
Texts Of Terror Literary Feminist Readings Biblical Narratives Phyllis Tribble

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Reading the Women of the Bible Modernista
A feminist critique of Judaism as a patriarchal tradition and an exploration of the increasing involvement of women in naming and shaping Jewish tradition.

Texts After Terror Fortress Press

Focusing on texts in the Hebrew Bible, and using feminist hermeneutics, Phyllis Tribble brings out what she considers to be

neglected themes and counter literature. After outlining her method in more detail, she begins by highlighting the feminist imagery used for God; then she moves on to traditions embodying male and female within the context of the goodness of creation. If Genesis 2-3 is a love story gone awry, the Song of Songs is about sexuality redeemed in joy. In between lies the book of Ruth, with its picture of the struggles of everyday life.

See What You Made Me Do Fortress Press

Women in the Hebrew Bible presents the first one-volume overview covering the interpretation of women's place in man's world within the Hebrew Bible or Old Testament. Written by the major scholars in the field of biblical studies and literary theory, these essays examine attitudes toward

women and their status in ancient Near Eastern societies, focusing on the Israelite society portrayed by the Hebrew Bible.

Women's Bible Commentary Presbyterian Publishing Corp

In this seminal work of biblical studies, renowned scholar Phyllis Trible focuses on four variations on the theme of terror in the Bible. By combining the discipline of literary criticism with the hermeneutics of feminism, she reinterprets the tragic stories of four women in ancient Israel: Hagar, Tamar, an unnamed concubine, and the daughter of Jephthah. In highlighting the silence, absence, and opposition of God, as well as human cruelty, Trible shows how these neglected stories--interpreted in memoriam--challenge both the misogyny of Scripture and its use in church, synagogue, and academy.

The Dry Heart T&T Clark

This feminist classic explores the ways in which women can read the Christian Bible with full understanding of both its oppressive and its liberating functions. In the substantial new Afterword to this edition, Elisabeth Schussler Fiorenza situates Bread Not Stone in relation to mainstream Biblical scholarship, Catholic and Protestant theologies, liberation theologies, and nineteenth-century feminist writings on the Bible.

The Yellow Wall-Paper Westminster John Knox Press

Domestic abuse is a national emergency: one in four Australian women has experienced violence from a man she was intimate with. But too often we ask the wrong question: why didn't she leave? We should be asking: why did he do it? Investigative journalist Jess Hill puts perpetrators — and the systems that enable them — in the spotlight. See What You Made Me Do is a deep dive into the abuse so many women and children experience — abuse that is often reinforced by the justice system they trust to protect them. Critically, it shows that we can drastically reduce domestic violence — not in

generations to come, but today. Combining forensic research with riveting storytelling, See What You Made Me Do radically rethinks how to confront the national crisis of fear and abuse in our homes.

‘ A shattering book: clear-headed and meticulous, driving always at the truth ’ —Helen Garner ‘ One Australian a week is dying as a result of domestic abuse. If that was terrorism, we 'd have armed guards on every corner. ’ —Jimmy Barnes ‘ Confronting in its honesty this book challenges you to keep reading no matter how uncomfortable it is to face the profound rawness of people 's stories. Such a well written book and so well researched. See What You Made Me Do sheds new light on this complex issue that affects so many of us. ’ —Rosie Batty

Decolonizing Biblical Studies Fortress Press

Over the last quarter of a century the field of biblical studies has seen radical changes in the conception, practice and teaching of biblical criticism. In Decolonizing Biblical Studies, Fernando Segovia analyzes the models and practices at work in biblical criticism and pedagogy, in particular the emerging voices of the non-Western world. By exploring the principles that underlie all contextual readings of scripture -- Hispanic/Latino(a), Black, feminist, and Third World -- he offers a powerful challenge to the dominant paradigms of biblical interpretation. Book jacket.

Transnational Feminist Perspectives on Terror in Literature and Culture Westminster John Knox Press

Christine Battersby is a leading thinker in the field of philosophy, gender studies and visual and literary aesthetics. In this important new work, she undertakes an exploration of the nature of the sublime, one of the most important topics in contemporary debates about modernity, politics and art. Through a compelling examination of terror, transcendence and the ‘ other ’ in key European philosophers and writers, Battersby articulates a radical ‘ female sublime ’. A central feature of The Sublime, Terror

and Human Difference is its engagement with recent debates around ' 9/11 ', race and Islam. Battersby shows how, since the eighteenth century, the pleasures of the sublime have been described in terms of the transcendence of terror. Linked to the ' feminine ', the sublime was closed off to flesh-and-blood women, to ' Orientals ' and to other supposedly ' inferior ' human types. Engaging with Kant, Burke, the German Romantics, Nietzsche, Derrida, Lyotard, Irigaray and Arendt, as well as with women writers and artists, Battersby traces the history of these exclusions, while finding resources within the history of western culture for thinking human differences afresh. *The Sublime, Terror and Human Difference* is essential reading for students of continental philosophy, gender studies, aesthetics, literary theory, visual culture, and race and social theory.

