

References

- About Gender Equality*. (2024). Government of Iceland. Retrieved July 5, 2024, from <https://www.government.is/topics/human-rights-and-equality/equality/about-gender-equality/>
- Aktinson, P., & Hammersley, M. (1998). Ethnography and participant observation. *Strategies of Qualitative Inquiry*. Thousand Oaks: Sage, 248-261.
- Amster, M. (2015). It's Not Easy Being Apolitical: Danish Asatro Reconstruction and Eclecticism in Danish Asatro. In *In Contemporary Pagan and Native Faith Movements in Europe: Colonialist and Nationalist Impulses* (Vol. 26, pp. 43–63). Berghahn Books.
- Ásdísardóttir, I. (2006). Frigg and Freyja: One Great Goddess or Two? *Collection of Essays the Fantastic in Old Norse Icelandic Literature*, 417–425. http://opac.regesta-imperii.de/lang_en/thesaurus.php
- Aromataris, E., & Pearson, A. (2014). American Journal of Nursing: An overview. *American Journal of Nursing*, 114(3), 53–58. <https://doi.org/10.1097/01.NAJ.0000444496.24228.2c>
- Avishai, O., Jafar, A., & Rinaldo, R. (2015). A gender lens on religion. *Gender & Society*, 29(1), 5-25.
- Avishai, O. (2016). Theorizing Gender from Religion Cases: Agency, Feminist Activism, and Masculinity. *Sociology of Religion*, 77(3), 261–279. <https://doi.org/10.1093/socrel/srw020>
- Bek-Pedersen, K. (2006). Are the Spinning Nornir just a Yarn? A Closer Look at Helgakvíða Hundingsbana I 2–4. In *The Fantastic in Old Norse Icelandic Literature, Preprint Papers of the 13th International Saga Conference, Durham and York 6th–12th August* (pp. 123-129).
- Bek-Pedersen, K. (2007). *Nornir in Old Norse Mythology* [PhD dissertation, The University of Edinburgh]. <http://hdl.handle.net/1842/29143>
- Bek-Pedersen, K. (2013). *The Norns in Old Norse Mythology*. Liverpool University Press. https://books.google.is/books?hl=en&lr=&id=FPwFEQAAQBAJ&oi=fnd&pg=PT7&dq=norns&ots=4XzwGt_5eV&sig=9etmce3glgIE1f4COcRz5SZJ3-Q&redir_esc=y#v=onepage&q&f=false
- Bell, A. (2010). *Pingvellir: Archaeology of the Althing* (Master's dissertation). Háskóli Íslands. <http://hdl.handle.net/1946/6937>
- Bell, J. (2021). Magic, Gender fluidity, and queer Vikings, ca. 750-1050. *History Compass*, 19(5), 1-9.

- Billington, S. (2002). The concept of the goddess. In *Routledge eBooks*. <https://doi.org/10.4324/9780203456385>
- Blain, J. (2002). *Nine Worlds of Seid-Magic: Ecstasy and Neo-Shamanism in North European Paganism*. Routledge.
- Broddason, T., & Webb, K. (1975). On the myth of social equality in Iceland. *Acta Sociologica*, 18(1), 49-61.
- Burdick, C. (2022). *Women of fate in the Viking Age: Völur, Valkyries, and the Angel of Death* [MA thesis, University of Oslo]. <https://www.duo.uio.no/bitstream/handle/10852/97225/Burdick--Ceilidh-Elisabeth---Women-of-Fate-in-the-Viking-Age---Volur--Valkyries--and-the-Angel-of-Death.pdf?sequence=1&isAllowed=y>
- Daly, M. (1993). *Beyond God the father: Toward a philosophy of women's liberation*. Beacon Press.
- Darwin, H. (2018). Redoing Gender, Redoing Religion. *Gender & Society*, 32(3), 348–370. <https://doi.org/10.1177/0891243218766497>
- Dowden, K. (2000). Pagans, so primitive. In *European paganism: The realities of Cult from Antiquity to the Middle Ages* (1st ed., pp. 1–4). Routledge.
- Dyvik. (2023). *Population by membership in religious and life stance organizations in Iceland in 2023*. Statista. <https://www.statista.com/statistics/1050019/population-by-religious-and-life-stance-organizations/>
- Dyvik. (2023). *Population of Iceland from 2013 to 2023, by gender*. Statista. <https://www.statista.com/statistics/594582/total-population-by-gender-in-iceland/>
- Dyvik, E. (2023). *Number of inhabitants in Iceland from 2000 to 2023*. Statista. <https://www.statista.com/statistics/594539/total-population-of-iceland/>
- Eldevik, R. (2014). Women in Old Norse Literature: Bodies, Words, and Power by Jóhanna Katrín Friðriksdóttir (review). *Arthuriana*, 24(2), 160–162. <https://doi.org/10.1353/art.2014.0020>
- Enberg, J. (2010). *Divinely Masculine: Neopaganism and gender identity in contemporary America* [MA Thesis, Colorado State University]. <https://api.mountainscholar.org/server/api/core/bitstreams/e9b31c58-d700-42da-8bdc-8aca2a3c5355/content>

