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# Texts Of Terror Literary Feminist Readings Biblical Narratives Phyllis Tribble

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Texts After Terror Longman Publishing Group

This groundbreaking study looks beyond biblical texts, which have had a powerful influence over our views of women's roles and worth, in order to reconstruct the typical everyday lives of women in ancient Israel. Meyers argues that biblical sources alone do not give a true picture of ancient Israelite women because urban elite males wrote the vast majority of the scriptural texts and the stories of women in the Bible concern exceptional individuals rather than ordinary Israelite women. Analyzing the biblical material in light of recent

archaeological discoveries about rural village life in ancient Palestine, Meyers depicts Israelite women not as submissive chattel in an oppressive patriarchy, but rather as strong and significant actors within their families and society.

Texts of Terror

Liturgical 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 Tribble's 1984 *Texts of Terror*, which describes feminist criticism as a practice of "telling sad stories." Pushing beyond Tribble, *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)"--

*Sacred Witness* Fortress Press

"In *Sacred Witness*, Susanne Scholz discusses the wide range of rape texts in biblical literature--some that long have troubled readers, others that should have but didn't, such as texts of marital rape, for example, or metaphorical speech about God as rapist. Assuming the androcentric nature of these writings, Scholz asks how we may read these texts in order to find some redemptive meaning for women, children, and men who have been injured by sexual violence and by "cultures of

rape." *Sacred Witness* provides illuminating reflection on some of the most troubling texts in the Hebrew Bible"--Publisher description.

*The Sublime, Terror and Human Difference* Routledge

In this book, Phyllis Trible examines four Old Testament narratives of suffering in ancient Israel: Hagar, Tamar, an unnamed concubine and the daughter of Jephthah. These stories are for Trible the "substance of life", which may inspire new beginnings and by interpreting these stories of outrage and suffering on behalf of their female victims, the author recalls a past that is all to embodied in the present, and prays that these terrors shall not come to pass again. "Texts of Terror" is perhaps Trible's most readable book, that brings biblical scholarship within the grasp of the non-specialist. These "sad stories" about women in the Old Testament prompt much reflection on contemporary misuse of the Bible, and therefore have considerable relevance today.

*Feminist Biblical Interpretation* W. W. Norton & Company

The writers of the New Testament were largely Jewish and laying the blame for the Holocaust at their feet would be absurd. However, the later cultural origins of anti-semitism means that reading the New Testament after the event calls for a new ethics of interpretation. These essays address this grave issue in detail,

*The Literature of Terror* PublicAffairs

In this eye-opening book, Ilana Pardes explores the tense dialogue between dominant patriarchal discourses of the Bible and counter female voices. Pardes studies women's plots and subplots, dreams and pursuits, uncovering the diverse and at times conflicting figurations of femininity in biblical texts. She also sketches the ways in which antipatriarchal elements intermingle with other repressed elements in the Bible: polytheistic traditions, skeptical voices, and erotic longings.

*Hagar, Sarah, and Their Children* A&C Black

To be human means to resist dehumanization. In the darkest periods of human history, men and women have risen up and in many different voices said this one thing: "Do not treat me like this. Treat me like the human being that I am." *Claiming Her Dignity* explores a number of stories from the Old Testament in which women in a variety of creative ways resist the violence of war, rape, heterarchy, and poverty. Amid the life-denying circumstances that seek to attack, violate, and destroy the bodies and psyches of women, men,

and children, the women featured in this book absolutely refuse to succumb to the explicit, and at times subtle but no less harmful, manifestations of violence that they face. Back to the Well Oxford University 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.

Feminist Approaches to the Bible Fortress Press

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. *Against White Feminism: Notes on Disruption* Routledge

Drawing on conversations with hundreds of women about their genitalia, the author presents a collection of performance pieces from her one-woman show of the same name. *Transnational Feminist Perspectives on Terror in Literature and Culture* Oxford University Press

Exploring six Gospel texts in which women encounter Jesus, Gench encourages readers to view these stories anew through the eyes of contemporary biblical scholarship. *State of Terror* Fortress

Press

Focusing on texts in the Hebrew Bible, and using feminist hermeneutics, Phyllis Trible 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. *The Transgender Studies Reader* Beacon 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. *Countertraditions in the Bible* Schocken

*In To Liberate and*

*Redeem*, scholar Edward LeRoy Long, Jr. surveys the biblical narrative - setting the context by beginning with the oppression of Israel's enslavement and the Exodus liberation, then looking back to the Creation and forward to Christ, Paul, and the early church. The book looks at how the unfolding drama of the Bible is marked by those who need liberation because they are trapped in oppressive structures and those who, once freed, must faithfully construct communities of redemption so as not to become oppressors themselves. From this basis Long explores how present-day moral decisions can be informed by studying the ways in which our biblical forebears wrestled with concerns similar to our own while standing in faithful responsiveness to God.--From publisher's description. *A Feminist Companion to Ruth and Esther* Routledge

Giving astute attention to social worlds of women of both ancient and modern times, Katharine Sakenfeld explores the stories of eleven women in the Old Testament. In clear and engaging

fashion, she reveals the complexity of these women's lives, drawing out the issues they faced and relating their struggles to those women around the world face today. By encouraging women from across the world, in various cultures, to bring their own experiences to the biblical texts, and sharing the interpretation of some who already have, Sakenfeld allows her readers to see new possibilities for meaning in the Scriptures. Issues discussed include violence, sexual allure, personal betrayal, marginalization, power, and economic survival. Includes study questions for group discussion.

*A Shadow of Glory*  
Oxford University Press on Demand  
One of the world's leading feminist theologians demonstrates how reading the Bible can be spiritually and politically empowering for women.

*Texts of Terror* Orbis Books  
Professor Tribble 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, Tribble shows how these neglected stories interpreted in memory challenge both the misogyny of Scripture and its use in church, synagogue, and academy.

*The Vagina Monologues*  
Westminster John Knox Press  
Introducing Feminist Theology responds to the questions "What is feminist theology?" and "Why is it important?" by considering the perspectives of women from around the globe who have very diverse life experience and relationships to God, Church and creation. Clifford introduces the major forms of feminist theology: "radical, " "reformist, " and "reconstructionist, " and highlights some of their specific characteristics.

1 Samuel Duke University Press  
*Reading the Women of the Bible* takes up two of the most significant intellectual and religious issues of our day: the experiences of women in a patriarchal society and the relevance of the Bible to modern life.

*But She Said* Wm. B. Eerdmans Publishing  
The second series of *Feminist Companions* moves beyond the confines of sex- and gender-specific issues and studies of biblical women. Biblical feminist critics now address contemporary life situations, marginalization and a range of questions once not thought accessible to such critique. Feminist theory has also continued a rapid evolution. Among the topics included in this volume are composition, Torah, Ruth-the-Cat, female networking-together with much else to inform and stimulate female (and male) biblical scholars and non-scholars.