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# WHEN WILL EURIDICE SPEAK AT LAST?

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**1.**

Feminism is mainly hidden. Its importance puts on masks and changes costumes. Its deep perspective is obscured with the back-stage of the drama of the fight of the sexes, mainly comedies and vaudevilles, however, the largest triumphs of those dramas were celebrated with real tragedies of burning witches at stakes, whose stage managers, guards of the Sacred and distributors of the Good, reached limits of headsman's sophistication, demanding payments for the tortures; the crueller tortures, the higher payment. Conclusions which feminism is trying to draw from negation of patriarchy, after first promising sentences, are weirdly not formulated, utterances consistently lose objectives, and when there are some substantial contents appearing, they are immediately heckled.

Charles Fourier<sup>1</sup> is thought to be the creator of the term *féminisme*, having used it for the first time in 1837, which I keep on repeating after all encyclopaedia only to emphasize that Fourier already in the beginning of 1808 claimed that extension of the rights of women is one of the main rules for social progress. Some similarity in the recognition of the issues of feminism was presented by Marxists, who saw the reason for any oppression, including also inequality of sexes, in the class conflict. Reasons for that inequality, in their opinion, were in mechanisms of capitalist economy and they were to be abolished together with the liquidation of capitalism, so feminism itself was not the first problem for Marxism<sup>2</sup>, as it was in the case of utopian Fourier. And let us notice: the emancipation of women and equal

rights of the sexes in the suffragettes' program did not include this super important conviction that women are oppressed by a given social order; they were not about equal rights as the leverage for progress in the historical perspective, they were not about the abolition of capitalist relations, but about getting rid of patriarchal oppression here and now. They could not, or they did not want to, talk about the social mechanism which, thanks to free women, would work more effectively and smarter. They did not talk about inequality resulting from the very essence of the existing social structure, but about inequality resulting from the lack of equal rights in that structure. They did not fight for freedom, but for the mitigation of repression. Not about leaving the prison, but about cultural guards. Maybe some of them were aware of the fact that here and now they could force practically only what resulted from the patriarchal politeness, from the sense of patriarchal gentlemen decency (a gentleman was at the very top of the oppression system, but hidden in a form, and could afford another chivalry, not to unmask its form).

## 2.

A situation of permanent crisis feminism is in should not be surprising, as it has always been cruelly persecuted. But it is not the only and not the main reason why it is suffering from the unstoppable crisis. There is a hidden reason that people rarely realize: namely feminism should in fact form the most fundamental questions, the most primary ones; sometimes they are on the tip of its tongue, but it constantly loses them. The question is what would happen if Christ was born a girl<sup>3</sup> – although it sounds interesting, it does not build an innovative meaning perspective and is not the most primary question that – as we suspect – would be sought. An attempt to change the sexes in the roles of even the largest dramas of human existence is interesting only for a while and does not bring reliable solutions. A fundamental question

must be deeper, more primary than the change of sex. The fact that for example in the beginning there was Eve, whose rib was used by the Goddess to create Adam who, prompted by the snake, gave an apple to Eve so that she ate it, brings along nothing interesting except for a small comedy. Such undermining of patriarchy makes no harm to it and does not change its structure even to the smallest extent. Therefore, the question of feminism which is to abolish the oppression of patriarchy cannot regard only the change of the sexes in the myth of the beginning, somehow funded by patriarchy.

Even if we run such a thinking experiment where the myth of Eve would be integrated in the whole structure of the meaning providing mythology throughout the millenniums of human practice – let us imagine that – then instead of patriarchy we would have matriarchy, so the oppression would be feminine. Nothing proves that it would be milder, a lot says that it would be crueller so that matriarchy could survive against stronger men. The question that could be then still remains unaddressed in the beginning of thinking. For sure it is not a question who is supposed to rule in the human flock, as the one who was created first and is more perfect, equipped with a divine blessing. The question we are looking for is even more primary and more substantial than the question regarding the lack of equal rights or the question regarding feminisation of the myth of the beginning.

The change of sexes is just a masquerade, a carnival – it makes its adversaries aware of what is happening on the other side of the relationship. It allows the pain-maker to feel the pain he, deliberately or not, inflicted onto the subordinate, and allows the subordinate to experience being the ruler, and all that in the convention, in the form of fun. Carnival, practised by the mankind for centuries, is regulated by extensive oppression, and at the same time preserves the status quo: it was great fun, but it is best the way it should be – as it has always been, so in line with the natural and divine laws. Therefore,

any questions of feminism undermining the *status quo* of patriarchy have been blockbuster comedies that will show, evoking bursts of laughter, faults of patriarchy and pros of feminism only so that everything continues the way it used to be<sup>4</sup>.

### 3.

Feminism has perennially been treated as a comedy. What is characteristic, is that not the great tragedians of ancient Greece, but the comedian Aristophanes was one of the first feminists in the Western culture. The tragedian Euripides is a feminist, because he makes women the most frequent characters of his dramas, but in there they are carriers of individualism, personal passions contradicting destiny, so an example of human lunacy which – as a matter of fact – is usually of feminine gender. Therefore, Euripides would be an antifeminist in the sense that for him women are lunatics contradicting the divine order with their individualism of passions. A comedy writer – Aristophanes – is a real feminist and in the 5<sup>th</sup> century BC he diagnoses the crisis of patriarchy. In *Lysistrata* not a man, but the title heroine is capable of putting an end to a war and stop the country's catastrophe. She can do it not because she is more talented than men as a leader, what happened to Joan of Arc, but because she is not a leader, on the contrary: she is just a woman who excludes war from social actions; she is a leader-pacifist, who turns out to save the society led by pugnacious men to the edge of bankruptcy. In *Women at the Thesmophoria* women take over power in all institutions of the state and settle it in line with their ideas<sup>5</sup>.

