

... some men do accept the invitation
to confront the experience of nothing-
ness that offers itself when "the Other"
ceases to be "the Other" and stands
back to say "I am". In so doing
men begin to like themselves
toward wholeness, toward androgynous
being. This new participation in the
power of being becomes possible for men
when we move into the new space. (C)

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The healing process demands a reaching out toward completeness of human being in the members of both sexes - that is, movement toward androgynous being.

For $\bar{w}$, this means exorcism of the internalized patriarchal presence, which carries with it feelings of guilt, inferiority, and self-hatred that extends itself to other $\bar{w}$

We should guard against concepts of divine androgyny that simply ratify on the divine level the patriarchal split of the masculine and the feminine. (...) For feminists to appropriate the "feminine" side of God within this patriarchal gender hierarchy is simply to reinforce the problem of gender stereotyping on the level of God-language. (...)

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... (we need to) question the assumption
that the highest symbol of divine
sovereignty still remains exclusively
male.

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Androgyny has been used in recent feminist thought to express the human nature that all persons share.

Androgyny refers to the possession by both males + females of both halves of psychic capacities that have been traditionally separated as masculinity and femininity.

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Androgyny is basically a male
and not a female problem. (S)
... brain research discloses a possible
biological basis of men's cultural
tendency to identify their ego with
left-brain characteristics and to see
right-brain characteristics as the
"repressed" part of themselves,
which they in turn project upon
and identify with w. (S) →

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Females do not need to adopt
this concept to express their
quest for psychic wholeness.

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Androgynous Christologies see Christ as the representative of the new humanity that unifies male + female. The root of these Christologies lies in the basic affirmation that Christ redeems the whole of human nature, male + female. These traditions take their cue particularly

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from the early baptismal formula
quoted in Paul that there is
neither "male nor female, for
we are all one in Christ" (Gal 3,28).
The androgynous christologies
are found in the biblical tradition. They see
the split between males
and females overcome on a
higher plane in the redeemed humanity.
(127)

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All of these concepts of androgyny,
whether they identify woman with
the lower material nature and
hence with finitude + sin,
or whether they identify her
with the higher spiritual qualities
of altruistic love, never succeed
in allowing us to represent full
human potential. The very
→

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concept of androgyny presupposes
a psychic dualism that identifies
males with one-half of human
capacities + females with the other.

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(130)

symbol the fullness of which is
disclosed only in a male person.

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(135)

... we are breaking the dam of sex
stereotyping that stops the flow of being,
that stops w and men from being
integrated, androgynous personalities.

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$\bar{W} + \bar{m}$ inhabit $\neq$ worlds. Even though these are profoundly related emotionally, physically, economically, socially, there is a wall that is visible to those who almost have managed to achieve genuine interplanetary communication with the opposite sex. The prerequisite of this achievement is communication within the divided self, discovery of the lost "self". (...) The adequate "cosmos" will require a breakdown of walls

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within the male psyche as well as
within the female. It will require
in m as well as in w a desire to
become androgynous, that is, to
become themselves.

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To the degree that it is true to its ontological dynamics, feminism means refusal to be captured again in a stereotypic symbol. It means the freeing of w + men from the sexist ethos of dichotomizing + hierarchizing that is destroying us all. Far from being a "return" to the past, it implies a qualitative leap toward psychic androgyny. The new arrival of female presence is the necessary catalyst for this

leaf.

As marginal beings who have no stake in a sexist world, we have access to the knowledge that neither the Father, nor the Son, nor the Mother is God, the Verb who transcends anthropomorphic symbolization. (...) The Second Coming, still on its way, will mean the end of human mortality. Should it not occur, we may witness the end of the human species on this planet.

(97)

The feminist movement is potentially the source of real movement in the other revolutionary movements, for it is the catalyst that enables $w + m$ to break out of the prison of self-destructive dichotomies perpetuated by the institutional fathers. Radical feminism can accomplish this breakthrough precisely because it gives rise to an intuition of androgynous existence. Only radical

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feminism can act as "the final cause,"
because of all revolutionary causes it
alone opens up human consciousness
adequately to the desire for non-hie-
rarchical, nonoppressive society,
revealing sexism as the basic model
+ source of oppression.

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