- Erlingsdóttir, I. (2021). Trouble in paradise? Icelandic gender-equality imaginaries, national rebranding, and international reification. In *Nation equality and nation branding in the Nordic region* (pp. 90–112). Routledge. <https://doi.org/10.4324/9781003017134>
- Eteng, N. G. (2019). Christianity, misogyny and women. *Lwati a Journal of Contemporary Research*, 16(3), 164–181. <https://philarchive.org/rec/ETECMA>
- Flom, G. T. (1939). THE DRAMA OF NORSE MYTHOLOGY. *Scandinavian Studies and Notes*, 15(5), 135–157. <http://www.jstor.org/stable/40915462>
- Fox, M. (2010). *Mary Daly, a Leader in Feminist Theology, Dies at 81*. New York Times. Retrieved April 30, 2022, from <https://www.nytimes.com/2010/01/07/education/07daly.html>
- Francis, L. J. (1997). The Psychology of Gender Differences in Religion: A Review of Empirical Research. *Religion*, 27(1), 81–96. <https://doi.org/10.1006/reli.1996.0066>
- Freud, S. (1927). *The future of an illusion*. Broadview editions. https://books.google.is/books?hl=en&lr=&id=cJ_wDwAAQBAJ&oi=fnd&pg=PA7&dq=%22The+Future+of+an+Illusion%22++freud&ots=e26FNqTJDx&sig=1pU8eupVsYKTpEA9tiifE_TtYN4&redir_esc=y#v=onepage&q=%22The%20Future%20of%20an%20Illusion%22%20%20freud&f=false
- Friedlander, J. (2022). The Mythology and cult of Freyja and her importance to Viking age. *Scandia*, 5, 88–107. https://www.academia.edu/91289759/THE_MYTHOLOGY_AND_CULT_OF_FREYJA_AND_HER_IMPORTANCE_TO_VIKING_AGE_WOMEN_LA_MITOLOGÍA_Y_EL_CULTO_DE_FREYJA_Y_SU_IMPORTANCIA_PARA_LAS_MUJERES_DE_LA_EDAD_VIKINGA
- Freedman, E. (2007). *No turning back: The history of feminism and the future of women*. Ballantine Books.
- Gíslason, I. V., & Símonardóttir, S. (2018). Mothering and gender equality in Iceland: irreconcilable opposites?. *Social Policy and Society*, 17(3), 457-466.
- Glassman, R. M. (2017). Women in the Myths and Sagas. In *Springer eBooks* (pp. 1357–1361). https://doi.org/10.1007/978-3-319-51695-0_115
- Goldin-Perschbacher, S. (2014). Icelandic nationalism, difference feminism, and Björk's maternal aesthetic. *Women & Music*, 18(1), 48–81. <https://doi.org/10.1353/wam.2014.0003>
- Gunnell, T. (2015). The Background and Nature of the Annual and Occasional Rituals of the Ásatrúarfélag in Iceland. In *Magic in Rituals and Rituals in Magic*. Innsbruck, Tartu: ELM Scholarly

Press. https://www.academia.edu/20384816/The_Performance_of_Ásatrú_The_Background_and_Nature_of_the_Annual_and_Occasional_Rituals_of_the_Ásatrúarfélag_in_Iceland

Gunnell, T. (2017). The development and role of the Fjallkona (Mountain Woman) in Icelandic National Day celebrations and other contexts. *The Ritual Year*, 11, 22-40.