It is important to emphasize here that in comedies of Aristophanes one can see the whole variety of problems of modern feminism<sup>6</sup>. If it is a standard for the very feminism to state that its central issues are changed with time, which is to a large extent true, one has also to state that in the 5<sup>th</sup> century BC Aristophanes touched on the

following topics in his comedies: evolution of the theory of feminism and its transformation into political practice (in art); equal rights in politics, work, society, family, etc.; individual and structural violence against women; sexual self-determination; admissible abortion; fight against male linguistic domination; critical attitude to reproduction; position of mother in society; homosexuality – equal treatment of hetero- and homosexual relationships; discussion regarding pornography; construction and deconstruction of gender identity; cultural and individual self-determination; counteracting the tendencies towards discrimination through emancipation pursuits; presence of women in different areas of life; intersectionality, namely the relation of sexes to other main social categories, such as race, class, sexual orientation...<sup>7</sup>. Summing up – Aristophanes was, already in the ancient times, a post-modern feminist of at least the third wave.

We were, however, discussing the comic dimension in the attitude to feminism as one of the main forms of patriarchy, the perennial conspiracy against the freedom of women, which indeed is articulated more and more clearly nowadays, but at the same time is amazingly trivialized by mass culture. It is not a coincident, that when finally feminism started to succeed here and now, the world has just crossed the line of massification and started faster and faster to copy works of art and first of all models of behaviour in each possible area<sup>8</sup>, and in the affirmation of gender differences triviality again, as for centuries, found an endless source of jokes and giggles reproduced on all stages of the world.

The show as an instrument for synchronization of shoal social behaviours made the tension between sexes a ridiculous thing and this generally experienced ridicule is already a social Pavlov syndrome. The comedies of Aristophanes took part in the conspiracy of patriarchy against feminism, too, but so enormous and mass trivialisation became possible only in mass culture. Let us notice that

in fact modern staging of the 'feminist' works of Aristophanes are criticised for triviality<sup>9</sup>. Although, the importance of the problems of feminism is remembered and is probably the motivation for taking them up now by the theatre, but they slip out in flatness as a result of the gravity of the model of pop culture. As if one cannot speak about it anymore without a stupid grin.

#### 4.

In mass culture patriarchy may feel safe. Even more so when religion becomes a part of it. The melange of disco-polo and thoughtless Catholicism as purely external habitual rituals is a perfect example of this phenomenon in Poland. In this bastion patriarchy in its archaic forms dating back to the era of suffragettes is invincible. But elsewhere, in the United States for example, there are also many similar phenomena. However, the religious tincture kind of puts a spoke in the wheel of mass culture, which trampled feminism in habitual giggles, as through the politicization of feminism it is dragged from the cesspool of primitive jokes to a higher level of existence where it appears as a conspiracy of the left-wing against the perennial values, and even a conspiracy of left-wing extremists, which is a very comfortable term as it does not require definition nor arguments, but is loaded with maximum negativity. Atheist left-wing fighting clericalism may be, although lamely, explained and justified in the eyes of conservatism, but left-wing extremism is pure evil anarchism, which does not need conservative analyses. Left-wing extremism may and should be, therefore, thoughtlessly combated, and, in particular, its outstandingly degenerated form glorifying abortion, that is – in the opinion of the church conservatism – feminism.

A known example of absolute fight against feminism was a kind of manual for witch hunters *Malleus Maleficarum* (*The Hammer against Witches*), together with the papal bull of Pope Innocent VIII *Summis*

*desiderantes affectibus* of 1484<sup>10</sup>, which awarded the official legal status to those manuals explaining how to operate the “hammer”. Gerard Noel, a historian of Papacy, claimed that *that papal bull, due to its horrible consequences, is probably the most egregious official document signed ever by any ruler in the history of humanity*<sup>11</sup>. *The Hammer against Witches* is an example of extremely vulgar sadism and any possible sexual deviations, a set of the most absurd proofs and arguments, a manual to use the most sophisticated mental and physical tortures to insufficiently submissive and insufficiently meek women who dreamt of some dignity, or who had nice breasts and a bright look.

We do not know how many dozens or maybe hundreds of thousands of women throughout Europe were murdered by tortures thanks to *The Hammer against Witches* full of executioner’s finesse. It was published for centuries in all languages, in the Catholic and Protestant countries alike. Let us also remember that the final abolishment of inquisition took place in Spain as late as on 9<sup>th</sup> March 1820. And even though *Sanctum Officium* was appointed to combat heresy, it should be said firmly that one of the most powerful heresies in the history of the Church was femininity, not even demanding equal rights or other freedoms, but femininity as it is, as a phenomenon raising anxiety of men, anxiety that cannot be tamed; sexual anxiety, for example, could have been, and very often was, a clear evidence of devilry of the woman that raised it.

If anyone thinks that this kind of beliefs belongs to the past, they are terribly mistaken, as it is still, until these days, generally existent in the so called civilized world of the West, and is even perfectly visible in the justice system dealing with rapes, when sexually assaulted women are again legally raped by the assumption, more or less present in the investigation and in the court, that they are the ones to blame as sexual provocateurs.

## 5.

When one considers problems of feminism – especially from the male point of view – one must bear in mind all the contexts that are barely touched on here, of which many, and many others, constitute the constantly operating ‘background’ for oppressive patriarchy, functioning everywhere and continuously. Only understanding that ‘background’ puts many feminist attitudes in the light – attitudes that raise doubts not only amongst men in favour of feminism, but also the feminists themselves (we leave this differentiation, but from the point of view of feminist orthodoxy it is inappropriate, we are fully aware of that). For example, the statement ‘The uterus is mine and only I will decide about it’ – is a statement that is better understandable against the fact that the law is being imposed enforcing absolute penalization of abortion. Without that context it is a wrong statement, as it is not worth discussion, arrogance entailed in it makes it impossible to discuss, or extends the discussion into eternity.

