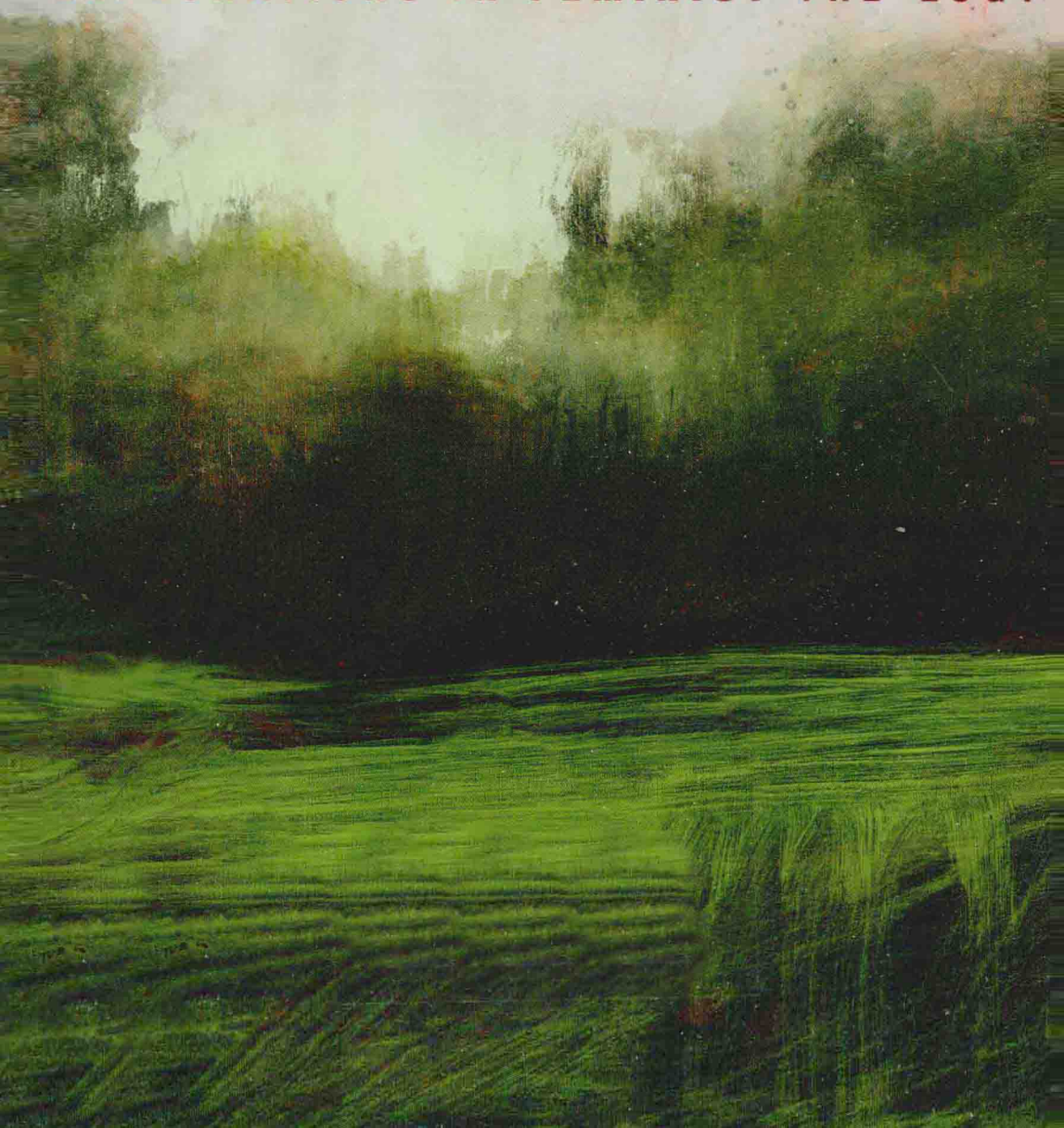


Elisabeth Schüssler Fiorenza

TRANSFORMING VISION

EXPLORATIONS IN FEMINIST THE*LOGY



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Explorations in Feminist The*logy



Elisabeth Schüssler Florenza



Fortress Press
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*To
Ivone Gebara
and
Christine Schaumberger*

*In celebration of their 60th birthdays
and in gratitude for their pioneering feminist work*

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This book is dedicated to two leading feminist the*logians, Ivone Gebara from Brazil and Christine Schaumberger from Germany, in celebration of their sixtieth birthdays and with great appreciation for their pathbreaking feminist work. Ivone is one of Latin America's leading the*logians, known for her theoretical articulation of Latin American feminist liberation the*logy in general and for the development of a planetary, eco-feminist the*logy and spirituality in particular. Christine Schaumberger's work is equally important, but unfortunately less known internationally. Over the years, she has developed and refined a critical feminist the*logy of liberation in the context of the "First World." Her work has explored political the*logy, questions of power, work, everyday life, bread and roses, racial bias, and aging. I have greatly appreciated her friendship over the years.

