

**SYLLABUS**  
**Women & Gender in Christian-Muslim Relations**  
July 2017

Deanna Ferree Womack  
Assistant Professor of History of Religions & Multifaith Relations  
Candler School of Theology at Emory University  
[deanna.f.womack@emory.edu](mailto:deanna.f.womack@emory.edu)

**INTRODUCTION**

This master's level seminar for theology students uses issues of sustainability to fill critical gaps in contemporary work on Christian-Muslim relations. It was designed as a small, discussion-based course for students at Candler School of Theology, a Methodist institution of theological education at Emory University. Although the syllabus raises theological questions, the course materials and bibliography could be adapted for courses in Islamic studies, women's studies, or religion. This syllabus originated as a project to make sustainability in dialogue a more prominent theme in my course entitled "History and Practice of Christian-Muslim Relations." I intended to expand my treatment of women in historical Christian-Muslim encounters through the use of Beth Baron's book, *The Orphan Scandal*, and to add a unit on environmentalism as a common concern for Christian and Muslim communities. I soon realized that an entirely new course was needed to fully engage both themes – gender justice and ecological sustainability – and explore their relevance for Christian-Muslim relations. Rich scholarship has emerged in the past few decades on women in Islam and on religion and the environment, yet few publications exist on women in Christian-Muslim dialogue or on Muslim women and environmentalism. I therefore decided to use the available materials on these subjects while also emphasizing sustainability as a fruitful lens for Christian reflection on engagement with Islam and Muslims.

In examining women and gender in Christian-Muslim relations, this course concentrates on two types of sustainability: social (liberation, social justice, community empowerment, human diversity, inclusion, and equality) and ecological (environmental restoration, food justice, and protection of water, air, soil, forests, and biodiversity). Social sustainability includes work by and on behalf of individuals who have been excluded from rights and resources due to gender or sexual orientation, and I made this form of sustainability the focus of the first three units of the course for a couple of reasons. First, I found far less literature on Muslim women and ecological sustainability, so I used this literature only in the final unit and supplemented it with general readings on Islam and ecology and site visits to an urban farm and halal restaurant. Second, historical Western Christian discourses on women in Islam have impeded Christian-Muslim relations substantially. Characterizations of Muslim women as passive victims of oppression have fed Islamophobic sentiments in America today, causing a rise in hate crimes and harassment against Muslim women who wear headscarves. This course provides students with tools to counteract such trends by putting scholarship on women and gender in Islam into conversation with Christian feminist, womanist, and queer theology and by considering the relevance of such theological conversations for social and ecological sustainability.

## SYLLABUS

### Women & Gender in Christian-Muslim Relations

Deanna Ferree Womack

Candler School of Theology at Emory University

Tuesday/Thursday 1:00-2:20 PM

#### COURSE DESCRIPTION

Christian discourses on women, gender, and sexuality in Islam have often created barriers for Christian-Muslim understanding. As a means of building more positive relations between Muslim and Christian communities, this course raises questions of social sustainability (social justice, liberation, community empowerment, human diversity, inclusion, and equality) and ecological sustainability (environmental restoration, food justice, and protection of water, air, soil, forests, and biodiversity). The first unit of the course provides a foundation for studying women, gender, and Islam in a Christian theological context. By engaging themes of social sustainability, unit two examines how gender was employed in historical Christian-Muslim encounters and unit three addresses the theological interpretations and activist work of Muslim feminists and LGBTQ Muslim leaders. The final unit explores intersections between Islam, gender, and environmental sustainability. This reading-intensive, discussion-based seminar is recommended for students who have done prior academic study or community work in one of the following areas: Christian-Muslim relations, Islam, women and gender, liberation theology, or environmental sustainability. Enrollment will be capped at 15 students.

#### LEARNING OBJECTIVES

*Through this course students will...*

- Demonstrate basic knowledge of the Islamic tradition and the history of Christian-Muslim relations and a proficient understanding of contemporary scholarship on women, gender, and sexuality in Islam
- Employ questions of sociological and environmental sustainability to critically interpret texts by Christian and Muslim authors on gender and sexuality
- Reflect theologically and practically on Christian-Muslim relations and practices of peace, reconciliation, and dialogue in relation to gender, sexuality, and sustainability
- Articulate a contextual approach to Christian-Muslim relations and sustainability that may be applied in the student's own congregation, community, or workplace
- Contribute to classroom learning through presentations and by engaging in discussion

#### CONNECTION TO CANDLER'S CURRICULAR VALUES

This course is designed to enable students to *demonstrate critical engagement with multiethnic, intercultural, ecumenical, and religious diversity*, with a particular emphasis on local and global Muslim communities; *demonstrate skills for cross-cultural and cross-racial ministry* and interreligious dialogue; *articulate some of the basic beliefs of Christianity and one other religious tradition*; *reflect theologically on conflict, violence, and conflict transformation* in the context of Christian-Muslim relations; and *demonstrate skills in critical and imaginative thinking, responsible interpretation, and effective communication*.

## TEXTBOOKS

- **BB:** Beth Baron, *The Orphan Scandal: Christian Missionaries and the Rise of the Muslim Brotherhood*. Stanford University Press, 2014.
- **DOA:** Yvonne Haddad and John L. Esposito, *Daughters of Abraham: Feminist Thought in Judaism, Christianity, and Islam*. University of Florida Press, 2001.
- **SK:** Scott Siraj al-Haqq Kugle, *Living Out Islam: Voices of Gay, Lesbian, and Transgender Muslims*. New York University Press, 2014 (available online from Emory Libraries).