Emancipation directed at ‘being mine’, taken literally, is a pure anarchism breaking up all existing relations with the world, or/ namely considering oneself as the whole world, where nobody else exists, and if they exist, they have no rights to act in ‘my world’ and as evil (of course patriarchal) powers are doomed for ontological banishment, otherwise they would annihilate ‘me’; they do not necessarily have to annihilate me physically, it is sufficient that they prohibit abortion, which is an interference generally annihilating ‘me’. It is a classical secondary autism, or ontological infantilization as a result of repression. Because, if the idea of protecting life, already from the moment of conception, is a part of a repressive ideology, we may be sure that the postulated good will evaporate under the influence of the means for its execution. A lofty sentence about the protection of the conceived life may be – sometimes is – a whip. The followers of the life protection ideology may – sometimes are – mental and physical

torturers. The morality frames enhance agonies of the flayed. Hatred burns the best in stacks of virtues. In the name of protecting life one may – and sometimes does – kill both the mother, and the child. In the name of protecting ethics, people committed all possible tortures.

Especially in the area of ethics we are to do with a semiosis of holistic impact of the universe. You cannot take out one sentence from it and ignore all the others. Bad consequences may be, to a certain extent, treated like this in the world of things. In semiosis an isolated sentence immediately becomes senseless, as its individual meaning is in the entirety and can be derived only from the entirety. Besides the entirety there is not sanction of sense in semiosis.

Therefore, there is nothing like a part of the good, for example, the will to protect the conceived life with a simultaneous contempt for people who think differently, because that will inevitably end in burning on stakes women who underwent abortion, and later all others, as you wish, for any actions. You cannot protect abstract life as it detracts the real life. You do not become good for clubbing sinners with rules like military procedures, with a register of prohibited actions.

Ethics is not a set of rules, either, but a lively problem that a given man must solve each time. A set of rules may help in this solving. And this is the only purpose of a set of rules. Ethics is not a uniform of any army or a statute of any political party either. Each army in a sense of religious orders and political parties may, if at all, promote ethics, but if they do not do this for the sake of the human dilemma, human pain in a difficult choice, only for their own organizational and political purposes, they do not promote ethics anymore, they promote a program to annihilate opponents for the sake of the only good.

Protection of the conceived life is a problem of people, not a tool of political forces to present their own will in this issue and, on that pretext, in other areas of social life. Protection of the conceived life was monopolized by the politics of the authoritarian societies to

such extent that it is now generally associated with a political party, as if that problem does not exist outside politics. Protection of the conceived life is unambiguously associated with limitation of freedom and repressions. We have then to do with a situation when the conceived life is protected by these groups which want to imprison life this way or another. It is all a game of appearances, these are pretexts for repression and domination, which do not offer protection in any way, only penalize; they do not extend moral responsibility, but stigmatize; they do not serve life, but the organization that is binding life.

Here is what has been achieved: protection of the conceived life has been hidden, chased away from the public discourse with an ideological scream and is shown to the majority of women as an unfair shackle. The other side of the ideological strife, saying that 'my body, my business', 'my belly and I will do what I want with it' – is, in turn, a reason for serious ethical concern. 'Being mine' in any form should raise anxiety, as it is a kind of illusion, if it is not a part of the entirety. Because I have a meaning only if I open the flow of the semiosis universe inside of me, only in this flow I gain individuality, only when the universe embraces me, I have the sense and identity<sup>12</sup>. This somehow 'feminine' fundamental feeling of unity, revolutionized by repressions of patriarchy, emancipated in its contrast, in 'being mine' – it is a serious, if not the most serious internal problem of the modern feminism, an easy attack target.

## 6.

Feminism which shows a woman as a victim of patriarchy oppression in its legal forms, partially succeeds, maybe not everywhere and maybe not fully, but it does. It must be stressed that feminism in which a woman is repressed by patriarchy in general, structurally, is like fighting myths. The thing is that there is no other culture

than patriarchal culture, and one cannot emigrate from it, as there is no other culture which would give asylum to the repressed women. Patriarchy is total on the global scale, there are only areas of bigger and smaller repressions. A woman may liberate herself from it only by accepting it, even if through a compromise, but never totally. So, if she feels structurally repressed, in general, there is no way out: she is sentenced to life imprisonment.

The mythical organization of the world cannot be sensibly passed by, as the mythical organization is nothing else than rules of understanding empirical reality as sensible<sup>35</sup>. The entirety of human actions in all areas: intellectual, technological, social, artistic – if it makes sense, then only thanks to the presence of the mythical layer in the human existence. It is not denied by a lack of awareness of the existence of that layer, that is not so easy to state, or a lack of positive knowledge about it, as even a complete ignoramus in the myth sphere uses myths effectively at the level of daily life even in the most common attitude to the world which – thanks to the myth indeed – he or she interprets and which without interpretation – even with extreme ignorance – cannot be omitted. It does not seem impossible. Symbols and images never disappear from the news; the life of a modern human being is full of forgotten myths, of unconscious symbols, covered sources of imagination. The spiritual reality of a modern human being deprived of *sacrum* was indeed demolished, degraded and imprisoned in the mass culture, but rudimental models of imagination have not been cleared, as this is simply not possible as long as humans exist; at any time they may be re-born in them in full (conscious) shape, at any moment they do it secretly.

But by what right such a scandalous decision was made (by whom?), that the mythical organization of the world giving it sense, the numb power of the human experience lasting in it for centuries, is patriarchal? This question may be asked by feminism only

if the word 'scandalous' is accepted, this decision will not be corrected very fast, namely in the scale of a century. The route of that giant, the patriarchally organized Existence, lost in the foam and scam of mass culture during the daily hassle, responds to the movements of the steering wheel, if at all, with a huge, measured in eras, delay.

