For the Interest, Maintenance, and Benefit of Our God and His Kingdom, ... By John Tucker, Cheesemonger

A UNC Press Civil War Short, Excerpted from Mothers of Invention: Women of the Slaveholding South in the American Civil War

Pious Practice and Secular Constraints

Proving Woman

Unlike some other reproductions of classic texts (1) We have not used OCR(Optical Character Recognition), as this leads to bad quality books with introduced typos. (2) In books where there are images such as portraits, maps, sketches etc We have endeavoured to keep the quality of these images, so they represent accurately the original artefact. Although occasionally there may be certain imperfections with these old texts, we feel they deserve to be made available for future generations to enjoy.

Politically the may be certain imperfections with these old texts, we feel they deserve to be made available for future generations to enjoy. Politics of Piety is a groundbreaking analysis of Islamist cultural politics through the ethnography of a thriving grassroots women's piety movement in the mosques of Cairo, Egypt. Unlike those organized Islamist activities that seek to seize or transform the state, this is a moral reform movement whose orthodox practices are commonly viewed as inconsequential to Egypt's political landscape. Saba Mahmood's compelling exposition of these practices challenges this assumption by showing how the ethical and the political are indelibly linked within the context of such movements. Not only is this book a sensitive ethnography of a critical but largely ignored dimension of the Islamic revival, it is also an unflinching critique of the secular-liberal assumptions by which some people hold such movements to account. The book addresses three central questions: How do movements of moral reform help us rethink the normative liberal account of politics? How does the adherence of women to the patriarchal norms at the core of such movements parochialize key assumptions within feminist theory about freedom, agency, authority, and the human subject? How does a consideration of debates about embodied religious rituals among Islamists and their secular critics help us understand the conceptual relationship between bodily form and political imaginaries? Politics of Piety is essential reading for anyone interested in issues at the nexus of ethics and politics, embodiment and gender, and liberalism and postcolonialism. In a substantial new preface, Mahmood addresses the controversy sparked by the original publication of her book and the scholarly discussions that have ensued.

The visible increase in religious practice among young European-born Muslims has provoked public anxiety. New government regulations seek not only to restrict Islamic practices within the public sphere, but also to shape Muslims', and especially women's, personal conduct. Pious Practice and Secular Constraints chronicles the everyday ethical struggles of women active in orthodox and socially conservative Islamic revival circles as they are torn between their quest for a pious lifestyle and their aspirations to counter negative representations of Muslims within the mainstream society. Jeannette S. Jouili conducted fieldwork in France and Germany to investigate how pious Muslim women grapple with religious expression: for example, when to wear a headscarf, where to pray throughout the day, and how to maintain modest interactions between men and women. Her analysis stresses the various ethical dilemmas the women confronted in negotiating these religious duties within a secular public sphere. In conversation with Islamic and Western thinkers, Jouili teases out the important ethical-political implications of these struggles, ultimately arguing that Muslim moral agency, surprisingly reinvented rather than hampered by the increasingly hostile climate in Europe, encourages us to think about the contribution of non-secular civic virtues for shaping a pluralist Europe.

Women, Art and Observant Franciscan Piety

Memoirs of Eminently Pious Women of Britain and America

German Moravians in the Atlantic World

Jewish Women in Medieval Europe

Pious and Rebellious

Women in the Islamic Revival in Europe

When Confederate men marched off to battle, southern women struggled with the new responsibilities of directing farms and plantations, providing for families, and supervising increasingly restive slaves. Drew Gilpin Faust offers a compelling picture of the more than half-million women who belonged to the slaveholding families of the Confederacy during this period of acute crisis, when every part of these women's lives became vexed and uncertain. In this UNC Press Short, excerpted from Mother's of Invention: Women of the Slaveholding South in the American Civil War, Drew Gilpin Faust explores the legendary hostility of Confederate women toward Yankee soldiers. From daily acts of belligerence to murder and espionage, these women struggled not only with the Yankee enemy in their midst but with the genteel ideal of white womanhood that was at odds with their wartime acts of resistance. UNC Press Civil War Shorts excerpt compelling, shorter narratives from selected best-selling books published by the University of North Carolina Press and present them as engaging, quick reads. Produced exclusively in ebook format, these shorts present essential concepts, defining moments, and concise introductions to topics. They are intended to stir the imagination and encourage further exploration of the original publications from which these works are drawn.