## REQUIREMENTS

1. **Attendance and active participation** are required for your successful completion of this seminar-style course. Unexcused absences will result in a grade deduction and more than six absences will result in a failing grade for the course.
2. **Reading Response Papers (40%):** Between weeks 2-13, complete 20 short response papers focusing on the required readings for each class session (300-500 words). Out of the 24 class sessions during this period, you may skip two sessions of your choice along with the date of your topical presentation and the date of our off-campus visit (week 13, session 2). Responses are due before class and should engage with each of the assigned texts and offer a succinct assessment of the value of the author's work for our discussion of Christian-Muslim relations, sustainability, and/or women/gender/sexuality in Islam. You may use the response papers to begin brainstorming questions for investigation in your research project.
3. **Topical Presentation (15%):** Between weeks 3-13, give one 15-minute presentation on an article or book chapter related to the course readings for that day. You may select a presentation text from the supplementary readings listed in the syllabus schedule or choose another publication in consultation with the instructor. See the recommended bibliography and periodicals listed at the end of the syllabus for additional resources. The presentation should 1) offer a brief biography of the author, 2) summarize the author's aims and arguments, 3) identify the significance of the text in relation to our discussions of women/gender/sexuality and sustainability, 4) pose 3-5 substantive questions for further investigation in conversation with the required course readings for that day. These questions will be used to open our class discussion of the readings and are due by noon on the day before your presentation.
4. **Research Project (45%):** During the second half of the semester, you should plan and implement a major project that uses questions of women/gender/sexuality and sustainability to investigate, analyze, and respond to challenges and opportunities for Christian-Muslim relations. In order to contribute unique insight beyond the limited body of scholarship that we have discussed in class, the project **must involve significant community**

**engagement** (such as ethnographic interviews, focus group studies, participant observation at interfaith dialogue sessions or sustainability events, or site visits to advocacy organizations). You should submit a 1-page project proposal by week 12, including your central questions for investigation, an outline of your process for answering these questions, and a bibliography of at least two published sources outside of our course readings. You may work with a partner if your project involves extensive audio/visual or multiple interviews. If you work alone and would like to interview more than two people, consider doing a focus-group conversation with all the interviewees at once. Projects should be the equivalent of a 15-page paper or 30-minute audio/video broadcast but may take on other formats with the instructor's approval.

## COURSE SCHEDULE

### **PART I: FOUNDATIONS**

#### **Week 1: Introduction to Islam & Christian-Muslim Relations**

##### Tuesday Session:

- Mark Sedgwick, "A Cave in the Desert: What is Islam?" *Islam and Muslims: A Guide to Diverse Experience in a Modern World*. Boston: Intercultural Press, 2006, 1-20.

##### Thursday Session:

- Sachiko Murata and William Chittick, "The Five Pillars." *The Vision of Islam*. New York: Paragon House, 1994, 8-27.
- Interview with Rev. Dr. Charles Amjad-Ali on Christian-Muslim Relations (September 2016; 19 minutes): <https://www.youtube.com/watch?v=Xcpho34sGyY>

##### *Recommended:*

- Charles Amjad-Ali, "Room for All at the Convocation: World Christianity and Islam" (September 27, 2017; 1 hour 20 min): <https://www.westernsem.edu/stoutemire-lecture>

#### **Week 2: Islamic understandings of God, human life, and nature**

##### Tuesday Session:

- Fazlur Rahman, "God" and "Nature." *Major Themes of the Qur'an*. University of Chicago press, 1980, 1-17 and 65-80.
- Seyyed Hossein Nasr, "The Ethical and Spiritual Nature of Human Life, East and West." *The Heart of Islam: Enduring Values for Humanity*. HarperCollins, 2004, 307-316.

##### Thursday Session:

- Ibrahim Abdul-Matin, "Introduction: The Earth is a Mosque." *Green Deen: What Islam Teaches about Protecting the Planet*. Berrett-Kioehler Publishers, 2010, 1-17.
- Muhammad Zia-ul-Haq, "Muslims' Participation in Interfaith Dialogue: Challenges and Prospects." *Journal of Ecumenical Studies* 49:4 (Fall 2014): 613-646.
- Prince El Hassan Bin Talal, "The Future of Muslim-Christian Relations: A Personal View." *Islam & Christian-Muslim Relations* 11:2 (July 2000): 163-166.

### Week 3: – Approaches to the study of women and gender in Theology and Religion

#### Tuesday Session:

- John L. Esposito, "Introduction: Women, Religion, and Empowerment." In *Daughters of Abraham (DOA)*, 1-11.
- **DOA:** Alice L. Laffey, "The Influence of Feminism on Christianity," 50-64." \*Pay particular attention to the section on ecofeminism.
- **DOA:** Rosemary Radford Reuther, "Christian Feminist Theology: History and Future," 65-80.
- Serene Jones, "Feminist Theology and the Global Imagination." In *The Oxford Handbook of Feminist Theology*, ed. Sheila Briggs and Mary McClintock Fulkerson. Oxford: Oxford University Press, 2014, 23-50.

#### *Supplementary Reading:*

- Lila Abu-Lughod, "The Active Social Life of 'Muslim Women's Rights': A Plea for Ethnography, Not Polemic," *Journal of Middle East Women's Studies* 6:1 (Winter 2010): 1-45.

