

The Study of Religion

A Reader

To scholars of religious studies, our own teachers
and colleagues.

Edited by

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8 After the Death of God the Father

Mary Daly

Mary Daly (1928–2010) was born in New York State and received doctorates in religion from St. Mary's College and in sacred theology and in philosophy from the University of Fribourg, in Switzerland. She described herself as a "radical lesbian feminist," and the publication of her first book, *The Church and the Second Sex* (1968) was a springboard for a chequered relationship with Boston College, where she taught. The selection that follows traces her arguments presented in greater detail in *Beyond God the Father* (1973), one of her most influential books. In it she explores misogynistic attitudes embedded within religions, and whether there is a way to move religion beyond its patriarchal orientations.

Women's Liberation and the Transformation of Christian Consciousness

The women's liberation movement has produced a deluge of books and articles. Their major task has been exposition and criticism of our male-centered heritage. In order to reveal and drive home to readers the oppressive character of our cultural institutions, it was necessary to do careful research to trot out passages from leading philosophers, psychologists, statesmen, poets, historians, saints and theologians which make the reader's hair stand on end by the blatancy of their misogyny. Part of the task also has been the tracing of the subtle psychological mechanisms by which society has held men up and women down. This method of exposition and analysis reached its crescendo within this past year when Kate Millet's *Sexual Politics* rocketed her into the role of American counterpart to Simone de Beauvoir.

As far as the level of creative research is concerned that phase of the work is finished. The skeletons in our cultural closet have been hauled out for inspection. I do not mean to imply that there are not countless more of the same to be uncovered (just the other day I noticed for the first time that Berdyaev blandly affirms there is "something base and sinister in the female element." Etcetera). Nor do I mean that the task of communicating the message is over. Millions have yet to hear the news, let alone to grasp its import. Certainly it would be a mistake and a betrayal to trivialize the fact that our culture is so diseased. That has always been a major tactic in the fine art of suppressing the rage of women. No, what I am saying is that Phase One of critical research and writing in the movement has opened the way for the logical next step in creative thinking. We now have to ask how the women's revolution can and should change our whole vision of reality. What I intend to do here is to sketch some of the ways in which it can influence Western religious thought.

The Judaic-Christian tradition has served to legitimate sexually imbalanced patriarchal society. Thus, for example, the image of the Father God, spawned in the human

imagination and sustained as plausible by patriarchy, has in turn rendered service to this type of society by making its mechanisms for the oppression of women appear right and fitting. If God in "his" heaven is a father ruling "his" people, then it is in the "nature" of things and according to divine plan and the order of the universe that society be male-dominated. Theologian Karl Barth found it appropriate to write that woman is "ontologically" subordinate to man. Within this context a mystification of roles takes place: the husband dominating his wife represents God himself. What is happening, of course, is the familiar mechanism by which the images and values of a given society are projected into a realm of beliefs, which in turn justify the social infrastructure. The belief system becomes hardened and objectified, seeming to have an unchangeable independent existence and validity of its own. It resists social change which would rob it of its plausibility. Nevertheless, despite the vicious circle, change does occur in society, and ideologies die, though they die hard.

As the women's revolution begins to have its effect upon the fabric of society, transforming it from patriarchy into something that never existed before — into a diarchal situation that is radically new — it will, I believe, become the greatest single potential challenge to Christianity to rid itself of its oppressive tendencies or go out of business. Beliefs and values that have held sway for thousands of years will be questioned as never before. It is also very possibly the greatest single hope for survival of religious consciousness in the West.

At this point it is important to consider the objection that the liberation of women will only mean that new characters will assume the same old roles, but that nothing will change essentially in regard to structure, ideology, or values. This objection is often based upon the observation that the very few women in "masculine" occupations seem to behave very much as men do. This is really not to the point for it fails to recognize that the effect of tokenism is not to change stereotypes or social systems but to preserve these. What I am discussing here is an emergence of women such as has never taken place before. It is naive to assume that the coming of women into equal power in society generally and in the church in particular will simply mean uncritical acceptance of values formerly given priority by men. Rather, I suggest that it will be a catalyst for transformation of our culture.

