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By Gioconda Espina | Feminisms
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Double truth: The way out is not resilience but the struggle for rights



Sources: <https://tribunafeminista.org>

"Against the double truth"

I imagine coordinating an elective subject in the first semester or year of any university career that has as a common thread this book by ANA De Miguel that has already been in two editions, *Ethics for Celia. Against the double truth* (2022, Editorial Sine Qua Non), dwelling on some of the authors he is quoting to show his daughter that the double truth, the **double standard**, for men and women, that has been applied to human beings – even before birth – from Greek mythology to today, is still alive and kicking. when boys and girls continue to be educated as unequal with the excuse of the sexual difference marked in the bodies.

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This book is dedicated to his daughter, but it is **addressed to the sons and daughters of all**. He would only accept, he says, that it be qualified as Ethics for girls, on condition that Aristotle's book (its most quoted author, he acknowledges), dedicated to his son Nicomachus, Ethics for boys, is also called. So that subject that I imagine could be coordinated by a man or a woman, as long as it is feminist, and could be taken by women and men, something that ADM misses, like us here in Venezuela, because in all activities only women continue to attend and when a man attends he feels obliged to take the floor to say anything (greet or repeat something that had already been said). And there is never a lack of the fool who, immediately, thanks him for "being there", even if he has not said anything new or understandable. We need men to attend, listen, ask questions and comment on what they have heard, not stop by to say hello.

The word with which ADM begins his journey through the history of ideas is **ontology**, which refers to "what being is". The problem is that, because the being incarnated in a sexed body, before birth what the girl will be is very different from what the boy will be, because the place of each one is fixed via language, which is never innocent and preexists us all. ADM starts from the Olympus of the Greek gods, through the old and the new testament, to the soap operas and series like Netflix, which reiterate again and again the story of Cinderella (poor young house with rich youth), an ideal of a woman that opposes, I add, the young woman "only for the perreo" of most of the multi-awarded *reggaeton*.

As it is aimed at young people hooked on social networks, the author uses the colloquial tone in short paragraphs, sprinkling her philosophical reflections with all the audiovisual products to which her readers are exposed, which ratify the place of the woman subordinate to a man: her father or whoever exercises the function, her boyfriend, her husband, your party or union leader. And not even the professors of the postgraduate degrees of philosophy, which he knows well, are saved from this.

Zeus and other Greek heroes, like Marvel superheroes, are the representatives of human beings who are worth and a woman in the group, being an advance, does not mean that heroism is not typical of men and the care of heroes typical of women. It has always been like this and remember that in the French Revolution the heroines were taken to the guillotine by those who had been their comrades at the beginning of the struggle against the monarchy. After all, the French revolutionaries made a collection to make a monument and support the widow of J.J. Rousseau, the author of *Emilio or Education*, who described

what Sophie's education and, by extension, of all girls and young women, be they Sophie, Celia or Julia, should be it the education.

The view that from **sexual difference social and political inequality must be inferred** continued with Nietzsche (of whom ADM considers herself a disciple), Darwin, Freud and Levi Strauss. ADM draws attention to the fact that philosophers have not written much about family and mothers, but they have written about friendship, since Aristotle and Epicurus. An uncomfortable feminist philosopher rebelled and tore the veil of her predecessors' complicity with the subjugation of half the population by the other half: Simone de Beauvoir, the first to denounce the **ontological double truth** in 1949 (*The Second Sex*). To put it in the words of today's care feminists: there are no "careable" human beings (men) and "caregiver" human beings (women), both can be one thing or another if they decide one by one. No one is condemned to "be for others" and, therefore, only choose to be the woman of the great or small man. Nor sacrifice her "being a woman" to be a "selfless mother" (alone or accompanied) of her children. Because being a woman and being a mother are not the same, as we have been led to believe.

Against the opinion of **resilience** devotees, the relentless ADM, responds: "To hell with resilience!" ... Allowing oneself to bend to resist is not a way out to defend rights, which are increasingly being cut with the help of what Rosa María Rodríguez Magda (2022) calls *transfeminism*, a sack of cats in which the most diverse demands are mixed that do not stop turning those of feminism into some more. The way out is **not resilience but the struggle** for rights for more citizenship for women and remembering, in every event, that **neither sex is gender nor desires are rights**.

Source: <https://tribunafeminista.org/2023/02/doble-verdad-la-salida-no-es-la-resiliencia-sino-la-lucha-por-los-derechos/>

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