The need for grasping empirical realities with understanding; the need to live the world experience as sensible through relativisation to unconditional reality merging phenomena; the pursuit for the world with a purposeful order – is as elementary as the need for faith in the permanence of human values. Those needs, realized in the mythical organization of the world, being in opposition to the totally different order of technological thought, are unquestionable. Why do they still function only in masculinism? The empty repeating of the question does not make it valid.

One may say that the mythical organization of the world is not true at all through its permanence and reality of needs that constitute it. Here there could be a place for fundamental questions of feminism, if not the fact that it should be immediately added that determination of authenticity or falsity is in this case inappropriate. It is not about relevance of the judgement on the situation, but on the connection of the intention with the area in which it realizes itself. Therefore, we are left with the empty previous question to be repeated, again: Why do they still function only in masculinism? We will not find the reason, nor evidence. A degenerated myth results in a doctrine which needs and seeks evidence for its justification. Feminism has nothing to win here.

## 7.

The operational conflict of mythical and technological thinking, although probably not removable in practice, is not a fundamental conflict, for example genetically. Technological thinking moves within

metaphysical frames and grows from a completely axiomatic darkness – no positivist tirades will change it. Hume understood it well: that a demasked world, deprived of the myth, will be a world filled with singleness of a random fact, beyond which we could exit thanks to induction, but that would be an exit with no right into an unreal world. Therefore, all scientific research of contemporary feminism over the social roles of genders raises many scientific reservations: we can omit here indignation of conservatism or amusement of common sense (peasant sense) – we dedicated too much space to them anyway. The question on the line between the biologically conditioned role and the social role of genders is a generally, not only in details, wrongly posed question.

The biological predestination and cultural role of genders are blended at two different antagonist levels of description. The scientifically researchable biology cannot give a scientific answer regarding the cultural role growing from the mythical organization of masculinity and femininity, the so called gender.

Although the intuition that biological differences are the basis for cultural roles of genders is generally popular and obvious, describing the extent and the manner of shaping of these roles causes large difficulties, in spite of the mentioned obviousness. There are many suspicions in feminist research as to preliminary ideology that shapes the results. A view was popular that for example anthropology (but to no lesser extent than many other areas), even practised by women, tends to *subordinate the world in a male idiom [...] as researchers are either men or women trained in a men-oriented discipline*<sup>34</sup>. It was reasoned that theoretical architecture of anthropology and its research methods were so overwhelmingly dominated by sexist ideology that without a serious self-reflection and conscious effort taken to counteract such attitude this discipline would not be able to sensibly represent the experience of women. But at the same time it was proven that

the term 'woman' is not universal enough to become an analytical category in anthropology; the idea of a 'woman' – as proven by some female scientists – is relevant to certain cultures, not the general humankind (!). On the other hand, others denied it, claiming that this thesis contradicts the fundamental beliefs of many feminists<sup>5</sup>, so often the fight is about beliefs, and thus prejudice. There are attempts to determine which prejudice is more scientific – which is not a scientific issue, but sometimes interesting.

Scientific feminism, therefore, continuously fights androcentric orthodoxy, but at the same time – which is inevitable – undermines ethnocentrism of feminism, a kind of orthodoxy, proving for example that feminist female theoreticians usually represent the Western culture, but are strangers to the foreign cultures they research. The criticism touched the tendency of feminists to treat other contemporary cultures as anachronistic, which is a habit of colonial thinking, thus, patriarchal, or it was claimed that anthropology should talk about women not on their behalf, it is to be a description of an experiment, not an ideological appeal. But all scientific research that was to be conditioned with feminism, must in the end fall into ideology, even if one cannot say it immediately. The philosophical debates of feminism, which started in an interesting way, resulted in the ethics of care<sup>6</sup>, a very interesting and inspiring area with the idea of natural care rooted in biological life. And although one just could not help not to ask about the sources of this term, questions regarding the foundations of such direction in ethics, about exquisite beginnings got stuck in fear of metaphysics.

It has been very often thought by numerous female scientists that anthropology, or feminist philosophy as a tradition, although are a challenge for the main stream, they will never fully integrate with it. Anthropology or feminist philosophy exist to criticise, deconstruct or to challenge<sup>7</sup> as a voice from the side only, and this marginalization

will continue, as those disciplines are based on the examination of 'a woman's point of view' defined as 'non-masculine'<sup>18</sup>. In effect – this conclusion is reached more and more often – feminist sciences have isolated themselves. They are the voice from the side asking for assumptions, so that they are not male, but female, prejudices: humbly but sensibly. However, the feminist-oriented sciences are not able to ask the fundamental question regarding the reason for the patriarchal decision in the beginning.

### 8.

And is that the question about the beginning of culture? The division of sexes started with algae, so three billion years ago, it is older than the differentiation of cells in tissues. It seems, therefore, that it was the most important differentiation of life, which in a human being, when he/she became a woman or a man, gave a great scale of possibilities to evolve with extraordinary dynamics. This mechanism of sexes is the smartest strategy of life<sup>19</sup>. There is no better example of synergy and mutual complementation, there is no better way of the largest differentiation in a unifying harmony. This is the greatest Good that biology could have given to humans. For sure, there is no domination in that smart strategy for life. It appeared only in the myth of collapse, and the biblical myth of creation with the sequence of births and divine comments to its consequences is a variant of the myth of collapse, not the real myth of creation. It is the myth of collapse that is the Nile of the meaning-giving eon. We collapse. This is the deepest sense of our culture.