Gunnlaugsson, G. (2019). Norse Myths, Nordic Identities: The divergent case of Icelandic romanticism. In *BRILL eBooks* (pp. 73-86). https://doi.org/10.1163/9789004398436_006

Halfdanarson, G. (2010). *The A to Z of Iceland* (No. 229). Scarecrow Press.

Halink, S. (2017). *Asgard revisited: old Norse mythology and Icelandic national culture 1820–1918* (PhD thesis). University of Groningen. <http://hdl.handle.net/10802/13837>

Halink, S. (2017). Noble heathens: Jón Jónsson Aðils and the problem of Iceland's pagan past. *Nations and Nationalism*, 23(3), 463–483. <https://doi.org/10.1111/nana.12319>

Harvey, G. (1997). *Listening people, speaking earth: Contemporary paganism*. Hurst.

Hedenborg-White, M. (2014). Contemporary paganism. In *Controversial New Religions* (2nd ed., p. 318). Oxford University Press. https://books.google.is/books?hl=en&lr=&id=GNzHAWAAQBAJ&oi=fnd&pg=PA315&dq=paganism+and+gender+&ots=pQ8yrEZsEx&sig=kLHVfM0AH2Qll4HyOG2Xz_gA_A&redir_esc=y#v=onepage&q=paganism%20and%20gender&f=false

Hejstra, T. M., O'Connor, P., & Rafnsdóttir, G. L. (2013). Explaining gender inequality in Iceland: what makes the difference?. *European Journal of Higher Education*, 3(4), 324-341.

Icelandic Women's Rights Association (IWRA). (2019). Women Lobby. Retrieved June 13, 2024, from <https://www.womenlobby.org/Icelandic-Women-s-Rights-Association-IWRA?lang=en>

Ingham. (1985). *The Goddess Freyja and other female figures in Germanic Mythology and Folklore* [Cornell University]. <https://www.proquest.com/openview/e198dc4fef9e6a4e40d0465d3538b2a7/1?pq-origsite=gscholar&cbl=18750&diss=y>

Isherwood, L., & McEvan, D. (2001). *Introducing feminist theology* (2nd ed.). Sheffield Academic Press.

Jochens, J. (1995). Feminist scholarship in Old Norse studies. *Medieval Feminist Newsletter*, 19, 29–30. <https://doi.org/10.17077/1054-1004.1491>

- Joy, M. (2006). Gender and Religion: A Volatile Mixture. *Temenos - Nordic Journal of Comparative Religion*, 42(1). <https://doi.org/10.33356/temenos.4632>
- Kaplan, J. (1996). The reconstruction of the Asatru and Odinist traditions. *Magical religion and modern witchcraft*, 193-236.
- Karlsdóttir, U. B. (2013). Nature worth seeing! The tourist gaze as a factor in shaping views on nature in Iceland. *Tourist Studies*, 13(2), 139–155. <https://doi.org/10.1177/1468797613490372>
- Kawulich, B. (2005). Participant Observation as a Data Collection Method. *Forum: Qualitative Social Research*, 6(2). <https://doi.org/10.17169/fqs-6.2.466>
- King, U., & Beattie, T. (Eds.). (2005). *Gender, religion and diversity: cross-cultural perspectives*. A&C Black.
- Kinder, C. (2015). A Long Night's Journey into Spring. *The Virginia Quarterly Review*, 91(2), 92–105. <https://www.jstor.org/stable/44714652>
- Koehler, R., & Calais-Haase, G. (2018). *Efforts by Women of Faith to Achieve Gender Equality*. The Center for American Progress. Retrieved April 23, 2022, from <https://www.americanprogress.org/article/efforts-women-faith-achieve-gender-equality/>
- Kraemer, C. H. (2012). Gender and Sexuality in Contemporary Paganism. *Religion Compass*, 6(8), 390–401. <https://doi.org/10.1111/j.1749-8171.2012.00367.x>
- Kraemer, C. H. (2013). *Eros and Touch from a Pagan Perspective: Divided for Love's Sake*. https://openlibrary.org/books/OL28772708M/Eros_and_Touch_from_a_Pagan_Perspective
- Kraemer, C. H. (2016). Pagan Traditions: Sacralizing the Body. *Religion: Embodied Religion*, 143-163.
- Kristjánisdóttir, S. (2004). The Awakening of Christianity in Iceland. *Discovery of a Timber Church and Graveyard at Þórarinsstaðir in Seyðisfjörður*. Gotarc, Gothenburg Archaeological Thesis, Series B, (31).
- Larsen, E. (2021). 'The gender-progressive Nordics': A matter of history. In *Gender equality and nation branding in the Nordic region* (pp. 13-38). Routledge
- Laryeafio, M., & Ogbewe, O. (2023). Ethical consideration dilemma: systematic review of ethics in qualitative data collection through interviews. *Journal of Ethics in Entrepreneurship and Technology*, 3(2). <https://doi.org/10.1108/JEET-09-2022-0014>
- Laverack, G. (2001) An identification and interpretation of the organizational aspects of community empowerment, *Community Development Journal*, Volume 36, Issue 2, 1 April 2001, Pages 134–145, <https://doi.org/10.1093/cdj/36.2.134>