Both Christine and Ivone's feminist theoretical work is deeply rooted in a critical feminist the*logy of liberation and articulated in and through working with wo/women from all walks of life. I hope they will accept this dedication as a token of my great appreciation and friendship. *Ad multos annos*, Christine and Ivone!

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Introduction

*A Critical Feminist The*logy of Liberation: Reality and Vision*

Almost twenty years ago, I published *Discipleship of Equals*,¹ which gathered together my work on feminist the*logy in the 1970s and 1980s. Like *Discipleship of Equals* so also the present volume circles around *power, struggle, and vision* as central topoi of my feminist the*logical work. This work is motivated by the imperative expressed by the ancient prophet Habakkuk:

Write the vision down,
inscribe it on tablets to be easily read.
For there is still a vision for its own appointed time, eager for its own
fulfillment.
It does not deceive!
If it seems to tarry, wait for it;
it will surely come, it will not delay.²

Contemplating the command to “write down the vision,” I have decided to gather some of my essays that were written after *Discipleship of Equals* appeared and make them available to readers who do not have easy library access to the journals and collections of essays where they have first appeared. Whereas this volume gathers my feminist the*logical essays, the next book will focus on my work in feminist biblical method and hermeneutics. In a third work, I will gather essays and interviews reflecting on the experiences and social locations which have shaped my feminist the*logical voice and theoretical vision.³

1. Elisabeth Schüssler Fiorenza, *Discipleship of Equals: A Critical Feminist Ekklesia-logy of Liberation* (New York: Crossroad, 1993). See also *Grenzen überschreiten: Der theoretische Anspruch feministischer Theologie* (Münster: LIT, 2004).

2. Habakkuk 2:2-3 (RSV).

3. I am grateful for the very perceptive and generous discussion of my work in *Früchte des Verstehens: Elisabeth Schüssler Fiorenza zum 60. Geburtstag* (Sonderheft der feministisch-theologischen

Originally the word *theory* was a technical term derived from ancient Greek *theoria*, meaning “looking at, viewing, beholding.” Feminist theory is not so much concerned with technical precision and completeness but with generating “analyses, critiques, and political interventions and open[ing] up a political imaginary for feminism that points the way beyond some of the impasses by which it has been constrained.”⁴

Vision equally has something to do with seeing and looking. I understand feminist theory to enable us to see full circle where otherwise we would see only a segment. Hence, I understand feminist the*logy and studies in religion as a vision quest, seeking to articulate the dream of justice as well as searching for transformative theories and practices of well-being in an unjust and violent world. Hence, the analysis of domination and struggle must be central to a critical feminist political the*logy of liberation.

This volume recontextualizes the individual essays in four sections that seek to reflect on sites of feminist struggles and their transforming visions. The contributions of the first section attempt to name the theoretical struggles involved in articulating a critical⁵ feminist political the*logy of liberation. The chapters of the second section in turn discuss the global wo/men’s movements in religion and society as sites of struggle against violence⁶ and prejudice. The third section explores my own socioreligious location, Catholicism, as an institutional

Zeitschrift Fama, 1998); *Walk in the Ways of Wisdom: Essays in Honor of Elisabeth Schüssler Fiorenza*, ed. Cynthia Briggs Kittredge, Melanie Johnson-Debaufre, and Shelly Matthews (Harrisburg: Trinity International, 2003); *On the Cutting Edge: The Study of Women in Biblical Worlds*, ed. Jane Schaberg, Alice Bach, and Esther Fuchs (New York: Continuum, 2003); *Toward a New Heaven and a New Earth: Essays in Honor of Elisabeth Schüssler Fiorenza*, ed. Fernando F. Segovia (Maryknoll: Orbis, 2003); *Vermessen! Globale Visionen konkrete Schritte*, ed. Andrea Eickmeier und Jutta Flatters (Bonn: Schlangenbrut, 2003); Glenn Enander, *Spiritual Leaders: Elisabeth Schüssler Fiorenza* (Philadelphia: Chelsea, 2005); Elizabeth Green, *Elisabeth Schüssler Fiorenza* (Brescia: Morcelliana, 2005), and especially Nam Kim and Deborah Whitehead, eds., *Journal of Feminist Studies in Religion*, Special Issue in Honor of Elisabeth Schüssler Fiorenza, 25/1 (2009).