#### Thursday Session:

- Emilie M. Townes, "Womanist Theology." *Union Seminary Quarterly Review* 57 (3-4): 159-176: <http://hdl.handle.net/1803/8226> - or - Interview with Emilie Townes on Homebrewed Christianity (38 minutes): <https://homebrewedchristianity.com/2014/06/19/womanist-theology-w-emilie-townes-barrel-aged>
- Carolyn Moxley Rouse, "Engaged Surrender." *Engaged Surrender: African American Women and Islam*. University of California Press, 2004, 1-23.
- Melanie L. Harris, "Womanist Interfaith Dialogue: Inter, Intra, and All the Spaces in Between." In *Postcolonial Practice of Ministry: Leadership, Liturgy, and Interfaith Engagement*, ed. Kwok Pui-lan. Lexington Books: 2016, 199-214.

#### *Supplementary Reading:*

- Chandra Talpade Mohanty, "Under Western Eyes: Feminist Scholarship and Colonial Discourses," *Feminist Review* 30 (Autumn 1988): 61-88. (Originally published in 1984).
- Chandra Talpade Mohanty, "'Under Western Eyes' Revisited: Feminist Solidarity through Anticapitalist Struggles," *Signs* 28:2 (Winter 2003): 499-535.

## **PART II: HISTORICAL ENCOUNTERS**

### Week 4 – Western Christian Representations of Muslim Women

#### Tuesday Session:

- Mohja Kahf, "Introduction." In *Western Representations of the Muslim Woman: From Termagant to Odalisque*. University of Texas Press, 1999, 1-9.
- Beth Baron, *The Orphan Scandal (BB)*, Preface & 1-41

#### Thursday Session:

- **BB:** 42-77

Read and compare the following missionary publications. What do these primary sources tell us about American missionary thought on women & Islam in the 19<sup>th</sup> and 20<sup>th</sup> century?

- Henry Harris Jessup, *The Women of the Arabs*. New York: Dodd & Mead, 1873, 7-19: <https://archive.org/details/womenarabswitha00jessgoog>
- Samuel M. Zwemer, *Our Moslem Sisters: A Cry of Need from Lands of Darkness Interpreted by Those who Heard It*. New York: Fleming H. Revell, 1907, 5-10 & 15-23: <https://archive.org/details/ourmoslemsister00sommgoog>

#### *Supplementary Reading:*

- Eleanor Abdella Doumato, "Receiving the Promised Blessing: Missionary Reflections on 'Ishmael's (mostly female) Descendants,'" *Islam and Christian-Muslim Relations* 9:3 (October 1998): 325-337.

### **Week 5 – Women & Christian-Muslim Encounters in Twentieth-Century Egypt**

#### Tuesday Session:

- **BB:** 78-96
- Ahmed, "The Discourse of the Veil." *Women and Gender in Islam: Historical Roots of a Modern Debate*. New Haven: Yale University Press, 1994, 144-168.

#### Thursday Session:

- **BB:** 117-166
- Ahmed, "The First Feminists." *Women and Gender in Islam*, 169-188.

#### *Supplementary Reading:*

- Ellen L. Fleischmann, "The Other 'Awakening': The Emergence of Women's Movements in the Modern Middle East, 1900-1940," in *Social History of Women and Gender in the Modern Middle East*, ed. Margaret L. Meriwether and Judith E. Tucker. Boulder, CO: Westview Press, 1999, 89-139.

### **Week 6: Western & Middle Eastern views of Muslim Women, Mid-20<sup>th</sup> Century to Present**

#### Tuesday Session:

- **BB:** 167-201
- Ahmed, "Struggle for the Future." *Women and Gender in Islam*, 208-234.

#### *Supplementary Reading:*

- Laura Bier, "'The Family is a Factory': Gender, Citizenship, and the Regulation of reproduction in Postwar Egypt," *Feminist Studies* 36:2 (Summer 2010): 404-432.

#### Thursday Session:

- Leila Ahmed, "The 1980s: Exploring Women's Motivations." *A Quiet Revolution: The Veil's Resurgence, from the Middle East to America*. Yale University Press, 2011, 117-130.

*Supplementary Reading:*

- Lila Abu-Lughod, "Do Muslim Women Really Need Saving?" *American Anthropologist* 104:3 (September 2002), 783-790.

### **Part III: GENDER JUSTICE**

#### **Week 7 – Women in Islamic Tradition & Feminist Interpretations**

Tuesday Session:

- **DOA:** Hibba Abugideiri, "Hagar: A Historical Model for 'Gender Jihad'," 81-107.
- Riffat Hassan, "Islamic Hagar and Her Family." In *Hagar, Sarah, and their Children: Jewish, Christian, and Muslim Perspectives*. Westminster John Knox Press, 2006, 149-167.
- Delores S. Williams, "Hagar in African American Biblical Appropriation." In *Hagar, Sarah, and their Children*, 171-184.

*Supplementary Reading on Islamic interpretations of scripture:*

- Haideh Moghissi, "Islamic Feminism Revisited," *Comparative Studies of South Asia, Africa and the Middle East* 31:1 (2011): 76-84.