Biologically a human being as such does not exist, biologically a man himself and a woman herself do not exist, only a woman and a man in an irremovable relationship and together with all differences: anatomical, hormonal, physiological, logical. These differences run deeper, but they are not differences of otherness, only of peculiarity

in a shared world, shared in unbreakable reciprocity. They used to be related with the brain hemispheres (*hemispherium cerebri*). The right, which is older, was to be the hemisphere dedicated to operating concrete things experienced from the environment. The left was to be the hemisphere dedicated to abstract thinking. For a woman the prevailing thing was concreteness, as maternity, life of a child and in general the existence of humanity are not abstract problems. Yes, this is amazing: the existence of humanity – an issue that is abstract from many sides, considered teleologically and eschatologically, is related, for a woman, in the concrete existence of her children and children around her. A woman, feeding a child, supports existence as a whole and satisfies abstractions of any kind.

Therefore, it is mainly women that are supposedly defined by nature with concreteness, and in particular hypertrophy of the right hemisphere. A man is supposed to have a bigger love for abstraction, which is facilitated by a more active left hemisphere. No matter how simplifying it may be to assign certain talents to the division of sexes and no matter how simplifying it may be to assign certain functions to the brain hemispheres, the functional dichotomy of the brain, although more difficult to be defined than it was expected in the 20<sup>th</sup> century, is a fact, at least structurally, and the complementarity of genders, the indispensable reciprocity of complementing, the double behaviour of the brain, aggravated the wealth of reception and differentiated the depth of the feelings of the surrounding world.

But one can also say that (but in a different way and also in many ways): the woman is giving birth to living things. The man creates dead things, and when hunting – degrades living things to meat. The woman takes these dead things, delivered by the man, and brings them back to the level of food. The woman, on the daily basis, belongs to the area of *sacrum*. While the man enters the *sacrum* beyond the horizon, and socially, when beyond the family for which he is in

an external position, he is able to guard it as a member or the leader of the flock, of a community larger than the family. And this vision, which is only schematically described here, is to be somehow encoded in the brain hemispheres.

But it is not clear which functions are bound by that structure, as it is not fully clear either, what is the relation between the anatomical structure and the structure of functions, and contemporary research regarding it is often amazing<sup>20</sup>. One may, therefore, say whether the right or the left hemisphere, hypertrophy or atrophy – let us leave it, as all this is not certain. Although it is clear because it is all biology<sup>21</sup>. What we can talk about quite surely – as it may seem – is maternity as a way of existing that shapes femininity. But what is femininity – this issue is subject to controversial doubts, not only as an anthropological category, but also as anatomical, biological femininity. Feminism highlighted, publicized issues of transsexuality.

## 9.

One may get rid of the features of one sex by surgical correction in order to add features of the other by surgical and hormonal correction. One may also deprive oneself of anatomic features of sexes by surgery and leverage oneself, reset oneself hormonally, but the reasons for which such decisions are taken, are not clear, as declarations of the interested do not prove anything. Sometimes, one may have the impression that the thing is to swap, or, in extreme cases, eradicate the cultural roles of the sexes and that it is the culture, not the hormones, that irresistibly strives for the anatomic interference. Then one might suspect that the thing is to detach from oneself and go beyond the special situation, strongly enrooted in history, and regain the starting point, a situation beyond humanity and beyond history, as it precedes the constitution of human society; a situation of paradox, impossible to maintain in lay existence, but one that can

be periodically reintegrated, to rebuild, if only for a moment, the original fullness, the untouched sources of sanctity and power. Anatomic variants of such interferences would then be, perhaps, some variances of the myth of androgyne.

Wandering through the scale of sexuality is a phenomenon apparently different, but as a matter of fact close to androgyne, and also thanks to feminism – socially visible. There are people who are heterosexual, homosexual, ordinary male and female transvestites, male and female transgender persons, but also those situated somewhere else in the traditional generic continuum or existing beyond that continuum as ‘other’, ‘agender’ or ‘third gender’, but also those who defined themselves as female and male persons at the same time, but not hermaphrodites (sic!), or persons inhabited in several places of the course of any of the traditional trans-generic continua. In cases not related to hormones we would have to do with an attempt to install divine double-singularity in a physical body, co-existence of opposites, because before, as proven by Eliade<sup>22</sup>, mythological and religious mentality found the language of metaphysics to express *coincidentia oppositorum*, it expressed itself with a biological language, namely intersex. A ‘woman’ in a mythical or ritual text is never a woman, but first of all presents a cosmological element, which is incarnated in her as an aspect of perfect unity, and so an integral side of this unity. Divine androgyne, so much present in myths and beliefs, has ‘only’ metaphysical value. People worshipped androgyne as an image of perfection, in gods, but intersex children were killed shortly after being born. Therefore, people of both female and male gender at the same time emphasize that it does not make them hermaphrodites. As they embody cosmological powers of both sexes, but they turn their back on the physical accident of not fully having any of them as body disfunction. From the human perspective one may only be a side of the divine androgyne, but one cannot

totally become like it. Androgyne and hermaphroditism, intersex – are radically opposite.