The Sublime, Terror and Human Difference Guides to Biblical Scholarship

Weems's pioneering study explores the puzzling ways in which the Hebrew prophets' portrayals of divine love, compassion, and conventional commitment often became associated with battery, infidelity, and the rape and mutilation of women. She wrestles with the prophets' rhetoric and sexual metaphors to uncover Israelite social structures, asking, "What is implied about women, men, and God by the language that the prophets use to describe the covenant between Yahweh and Israel?" This provocative work by a leading African American biblical scholar delves deeply into issues of intimacy and power, violence and control, seduction and betrayal, and is a searing indictment of the axial points of Israelite religion-its covenantal and prophetic traditions-and their authority today.

Moxie Black Inc.

She has just given birth to their child. He labels her postpartum depression

as » hysteria. « He rents the attic in an old country house. Here, she is to rest alone – forbidden to leave her room. Instead of improving, she starts hallucinating, imagining herself crawling with other women behind the room's yellow wallpaper. And secretly, she records her experiences. *The Yellow Wall-Paper* [1892] is the short but intense, Gothic horror story, written as a diary, about a woman in an attic – imprisoned in her gender; by the story. Charlotte Perkins Gilman's feminist novella was long overlooked in American literary history. Nowadays, it is counted among the classics. CHARLOTTE PERKINS GILMAN (1860 – 1935), born in Hartford, Connecticut, was an American feminist theorist, sociologist, novelist, short story writer, poet, and playwright. Her writings are precursors to many later feminist theories. With her radical life attitude, Perkins Gilman has been an inspiration for many generations of feminists in the USA. Her most famous work is the short story *The Yellow Wall-Paper* [1892], written when she suffered from postpartum psychosis.

Whispering The Word University of Virginia Press

Professor Tribble examines rhetorical criticism as a discipline within biblical studies. In Part One, she surveys historical antecedents and presents samples of rhetorical analysis. In Part Two, Tribble applies formulated guidelines to the book of Jonah, revealing clearly the relationship between artistry and theology.

Beyond God the Father Routledge

A study of gender and narration in the eighteenth- and nineteenth-century British novel.

God and the Rhetoric of Sexuality Roaring Brook Press

In different ways, Judaism, Christianity, and Islam all trace their beginnings to Abraham. His wives, Hagar and Sarah, though also pivotal in the story, have received far less attention. In this book, however, noted Jewish, Christian, and Muslim scholars focus on Hagar, Sarah, and their children, from Ishmael and Isaac to their many descendents through the centuries. Moving from ancient

and medieval sources to contemporary appropriations of the Sarah and Hagar story, the authors begin with an overview of the three religions--from their scriptural beginnings to their contemporary questions. They then explore how the story was developed after its canonization, in rabbinic interpretations, in the stories of Islam, and in the teachings of the early church fathers. They also present contemporary womanist and feminist perspectives. Timely, relevant, and provocative, this book provides an entree into interreligious discussion and understanding.

Womanist Midrash Harper Collins

"From all four parts of Kurdistan and across the diaspora, Kurdish women from different geographical, political, and educational backgrounds pick up a pen, reflect, and remember. Going beyond exoticising stereotypes and patriarchal representations, Kurdish Women's Stories gives 25 women authorial freedom to write about their own lived experiences. With contributors ranging from 20 to 70 years of age, we hear stories of imprisonment, exile, disappearances of loved ones, gender-based violence, uprisings, feminist activism, and armed resistance, including first-hand accounts of political moments from the 1960s to today.

Conceived as part of Culture Project's self-writing program, this book is essential reading for anyone who wants to better understand the struggle of Kurdish women through their own words. Contributors: Diba Alikhani, Kobra Banehi, Khanda Hameed, Nazanin Hasan, Nafia Aysi Hasso, Deejila Haydar, Zhala Hussein, Ruken Isik, Seveen Jimo, Lanja Khawe, Nahiya Khoshkalam, Hero Kurda, Khanda Rashid Murad, Rozhgar Mustafa, Dashne Nariman, Bayan Nasih, Avan Omar, Nasrin Ramazanali, Mother Sabria, Bayan Saeed, Bayan Salman, Farah Sharefi, Susan Shahab, Simal (Anonymous), Shahla Yarhusein"--

Hagar, Sarah, And Their Children Cambridge University Press

'Certainly one of the most promising theological statements of our time.' --The Christian Century 'Not for the timid, this brilliant book calls for nothing short of the overthrow of patriarchy itself.' --The Village Voice From the Trade Paperback edition.