The roles and structures of patriarchy have been developed and sustained in accordance with an artificial polarization of human qualities into the traditional sexual stereotypes. The image of the person in authority and the accepted understanding of "his" role have corresponded to the eternal masculine stereotype, which implies hyper-rationality, "objectivity," aggressivity, the possession of dominating and manipulative attitudes toward persons and environment and the tendency to construct boundaries between the self (and those identified with the self) and "the other." The caricature of a human being which is represented by this stereotype depends for its existence upon the opposite caricature — the eternal feminine (hyper-emotional, passive, self-abasing, etc.). By becoming whole persons women can generate a counterforce to the stereotype of the leader as they challenge the artificial polarization of human characteristics. There is no reason to assume that women who have the support of their sisters to criticize the masculine stereotype will simply adopt it as a model for themselves. More likely they will develop a wider range of qualities and skills in themselves and thereby encourage men to engage in a comparably liberating procedure (a phenomenon we are beginning to witness already in men's liberation groups). This becoming of whole human beings will affect the values of our society, for it will involve a change in the fabric of human consciousness.

Accordingly, it is reasonable to anticipate that this change will affect the symbols which reflect the values of our society, including religious symbols. Since some of these have

functioned to justify oppression, women and men would do well to welcome this change. Religious symbols die when the cultural situation that supported them ceases to give them plausibility. This should pose no problem to authentic faith, which accepts the relativity of all symbols and recognizes that fixation upon any of them as absolute in itself is idolatrous.

The becoming of new symbols is not a matter that can arbitrarily be decided around a conference table. Rather, they grow out of a changing communal situation and experience. This does not mean that theologically we are consigned to the role of passive spectators. We are called upon to be attentive to what the new experience of the becoming of women is revealing to us, and to foster the evolution of consciousness beyond the oppressiveness and imbalance reflected and justified by symbols and doctrines throughout the millennia of patriarchy.

This imbalance is apparent first of all in the biblical and popular image of the great patriarch in heaven who rewards and punishes according to his mysterious and arbitrary will. The fact that the effects of this image have not always been humanizing is evident to any perceptive reader of history. The often cruel behavior of Christians toward unbelievers and even toward dissenters among themselves is shocking evidence of the function of that image in relation to values and behavior.

Sophisticated thinkers, of course, have never intellectually identified God with an elderly parent in heaven. Nevertheless it is important to recognize that even when very abstract conceptualizations of God are formulated in the mind, images have a way of surviving in the imagination in such a way that a person can function on two different and even apparently contradictory levels at the same time. Thus one can speak of God as spirit and at the same time imagine "him" as belonging to the male sex. Such primitive images can profoundly affect conceptualizations which appear to be very refined and abstract. Even the Yahweh of the future, so cherished by the theology of hope, comes through on an imaginative level as exclusively a He-God, and it is perhaps consistent with this that theologians of hope have attempted to develop a political theology which takes no explicit cognizance of the devastation wrought by sexual politics.

The widespread conception of the "Supreme Being" as an entity distinct from this world but controlling it according to plan and keeping human beings in a state of infantile subjection has been a not too subtle mask of the divine patriarch. The Supreme Being's plausibility, and that of the static worldview which accompanies this projection has, of course, declined. This was a projection grounded in specifically patriarchal infrastructures and sustained as subjectively real by the usual processes of generating plausibility. The sustaining power of the social infrastructures has been eroded by a number of developments in recent history, including the general trend toward democratization of society and the emergence of technology with the accompanying sense of mastery over the world and man's destiny. However, it is the women's movement which appears destined to play the key-role in the overthrow of such oppressive elements in traditional theism, precisely because it strikes at the source of the imbalance reflected in traditional beliefs.

The women's movement will present a growing threat to patriarchal religion less by attacking it than by simply leaving it behind. Few of the leaders in the movement evince an interest in institutional religion having recognized it as an instrument of their betrayal. Those who see their commitment to the movement as consonant with concern for the religious heritage are aware that the Christian tradition is by no means bereft of elements which foster genuine experiences and intimations of transcendence. The problem is that their liberating potential is choked off in the surrounding atmosphere of the images, ideas, values, and structures of patriarchy. What will, I think, become possible through the social

change coming from radical feminism is a more acute and widespread perception of qualitative differences between those conceptualizations of God and of the human relationship to God which are oppressive in their implications, and those which encourage self-actualization and social commitment.