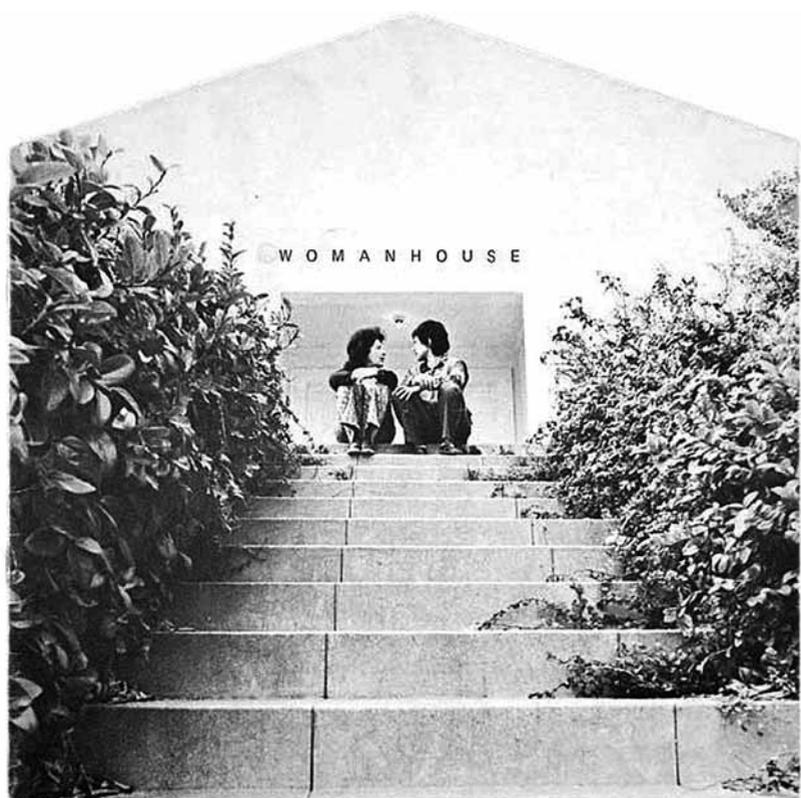
A woman cut off from cosmological elements of divine androgyne, a woman 'only' by anatomy, separated from everything else, namely subject to the total repression of patriarchy, when willing to free herself from it, may resign from femininity, liberate herself from it as a reason for existential torture. From such a perspective a woman becomes a victim, generally, so all and any of her female roles are shackles of enforced patriarchy, which have to be broken, sacrificed. It may seem that at this moment revolutionism of feminism should stop. Nothing like that, as it is not only about female roles shaped by culture in some cases, but also about getting rid of anatomic gender.

In the extreme we have fractions of feminism where uterus is not an immanent organ of a woman, but an oppressive organ, not only limiting freedom of women, but also torturing them, which is best proven by monthly bleeding which lasts for a week. Terror is used here not only by patriarchy as a culture structure, but mostly by God, creator of a woman as a human of a worse sort, stigmatized by a bleeding wound opening every month. Women revolting against God in such a way agree to the interpretation of the myth of collapse, where they were created as secondary creatures, of inferior quality, impure, therefore, easier to be seduced by Satan. Amazons, who supposedly, according to some stories, cut off their right breasts which limited the movements of their armed shoulder, were (to a certain extent) the mythical equivalence of this kind of (amputation) deliberation. Nevertheless, as much as women would want to cut off their biological sex organs, they would rather like to enter that primary reality, where gender is free in sacral unity. It cannot be excluded for sure that amputation of femininity is only a paradoxical tool of its regaining, without the shackles of patriarchy and the stigma of worse, secondary creation.

Miriam Schapiro, *Miriam's Life with Dolls*, 2006 ↓

Invitation to the Womanhouse's opening, 1972 ↘





The appearance of anatomic femininity as an obstacle in pursuing freedom is at present the end of liberation from the oppression of patriarchy and it is hard to imagine that in the future this limit is exceeded. I exist, but I have nothing for you to repress – says a genderless creature liberated from femininity (what was also seen in figures and voices of pop culture torn between castration and androgyne, in a statue of Epehebe frozen in no responsibility). Carving freedom out of the body, freedom as amputation, even if only as a lack of definition, is a radical opposite to the original model repeated in religion in which not only androgenic divinities were popular, but also those *par excellence* male and female were endowed with androgyne, as divinity in any form is the highest reality and that the highest must not be limited with any qualities or attributes.

The myth of collapse into a lower reality is indeed assigning attributes and making aspects of the same unity the divided and opposite individualities. The myth of collapse speaks about separation, but it is patriarchy, as a functioning structure of history, which is a collapse, indeed. Therefore, one must not say: history of collapse is only a myth, so it is less than history, but: history of collapse is of the size of a myth, so makes more sense than a real history, also indeed as a mechanism (one of many) of history, as the arch-rule of separation giving it all understanding meanings, as the *arché* of separation.

#### 10.

The myth exposes the issue of freedom regulating through limitation of power. We assume that such power should exist. However, we do not know where the line is, which does not constrain, does not oppress, only sets the direction and protects it. Such creative limit is not visible and, constantly exceeded, ceases to exist even as utopia. Collapse is a dividing line through the whole humanity: sexuality and death; work and civilization, culture and ethics – all that belongs to

that primary nature which was lost, and which is constantly present in a hidden way, and towards evil which, although radical, is random, like in Christianity, or immanent, however, always pertinent to unity, like Ahura Mazda and Angra Mainyu, good and evil, light and darkness. Patriarchal culture as the continued myth of collapse is, however, not only oppressive for the freedom of women, but is a resignation from freedom in general, as it imposes ready models, as it resigns from absolute primitiveness of humanity, strictly closes it in the original sin of consciousness.

Therefore – as promoted by feminism – there is a need for the ‘other voice’, different from the one dominant in patriarchal culture, where women learn not to hear themselves. The ‘other voice’ is a voice of women which should be an expression of the ‘female’ experience. The difficulty in reaching to those contents comes from the fact that men ignore women in their description of the world, but also from the fact that women ignore and exclude themselves. Even if they try to say something significant about themselves, most often they fall into the trap of male categories. The ‘other voice’ is a metaphor of innovation in the patriarchal world, but it is interesting that other higher female voice lowers down significantly and the lower the voice, the more emancipated the woman is. But this is only by the way.

In pop-culture and mass culture it is in particular noticeable that women look at themselves, being the object of men’s gaze. They see themselves only when they are seen. They are blind without prior being seen. A woman from the female-male pop-culture paradigm, as notified by the cosmetics industry in its numerous variances and dependences, which defaces individual women with make-up, does not want to look at herself directly, only through being observed by men, through a mask imposed by fashion.