4. Judith Butler and Joan W. Scott, eds., *Feminists Theorize the Political* (New York: Routledge, 1992), xiii.

5. For the discussion of the relation of my work to the critical theory of the Frankfurt School, see Marsha Aileen Hewitt, *Critical Theory of Religion* (Minneapolis: Fortress Press, 1995).

6. Cf. Shawn M. Copeland and Elisabeth Schüssler Fiorenza, eds., *Violence against Women* (Maryknoll: Orbis, 1994); Carol J. Adams and Marie Fortune, eds., *Violence against Women and Children: A Christian Theological Sourcebook* (New York: Continuum, 1998); Nantawan Boonprasat Lewis and Marie M. Fortune, eds., *Remembering Conquest: Feminist/Womanist Perspectives on Religion, Colonization, and Sexual Violence* (Binghamton: Haworth Pastoral, 1999); Leela Fernandez, *Transforming Feminist Practice: Non-Violence, Social Justice, and the Possibilities of a Spiritual Feminism* (San Francisco: Aunt Lut, 2003); Joy A. Schroeder, *Dinah’s Lament: The Biblical Legacy of Sexual Violence in Christian Interpretation* (Minneapolis: Fortress Press, 2007); Elizabeth A. Castelli and Janet R. Jakobsen, eds., *Interventions: Activists and Academics Respond to Violence* (New York: Palgrave Macmillan, 2004), and Daniel C. Maguire and Sa’diyya Shaikh, *Violence against Women in Contemporary World Religion: Roots and Cures* (Cleveland: Pilgrim, 2007).

site of struggle.⁷ The volume ends by looking at the*logy proper, our speaking about the divine, as a site of struggle for naming the fullness of feminist religious vision.⁸

All of the chapters seek to present aspects of a critical feminist political the*logy of liberation. Nancy A. Dalavalle has criticized Catholic feminist the*logy as being too closely aligned with liberation the*logy. She argues that

the assumption that the important cry for justice and liberation provides an exhaustive framework for feminist theology forecloses a thorough examination of the possibilities raised at the intersection of feminism and Catholic theology. Indeed, reducing either the insights of feminism or the complexities of Catholic theology to justice concerns ignores the fact that some feminist theories reflect exclusively on being female and the fact that the object of Christian theology, and the ground of the Catholic tradition's catholicity, is God, not human concerns for justice.⁹

While I can not speak in the name of all Catholic feminist the*logians who are indicted here for being too much concerned with human worries about justice rather than catholicity and the divine, I hope that these chapters convince readers that the concern for justice is not only essential to catholicity and G*d, but also fundamental to feminist the*logy, that is to feminist *the*-legein* which means *speaking about the divine*, since justice is the prerequisite for such feminist *the*-legein*.

The Power of Naming

Around forty years ago, Mary Daly wrote in *Beyond God the Father* that “under patriarchy wo/men have had the power of naming stolen from us.” Daly directs our attention to the second creation story of the book of Genesis in which Adam names all the animals as well as the woman who names no one and nothing. Daly draws the conclusion: “Wo/men are now realizing that the universal imposing of names by men has been false or partial because to exist humanly is to name the self, the world, and God.”¹⁰

7. Cf. Mary J. Henold, *Catholic and Feminist: The Surprising History of the American Catholic Feminist Movement* (Chapel Hill: University of North Carolina Press, 2008); Susan Abraham and Elena Procario-Foley, eds., *Frontiers in Catholic Feminist Theology: Shoulder to Shoulder* (Minneapolis: Fortress Press, 2009).

8. Cf. Carol Christ, *She Who Changes: Re-Imagining the Divine in the World* (New York: Palgrave, 2004), Melissa Raphael, *The Female Face of God in Auschwitz: A Jewish Feminist Theology of the Holocaust* (London: Routledge, 2003), and Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse* (New York: Crossroads, 1992).

