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**Senevirante, T., and Currie, J. 1994. “Religion and Feminism: A Consideration of Cultural Constraints on Sri Lankan Women.” *Women’s Studies Int. Forum* 17(6):593-607**

According toSenevirante and Currie, within every society there are norms regarding what behaviors are socially accepted for both males and females. Some of the norms are the result of centuries of tradition and religious ideologies. Globally there are many belief systems and customs, some of which stem from religious institutions, that support the subjugation and inferiority of females. For example in Sri Lanka both Hinduism and Buddhism have impacted the traditional social norms regarding gender roles. Men are traditional seen as the head of the household while women are regulated to secondary roles. A study found that regardless of religion (Hindu, Buddhist or Christian) Sri Lankan women practiced certain religious customs that led them to view females as inferior or submissive to men.

Senevirnte and Currie conducted a survey to investigate the feminist consciousness of Sri Lankan women. Marx contends that religion keeps people dependent on authority. Feminist critique adds to Marx’s analysis revealing the sexist nature of religion. An example of this is the Christian image of a male God and male leadership. Both serve to legitimize patriarchy and the superiority of men. While most feminist contend that the deeply seated notions of sexism are the result of religion, not all feminist agree with that assessment.