The thing would be, then, to verify whether it is at all possible that a woman can look at herself freed from men’s observation within

herself. Of course, also the papal 'Totus Tuus' and Marian worship ousted strength from women, limiting them to being objects, that are contemplated and adored, but not admitted to decisive actions. Is it then possible at all that a woman treats herself beyond femininity, and so beyond all, within the area of our interest here, that is constituted in her by men's assessment? Is it possible at all that a woman looks at herself before the first man? So that Eve sees herself before Adam looked at her. This problem is penetrated by the arts, photography, film, having the abilities to run direct and detailed observations, observing a blink of an eye, the truth of a millisecond. But those are niche incidents, without any impact on the dominant mechanism of shoal copying of cultural reflexes<sup>23</sup>.

This problem is patrolled also by feminism's persecuting cheerleaders or nude hostesses in sports and business, but this fight is lost, also because this is a reaction to symptoms but it does not recognize the reason. The impetus and mass of the nude female body is not to be stopped by any thinkable, even military, power of persuasion. Protesting feminists generally take part in more or less open beauty competitions multiplied in various versions and blend in one big form of a universal beauty pageant, which is an event combining all other events, individual and group, entertaining and industrial ones. Simply a beauty pageant becomes a total reality of women and feminism may only from the side whistle in a separate whistling beauty pageant, as a raster in which the world reveals, does not allow other phenomena than beauty pageant. Nothing else exists, the world is a beauty pageant.

So, if now, having realized the reality of the world dominated by mass culture, we will ask the same question again, is it possible that a woman sees herself, without a man's gaze; is it possible that she has her eyes set on the look at herself – then we have two different but identically sounding answers: it is not possible. From the

theoretical-cognitive point of view it is not possible for an eye to see itself without a mirror, and culturally, as everyone sings the same song, it is not possible to have a different melody individually. The power of self-copying shoal social reflexes is total, it describes the phenomenon of a common getaway in the mediocrity of banality for more than one hundred years, but this phenomenon was there already in the very beginning.

We know Eve after being banished as being submissive and subservient to Adam. We almost do not know the story of Adam's first wife, only from a neutral mention of her name in the Bible. The story of Lilith, told by the cabalists, presents the first wife of Adam created not from a rib, but equivalently and in the same time as Adam. She did not agree to a submissive role of a woman, also during a sexual intercourse. She voluntarily left the Paradise. She supposedly became a lover of Satan himself and she kidnaps newly born children. For being independent she was cursed, and allegations and defamations are endless. Is that the price necessary for the female autonomy of perception? A free woman, so a woman deprived of femininity? A woman who did not agree to be a thing? A woman not agreeing to make up, which turns her into a doll that does not interfere in copulation with her own ideas for it? This very moment of reification is worth special attention as it may be crucial.

#### 11.

It was making the world submissive, as recommended by God to the outcasts, that started their collapse into a world, which is a thing. We have started – and this is indeed the beginning of human history in every aspect – to grab the world in the form of a trophy. Each triumph in conquering the world gave us a physical being, humiliated and roughed up by tearing it out from the maternal entirety. The feeling of being close to nature which should be reciprocal, is an

illusion of that reciprocity, like love of a necrophile. Nature is submissive not in reciprocity, but because of indifference. Lilith did not know how to be indifferent, so she ran away. Eve agreed to be a thing and a human only to a limited extent, as a part of Adam's body, so she had subjectivity only thanks to the fact that she was recognized and in that recognition – epistemological and sexual at the same time as an inseparable action – filled in with male subjectivity, as she did not have her own, like all other things in the world recognized by Adam. And here we are, leaving in the era of Anthropocene, where the world is filled up with things added by humans, where everything bears a trace of human conquest, so we have a humanized world that is a nightmare and that threatens further existence of humans. Humanization of the world has become a curse. This is the original sin: learning the world as a thing. Such recognition is possible only as a collapse. One needs to understand collapse as a rudimentary way of thinking, as falling into things, and not as a case of its bad usage. In its function it creates an image of reality best suited to anticipate events and make pragmatic procedures of the matter, therefore, it does not intend to go deep into the substance of reality, only to use it; parting from it and analysing it deforms, decomposes to arbitrary isolated parts, makes movement a dead sum of static states, where liquidity of phenomena is being forgotten, seeks only repeatability in them, and whatever is unique and remarkable, what is only fully real and made invisible; scientific thinking as a specialized way of thinking uses only classes of abstraction, and is able to describe the concrete only as a cross-section of multiplicity of such abstraction classes; reduces metamorphoses to quantitative differences, using space presents the time development, etc., as through such deformations it is best to construct technically suitable objects. However, it becomes visible that the substance of technology does not depend on technical development but on such relation of a human being with

the world, where he/she becomes material for the designed construction, and such relation of a human being with the world is primary, it decided on everything, before technology appeared as a repeatable way of producing things. And this is the substantial issue for feminism, although it seems frenzied at first sight.

It is not about patriarchy treating women oppressively, that can be changed by social or political activity. Admittedly, it is also about that and many good things happened in that field as well. But deep structural oppression towards women is included in the rudimentary way of thinking, which is indeed the oppressive patriarchy, but oppressive not only for women, although more than men, but the whole world which is only a conquerous oppression, a trap of the real, killing the alive in acids of abstraction and analysis, blocking the flow, recognizing objects through their amputation from the whole. So, feminism, if it is to be real thinking, must ask questions that are more fundamental for humans, questions reaching far into primordality which preceeds patriarchy as a decision on the way of thinking, and not a decision on oppressing women. An animal, that became a human being and that, when in despair, saw the death of another animal as its own destiny, was an androgyne, neither a man nor a woman. And at that moment it became a human being, and the death of a human being was the first discovery, the largest discovery until now. It was a cosmic leap into full humanity, into that breakthrough sacral cognition – androgenic. The Edenic light-heartedness and timelessness collapsed. Why into patriarchy? Why into this way of thinking?