9. Nancy A. Dalavalle, “Toward a Theology That Is Catholic and Feminist: Some Basic Issues,” *Modern Theology* 4/4 (1998), 535.

10. Mary Daly, *Beyond God the Father* (Boston: Beacon, 1968), 8.

However, wo/men did not simply lack the sacred power of naming.¹¹ Rather, we were actively prohibited from exercising it. After centuries of silencing and exclusion from the*logical studies and religious leadership, wo/men have moved into the academy, assumed religious leadership, and claimed their religious agency and heritage.¹² The second wave of the feminist movement has not only engendered a wo/men's rights movement in religion resulting in wo/men's admission to ordination and academic faculty status. It also has created new areas of research.

In the context of the second wave of the wo/men's movement, research in wo/men, gender, and feminist studies in religion and the*logy has exploded.¹³ Nevertheless, just as in other academic disciplines, the knowledge produced by feminist studies in religion remains marginal to the overall the*logical or religious studies curriculum and the self-identity of the disciplines. It appears as a "special interest" topic and often remains restricted to those who are already "converted." Feminist students still have to do "double" or even "triple duty" if they belong to a minority group. They study feminist or black or Asian the*logy because these forms of the*logy speak to their own experience, but in order to be judged professionally competent, they still have to know the hegemonic intellectual work of "the*logy" as such.

Feminist theories and the*logies have emerged from wo/men's participation in emancipatory movements such as the struggles for full democratic citizenship, religious freedom, abolition of slavery, civil rights, national and cultural independence as well as those for democratic, ecological, labor, peace, or gay rights. In these struggles for religious, civil and human rights which are going on in the Middle East and in Wisconsin at the writing of this introduction, feminists have learned that words such as "human" or "worker" or "civil society" are gender typed and often do not include the rights and interests of wo/men. Hence, I do

11. Cf. Elisabeth Schüssler Fiorenza, ed., *The Power of Naming: A Concilium Reader in Feminist Liberation Theology* (Maryknoll: Orbis, 1996).

12. Cf. Ann Braude, ed., *Transforming the Faith of Our Fathers: Women Who Changed American Religion* (New York: Palgrave, 2004), which seeks to dispel the myth that feminism and religion are "inherently incompatible."

13. See among many others Melissa Raphael, *Introducing Theology: Discourse on the Goddess* (Cleveland: Pilgrim, 2000); Darlene M. Juschka, *Feminism in the Study of Religion: A Reader* (New York: Continuum, 2001); Musimbi R. A. Kanyoro, *Introducing Feminist Cultural Hermeneutics: An African Perspective* (Cleveland: Pilgrim, 2002); Rebecca S. Chopp and Sheila Greeve Davaney, *Horizons in Feminist Theology: Identity, Tradition, and Norms* (Minneapolis: Fortress Press, 1997); Serene Jones, *Feminist Theory and Christian Theology: Cartographies of Grace, Guides to Theological Inquiry* (Minneapolis: Fortress Press, 2000); Rita M. Gross and Rosemary Radford Ruether, *Religious Feminism and the Future of the Planet: A Buddhist-Christian Conversation* (New York: Continuum, 2001); Anne M. Clifford, *Introducing Feminist Theology* (Maryknoll: Orbis, 2001); Susan Frank Parsons, *The Cambridge Companion to Feminist Theology* (Cambridge: Cambridge University Press, 2002); Stephanie Y. Mitchem, *Introducing Womanist Theology* (Maryknoll: Orbis, 2002); Rosemary Radford Ruether, ed., *Feminist Theologies: Legacy and Prospect* (Minneapolis: Fortress Press, 2007); Marcella Althaus-Reid and Lisa Isherwood, *Controversies in Feminist Theology* (London: SCM, 2007); Margaret D. Kamitsuka, *Feminist Theology and the Challenge of Difference* (New York: Oxford, 2007); María Pilar Aquino and María José Rosado-Nunes, eds., *Feminist Intercultural Theology: Latina Explorations for a Just World* (Maryknoll: Orbis, 2007).

not see feminist the*logy primarily as a philosophical inquiry concerned with ontological and metaphysical questions but as a cultural, sociopolitical one concerned with power in general and the power of naming in particular.