The various theologies that hypostatize transcendence invariably use this "God" to legitimate oppression, particularly that of women. These are irredeemably anti-feminine and therefore anti-human. In contrast to this, a more authentic language of transcendence does not hypostatize or objectify God and consequently does not lend itself to such use. So for example, Tillich's way of speaking about God as ground and power of being would be very difficult to use for the legitimation of any sort of oppression. It grows out of awareness of that reality which is both transcendent and immanent, not reducible to or adequately represented by such expressions as person, father, supreme being. Awareness of this reality is not achieved by playing theological games but by existential courage. I am not saying that a liberated consciousness necessarily will use Tillich's language of transcendence. That of Whitehead, James, Jaspers, to mention a few – or an entirely new language – may do as well or better. But it remains true that the driving revelatory force which will make possible an authenticity of religious consciousness is courage in the face of anxiety.

Since the projections of patriarchal religion have been blocking the dynamics of existential courage by offering the false security of alienation – that is, of self-reduction to stereotyped roles – there is reason to see hope for the emergence of genuine religious consciousness in the massive challenge to patriarchy which is now in its initial stages. The becoming of women may be not only the doorway to deliverance from the omnipotent Father in all of his disguises – a deliverance which secular humanism has passionately fought for – but also a doorway to something, that is, the beginning for many of a more authentic search for transcendence, that is, for God.

The imbalance in Christian ideology resulting from sexual hierarchy is manifested not only in the doctrine of God but also in the notion of Jesus as the unique God-man. A great deal of Christian doctrine concerning Jesus has been docetic, that is, it has not really seriously accepted the fact that Jesus was a human being. An effect of the liberation of women will very likely be the loss of plausibility of Christological formulas which come close to reflecting a kind of idolatry in regard to the person of Jesus. As it becomes better understood that God is transcendent and unobjectifiable – or else not at all – it will become less plausible to speak of Jesus as the Second Person of the Trinity who "assumed" a human nature. Indeed, the prevalent emphasis upon the total uniqueness and supereminence of Jesus will, I think, become less meaningful. To say this is not at all to deny his extraordinary character and mission. The point is to attempt a realistic assessment of certain ways of using his image (which in all likelihood he himself would repudiate). It is still not uncommon for priests and ministers, when confronted with the issue of women's liberation, to assert that God become incarnate uniquely as a male, and then to draw arguments for male supremacy from this. Indeed, the tradition itself tends to justify such assertions. The underlying – and often explicit – assumption in the minds of theologians down through the centuries has been that the divinity could not have deigned to become incarnate in the "inferior" sex, and the "fact" that "he" did not do so reinforces the belief in masculine superiority. The transformation of society by the erosion of male dominance will generate serious challenges to such assumptions of the Christological tradition.

It will, I think, become increasingly evident that exclusively masculine symbols for the ideal of "incarnation" will not do. As a uniquely masculine divinity loses credibility, so also the idea of a unique divine incarnation in a human being of the male sex may give way in

the religious consciousness to an increased awareness of the divine presence in all human beings, understood as expressing and in a real sense incarnating — although always inadequately — the power of being. The seeds of this awareness are already present, of course, in the traditional doctrine that all human beings are made to the image of God and in a less than adequate way in the doctrine of grace. Now it should become possible to work out with increasing realism the implication in both of these doctrines that human beings are called to self-actualization and to the creation of a community that fosters the becoming of women and men. It means that no completely adequate models can be taken from the past. It may be that we will witness a remythologizing of Western religion. Certainly, if the need for parental symbols for God persists, something like the Father-Mother God proposed by Mary Baker Eddy will be more acceptable to the new woman and the new man than the Father God of the past. A symbolism for incarnation of the divine in human beings may continue to be needed in the future, but it is highly unlikely that women or men will continue to find plausible that symbolism which is epitomized in the image of the Virgin kneeling in adoration before her own son. Perhaps this will be replaced by the emergence of bisexual imagery which is not hierarchical. The experience of the past brought forth a new Adam and a new Eve. Perhaps the future will bring a new Christ and a new Mary. For the present, it would appear that we are being called upon to recognize the poverty of all symbols and the fact of our past idolatry regarding them, and to turn to our own resources for bringing about the radically new in our own lives.