In Passionate and Pious Montage Moutrie explores the impact of faith-based sexual ministries on black women's sexual agency to trace how these women navigate sexuality, religious authority, and their spiritual walk with God. Providing churchwomen a space to candidly discuss these issues, these poplar ministries exist largely beyond the traditional church, with dialogues about sex taking place in chat rooms and through text messages, social media, email, and other media. Moutrie foregrounds televangelist Juanita Bynum's construction of the black Christian sexual identity these ministries promote while emphasizing how churchwomen reconcile these prescriptive identities with their individual experiences. What does it mean for senior women to exercise sexual agency when their church standing could be questioned? What does celibacy mean for women who experience same-sex desire while believing that such desire goes against God's will? Advancing a womanist sexual ethics, Moutrie reframes biblical interpretations and conceptions of what constitutes a healthy relationship to provide a basis for sexual decision making that does not privilege monogamy or deny female pleasure, thereby calling on black churchwomen to experience responsible and life-enhancing sex.

Whenever anyone tells a tale, that tale sends a message to the listener. When a Jewish storyteller tells a tale in a Jewish setting, that tale sends a Jewish message. And when a Jewish woman tells a tale to other Jewish women, she sends a Jewish woman's message: how to act as a Jewish woman - toward her community, toward other people, and toward God. This book is a collection of such women's tales and an analysis of their messages. The Book of Jewish Women's Tales consists of seventy-five stories, told and transmitted within the last two generations by Jewish women from around the world - from places as diverse as Ethiopia, India, Azerbaijan, Yemen, Greece, Eastern Europe, Israel, and the United States. The majority of the stories were culled from the Israel Folktales Archives, a repository of almost 19,000 tales; others Barbara Rush collected personally. Each story begins with an introduction in which Rush identifies its origin, its theme and meaning, and any other pertinent information about the tale, such as the biblical or talmudic passages to which it relates. The volume also includes sources to encourage further study of Jewish women's tales. The book is divided into sections, including life-cycle events such as birth, marriage, motherhood, aging, and death; holidays in the yearly cycle and Shabbat; and sections dealing with women in Israel and the strength of women. Some of the tales read like traditional fairy tales filled with supernatural beings, fairy godmothers, and royalty; others are romantic tales; still others deal with rites of passage and conflicts between men and women or among women. The stories have two things in common: in all of them the women emerge as strong, victorious, and clever, and all of the stories, while they have universal appeal to women, contain distinctly Jewish messages. The heroine does not merely win her beloved; their children carry on the teachings of the Torah. Some of the tales are based on biblical stories in which the faith of pious women is rewarded by God; others are local legends that tell of actual events in Jewish history. The Book of Jewish Women's Tales is a remarkable collection. As an anthology, it will delight and entertain, but as a valuable sourcebook, it will educate and inform. Through her extensive research, Barbara Rush has enabled us to see from a woman's perspective, not only the common elements of Jewish women from all corners of the world, but also what they share with women from all cultures and religions.

Women and the Counter-Reformation in Early Modern Münster

Pious Peripheries

Women and Religion in Medieval and Renaissance Italy

Memorial of Chaste and Pious Women

Bewitching Women, Pious Men

Meneket Rivkah

The first study of how women from different backgrounds encountered the Counter-Reformation in early sixteenth-century Münster.

Recent work on the history of migration and the Atlantic World has underscored the importance of the political economies of Europe, Africa, and the Americas in the eighteenth century, emphasizing the impact of these exchanges on political relations and state-building, and on economic structures, commerce, and wealth. Too little of this work explores culture and identity outside the Anglo-American context, especially as reflected through religious developments of radical Pietists and other Germans, the second largest group of migrants to the American colonies in the eighteenth century. This volume offers a fresh vantage point from which to examine the Atlantic World. Quick to traverse the conventional political boundaries that divided European states and American colonies, Moravians departed their homeland to form new congregations in the most cosmopolitan European cities as well as on the North American frontier. Pious Pursuits explores the lives and beliefs of Atlantic World Moravians, as well as their communities and culture, and it provides a new framework for analysis of the Atlantic World that is comparative and transnational.

Pious Pursuits

The Islamic Revival and the Feminist Subject

Metaphor and Embodiment in the Lives of Pious Women, 200-1500

The Official Report of the ... Annual Meeting of the Church Congress, Held at ...

Passionate and Pious

The Pious Man's Delight and Readiness to Fight