The story of feminist the*logy and studies in religion is generally told either in progressivist-temporal or in descriptive-definitional terms. I want to tell it here with reference to its analytical categories and feminist practices. As far as I can see, the field of feminist studies in religion and the*logy is presently construed in four divergent methodological ways: Firstly as women studies, secondly as gender studies, thirdly as intersectional-cultural feminist studies, and fourthly as critical political-liberationist feminist studies.¹⁴ These different approaches are distinctive but not necessarily exclusive of each other. They all have developed feminist practices that reclaim the “power of naming.”

By claiming the power of naming, feminist scholars are in the process of reforming malestream¹⁵ the*logies and religious practices, a process that seeks to correct and complete the one-dimensional tunnel vision of the world and of organized religions. They seek to rectify gendered knowledges and spiritual perceptions of the world and the divine, which are still one-sided to the extent that they continue to be articulated in the interest of elite white western men. A different feminist understanding of religion in turn will lead to the articulation of a feminist politics and spirituality that can empower wo/men to bring about further change in society and culture. Although it often remains part of the problem, religion too plays an important role in emancipatory radical democratic struggles. Feminist the*logy therefore needs to discuss critically the theoretical frame and perspective of its approach to religion.

My own theoretical approach is firmly rooted in the decolonizing¹⁶ liberationist paradigm of feminist studies in religion, although it also owes much of its theoretical articulation to other approaches. If I qualify my own theoretical approach as political and liberationist, I hasten to stress that it is first of all critical and feminist. My work cannot uncritically align itself with either political or liberation the*logies, since on the one hand political and liberation the*logies have not made the struggles of wo/men focal points of their theoretical articulations and on the other hand, women/or gender studies have not sufficiently interrogated the sociopolitical function of the category *woman* and the *feminine*.

Such a clarification of a critical feminist political liberationist approach is still necessary because many continue to identify feminist studies with woman or

14. See my article, “Sprache und Herrschaft: Feministische The*logie als Kyriarchatsforschung,” in Renate Jost and Klaus Raschzok, eds., *Gender, Religion, und Kultur: Biblische, interreligiöse, und ethische Aspekte* (Stuttgart: Kohlhammer, 2010), 17-35.

15. I owe this expression to the feminist sociologist Dorothy Smith.

16. For my argument to qualify my feminist approach as *decolonizing* rather than as *postcolonial*, see my book *The Power of the Word: Scripture and the Rhetoric of Empire* (Minneapolis: Fortress Press, 2007).

gender studies, which supposedly are the domain of wo/men. While in my understanding feminist the*logy engages both women and gender studies for its work, it is not identical with and cannot be limited to them. In other words, religion is not primarily seen as a woman or gender problem. Rather, both feminist political theory and the*logy focus on issues of power and structures of domination in light of wo/men's struggles against kyriarchal relations. Thus I understand feminist the*logy and studies in religion as social-cultural-political studies.

However, the object of feminist studies as well as the subject of the feminist movement and its identity has been hotly debated in feminist theory and the*logy. Is woman/women the subject or object of investigation? How to define the subject of feminist movements? This discussion has shown that wo/men do not have an essence in common. Rather than understanding "woman" as a unitary feminine ontological entity, "woman" must be seen as a social gender construct that stamps people as belonging to either a feminine or a masculine group category. Femininity and masculinity¹⁷ are thus sociopolitical constructs and not essences. Hence a critical feminist theory articulates the subject of feminist struggles not on the basis of essential difference but in the interest of naming subjects who struggle against structures of domination.

Like those of gender, the social relations that give rise to theories of race, class, or ethnic differences are also socioculturally constructed as relations of domination and not simply biological givens. Nineteenth-century scientists constructed the so-called lower races, wo/men, the sexually deviant, the criminal, the urban poor, and the insane as biological "races apart." Their differences from the white male, and their likeness to each other "explained" their lower position in the social hierarchy. In this scheme the lower races represent the "feminine" aspect of the human species, and wo/men represent the "lower race" of gender. In other words, relations of domination determine academic as well as religious institutions. Thus wo/men do not share an unitary essence but are multiple and fractured in many different ways by race, class, age, sexuality, and gender. To indicate this fracturedness linguistically, I have introduced the writing of "wo/man" in a fragmented way. This mode of writing wo/men seeks to signify an intersectional definition of the feminist subject.