- Liam. (2024, April 15). *The Norns*. Vikingr. <https://vikingr.org/other-beings/norns>
- Lovat, T., & Crotty, R. (2015). *Reconciling Islam, Christianity and Judaism: Islam's special role in restoring Convivencia*. Springer.
- Mandal, K. C. (2013, May). Concept and Types of Women Empowerment. In *International Forum of Teaching & Studies* (Vol. 9, No. 2).
- Location of Sélardalur in Westfjords*. (n.d.). Google. Retrieved July 8, 2024, from <https://www.google.com/maps>
- Markússon, G. (2011). The Saliency and Relevance of Modern Icelandic Ásatrú: A Preliminary Case Study in the Immunology of Culture. In *Religious Narrative, Cognition and Culture* (1st ed., pp. 281–289). Routledge.
- Martinelli, A. (2022). *Loki's gender fluidity and bisexuality in Norse mythology and in modern adaptations* [University of Padova]. <https://thesis.unipd.it/handle/20.500.12608/33340>
- Maton, K. I., & Wells, E. A. (1995). Religion as a community resource for well-being: Prevention, healing, and empowerment pathways. *Journal of Social Issues*, 51(2), 177-193.
- MAXQDA. (2024). Distribution by VERBI GmbH. Retrieved May 21, 2024, from <https://www.maxqda.com/blogpost/how-to-cite-maxqda>
- McClain, R. (2024). Pagan Portals - Frigg: Beloved Queen of Asgard. United Kingdom: Collective Ink.
- Michals, D. (2017). *Elisabeth Cady Stanton*. National Women's History Museum. Retrieved April 30, 2022
- Miles, J., & Gilbert, P. (2005). Semi-structured interviewing. In *A Handbook of Research Methods for Clinical and Health Psychology* (1st ed., pp. 65–77). Oxford University Press.
- Mulisa, F. (2021). When does a researcher choose a quantitative, qualitative, or mixed research approach? *Interchange*, 53(1), 113–131. <https://doi.org/10.1007/s10780-021-09447-z>
- Mundal, E. (1990). The position of the individual gods and goddesses in various types of sources - with special reference to the female divinities. *Scripta Instituti Donneriani Aboensis*, 13, 294–315. <https://doi.org/10.30674/scripta.67181>