The manifestation of God in Jesus was an eschatological event whose fulfilled reality lies in the future. The Jesus of the Gospels was a free person who challenged ossified beliefs and laws. Since he was remarkably free of prejudice against women and treated them as equals insofar as the limitations of his culture would allow, it is certain that he would be working with them for their liberation today. This awakening of women to their human potentiality by creative action as they assume equal partnership with men in society can bring about a manifestation of God in themselves which will be the Second Coming of God incarnate, fulfilling the latent promise in the original revelation that men and women are made to the image of God.

Behind the Mask

It should be evident, then, that women's liberation is an event that can challenge authoritarian, exclusive and non-existential notions of faith and revelation. Since women have been extra-environmentals, to use a McLuhanish term, that is, since they have not been part of the authority structure which uses "faith" and "revelation" to reinforce the mechanisms of alienation, their emergence can effect a more widespread criticalness of idolatry which is often masked by these ideas. There could result from this a more general understanding, of faith as a state of ultimate concern and commitment and a heightened sense of relativity concerning the symbols it uses to express this commitment. An awareness might also emerge — not merely in the minds of a theological elite, but in the general consciousness — that revelation is an ongoing experience.

The becoming of women implies also a transvaluation of values in Christian morality. As the old order is challenged and as men and women become freed to experience a wholeness of personality which the old polarizations impeded, the potentiality will be awakened for a change in moral consciousness which will go far beyond Nietzsche's merely reactionary rejection of Christian values.

Much of the traditional theory of Christian virtue appears to be the product of reactions on the part of men — perhaps guilt reactions — to the behavioral excesses of the stereotypic

male. There has been theoretical emphasis upon charity, meekness, obedience, humility, self-abnegation sacrifice, service. Part of the problem with this moral ideology is that it became generally accepted not by men but by women, who have hardly been helped by an ethic which reinforced their abject situation. This emphasis upon the passive virtues, of course, has not challenged exploitativeness but supported it. Part of the syndrome is the prevailing notion of sin as an offense against those in power, or against "God" (the two are often equated). Within the perspective of such a privatized morality the structures themselves of oppression are not seen as sinful.

Consistent with all of this is the fact that the traditional Christian moral consciousness has been fixated upon the problems of reproductive activity in a manner totally disproportionate to its feeble political concern. This was summed up several years ago in Archbishop Roberts' remark that "if contraceptives had been dropped over Japan instead of bombs which merely killed, maimed and shriveled up thousands alive, there would have been a squeal of outraged protest from the Vatican to the remotest Mass center in Asia." Pertinent also is Simone de Beauvoir's remark that the church has reserved its uncompromising humanitarianism for man in the fetal condition. Although theologians today acknowledge that this privatized morality has failed to cope with the structures of oppression, few seriously face the possibility that the roots of this distortion are deeply buried in the fundamental and all-pervasive sexual alienation which the women's movement is seeking to overcome.

It is well-known that Christians under the spell of the jealous God who represents the collective power of his chosen people can use religion to justify that "us and them" attitude which is disastrous in its consequences for the powerless. It is less widely understood that the projection of "the other" — easily adaptable to national, racial and class differences — has basically and primordially been directed against women. Even the rhetoric of racism finds its model in sexism.

The consciousness-raising which is beginning among women is evoking a qualitatively new understanding of the subtle mechanisms which produce and destroy "the other," and a consequent empathy with all of the oppressed. This gives grounds for the hope that their emergence can generate a counterforce to the exploitative mentality which is destroying persons and the environment. Since the way men and women are seen in society is a prime determinant in the whole social system and ideology, radical women refuse to see their movement as simply one among others. What I am suggesting is that it might be the only chance for the turning of human beings from a course leading to the deterioration and perhaps the end of life on this planet.

