**“Gender Ideology” and Religion**

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CALL FOR PAPERS

**Dossier: “Gender Ideology” and Religion**

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The category of “gender” has been controversial since the inception of its usage. This is true for the framework more directly connected to feminist activisms, as well as in the context of anti-feminist activism. The conflict over interpretations concerning the validity or adverse character of the category “gender” is also visible in the academic context, with some classifying it as an indispensable analytic category for feminist studies while others consider it an obstacle for the development of the field. Gender theorists themselves have different perspectives over the meaning and opportunity of this category (Braidotti, 2004; Butler 1990; Butler *et al.* 2007; Scott 2010).

From 2013 onwards, however, the expression “gender ideology” has most frequently been reused by discourses of the Catholic Church, not only denoting a negative perspective over a feminised human nature, dangerous to women, but also, to a certain extent, contrary to a “sound” Christian outlook. This view implies that gender is a category without controversy, ignoring the wide range of perspectives it encompasses (Favier 2012; Ruether 2008).

These discourses hence appear to highlight a lack of knowledge as regards the controversial theories over the issue of a feminised human nature as well as the concept of gender. Simultaneously, they themselves reveal a “gender ideology”, that is, the discourse of the official documents of the Catholic Church is itself indicative of an ideological position of power as regards women – a socially constructed perspective that sees itself as corresponding to a “female essence”, defined in accordance with an unchangeable and transcendent design (Graff 2016; Bracke 2016; Perintfalvi 2016).

This position of the Catholic Church has surpassed the remit of the religious and confessional, having been disseminated not only by the documents of the Vatican and the Episcopal Conferences of various countries, but also by groups which have actively promoted the “critique of gender ideology” (identified as the recognition that gender is a social construction of sex), with interference in the education sector (see, for instance “Do not mess with my kids: No to gender ideology”. Available at https://www.dejusticia.org/en/do-not-mess-with-my-kids-no-to-gender-ideology/).

It is important, for the reasons enunciated, to show the fraudulent character which serves as the foundation of the expression “gender ideology”. This is all the more so because the treatment of gender issues has acquired increased relevance in the context of feminist movements of various religions, namely those that are monotheistic.

Positing that, even in secular States, religious symbologies play a crucial role in the establishment of a symmetrical anthropological representation between women and men (Toldy 2010; Henriques 2011; Henriques e Toldy 2012; Toldy e Santos 2014), the problematics of gender indeed deserves to be addressed from the standpoint of religious discourse.

This issue of Revista ex aequo seeks article proposals that may contribute to:

- clarify the expression “gender ideology”, deconstructing the presuppositions that provide the foundations for the use of the expression “gender ideology”;

- construct the conceptual framework that handles the category of “gender” from different perspectives;

- critically intersect issues of “gender” with those of the position of the Catholic Church over gender;

- critically present policies or currently existing initiatives aiming towards a “depoliticisation of schools”, focusing on the eradication of “gender ideology”

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All submissions have to abide by the publication guidelines of *ex æquo*, which are available at <http://www.apem-estudos.org/en/page/apresentacao-da-revista>, and the papers should be sent until **30 of November**, to thee-mail [apem1991@gmail.com](mailto:apem1991@gmail.com). The submissions that do not abide by the publication guidelines of *ex æquo* (e.g. references, tables and figures, article length) **will be immediately excluded from the arbitrage process**. Within four weeks after submission, the authors will receive an email informing of the decision to send the paper for peer review or the exclusion from the arbitrage process. The date due for publication of this special number is May 2018

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