Thursday Session:

- **DOA:** Amira El-Azhary Sonbol, "Rethinking Women and Islam," 108-146.
- Maura Hearden, "Lessons from Zeitoun: A Marian Proposal for Christian-Muslim Dialogue," *Journal of Ecumenical studies* 47:3 (Summer 2012): 409-426.
- Mona Siddiqui, "Mary in Christian-Muslim Relations" (March 14, 2014). Watch lecture at <https://www.youtube.com/watch?v=ArAa8W-i99Y> (42 minutes).

*Supplementary Reading:*

- Jerusha Tanner Lamptey, "Toward a *Muslima* Theology: Theological, Constructive, and Comparative Possibilities," *Journal of Feminist Studies in Religion* 33:1 (2017): 27-44.

#### **Week 8 – Women's Activism and LGBTQ Muslim Voices**

Tuesday Session:

- Leila Ahmed, "American Muslim Women's Activism." *A Quiet Revolution*, 265-306.

*Supplementary Reading:*

- Margaret Rausch, "Women and the Hizmet Movement." In *Hizmet Means Service: Perspectives on an Alternative Path Within Islam*, ed. Martin E. Marty. University of California Press, 2015, 123-144.

Thursday Session:

- Scott Kugle, *Living Out Islam (SK)*, Preface & 1-54

## **Week 9 – LGBTQ Activism (1)**

### Tuesday Session:

- **SK:** 55-80
- Mary Elise Lowe, "Gay, Lesbian, and Queer Theologies: Origins, Contributions, and Challenges," *Dialog* 48:1 (Spring 2008): 49-61.

### *Supplementary Reading:*

- Kerri A. Mesner, "Innovations in Sexual-Theological Activism: Queer Theology Meets Theatre of the Oppressed," *Theology & Sexuality* 16:3 (2010): 285-303.

### Thursday Session:

- **SK:** 81-192. *\*Read and respond to two of the three chapters*

## **Week 10 – LGBTQ Activism (2)**

### Tuesday Session:

- **SK:** 193-218
- Khalida Saed, "On the Edge of Belonging." In *Living Islam Out Loud: American Muslim Women Speak*, ed. Saleema Abdul-Ghafur. Boston: Beacon Press, 2005, 86-94.

### Thursday Session:

- SK 219-229
- Panel discussion on gender, sexuality, & Christian-Muslim relations

### **\*Weekend visit to Sufi Atlanta**

## **Part IV: (EN)GENDERING SUSTAINABILITY**

## **Week 11 – Women, Ecology, & Islam**

### Tuesday Session:

- Read the sections on Christianity and Islam in Tony Watling, "The Field of Religion and Ecology: Addressing the Environmental Crisis and Challenging Faiths." In *Religion: Beyond a Concept*, ed. Hent de Vries. New York: Fordham University Press, 2008, 484-486.
- Nawal Ammar, "Islam and Deep Ecology." In *Deep Ecology and World Religions: New Essays on Sacred Grounds*, ed. David Landis Barnhill and Roger S. Gottlieb. State University of New York Press, 2001, 193-212.

### Thursday Session:

- Tahera Aftab, "Text and Practice: Women and Nature in Islam." In *Sacred Custodians of the Earth?: Women, Spirituality and the Environment*, ed. Elaine M. Low and Soraya Tremayne. New York: Berghahn Books, 2001, 141-158.
- Milani, Farzaneh Milani. "Trees as Ancestors: Ecofeminism and the Poetry of Forugh Farrokhzad." In *Islam and Ecology: A Bestowed Trust*, ed. Richard C. Foltz, Fredrick M. Denny, and Azizan Baharuddin. Cambridge, MA: Harvard University Press, 2013, 527-534.



## **Week 12 – Women & the Environment in the Islamic World**

### Tuesday Session:

- Nawal Ammar, “Ecological Justice and Human Rights for Women in Islam.” In *Islam and Ecology*.
- Ines Smyth, “Women, Industrialization, and the Environment in Indonesia.” In *Women, Globalization and Fragmentation in the Developing World*, ed. Haleh Afshar and Stephanie Barrientos. Palgrave, 1999, 131-149.

### *Supplementary Reading:*

- Zayn Kassam, “The Challenges of Globalization for Muslim Women.” In *The Oxford Handbook of Feminist Theology*, 402-417.

### Thursday Session:

- Patricia H. Karimi-Taleghani, “‘Women’s Spirit’ and ‘Spiritual Matter(s)’: Gender, Activism, and Scholarship in an Ethiopian Eco-Spiritual System.” In *Women and Islam*, ed. Zayn R. Kassam. Praeger, 2010, 231-244.
- Nancy W. Jabbra and Joseph G. Jabbra, “Islam, the Environment, and Family Planning: The Cases of Egypt and Iran.” In *Islam and Ecology*.

## **Week 13 – Food & Farming**

### Tuesday Session:

- Carolyn Rouse, “Soul Food.” In *Engaged Surrender*, 105-126
- Kecia Ali, “Muslims and Meat-Eating: Vegetarianism, Gender, and Identity,” *Journal of Religious Ethics* 43:2 (June 1, 2015): 268-288.
- Amira AbuLughod, Stony Point Center Farm Update, (July 2015): <http://stonypointcenter.org/get-involved/latest-news/11-latest-news/214-farmupdate0715>
- Leah Koenig, “Reaping the Faith,” *Gastronomica* 8:1 (Winter 2008): 80-84.

### *Supplementary Reading:*

- Gretel Van Wieren, “The New Sacred Farm,” *Worldviews* 21 (2017): 113-133.