An Analytic of Domination

Early second-wave theorizing "placed patriarchal power relations—the system of male domination and women's subordination—at the center of analysis."¹⁸ Since such an understanding of patriarchy assumes a unitary concept of wo/man,

17. See Judith Kegan Gardiner, ed., *Masculinity Studies and Feminist Theory: New Directions* (New York: Columbia University Press, 2002).

18. Jennifer Einspahr, "Structural Domination and Structural Freedom: A Feminist Perspective," *Feminist Review* 94/1 (2010): 1-19.

it has been problematized by African American, postcolonial, and two-thirds-world feminists as the primary form of oppression. Moreover, poststructuralist, psychoanalytic, and constructivist feminist theorists have sought to show “how patriarchal power comes to be installed in our very subjectivities.”¹⁹ In the process the feminist theoretical focus has shifted from structural domination to the process of “subjectivation.”²⁰ With this theoretical shift the notion of patriarchy as a central structure of domination has been relegated to the historical dustbin rather than critically investigated and reformulated on the one hand and differently theorized on the other.

The term *intersectionality* was coined by the legal scholar Kimberly Crenshaw and entails “the notion that subjectivity is constituted by mutually multiplicative vectors of race, gender, class, sexuality, and imperialism.” Intersectional analysis²¹ has emerged in critical feminist and race studies as a key theoretical tool for subverting race/gender and other binaries of domination. Some have also criticized “identity politics” for eliding intragroup differences. Intersectionality seeks to address such criticisms while still recognizing the necessity of group politics. Finally, “intersectionality invites scholars to come to terms with the legacy of the exclusions of multiply marginalized subjects from feminist and antiracist work,” and “to draw on the ostensibly unique epistemological position of marginalized subjects to fashion a vision of equality.”²²

In a critical assessment of intersectionality, Kathy Davis²³ has pointed out that the meaning of the term is far from being clear: does it designate individual experience, theorize identity, or is it a property of social structures and cultural discourses? Similarly, its conceptualizations “as a crossroad (Crenshaw, 1991), as ‘axes’ of difference (Yuval-Davis, 2006) or as a dynamic process (Staunaeus, 2003)”²⁴ differ.

Despite its theoretical fuzziness, Davis argues, the theory of intersectionality is attractive and useful because it “brings together two of the most important strands of contemporary feminist thought that have been in different ways concerned with the issue of difference. The first strand has been devoted to understanding the effects of race, class and gender on wo/men’s identity, experience and struggles for empowerment.”²⁵ The second important strand within feminist theory, Davis argues, welcomed intersectionality because it fits

19. *Ibid.*, 2.

20. Judith Butler, *The Psychic Life of Power: Theories in Subjection* (Stanford: Stanford University Press, 1997)

21. Cf. Marcia Texler Segal and Theresa A. Martinez, eds., *Intersections of Gender, Race, and Class: Readings for a Changing Landscape* (Los Angeles: Roxbury, 2007).

22. Jennifer C. Nash, “Rethinking Intersectionality,” *Feminist Review* 89/1 (2008): 3.

23. Kathy Davis, “Intersectionality as Buzzword: A Sociology of Science Perspective on What Makes a Feminist Theory Successful,” *Feminist Theory* 9/1 (2008): 67-85.

24. *Ibid.*, 68.

25. *Ibid.*, 68.

“neatly into the postmodern project of conceptualizing multiple and shifting identities. It coincided with Foucauldian perspectives on power that focused on dynamic processes and the deconstruction of normalizing and homogenizing categories.”²⁶

Most importantly, intersectionality provides a shared theoretical and normative platform for a mutually beneficial collaboration between disparate feminist theoretical projects and approaches. It is able to focus on questions of identity as well as on social structures.

However, if intersectionality should hold together and integrate both strands of feminist theory, it needs to be spelled out not only in terms of circulating power but also in terms of structures of domination. Structure is best understood “as a set of socially constructed frameworks, patterns, and material conditions that frame our collective lives and that can be understood only in relation to ‘agency,’ or a human being’s socioculturally mediated capacity to act.”²⁷ Gender as well as race, class, heteronormativity, age, or colonialism are such structures of domination that intersect with each other in a “hierarchal,” or better, kyriarchal fashion.

