Women and Interreligious Dialogue

Rosemary Radford Ruether

- Today a plurality of feminisms has become present in cultures and societies around the world. . . Feminisms not only have distinct perspectives across these nations but are in internal conflicts within nations. In India, for example, right wing Hindu women may appropriate militant feminist language in ways that vilify Indian Muslims, including Indian Muslim women (p. 23).

Aysha Hidayatullah

- It is in part due to this association with feminism that some Muslim women scholars may be reticent to engage in interfaith feminist conversations that do not account for feminism's violent colonial history in the Muslim world. Such discussions take for granted the benefits of feminism to religious communities, alienating Muslim women scholars with a different experience of feminism, not to mention perhaps further diminishing their credibility with Muslim audiences (p. 156).

Angela Wong

- There is thus limitation in the expression “interreligious dialogue” as it anticipates, and reinforces boundaries as much as it intends to break them down. Alternately, if people are embedded with many layers of culture and identities, the space of “inter” in dialogue may focus on the “in-between-ness” of traditions which is not so much of condition of “either-or” but of “both-and”.

Michelle Voss Roberts

- The holistic and experiential emphases of feminist theology have contributed to the expansion of interreligious dialogue beyond doctrine and ethics. A broad spectrum of interfaith encounters awakens the senses, from the fascination of unfamiliar rituals or beautiful religious art to participation in trans-religious practices such as meditation, yoga or service (p. 206).

Rita Gross

- My skepticism about essences fuels my claim that there is no specifically feminist or women's perspectives on issues of religious diversity and the practice of interreligious dialogue. Or perhaps the only specifically feminist position is that women should be at the dialogue table because otherwise religions are once again demonstrating their historical patriarchy rather than their universal human relevance (p. 246).