## 12.

Let us see how few traces there are that could give any answer. The loudest manifestation of woman's adoration in the mythical history: the love of Orpheus to Euridice, is thoroughly patriarchal. We know

a lot about adoration, we know nothing about the subject of adoration. We admire the immensity of love of Orpheus, and the love of Euridice is a silent certainty, in which (as always and everywhere at every axiom) we see nothing. We know a lot about the journey, compared to which the one for Golden Fleece was only a training, namely about the journey to Hades for the creation formula. However, the subject of the creation-resurrection, Euridice, has a real name, but is anonymous like a patient in a surgery, though unsuccessful, but intended to be memorable, anticipating the later one, ended with a worldwide success. In the prototype, experimental, research experiment where Euridice was hidden in equivocal shadows, hidden behind many curtains, only the experimenter got the pioneer's fame. The only certain information about Euridice says that she does not exist. This information is spread widely in history throughout the centuries: that she lives in Hades as a shadow. But that does not exhaust the variety of her non-existence, as we know nothing about her from the times before she went to Hades. Her existence was already at that time rudimentary, only as a name: Euridice – and as a category: dryad. As if a concrete in scientific thinking: as a cross-section of many abstraction classes. It is not much more than a shadow in Hades; surplus, let us pay special attention, regards not her directly, but the surroundings – it is a shadow, the name of a dryad on the sunny side. She was then dead, even not alive when alive, as this was the life from non-existence. She was dead before she died, and when additionally, she almost died because of the non-existence, she died twice beyond the horizon of events.

Orpheus will not retrieve Euridice from the Hades of subconsciousness, he will rebuild her in his memory and memory is the source of his despair, but he will not recreate her from memory. Although his song-words influenced the reality with their harmonious resonance, he was far from the creative body-words. It was rather, in

its primordially, already a subject-predicate language, thus the expression and tool of patriarchy which with its grammar, the complicated entirety of internal relations, covered the world in pragmatic usage. It is not able to reach the substance. It is possible, however, that culture does not have to create the feeling of unity around the contrasting subject-thing, maybe it would be able to accept priority of the act of perception over this contrast. Maybe there were, or rudimentarily are, other languages which prefer the process, not the thing in their reaching to the world?<sup>24</sup>

‘Orpheus will not get Euridice out’ – she is in Hades not only as the dead, she is first of all dead, as she is a passive object of men’s efforts. She is a cognitive corpse. Orpheus may take a glimpse at her, but always in a paradox: we may give Euridice to you – say gods at the very bottom of consciousness – but only if you do not look at her, as when you look, she will disappear. Yes. Because Euridice does not have a voice. She is just an object of a remarkable trade-off between what is non-conditioned, what is being beyond any classes of sets (gods of the underworld) and what is a part of such a set (Orpheus). It is and it is – and it is not to be exceeded. Multiple negativities light up the passage, but what becomes clear in the light is only the fact that one cannot say by any means about Euridice that she is in the non-conditional meaning in which she is in the Hades of Existence and how gods understand her. She is only in such a way in which Orpheus can describe her, namely that she is vague, so in this case non-existent in reality. Orpheus painfully understands this problem and its limits – when he takes them closer to his misery, they will cut, like scissors, his head. As this is also how paradoxes are solved.

This does not, however, mean that leaving behind any hope is absolutely right here, at the doors between the Hades of Existence and the sunny side of Existence. Hope in love is, therefore, touched by a mythical fullness. We never realize the fullness and there is no

reasonable explanation for the hope for fullness, but it is surprisingly effective, although burdened with patriarchal and infirm thinking in getting to the essence. That hope which is the place of this loved personality, although it may be 'only' a non-empirical reality, it is indeed the source reality of personality which is never able to become a thing to be possessed in mutual relations. Orpheus must work to get his eye on Euridice, which when looking at her may in the end see her on the sunny side. It is possible, although as for now there is no reasonable explanation. But this is not a reason for proceeding. The myth is getting closer to resurrected Euridice.

**13.**

Such Euridice should finally speak to Orpheus. It is worth studying the content of this speech. Of course, it is not now, in the current realia, 'in these times', possible to restore and publicise words of Euridice. It is extremely important to be convinced that they are theoretically possible, as possible is the awareness that the world is not a sum of objects it contains. This has always been very easy. It requires, though, huge work, to which what was said here and now is only a small contribution.

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Andrzej Więckowski  
*When Euridice Will Speak at Last*

**For the author of the essay *When Euridice will speak at last* feminism is the eternally negative approach towards patriarchy, which was born with it. It is characteristic that problems mentioned in “Lysistrata” or “Assemblywomen” by Aristophanes in the 5th century BC are identical with the demands of contemporary feminism. Its successes in the 19th and 20th centuries concerning the formal emancipation of women’s rights, in the long run are both meaningful and illusory: the culture of patriarchy while granting women the voting and other rights did not change its patriarchal principle, it just alleviated its repressive character on a small fragment of the Western culture, though in this zone of the biggest women’s freedom the forgotten disputes about the rigours of the patriarchy all the time come back to life.**

**The paradigm of the fundamental way of thinking about the world remains unchanged, while the approach to women is just its embodiment. Patriarchy is the means of treating the world as a collection of objects to be used, it is not only an approach towards women. The contemporary culmination of the Western culture as a technological civilisation reaches its limit, whose crossing threatens with a total disaster even in the most optimistic scenarios. In this context the author of the essay perceives feminism as a huge possibility, as one of more important movements in civilisation and culture, which not only will fight for formal rights, but rather for a change of the thinking paradigm from object-oriented to subject-oriented. Euridice – the silent-for-centuries subject of lost love – has to start speaking.**

KEY WORDS:

**PATRIARCHATE, WOMEN’S RIGHTS, WESTERN CULTURE, FEMINISM  
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