

Mapping Gender In Ancient Religious Discourses

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Journal of discourses. By B. Young [and others]. Reported by G.D. Watt [and others].
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a collection of essays on early christian jewish and greco roman religious discourses in antiquity focusing on the construction of gender in relationship to broader cultural and religious themes argumentation and identity formation in the early centuries of the common era

in this book vander stichele and penner introduce their own gender critical approach to the new testament and other early christian writings building on feminist and post colonial insights they explore the importance of gender in both text and context and discuss the diverse issues involved in interpretation as they relate to gender sex and sexuality the authors also set out their methodology and highlight the various hermeneutical issues involved such as the complexity of gendered and sexed identities in antiquity and the gap that exists between modern and ancient conceptions thereof they further illustrate their gender critical approach with concrete examples from the acts of the apostles the letters of paul and the acts of paul and thecla in order to demonstrate how a gender critical approach works in practice as such this book is unique in terms of its range as well as

in the explicit methodological focus that is fostered throughout the book offers a critical investigation of a wide range of features of religious discourse in the transmitted forensic sýmboleutic and epideictic orations of the ten attic orators a body of 151 speeches which represents the mature flourishing of the ancient art of public speaking and persuasion serafim focuses on how the intersections between such religious discourse and the political legal and civic institutions of classical athens help to shed new light on polis identity building and the construction of an imagined community in three institutional contexts the law court the assembly and the boulē a community that unites its members and defines the ways in which they make decisions after a full scale survey of the persistently and recurrently used features of religious discourse in attic oratory he contextualizes and explains the use of specific patterns of religious discourse in specific oratorical contexts examining the means or restrictions that these contexts generate for the speaker in doing so he explores the cognitive emotional and physical sensory reactions of the speaker and the audience when religious stimuli are provided in orations and how this contributes to the construction of civic and political identity in classical athens religious discourse in attic oratory and politics will be of interest to anyone working on classical athens particularly its legal institutions on ancient rhetoric and ancient greek religion and politics

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