Thursday Session: Visit to Truly Living Well Center in Atlanta

**\*Friday Visit to Marie’s @ Ummat Café and Friday Prayer at Atlanta Masjid of al-Islam**

## **Week 14 – Sustaining Dialogue: Women & Christian-Muslim Relations**

### Tuesday Session:

- Taji-Farouki, Suha. “Muslim-Christian Cooperation in the Twenty-First Century: Some Global Challenges and Strategic Responses,” *Islam and Christian-Muslim Relations* 11:2 (July 2000): 167-193. *Based on our class discussions this semester, what insights from*

*this article from 2000 are still relevant? How might we expand, adapt, or critique Taji-Farouki's argument?*

- *Revisit our readings on women, Islam, and ecology. What are the challenges and possibilities for Christian-Muslim dialogue?*

Thursday Session:

- Sharon D. Welch, "Beyond Theology of Religions: The Epistemological and Ethical Challenges of Inter-religious Engagement." In *The Oxford Handbook of Feminist Theology*, 353-370.
- *Revisit our readings on women, gender, and sexuality in Islam. What are the challenges, possibilities, and needs for Christian-Muslim dialogue on these subjects? What have you learned from readings, guest speakers, and class that will guide your personal, pastoral, or scholarly approach to Christian-Muslim engagement?*

## RECOMMENDED BIBLIOGRAPHY

### Christian-Muslim Relations

Brown, Daniel S., Jr. *Interfaith Dialogue in Practice: Christian, Muslim, Jew*. Fordham University Press, 2012.

Bulliet, Richard W. *The Case for Islamo-Christian Civilization*. Columbia University Press, 2006.

Burrell, David. *Towards a Jewish-Christian-Muslim Theology*. Wiley-Blackwell, 2011.

Cragg, Kenneth. *The Qur'an and the West*. Georgetown University Press, 2016.

Dardess, George. *The Spirit of St. Francis and the Sultan: Catholics and Muslims Working Together for Common Good*. Orbis Books, 2011.

Freas, Erik. *Muslim-Christian Relations in Late-Ottoman Palestine: Where Nationalism and Religion Intersect*. Palgrave Macmillan, 2016.

Goddard, Hugh. *A History of Christian-Muslim Relations*. New Amsterdam Books, 2000.

Griffith, Sidney H. *The Church in the Shadow of the Mosque: Christians and Muslims in the World of Islam*. Princeton: Princeton University Press, 2007.

Heck, Paul. *Common Ground: Islam, Christianity, and Religious Pluralism*. Georgetown University Press, 2009.

Hedges, Paul, ed. *Contemporary Muslim-Christian Encounters: Developments, Diversity, and Dialogues*. London, Bloomsbury, 2015.

Ippgrave, Michael, ed. *Justice and Rights: Christian and Muslim Perspectives*. Washington, D.C.: Georgetown University Press, 2009.

\_\_\_\_\_, ed. *Scriptures in Dialogue: Christians and Muslims Studying the Bible and the Qur'an Together*. London: Church House Publishing, 2004.

Kidd, Thomas S. *American Christians and Islam: Evangelical Culture and Muslims from the Colonial Period to the Age of Terrorism*. Princeton University Press, 2009.

Mohammed, Ovey N. *Muslim-Christian Relations: Past, Present, Future*. Eugene, OR: Wipf & Stock, 2002.

Mosher, Lucinda and David Marshall. *The Community of Believers: Christian and Muslim Perspectives*. Georgetown University Press, 2015.

Omar, Irfan A., ed. *A Muslim View of Christianity: Essays on Dialogue by Mahmoud Ayoub*. Orbis Books, 2007.

Siddiqui, Ataullah. *Christian-Muslim Dialogue in the Twentieth Century*. Palgrave Macmillan, 1997.

Siddiqui, Mona. *Christians, Muslims, & Jesus*. Yale University Press, 2013.

Smith, Jane Idleman. *Muslims, Christians, and the Challenge of Interfaith Dialogue*. Oxford: Oxford University Press, 2007.

Volf, Miroslav. *Allah: A Christian Response*. HarperOne, 2011.

### **Women & Interfaith Dialogue**

Cornille, Catherine and Jillian Maxey, ed. *Women and Interreligious Dialogue*. Eugene, OR: Cascade Books, 2013.

- Zayn Kassam, "Constructive Interreligious Dialogue Concerning Muslim Women," 127-150.
- Aysha Hidayatullah, "The Qur'anic Rib-ectomy: Scriptural Purity, Imperial Dangers and other Obstacles to the Interfaith Engagement of Feminist Qur'anic Interpretation," 150-167.

Daggers, Jenny. "Gendering Interreligious Dialogue: Ethical Considerations." In *Gendering Christian Ethics*, ed. Jenny Daggers. Cambridge Scholars Publishing, 2012, 51-74.

Erickson, Victoria Lee and Susan A. Farrell, eds. *Still Believing: Jewish, Christian, and Muslim Women Affirm their Faith*. Maryknoll, NY: Orbis, 2005.

Fletcher, Jeannine Hill. *Monopoly on Salvation: A Feminist Approach to Religious Pluralism*, New York: Continuum, 2005.

\_\_\_\_\_. *Motherhood as Metaphor: Engendering Interreligious Dialogue*, New York: Fordham University Press, 2013.

\_\_\_\_\_. "Women in Inter-Religious Dialogue." In *The Wiley-Blackwell Companion to Inter-Religious Dialogue*, ed. Catherine Cornille. Wiley-Blackwell, 2013, 168-184.