- Murphy, L. (2013). *Herjans Dísir: Valkyrjur, supernatural femininities, and elite warrior culture in the late Pre-Christian Iron Age* [MA Thesis, University of Iceland]. <https://skemman.is/handle/1946/15652>
- Neal, R. (2011). ENGAGING ABRAHAMIC MASCULINITY
- Norén, A. (2015). *Visualization of Hof Ásatrúarfélagssins in Reykjavík by Anders Norén*. Magús Jensson. http://magnus.jensson.is/?page_id=141
- Olafsdóttir, K. (2018). Iceland is the best, but still not equal. *Søkelys På Arbeidslivet*, 35(1–2), 111–126. <https://doi.org/10.18261/issn.1504-7989-2018-01-02-07>
- Oslund, K. (2011). *Iceland Imagined: Nature, culture, and storytelling in the North Atlantic*. University of Washington Press. https://books.google.is/books?hl=en&lr=&id=XZGdL7LST1gC&oi=fnd&pg=PR5&dq=iceland+nature+&ots=7huG_c-t7K&sig=ZLZPW7jk-8cpR8LCR64MdGw9laI&redir_esc=y#v=onepage&q=iceland%20nature&f=false
- Peter, E. (2015). The ethics in qualitative health research: special considerations. *Ciência & Saúde Coletiva*, 20(9), 2625–2630. <https://doi.org/10.1590/1413-81232015209.06762015>
- Puryear, M. (2006). *The Nature of Asatru: An Overview of the Ideals and Philosophy of the Indigenous Religion of Northern Europe*. (0 ed.). iUniverse.
- Raczyński, R. (2016). State–Church Relations in Iceland. *European Journal of Science and Theology*, 12(4), 49–62.
- Raudvere, C. (2008). Popular religion in the Viking era. In *The Viking World*. Routledge. <https://doi.org/10.4324/9780203412770>
- Reaves, W. P. (2008). *The Cult of Freyr and Freyja*. Tampa, Florida: Opublicerad.
- Rood, J. (2020). Investigations into Asatru. *AURA - Tidsskrift for Akademiske Studier Av Nyreligiøsitet*, 11(1), 81–95. <https://doi.org/10.31265/aura.359>
- Rosenstand, N. (2021). *The moral of the story: An Introduction to ethics* (9th ed.). McGraw Hill LLC.
- Rountree, K. (2015). Context is Everything: Plurality and Paradox in Contemporary European Paganism. In *Contemporary Pagan and Native Faith Movements in Europe: Colonialist and Nationalist Impulses* (Vol. 26, pp. 1–23). Berghahn Books.
- Rögnvaldardóttir, N., & Leaman. (1991). Þorrablot - Icelandic feasting. In *Celebration: Proceedings of the Oxford Symposium on Food and Cookery 2011* (1st ed., p. 277). https://books.google.is/books?hl=cs&lr=&id=wTwQDgAAQBAJ&oi=fnd&pg=PT276&dq=thorrablot+&ots=9IGw55KI5Q&sig=Ngt_Yq7BCuJzMdq9ICNLiqs9k2s&redir_esc=y#v=onepage&q=thorrablot&f=false

- Ruether, R. R. (2011). *Women and redemption: A theological history*. Fortress Press.
- Schnabel, L., Abdelhadi, E., Ally Zaslavsky, K., Ho, J. S., & Torres-Beltran, A. (2022). Gender, sexuality, and religion: a critical integrative review and agenda for future research. *Journal for the Scientific Study of Religion*, 61(2), 271-292.
- Seymour, E. (2005). Pagan approaches to healing. *Multicultural aspects of counselling series*, 22, 233.
- Slee, N. (2020). *Feminist Theology*. Movement. Retrieved April 28, 2022, from <https://www.movement.org.uk/resources/feminist-theology-101>
- Snooks, G. (2022). *Between worlds: Artful Auto/Biography And/As pagan healing* (Order No. 29440125). Available from ProQuest Central; Social Science Premium Collection. (2734703613). Retrieved from <https://www.proquest.com/dissertations-theses/between-worlds-artful-auto-biography-as-pagan/docview/2734703613/se-2>
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333–339. <https://doi.org/10.1016/j.jbusres.2019.07.039>
- Spajić, A.-M. (2020). *Women's empowerment in neo-paganism* [MA Thesis, Uppsala University]. <http://www.diva-portal.org/smash/record.jsf?pid=diva2%3A1439053&dswid=-2029>
- Strmiska, M. (2000). Asatru in Iceland: The Rebirth of Nordic Paganism? *Nova Religio*, 106–132. <https://doi.org/10.1525/nr.2000.4.1.106>
- Strmiska, M. (Ed.). (2005). *Modern Paganism in world cultures: comparative perspectives*. Bloomsbury Publishing USA.
- Strmiska, M. (2007). Putting the Blood Back into Blót: The Revival of Animal Sacrifice in Modern Nordic Paganism. *Pomegranate: The International Journal of Pagan Studies*, 9(2). <https://doi.org/10.1558/pome.v9.i2.3921>
- Strmiska, M., & Sigurvinsson, B. (2005). Asatru: Nordic Paganism in Iceland and America: Comparative Perspectives. In *Modern Paganism World Cultures* (pp. 127–180). ABC-CLIO.
- Sturluson, S. (1916). *The Prose Edda* (A. G. Brodeur, Trans.; Vol. 5). American-Scandinavian Foundation.
- Sullins, D. P. (2006). Gender and religion: Deconstructing universality, constructing complexity. *American Journal of Sociology*, 112(3), 838-880.

