



Makt och vanmakt i ett teologiskt och konsteoretiskt perspektiv

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Makt – kultur - völd

- **“Women are acculturated to accept abuse. We come to believe that it is our place to suffer. [. . .] We have been convinced that our suffering is justified. [. . .] Christianity has been a primary – in many women’s lives the primary – force in shaping our acceptance of abuse. [. . .] In order for us to become whole we must reject the culture that shapes our abuse . . . [. . .] Christianity is an abusive theology that glorifies suffering. [. . .] If Christianity is to be liberating for the oppressed, it must itself be liberated from this theology.”**

(Joanne Carlson Brown & Rebecca Parker, “For so God loved the World”, *Christianity, Patriarchy, and Abuse. A Feminist Critique*, Pilgrim Press, 1989, 1 – 30, here 1-2, 26)



Mary Daly (1973)

- **“If God is male, then male is God. The divine patriarch castrates women as long as he is allowed to live on in the human imagination.”**



Struktur på föreläsningen

- **Makt från sociologiskt håll: Michel Foucault, Johan Galtung**
- **Makt från teologiskt håll: Walter Wink, James Newton Poling**
- **Guds makt: Wendy Farley**



Michel Foucaults maktbegrepp

- **Förtryckande makt**
- **Disciplinär makt**
- **Pastoral makt**
- **Monarkisk makt**
- **Modern makt**
- **Biomakt**



Johan Galtung

- Váld: direkt – strukturellt – kulturellt.
- Cultural violence: “those aspects of culture, the symbolic sphere of our existence – exemplified by religion and ideology, language and art, empirical science and formal science (logic, mathematics) – that can be used to justify or legitimize direct and structural violence.” (Johan Galtung, “Cultural Violence”, 1990, 291)



Teologisk makt- och kulturförståelse hos Walter Wink

- **Wink: Den västerländska världen = våldskultur som upprätthålls av ett ”Domination system”: kulturell och samhällelig ordning som har sina rötter i myten om våld som försonar och befriar.**



Teologisk maktforståelse hos James Poling

- ” Structures of domination mean that the power of creation is not being used to enhance communion and enlarged freedom for all persons” (James Newton Poling, *The Abuse of Power. A Theological Problem*, 1991, p. 29)

Teologisk maktforståelse hos James Poling

- Patriarchy, the unjust power relationships of men and women perpetuated by ideologies and institutions, is another structure of domination that creates the conditions for abuse of power. (James Newton Poling, *The Abuse of Power. A Theological Problem*, 1991, p. 29)
- Social injustice and individual abuse of power are evil. They harm the power of life itself within the relational web. Power so used stifles the possibility of mutuality and interdependence. Abuse of power not only destroys individuals, it also destroys the web of relationships on which all life depends. Abuse of power is denial of communion and denial of freedom for self, others, and God. (Poling, 31)



Teologisk maktförståelse hos Wendy Farley

- Suffering is one of the places where God is most intimately present. The incarnation and crucifixion tell us something deeply important about who God is and where God chooses to appear. It is in those places furthest from prosperity, fullness, beauty, honor, and power that Christians have had God revealed most distinctively to them. God, source of all reality, split the heavens to come to us in a cow shed so that God could be *with* us.
- (Wendy Farley, “Evil, Violence, and the Practice of Theodicy”, *Telling the Truth. Preaching about Sexual and Domestic Violence*, United Church Press, 1998, 11 – 20, here 15)



Guds makt

- **Guds makt som compassion – medkänsla**
- **Guds makt som vrede**
- **Förlåtelsen som teologiskt och etiskt dilemma**
- **En tve-eggad gudsbild nödvändig: både den barmhärtige och den vrede guden bör predikas.**