

## **PENSER, CRÉER ET AGIR LES FÉMINISMES DANS LE CHAMP RELIGIEUX**

### **Être kimbanguiste et agir au féminin au sein de la diaspora kimbanguiste**

*Aurélien MOKOKO GAMPIOT*

**Abstract :** Kimbanguism, one of the leading independent African churches, was established in 1921 in Central Africa by Simon Kimbangu who preached a theology of Black liberation against colonial oppression. Several of his female aides were instrumental in the history of this politico-religious movement, precursor of the independence of African countries. Rooted in a Pan-African worldview inherited from the colonial period, the Kimbanguist church offers a belief system, principles and commandments that impact, in a number of ways, on gender relations. Since the 70s, the Kimbanguist diaspora in Europe and North America offers examples of cultural adjustments. In this diasporic context, Kimbanguist women need to negotiate two different value systems : one that is regulated by the religious norms and social traditions of their home countries, and another that is delimited by the socially established norms of Western societies. This paper analyzes the interaction of these two value systems in Kimbanguist female leadership and actions.

**Keywords :** Kimbanguism, Africa, blackness, Congo, ethnicity, migration, gender, African women

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### **L'émergence d'un militantisme religieux de type féministe au sein de l'islam : vers une féminisation du champ religieux islamo-étasunien ?**

*Karima DJENNANE HAOUCHENE*

**Abstract :** Feminism, including "militant feminism", played, and still is playing, a crucial role in American religious history. This phenomenon led to the feminization of religion and clergy within various Protestant denominations. This phenomenon also occurred in "transplanted" religions in the United States, whether it is Reform Judaism or Buddhism. We hypothesize that the Islamic American religious landscape is also undergoing a feminization, not only due to the emergence of an intellectual movement symbolized by what is called an "Islamic feminism", but also because of religious grass-root activism. Migration of Muslim women to the New World has undoubtedly contributed to the emergence of this phenomenon.

**Keywords :** feminist hermeneutics, militant Muslim dynamics, feminism, migratory context, Islam, United States, women's rights

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## **Les statuettes féminines préhistoriques : nouvelles critiques féministes du mythe de la déesse-mère**

*Patrick SNYDER*

**Abstract :** For more than a century, it has become commonplace to state that the prehistoric "God" was a Mother-Goddess. Female statuettes of the Upper Paleolithic and Neolithic Ages were presented as the scientific proof supporting this « conviction ». Yet, we have no written explanation of what type of religious meaning our prehistoric ancestors attributed to their female statuettes. The new feminist critics in archeology, history, and religious studies propose that we go beyond the contemporary Mother-Goddess myth to make way for more extensive research on prehistoric women's roles.

**Keywords :** feminine figurines, prehistory, goddess, feminism

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## **Le féminisme postcolonial en exégèse contemporaine. Le cas de la Reine de Saba (1 R 10,1-13)**

*Anne LÉTOURNEAU*

**Abstract :** This paper proposes an introduction to biblical exegesis carried out at the intersection of feminist and postcolonial approaches. First, some theoretical elements from the hermeneutics developed by Musa W. Dube, Laura Donaldson and Kwok Pui Lan are presented. Then, a case is made for the scope of feminist postcolonial hermeneutics by analyzing the queen of Sheba figure in 1 Kgs 10:1-13, in particular the tensions at play in her depiction as both a foreign queen and a colonial subject. Could her glorification of Solomon, king of Israel, hide a critique of his kingship and his "wisdom-as-merchandise" ? The article then illustrates the sapiential profile of the queen of Sheba, especially its critical side. As a genuine "Wisdom Lady", there is no reason for her to envy the king of Israel. Finally, a brief incursion into the history of reception further unfolds the potential of a postcolonial feminist interpretation.

**Keywords :** postcolonialism, feminism, exegesis, Bible, Queen of Sheba, Books of Kings

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## **La naissance comme expérience spirituelle pour le parent : résultats et relectures féministes d'une recherche interdisciplinaire**

*Marie-Noëlle BÉLANGER-LÉVESQUE*

**Keywords :** As it seemed paradoxical that contemporary western childbirth was not understood as the locus of spiritual experience, our research team SPIN (SPiritualité et Naissance) has been working on a research program on this topic since 2009, and within a collaborative theology-medicine framework. This article presents the results of interviews with new parents, in particular their spiritual heterogeneity, the central notions of "trust", of "bubble" and of "openness" during childbirth, and its possible spiritual implications (deep joy, meaning given to life, sense of achievement). Then, a feminist analysis reveals some elements of this research program : i) the spiritual reinterpretation of childbirth as a feminist strategy of change within the patriarchal religious and institutional frameworks ; ii) the prioritizing of parents' views within the feminist methodological approach ; and iii) the feminist impact of this research on social views of motherhood as well as fatherhood.

**Keywords :** birth, spirituality, maternity, paternity, interdisciplinary research, feminist research

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## **Croyances religieuses et convictions féministes : cohabitations potentielles au sein du système identitaire de l'individu**

Mona ABBONDANZA

**Abstract :** In this article, we propose to understand, from a psychological perspective, how two potentially conflicting identities, for example a catholic Christian identity and a feminist identity, can coexist. The theory of higher-order identities of Deaux *et al.* (1995) will be used to explore those issues. Our method will consist of a textual analysis. We will take, as our case study, the life and work of feminist Christian author Joan Chittister, using material from her biography, written by Roberts (2015), and some of her own writings. With this analysis, we hope to gain a better understanding of the link between religious beliefs and feminist convictions.

**Keywords :** feminism, religious identity, supra-ordained identity, psychology of religion

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## **Abdiquer, résister ou transgresser. Le dossier du diaconat et de l'ordination des femmes dans l'Église catholique**

Marie-Andrée ROY

**Abstract :** The issue of women's ordination to the diaconate and to priesthood has remained a heated debate within the Catholic Church for more than 50 years. To the silence imposed by the publication of the Apostolic Letter *Ordinatio Sacerdotalis* in 1994, succeeded new hopes when Pope Francis set up, in August 2016, a committee to study the issue of female deacons. In this article, we draw elements from materialist feminism to analyze the strengths and limitations of three stances regarding ordained ministries taken by women who belong to the Quebec's ecclesiastic institution : "abdication" in the face of Rome's persistent refusal to recognize gender equality ; "resistance" practiced, for example, by members of Femmes et Ministères ; and "transgression" in the form of self-directed domestic Eucharist by the women of L'autre Parole or the clandestine ordinations of women organized by the Roman Catholic Women Priests group.

**Keywords :** women's ordination, diaconate, priesthood, Catholic Church, *Ordinatio Sacerdotalis*, Pope Francis, materialist feminism, Femmes et Ministères, L'autre Parole, Roman Catholic Women Priests

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## **Religiosités queer néo-païennes et la question de l'authenticité dans la Wicca**

*Martin LEPAGE*

**Abstract :** Neo-Pagans who identify as LGBTQ and belong to the Pagan community of the greater Montreal are negotiating society's conveyed gender binary with, among other things, issues of authenticity within Wicca. By means of a case study that included participant observation of a LGBTQ ritual during a festival, this paper shows how the participants' practices are rooted in an experiential authenticity congruent with one key aspect of their identity : their gender or their sexual orientation. More specifically, it show how these LGBTQ Neo-Pagans manage tension that arises between their identity and the religious community to which they belong, and how they achieve, through ritual practices, forms of authenticity that legitimize their place within the community.

**Keywords :** contemporary Paganism, authenticity, sexual identities, gender identities, sexual diversity, ritual performance

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