Feminist Theory and the Bible Oxford University Press

WINNER, 2022 John Hope Franklin Prize, given by the American Studies

Association HONORABLE MENTION, 2022 Gloria E. Anzaldú a Book Prize, given by the National Women's Studies Association Reveals the troubling intimacy between Black women and the making of US global power The year 1968 marked both the height of the worldwide Black liberation struggle and a turning point for the global reach of American power, which was built on the counterinsurgency honed on Black and other oppressed populations at home. The next five decades saw the consolidation of the culture of the American empire through what Erica R. Edwards calls the "imperial grammars of blackness." This is a story of state power at its most devious and most absurd, and, at the same time, a literary history of Black feminist radicalism at its most trenchant. Edwards reveals how the long war on terror, beginning with the late – Cold War campaign against organizations like the Black Panther Party for Self-Defense and the Black Liberation Army, has relied on the labor and the fantasies of Black women to justify the imperial spread of capitalism. Black feminist writers not only understood that this would demand a shift in racial gendered power, but crafted ways of surviving it. The Other Side of Terror offers an interdisciplinary Black feminist analysis of militarism, security, policing, diversity, representation, intersectionality, and resistance, while discussing a wide array of literary and cultural texts, from the unpublished work of Black radical feminist June Jordan to the memoirs of Condoleezza Rice to the television series Scandal. With clear, moving prose, Edwards chronicles Black feminist organizing and writing on "the other side of terror", which tracked changes in racial power, transformed African American literature and Black studies, and predicted the crises of our current era with unsettling accuracy.

Rhetorical Criticism Westminster John Knox Press

"Faith and Feminism unlocks storehouses of words old and new. The subtitle Ecumenical Essays indicates that these words, these tongues, belong to women of faith around the world--women who speak in diverse settings and situations. Though all the contributors claim the noun 'feminism,' their developments of it range widely. To present their testimonies and engage the results marks the purpose of this book. Where dissonance and harmony intersect among writers, there readers confront

choices, which, in turn, become their own testimonies." --from Chapter 1
Feminism and the Mastery of Nature Westminster John Knox Press

"It is widely recognized that the Hebrew Bible is filled with rape and sexual violence. However, feminist approaches to the topic remain dominated by Phyllis Trible's 1984 *Texts of Terror*, which describes feminist criticism as a practice of "telling sad stories." Pushing beyond Trible, *Texts after Terror* offers a new framework for reading biblical sexual violence, one that draws on recent work in feminist, queer, and affect theory and activism against sexual violence and rape culture. In the Hebrew Bible as in the contemporary world, sexual violence is frequently fuzzy, messy, and icky. Fuzzy names the ambiguity and confusion that often surround experiences of sexual violence. Messy identifies the consequences of rape, while also describing messy sex and bodies. Icky points out the ways that sexual violence fails to fit into neat patterns of evil perpetrators and innocent victims. Building on these concepts, *Texts after Terror* offers a number of new feminist strategies and approaches to sexual violence: critiquing the framework of consent, offering new models of sexual harm, emphasizing the importance of relationships between women (even in the context of stories of heterosexual rape), reading biblical rape texts with and through contemporary texts written by survivors, advocating for "unhappy reading" that makes unhappiness and open-endedness into key feminist sites of possibility. *Texts after Terror* also discusses a wide range of biblical rape stories, including Dinah (Gen. 43), Tamar (2 Sam. 13), Lot's daughters (Gen. 19), Bathsheba (2 Sam. 11), Hagar (Gen. 16 and 21), Daughter Zion (Lam. 1 and 2), and the Levite's concubine (Judg. 19)"--

The Cambridge Companion to Feminist Theology Routledge

The book begins with a visit to the long-neglected site of ancient Magdala on the western shore of the Sea of Galilee. Unexcavated and slipping into the sea, Migdal stands as a reminder of the lost history of Mary Magdalene, and of ancient women. From Migdal, the reader moves back in history, looking through Mary's legends to her fame and notoriety. Mary's medieval and modern legends are contrasted sharply with her depiction in the Gnostic and apocryphal materials of Tomas and Philip. The scrolls of Nag Hammadi are discussed, and

Mary's role as visionary and leader are looked at, all giving a portrait of Mary's prominence in the early centuries of Christianity. Mary's story is part of an overall egalitarian and mystical movement that interpreted the absence of Jesus' body as a powerful and prophetic sign of God's vindication of the world's suffering. The conclusion takes us back to the contemporary world. A reconstruction of Mary Magdalene and a Magdalene Christianity might be a source for social transformation. An epilogue, completely new to this book, looks at the phenomenon of *The Da Vinci Code*.

Feminist Biblical Interpretation in Theological Context Feminist Studies and Sacred Texts

Professor Trible focuses on four variations upon the theme of terror in the Bible. By combining the discipline of literary criticism with the hermeneutics of feminism, she reinterprets the tragic stories of four women in ancient Israel: Hagar, Tamar, an unnamed concubine, and the daughter of Jephthah. In highlighting the silence, absence, and opposition of God, as well as human cruelty, Trible shows how these neglected stories interpreted in memoriam challenge both the misogyny of Scripture and its use in church, synagogue, and academy.