If the analytic object of feminist theory and the*logy is not simply wo/man or gender but intersectionality, it needs to be also understood in terms of the ontology of kyriarchal power. Kyriarchy²⁸—a neologism coined by me—is best understood as a sociopolitical and cultural-religious system of domination that structures the identity slots open to members of society in terms of race, gender, nation, age, economy, and sexuality and configures them in terms of pyramidal relations of domination and submission, profit and exploitation. The Western kyriarchal system works simultaneously on four levels: first, on the sociopolitical level; second on the ethical-cultural level; third, on the biological-natural level;

26. *Ibid.*, 71.

27. Jennifer Einspahr, *ibid.*, 5 However, I do not think that patriarchy as a analytic concept should be “resurrected,” since it has been replaced by gender.

28. The notion of kyriarchy seems to have arrived in the blogosphere. I am grateful to Elizabeth Gish who forwarded some examples and links to feminist blogs that use *kyriarchy*: First, www.raisingmyboychick.com/2009/08/kyriarchy. This is the link to her glossary, but she uses the word regularly in her posts. Here www.raisingmyboychick.com/category/kyriarchy you can see her posts where kyriarchy is a central theme of the post, including this one called “This Is Kyriarchy in Action”: www.raisingmyboychick.com/2010/03/this-is-kyriarchy-in-action-the-new-york-times-on-mommy-bloggers/

Here is a post at Authentic Parenting: www.authenticparenting.info/2011/02/on-feminism-religion-superiority.html.

Here is a post at feminist philosophers: feministphilosophers.wordpress.com/2008/05/01/word-of-the-day-kyriarchy/

Here is a post at the feminist caterpillar (<http://www.mycedysis.com/2010/11/truthout-about-kyriarchy-an-open-letter-to-feminist-writers-bloggers-and-journalists/>) whose original post on the term garnered a lot of attention in the feminist blogosphere including this post at one of the top-two major third-wave feminist blogs: www.feministe.us/blog/archives/2008/05/01/i-blame-the-kyriarchy/

and fourth, on the linguistic-symbolic level. These four levels are interrelated and strengthen each other's power of domination.

Diverse feminist approaches such as womanist, queer, latina, or postcolonial the*logies work on different nodal sites of the intersecting discourse levels of kyriarchy and hence emphasize different aspects of the kyriarchal system. Kyriarchal power is both repressive and productive: "According to Foucault power subjects individuals in both senses of the term: Individuals are both subject to the constraints of social relations of power and simultaneously enabled to take up the position of a *subject* in and through those very constraints . . . a uniquely modern modality of power, one that differs from previous modalities, is that it is capillary, local, and spread throughout the social body, rather than concentrated in the center of the state in the person of the sovereign."²⁹ While it is true that democratic power is not concentrated in the person of the sovereign, such power still needs to be spelled out also in political terms of domination.

Kyriarchy (from the Greek *kyrios* for "lord, master, father" and *archein* for "to rule, dominate") is best theorized as a complex pyramidal system of intersecting multiplicative social and religious relations of superordination and subordination, of ruling and exploitation. Kyriarchal relations of domination are built on elite male property rights as well as on the exploitation, dependency, inferiority, and obedience of wo/men who signify all those subordinated. Such kyriarchal relations are still today at work in the multiplicative intersectionalities of class, race, gender, ethnicity, empire, and other structures of discrimination.

Since I have developed the genealogy of the concept in my writings, I want to summarize here the structural intersectional aspects of kyriarchy and its shaping of religion:

- Feminist the*logians have greatly valorized relations and relationality but overlooked that such relations are kyriarchally typed.³⁰ Kyriarchy is a complex pyramidal system of *relations* of domination that works through the violence of economic exploitation and lived subordination. However, this kyriarchal pyramid must not be seen as static, but as an always-changing net of relations of domination.
- Kyriarchy is realized differently in different historical contexts. Democratic kyriarchy, or kyriarchal democracy, has been articulated differently in antiquity than in modernity. It is different in Greece, Hellenism, Rome, Asia Minor, Europe, America, Japan, or India; it is different in Judaism, Islam, or Catholicism.

29. Amy Allen, *The Power of Feminist Theory: Domination, Resistance, Solidarity* (Boulder: Westview, 1999), 33.

30. See Katherine Keller, "Seeking and Sucking: On Relation and Essence in Feminist Theology," in Rebecca S. Chopp and Sheila Greeve Davaney, eds., *Horizons in Feminist Theology: Identity, Tradition, and Norms* (Minneapolis: Fortress Press, 1997), 54-78, esp. 69-76, who caricaturizes my position in defense of relation/relationality.