Gross, Rita M. "Feminist Theology as Theology of Religions." *Feminist Theology* 9:26 (January 2001): 83-101.

Haddad, Yvonne and John L. Esposito, *Daughters of Abraham: Feminist Thought in Judaism, Christianity, and Islam*. University of Florida Press, 2001.

Keller, Rosemary S. Keller and Rosemary R. Ruether, eds. *In our Own Voices: Four Centuries of American Women's Religious Writings*. Louisville: Westminster John Knox, 1995.

King, Ursula. "Feminism: The Missing Dimension in the Dialogue of Religions." In *Pluralism and the Religions: The Theological and Political Dimensions*, ed. John May. London: Cassell, 1998, 40-58.

Kwok, Pui-Lan. *Globalization, Gender, and Peacebuilding: The Future of Interfaith Dialogue*. New York: Paulist Press, 2012.

Lamphey, Jerusha Tanner. *Never Wholly Other: A Muslima Theology of Religious Pluralism*. Oxford: Oxford University Press, 2014.

\_\_\_\_\_. "Toward a Muslima Theology: Theological, Constructive, and Comparative Possibilities," *Journal of Feminist Studies in Religion* 33:1 (Spring 2017): 27-44.

McGarvey, Kathleen. *Muslim and Christian Women in Dialogue: The Case of Northern Nigeria*. Peter Lang, 2009.

Naghibi, Nima. *Rethinking Global Sisterhood: Western Feminism and Iran*. Minneapolis: University of Minnesota Press, 2007.

O'Neill, Maura. *Mending a Torn World: Women in Interreligious Dialogue*. Maryknoll: Orbis, 2007.

\_\_\_\_\_. *Women Speaking, Women Listening, Women in Interreligious Dialogue*. Maryknoll: Orbis, 1990.

Smith, Jane Idleman. "New Directions in Dialogue." In *Muslims, Christians, and the Challenge of Interfaith Dialogue*. Oxford: Oxford University Press, 2007, 141-160.

Trible, Phyllis and Letty M. Russel. *Hagar, Sarah, and Their Children: Jewish, Christian, and Muslim Perspectives*. Westminster John Knox Press, 2002.

### **Women, Gender, & Sexuality in Islam**

Abdul-Ghafur, Saleemah, ed. *Living Islam Out Loud: American Muslim Women Speak*. Boston: Beacon Press, 2005.

Abu-Lughod, Lila. *Do Muslim Women Need Saving?* Cambridge, MA: Harvard University Press, 2013.

\_\_\_\_\_. "The Active Social Life of 'Muslim Women's Rights': A Plea for Ethnography, Not Polemic," *Journal of Middle East Women's Studies* 6:1 (Winter 2010): 1-45.

Ahmed, Leila. *A Quiet Revolution: The Veil's Resurgence, from the Middle East to America*. New Haven: Yale University Press, 2011.

\_\_\_\_\_. *Women and Gender in Islam: Historical Roots of a Modern Debate*. New Haven: Yale University Press, 1993.

Ali, Kecia. *Marriage and Slavery in Early Islam*. Cambridge, MA: Harvard University Press, 2010.

\_\_\_\_\_. *Sexual Ethics and Islam: Feminist Reflections on Qur'an, Hadith, and Jurisprudence*. Oxford: Oneworld, 2006.

Badron, Margot. *Feminists, Islam, and Nation: Gender and the Making of Modern Egypt*. Princeton: Princeton University Press, 1996.

Barazangi, Nimat Hafez. *Woman's Identity and the Qur'an: A New Reading*. Gainesville: University of Florida Press, 2004.

Barlas, Asma. *"Believing Women" in Islam: Unreading Patriarchal Interpretations of the Qur'an*. Austin: University of Texas Press, 2002.

Bier, Laura. *Revolutionary Womanhood: Feminisms, Modernity, and the State in Nasser's Egypt*. Stanford: Stanford University Press, 2011.

Bullock, Katherine. *Muslim Women Activists in North America: Speaking for Ourselves*. University of Texas Press, 2005.

de Sony, Amanullah. *The Crisis of Islamic Masculinities*. London: Bloomsbury, 2014.

Elewa, Ahmed and Laury Silvers. "'I am one of the people': A Survey and Analysis of Legal Arguments on Woman-Led Prayer in Islam," *Journal of Law & Religion* 26 (2010): 141-71.

Gibson, Dawn-Marie and Jamillah Karim. *Women of the Nation: Between Black Protest and Sunni Islam*. New York University Press, 2014.

Habib, Samar, ed. *Islam and Homosexuality*. 2 vols. Santa Barbara, CA: Praeger, 2010.

Hafez, Sherine. *An Islam of Her Own: Reconsidering Religion and Secularism in Women's Islamic Movements*. New York: New York University Press, 2011.

Hammer, Juliane. 2010. *American Muslim Women, Religious Authority, and Activism: More than A Prayer*. Austin: University of Texas Press, 2012.

\_\_\_\_\_. "Gender Justice in a Prayer: American Muslim Women's Exegesis, Authority, and Leadership," *Journal of Women of the Middle East and the Islamic World* 8 (2010): 26-54.

Hidayatullah, Aysha A. *Feminist Edges of the Qur'an*. Oxford: Oxford University Press, 2014.

