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By examining New Age practices from macrobiotics to goddess worship to Native rituals, Feminism's New Age seeks to answer these questions by examining white women's participation in this hugely popular spiritual movement. While most feminist approaches to the New Age phenomenon have simply dismissed its adherents for their politically problematic racial appropriation practices, Karlyn Crowley looks honestly at the political shortcomings of New Age beliefs and practices while ...

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New Age Feministunknown. A woman who fights against the discrimination women face in the workplace and other facets of society. This woman is educated, confident, and wants to help other women break free from the meek, polite, and apologetic tendencies they have been taught by society. Unlike the old notion of feminism, the new age feminist does not demand to be treated the same way as a man.

~~Urban Dictionary: New Age Feminist~~

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New feminism is a form of Christian feminism that not only emphasizes the integral complementarity of women and men, rather than the superiority of men over women or women over men, but also advocates for respecting persons from conception to natural death. New feminism, as a form of difference feminism, supports the idea that men and women have different strengths, perspectives, and roles, while advocating for the equal worth and dignity of both sexes. Among its basic concepts are that biologic

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Feminisms New Age | [azrmusic.net](#) Unlike the old notion of feminism, the new age feminist does not demand to be treated the same way as a man. She demands that the differences between men and women are recognized, understood, and accommodated for. This woman is not completely career-minded. She may have children or someday want children.

Explores the relationship between feminism and New Age Culture.

Explores the relationship between feminism and New Age Culture.

This book analyses the relationship between second wave feminist media production and capitalism.

Based largely on research in popular journals, self-help manuals, newspaper accounts, and archival collections, *American Feminism and the Birth of New Age Spirituality* demonstrates that the New Age movement first flourished more than a century ago during the Gilded Age under the mantle of 'New Thought'. Tumber pays close attention to the ways in which feminism became grafted, with varying degrees of success, to emergent forms of liberal culture in the late nineteenth century, and questions the value of the new age movement--then and now--to the pursuit of women's rights and democratic renewal. Visit our website for sample chapters!

In this collection of lively essays, Cynthia Enloe makes better sense of globalization and international politics by taking a deep and personal look into the daily realities in a range of women's lives. She proposes a distinctively feminist curiosity that begins with taking women seriously, especially during this era of unprecedented American influence. This means listening carefully, digging deep, challenging assumptions, and welcoming surprises. Listening to women in Asian sneaker factories, Enloe reveals, enables us to bring down to earth the often abstract discussions of the global economy. Paying close attention to Iraqi women's organizing efforts under military occupation exposes the false global promises made by officials. Enloe also turns the beam of her inquiry inward. In a series of four candid interviews and a new set of autobiographical pieces, she reflects on the gradual development of her own feminist curiosity. Describing her wartime suburban girlhood and her years at Berkeley, she maps the everyday obstacles placed on the path to feminist consciousness—and suggests how those obstacles can be identified and overcome. *The Curious Feminist* shows how taking women seriously also challenges the common assumption that masculinities are trivial factors in today's international affairs. Enloe explores the workings of masculinity inside organizations as diverse as the American military, a Serbian militia, the UN, and Oxfam. A feminist curiosity finds all women worth thinking about, Enloe claims. She suggests that we pay thoughtful attention to women who appear complicit in violence or in the oppression of others, or too cozily wrapped up in their relative privilege to inspire praise or compassion. Enloe's vitality, passion, and incisive wit illuminate each essay. *The Curious Feminist* is an original and timely invitation to look at global politics in an entirely different way.

This enlightening book examines how the feminist spirituality movement contributes to the establishment of new paradigms of mental health for women. *Women's Spirituality, Women's Lives* examines possible psychotherapeutic implications for women engaged in feminist spirituality and stimulates much-needed conversation between feminist therapists and feminist theologians/ritualists. Feminist spirituality is part of the current broad challenge to accepted ways of knowing and being. This book argues that as women tell their own stories, they create rituals that enable them to feel a sense of control over the future and to move toward a kind of authority, agency, and autonomy associated with mental health and psychological well-being. Women from many cultural backgrounds and religious perspectives have embraced alternative forms of spiritual expression, based on profound theoretical challenges to mainstream religious beliefs, ranging from calls for the radical reclamation and reconstruction of religious traditions to personal involvement in goddess worship and Wicca. *Women's Spirituality, Women's Lives* presents theoretical, conceptual, and experiential chapters that analyze the extent to which these proliferating women's groups represent the beginnings of new norms of mental health for women. *Women's Spirituality, Women's Lives* presents a variety of voices, including Native American, Christian, Jewish, and Wiccan. Chapters are divided into three sections--Laying the Groundwork, Theoretical Challenges, and Living It Out--and explore a diverse array of topics such as: the "shouting" church and Black women's mental health a traditionalist Native American challenge to New Age cooptation a feminist group and Jewish women's self-identity lesbian altar-making and mental health feminist Wicca in the U.S. and Germany the martial arts and women's mental health the use of feminist rituals in therapy and as therapy Feminist therapists and theologians, as well as other individuals interested in feminist spirituality or alternative spirituality, will find this book a fascinating exploration of the various aspects of the spirituality of women. *Women's Spirituality, Women's Lives* is also an excellent reader to expand the thinking of students in classes in women's studies and religious studies.

Intersectional Feminism in the Age of Transnationalism: Voices from the Margins studies the limitations of the transnationalist approach to feminism and argues that intersectional feminist analysis is essential in discussions of how neoliberal globalization impacts art by female artists and the rights of women from marginalized communities.

"I am here. You will never be alone. We are dancing for you." So begins Cutcha Risling Baldy's deeply personal account of the revitalization of the women's coming-of-age ceremony for the Hoopa Valley Tribe. At the end of the twentieth century, the tribe's Flower Dance had not been fully practiced for decades. The women of the tribe, recognizing the critical importance of the tradition, undertook its revitalization using the memories of elders and medicine women and details found in museum archives, anthropological records, and oral histories. Deeply rooted in Indigenous knowledge, Risling Baldy brings us the voices of people transformed by cultural revitalization, including the accounts of young women who have participated in the Flower Dance. Using a framework of Native feminisms, she locates this revival within a broad context of decolonizing praxis and considers how this renaissance of women's coming-of-age ceremonies confounds ethnographic depictions of Native women; challenges anthropological theories about menstruation, gender, and coming-of-age; and addresses gender inequality and gender violence within Native communities.

Based largely on research in popular journals, self-help manuals, newspaper accounts, and archival collections, *American Feminism and the Birth of New Age Spirituality* demonstrates that the New Age movement first flourished more than a century ago during the Gilded Age under the mantle of 'New Thought'. Tumber pays close attention to the ways in which feminism became grafted, with varying degrees of success, to emergent forms of liberal culture in the late nineteenth century, and questions the value of the new age movement then and now to the pursuit of women's rights and democratic renewal.

Iris van der Tuin redirects the notion of generational logic in feminism away from its simplistic conception as conflict. Generational logic is said to problematize feminist theory and gender research as it follows a logic of divide and conquer between the old and the young and participates in patriarchal structures and phallogocentrism. Examining the continental philosophies of Bergson and Deleuze and French feminisms of sexual difference, van der Tuin paves the way for a more complex notion of generationality. This new conception of the term views generational cohorts as static measurements that happen in the flow of being. Prioritizing this generative flow gives what is measured its proper place as an effect. *Generational Feminism: New Materialist Introduction to a Generative Approach* experiments with a previously disregarded methodology's implications as an impetus for a new materialism and advances feminist politics for the twenty-first century.

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