- Sutherland, D. and J. Stacey (2017), "Sustaining nature-based tourism in Iceland", *OECD Economics Department Working Papers*, No. 1422, OECD Publishing, Paris, <https://doi.org/10.1787/f28250d9-en>.
- Thor Arnarson, B., & Mitra, A. (2010). The Paternity Leave Act in Iceland: implications for gender equality in the labour market. *Applied Economics Letters*, 17(7), 677-680.
- Thorarinsson, S. (1961). Population changes in Iceland. *Geographical Review*, 51(4), 519-533.
- Þorvaldssdóttir, Þ. H. (2011). The gender-equal North: Icelandic images of femininity and masculinity. *Iceland and Images of the North*, 405-434.
- Velkoborská, K. (2015). The Brotherhood of Wolves in the Czech Republic from Ásatrú to Primitivism. In *Contemporary Pagan and Native Faith Movements in Europe: Colonialist and Nationalist Impulses* (Vol. 26, pp. 86–109). Berghahn Books.
- Hansen, L. B. (2024). *Norns*. Víkingr. <https://vikingr.org/other-beings/norns>
- Vančová, E. (2024). Žehnání párům stejného pohlaví v Českobratrské církvi evangelické. *TEOLOGICKÁ REFLEXE*, 29(2), 154–173. <https://doi.org/10.14712/27880796.2023.2.3>
- Visit Iceland*. (2023). Visit Iceland. Retrieved May 20, 2024, from <https://www.visiticeland.com>
- Von Schnurbein, S. (2016). Asatru—An Academic Religion. In *Norse Revival: Transformations of Germanic Neopaganism* (pp. 251–297). Brill.
- Von Schnurbein, S. (2016). Creating a Religion: The Emergence and Development of Late Twentieth Century Asatru. In *Norse Revival* (pp. 54-87). Brill.
- Von Schnurbein, S. (2016). Asatru – A Religion of Nature? In *Norse Revival* (pp. 180–215). https://doi.org/10.1163/9789004309517_008
- Walker, D., & Myrick, F. (2006). Grounded Theory: An Exploration of Process and Procedure. *Qualitative Health Research*, 16(4), 547–559. <https://doi.org/10.1177/1049732305285972>
- Woodhead, L. (2021, August 23). Women, Gender, and Religion - Women in Gender-Conservative Forms of Religion [Video]. MASSOLIT. <https://www.massolit.io/courses/women-gender-and-religion/women-in-gender-conservative-forms-of-religion?autoplay=true>
- Woods, L., Priest, H., & Roberts, P. (2002). An overview of three different approaches to the interpretation of qualitative data. part 2: Practical illustrations. *Nurse Researcher*, 10(1), 43–51. <https://doi.org/10.7748/nr2002.10.10.1.43.c5878>

W.O.M.E.N. in Iceland: Women of Multicultural Ethnicity Network in Iceland. (2024).
W.O.M.E.N. in Iceland. Retrieved May 20, 2024,
from <https://womeniniceland.is/en/we-are-w-o-m-e-n/>

Women as catalyst. (2018). IceFemIn. Retrieved June 13, 2024, from <https://icefemin.is>