Holscher, Kathleen. "Contesting the Veil in America: Catholic Habits and the Controversy over Religious Clothing in the United States," *Journal of Church and State* (2011): 54/1: 57-81.

Karim, Jamillah. *American Muslim Women: Negotiating Race, Class, and Gender within the Ummah*. New York: New York University Press: 2009.

Kugle, Scott Siraj al-Haqq. *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims*. Oxford: Oneworld, 2010.

\_\_\_\_\_. *Living Outloud Islam: Voices of Gay, Lesbian, and Transgender Muslims*. New York University Press, 2013.

Lazreg, Marnia. *Questioning the Veil: Open Letters to Muslim Women*. Princeton: Princeton University Press, 2009.

Mahmood, Saba. *Politics of Piety: The Islamic Revival and the Feminist Subject*. Princeton: Princeton University Press, 2011.

Nourai-Simone, Fereshteh, ed. *On Shifting Ground: Muslim Women in the Global Era*. New York: The Feminist Press at CUNY, 2008.

Roald, Anne Sofie. *Women in Islam: The Western Experience*. New York: Routledge, 2000.

Roded, Ruth, ed. *Women in Islam and the Middle East: A Reader*. London: I.B. Tauris, 1999.

Rouse, Carolyn Moxley. *Engaged Surrender: African American Women and Islam*. Berkeley and Los Angeles: University of California Press, 2004.

Safi, Omid. *Progressive Muslims: On Justice, Gender, and Pluralism*. Oxford, Oneworld, 2003.

Wadud, Amina. *Inside the Gender Jihad: Women's Reform in Islam*. Oxford: Oneworld, 2006.

\_\_\_\_\_. *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*. Oxford: Oxford University Press, 1999.

### **Ecology & Religion/Ecology & Christianity**

Ayres, Jennifer R. *Good Food: Grounded Practical Theology*. Waco, TX: Baylor University Press, 2013.

Baugh, Amanda J. *God and the Green Divide: Religious Environmentalism in Black and White*. Oakland: University of California Press, 2017.

Boff, Leonardo. *Ecology and Liberation: A New Paradigm*. Maryknoll: Orbis, 1995.

Edwards, Denis, ed. *Earth Revealing Earth Healing: Ecology and Christian Theology*. Collegeville: The Liturgical Press, 2001.

Gottlieb, Roger S. *A Greener Faith: Religious Environmentalism and our Planet's Future*. Oxford: Oxford University Press, 2006.

\_\_\_\_\_. *The Oxford Handbook of Religion and Ecology*. Oxford: Oxford University Press, 2006.

Habel, Norman C. and Shirley Wurst, eds. *The Earth Story in Genesis*. Sheffield, England: Sheffield Academic Press, 2000.

Hessel, Dieter T. and Rosemary Radford Ruether, eds. *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*. Cambridge, MA: Harvard University Press, 2000.

- Rosemary Radford Ruether, "Ecofeminism: The Challenge to Theology," 79-112
- Heather Eaton, "Response to Rosemary Radford Ruether: Ecofeminism and Theology – Challenges, Confrontations, and Reconstructions," 113-124.

LeVasseur, Todd and Anna Peterson, eds. *Religion and Ecological Crisis: The "Lynn White Thesis" at Fifty*. Routledge, 2016.

- Chaone Mallory, "Gender and Genesis: Religion, Secular Science, and the Project of Power and Control," 137-146.

LeVasseur, Todd, Pramod Parajuli, and Norman Wirzba. *Religion and Sustainable Agriculture: World Spiritual Traditions and Food Ethics*. Lexington: University Press of Kentucky, 2016.

- Maximilian Abouleish-Boes, "Religion and Agriculture: How Islam Forms the Moral Core of SKEM's Holistic Development Approach in Egypt," 295-314.

McDuff, Mallory. *Natural Saints: How People of Faith are working to Save God's Earth*. Oxford: Oxford University Press, 2010.

McFague, Sallie. *A New Climate for Theology: God, the World, and Global Warming*. Minneapolis: Augsburg Fortress, 2008.

\_\_\_\_\_. *The Body of God: An Ecological Theology*. Minneapolis: Augsburg Fortress, 1993.

Watling, Tony. *Ecological Imaginations in the World Religions: An Ethnographic Analysis*. London/New York: Continuum, 2009.

- "Christian Visions," 140-157.
- "Islamic Visions," 158-174.



\_\_\_\_\_. "The Field of Religion and Ecology: Addressing the Environmental Crisis and Challenging Faiths." In *Religion: Beyond a Concept*, ed. Hent de Vries, 473-488. New York: Fordham University Press, 2008.

Van Wieren, Gretel. "The New Sacred Farm," *Worldviews* 21 (2017): 113-133.

Wirzba, Norman. *Food & Faith: A Theology of Eating*. Cambridge: Cambridge University Press, 2011.

\_\_\_\_\_. *The Paradise of God: Renewing Religion in an Ecological Age*. Oxford: Oxford University Press, 2003.

### **Ecology & Islam**

Abdel Haleem, Harfiyah, ed. *Islam and the Environment*. London: Ta-Ha Publishers, 1998.

Abdul-Matin, Ibrahim. *Green Deen: What Islam Teaches about Protecting the Planet*. Berrett-Kioehler Publishers, 2010.

Abouleish, Ibrahim. *Sekem: A Sustainable Community in the Egyptian Desert*. Edinburgh: Floris Books, 2005.

