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## **Beauty in the Zongo: women negotiating religious co-existence in Accra's urban area of Madina**

Khamis. K.

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## **Propositions**

### **Beauty in the Zongo: Women Negotiating Religious Co-existence in Accra's Urban Area of Madina**

**By Kauthar Khamis**

#### **Propositions Relating to the Dissertation**

1. Beauty is not merely an aesthetic matter, it is an integrated assemblage of aesthetic, moral, spiritual, and erotic dimensions.
2. Beauty parlours function as informal inter-religious zones, where ideas about female beauty and norms of tolerance, difference, and intimacy are negotiated by Muslim and Christian women.
3. The historical trajectory of Muslim women in Ghana has evolved from complete seclusion, partial seclusion, to no seclusion. This has contributed to an increased visibility of female preachers in the Islamic clerical group.
4. Beauty is a burden and a blessing, since it is deployed as a cultural and religious tool to control the female body, but also by women to empower themselves.

#### **Propositions Relating to the Broader Academic Discipline**

5. The material study of religion should pay more attention to the nexus of religion and female beauty practices.
6. Female beauty practices are embedded in historical, cultural and national perceptions about the female body.
7. The cosmopolitan outlook of cities in Africa makes them important sites for studying religious co-existence as a lived everyday practice.
8. In most African societies, counselling on sexuality is a collaborative effort by the government and other Non-Governmental Institutions.

## **Other Propositions**

9. As part of the activities of Muslim reformists in Ghana, Islamic banking and finance is gaining recognition among some Muslims elites in the country.
10. In spite of the differences in Islamic religious teachings in Ghana, traditional Islamic Education known as *Makaranta* should make use of a standardized syllabus.