Those who see their concern for women's liberation as consonant with an evolving Christianity would be unrealistic to expect much comprehension from the majority of male ecclesiastics. Such writers as Gordon Rattrey Taylor (*The Biological Time Bomb*), Robert Francoeur (*Utopian Motherhood*), and others keep beeping out the message that we are moving into a world in which human sexuality is no longer merely oriented to reproduction of the species — which means that the masculine and feminine mystiques are doomed to evaporate. Within the theological community, however, the predictable and almost universal response has been what one might call the ostrich syndrome. Whereas the old theology justified sexual oppression, the new theology for the most part simply ignores it and goes on in comfortable compatibility with it, failing to recognize its deep connection with such other major problems as war, racism and environmental pollution. The work of fostering religious consciousness which is explicitly incompatible with sexism will require an extraordinary degree of creative rage, love and hope.

QUESTIONS FOR REVIEW AND DISCUSSION

1. What is Daly's objective in writing this article? Would you consider what she has done to be theology or religious studies?
2. What examples does Daly provide of the Judeo-Christian religious tradition legitimating patriarchal societies? What other examples have been pointed out by feminist interpreters in the decades since this early critique? Does Daly's critique hold true for other religious traditions?
3. Does Daly envision the increasing role of women in power-sharing roles in religious traditions as genuinely transformative of society? Is she calling for women to assume the same characteristics as males in dominant roles in society?
4. What religious images in particular does Daly envision as undergoing transformation? How, according to Daly, does the image of Jesus play into patriarchal discourse?
5. Does Daly see hope for the equal place of women within a transformed Judeo-Christian tradition?
6. Daly envisions a sort of "Second Coming" of God through the successes of the feminist challenge to patriarchal Christianity. What does she mean by this? How might it transform the notion of revelation?
7. What social changes does Daly envision resulting from the successes of the feminist movement? How might sexuality be affected?
8. Here, Daly is considerably "restrained" in her force of expression, in comparison with her later works, to which the label "radical" may be much more easily applied. Does a "restrained" or "radical" voice better serve her purposes?

9 The Coming of Lilith: Toward a Feminist Theology

Judith Plaskow

Judith Plaskow (1947—) was born in Brooklyn, New York, and obtained her doctorate from Yale Divinity School. She teaches at Manhattan College in New York, and is a past president of the American Academy of Religion (AAR), the preeminent association for religious studies scholars world-wide. Plaskow is the co-founder of the *Journal of Feminist Studies in Religion*, whose subject matter is her primary area of expertise and scholarly contribution. An earlier version of the following selection "The Coming of Lilith" (1972) is found in a Church Women United collection, entitled, "Women Exploring Theology at Grailville," and it was reprinted in *Womanspirit Rising* (1979). It is one of Plaskow's first publications, and is included in this anthology as a classic of early feminist theology, and not representative of the full sweep of her work. In "The Coming of Lilith," Plaskow uses/constructs/expands a Jewish Midrash (rabbinic legend) in which the first man created by God in the Garden of Eden, Adam, had a first wife, Lilith, prior to the better-known Eve. Lilith was created in the same way as Adam, was thus equal to him, and was unwilling to subordinate herself to him. The article serves as an example of reconfiguring or constructing Jewish theology in alignment with feminist realities and ideals.

The present questioning of theological language, premises, methods, and systems by women in every relation to religious life has critical and constructive sides. Women are both articulating the problems with traditional theology and struggling for ways to express their new relationships with their traditions and themselves. If the feminist theology, which is just beginning to emerge from this struggle has any one distinctive characteristic, it may well be its faithfulness to those experiences that engender it; content and process are inseparable. Since the felt need for such theology arises through the consciousness-raising experience, this theology constantly needs to measure itself against and recapture the richness of feeling and insight gained through consciousness raising, finally becoming a continuation of it. Thus much feminist theology may be communal theology, for, in sharing the theological task, content and process have the chance to come together in a very real way. In this paper, I would like to share the results—fragmentary as they are—of one group's attempt to do theology communally in the hopes that our questions will be taken up by other women and our process made part of an ongoing one.

It is not self-evident that theology must remain close to the experiences that generate it. Experience may provide the occasion for general, abstract reflection or argument. There are reasons why, in the case of feminist theology, the close relation between content and process seems imperative. Not surprisingly, these reasons have to do with the nature of consciousness raising itself. Through consciousness raising, I come to affirm the value of my experience as a woman person, the value of my whole, not only intellectual self. I affirm