Foltz, Richard C. *Animals in Islamic Tradition and Muslim Cultures*. London: Oneworld, 2014.

\_\_\_\_\_, ed. *Environmentalism in the Muslim World*. Nova Science Publishers, 2005.

Foltz, Richard C., Frederick M. Denny, and Azizan Baharuddin, eds. *Islam and Ecology: A Bestowed Trust*. Cambridge, MA: Harvard University Press, 2013.

Gade, Anna M. *Islam and the Environment*. Oxford: Oneworld, 2017.

Hope, Marjorie and James Young. "Islam and Ecology." *Cross Currents* 44:2 (2001): 180-193.

Islam, Md Saidul. "Old Philosophy, New Movement: The rise of the Islamic Ecological Paradigm in the Discourse of Environmentalism." *Nature and Culture* 7:1 (2012): 72-94.

Islam, Md Saidul and M.S. Islam. "Human-animal relationship: Understanding animal rights in the Islamic Ecological Paradigm." *Journal for the Study of Religion and Ideologies* 14:41 (2015): 131-149.

'Izz al-Din, Mu'il Yusuf. *The Environmental Dimensions of Islam*. Cambridge: Lutterworth Press, 2000.

Kim, Heon and John Raines, eds. *Making Peace In and With the World: The Gülen Movement and Eco-Justice*. Newcastle upon Tyne, England: Cambridge Scholars Publishing, 2012.

Nasr, Seyyed H. *Religion and the Order of Nature*. Oxford: Oxford University Press, 1996.

Özdemir, Ibrahim. *The Ethical Dimension of Human Attitude Towards Nature*. Merter/Istanbul: Insan Publications, 2008.

Quadir, Tarik M. *Traditional Islamic Environmentalism: The Vision of Seyyed Hossein Nasr*. Lanham, MD: University Press of America, 2013.

Reuter, Thomas. "The Green Revolution in the World's Religions: Indonesian Examples in International Comparison." *Religions* 6 (2015): 1217-1231.

Saniotis, Arthur. "Muslims and Ecology: Fostering Islamic Environmental Ethics," *Contemporary Islam* 6:2 (July 2012): 155-171.

### **Ecology & Feminism/Women & the Environment**

Adams, Carol J., ed. *Ecofeminism and the Sacred*. New York: Continuum, 1999.

Baker-Fletcher, Karen. *Sisters of Dust, Sisters of Spirit: Womanist Wordings on God and Creation*. Minneapolis: Augsburg Fortress, 1998.

Eaton, Heather. *Introducing Ecofeminist Theologies*. London/New York: T&T Clark International, 2005.

Eaton, Heather and Lois Ann Lorentzen. *Ecofeminism and Globalization: Exploring Culture, Context, and Religion*. Lanham, MD: Rowman & Littlefield, 2003.

- Mary Mellor, "Gender and the Environment," 11-22.
- Ivone Gebara, "Ecofeminism: An Ethics of Life," 163-176.

Grey, Mary C. *Sacred Longings: Ecofeminist Theology and Globalization*. London: SCM Press, 2010.

Islam, Md Saidul and Md Ismail Hossain. *Social Justice in the Globalization of Production: Labor, Gender, and the Environment Nexus*. Palgrave Macmillan, 2015.

Low, Alaine and Soraya Tremayne. *Sacred Custodians of the Earth?: Women, Spirituality and the Environment*. New York: Berghahn Books, 2001.

Reuther, Rosemary Radford. *Gaia and God: An Ecofeminist Theology of Earth Healing*. HarperCollins, 1992.

\_\_\_\_\_. *Integrating Ecofeminism, Globalization, and World Religions*. Lanham, MD: Rowman & Littlefield, 2005.

Sachs, Carolyn, Mary Barbercheck, Kathryn Braiser, Nancy Ellen Kiernan, and Anna Rachel Terman. *The Rise of Women Farmers and Sustainable Agriculture*. Iowa City: University of Iowa Press, 2016.

## RECOMMENDED PERIODICALS

Azizah Magazine: [www.azizahmagazine.com](http://www.azizahmagazine.com)

*Contemporary Islam*

*Earth Ethics*

EcoTheo Review: [www.ecotheo.org](http://www.ecotheo.org)

*Environmental Ethics*

*Evangelical Interfaith Dialogue Journal*

*Feminist Review*

*Feminist Studies*

*Feminist Studies in Religion*

*Feminist Theology*

*Frontiers: A Journal of Women Studies*

*Gender and Society*

*Gender, Place & Culture*

*Hawwa: Journal of Women of the Middle East and the Islamic World*

*International Journal of Gender and Women's Studies*

*Islam and Christian-Muslim Relations*

*Journal for the Study of Religion, Nature, and Culture*

*Journal of Ecumenical Studies*

*Journal of International Women's Studies*

*Journal of Inter-Religious Dialogue*

*Journal of Interreligious Studies*: [www.irstudies.org](http://www.irstudies.org)

*Journal of Islamic Studies*

*Journal of Middle East Women's Studies*

*Journal of Muslim Minority Affairs*

*Journal of Women's History*

*Philosophy Activism Nature (PAN)*

*Religion and Gender*: [www.religionandgender.org](http://www.religionandgender.org)

*Signs: Journal of Women in Culture and Society*

*Studies in Interreligious Dialogue*

*The Muslim World*

*Theology & Sexuality*

*Worldviews: Global Religions, Culture, and Ecology*