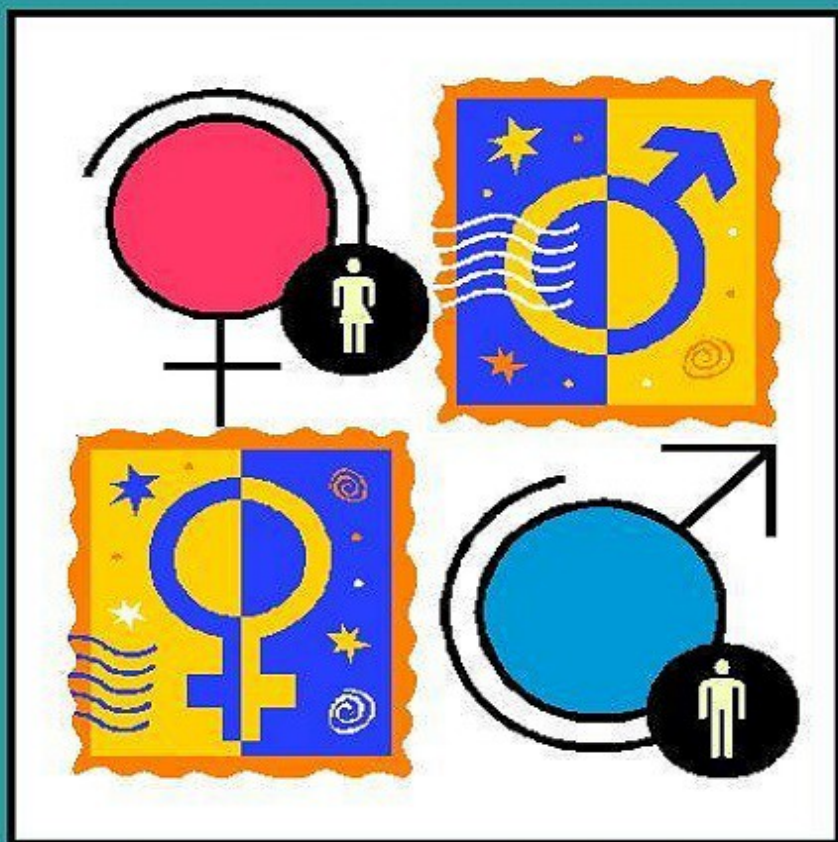


THE DIALECTICS OF GENDER AND CLASS

John O'Loughlin



THE DIALECTICS OF GENDER AND CLASS

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PREFACE

As the logical successor to *The Dialectics of Civilization* (2004), this title delves more profoundly into the distinctions between 'historical' and 'post-historical' civilizations, not least in respect of the shift from a genuine phenomenal and pseudo-noumenal status in the one to a pseudo-phenomenal and genuine noumenal status in the other, proportionate to the degree of post-historicity actually obtaining.

With that in mind, we also find, in this book, a more definite sense of the relationships between gender and class (the order of terms is not arbitrary or illogical), as well as the extent to which the seemingly complementary co-existence of the genders on a given class basis requires a hegemonic/subordinate dichotomy between them which, however it pans out, alone enables such a co-existence to prevail in the first place, quite apart from the modification of relations which results from the interactivity of antithetically complementary classes when once axial polarities have been established, with their gender paradoxes, as also described in one or two previous books but with less methodical exactitude than here, and certainly with less overall certainty as to the specific class status of a given elemental position, be it phenomenal or noumenal.

For the linking of class with element and/or of anti-element with anti-class is now brought to a conclusive

resolution which reaffirms the standing of gender in relation to each, making the relationship between gender and class complementary to an elemental persuasion, whether in sensuality or sensibility, that remains the basis from which all gender and class distinctions spring.

Yet my philosophy would not be true to its genius if it did not also – and categorically – affirm an ideological bias in respect of a specific elemental and/or anti-elemental persuasion, thereby bringing to the plethora of options and findings a destiny which, for the seeker after ultimate truth, would leave him in no doubt as to the correct solution to the problem of choice and plethora of options – a solution which, when everything demonstrably short of or even contrary to the Truth (of metaphysical knowledge) has been rejected, can have only one outcome, and that an outcome, needless to say, of divine devising!

John O'Loughlin, London 2004 (Revised 2022)

001 – 025

001. The reader may recall that much of my recent philosophical activity has been concerned with the axial distinctions between church-hegemonic and state-subordinate society on the one hand and state-hegemonic and church-subordinate society on the other hand, neither of which can really abide or accept the other because they are largely if not completely opposite, as opposite, in fact, as Ireland and Britain or, more specifically, Ireland and the United Kingdom. Therefore the one type of society tends to marginalize if not exclude the other, since you cannot be both psychically free and somatically free at the same time, nor indeed psychically bound and somatically bound, the former the phenomenal counterpart, in church-hegemonic society, to the noumenal heights of psychic freedom; the latter the phenomenal counterpart, in state-hegemonic society, to the noumenal heights of somatic freedom – the respective heights no less mutually exclusive than the respective depths, so to speak, of what, in their noumenal/phenomenal totality, constitute two entirely opposite types of axis.
002. All this the reader should already have gleaned, and so I shall not waste his time by repeating myself all over again, even if I think it expedient, for the sake of a little extra clarification, to remind him that these axes come in different guises, and that there is

not, nor ever has been or could be, a straight axial antithesis between phenomenal sensuality and noumenal sensibility on the one hand and noumenal sensuality and phenomenal sensibility on the other hand, the former significant of church-hegemonic criteria and the latter its state-hegemonic counterpart and, in some sense, axial rival.

003. For history shows us that in the more conventional worldly contexts of, for instance, each traditional axial antithesis in the British Isles, a more genuinely worldly, or phenomenal, position exists in relation to a pseudo-overworldly position, be that position netherworldly in noumenal sensuality or otherworldly in noumenal sensibility, so that far from a phenomenally sensual/noumenally sensible antithesis on the one hand and a noumenally sensual/phenomenally sensible antithesis on the other hand, one finds genuine phenomenal sensuality existing in axial opposition to pseudo-noumenal sensibility and, conversely, pseudo-noumenal sensuality existing in axial opposition to genuine phenomenal sensibility, thereby confirming a worldly status in which the phenomenal is alone genuine and the noumenal pseudo.
004. Thus the traditional church-hegemonic axis, which is also of necessity state subordinate, is best characterized in terms of an axial polarity between phenomenal sensuality and pseudo-noumenal sensibility, 'the meek' and 'the pseudo-righteous',

while the traditional state-hegemonic axis, which is also of necessity church subordinate, may be characterized in terms of an axial polarity between pseudo-noumenal sensuality and phenomenal sensibility, 'the pseudo-vain' and 'the just'. Such is how it was and officially continues to be within the British Isles, where the axial dichotomy between church- and state-hegemonic criteria takes the respective forms of Roman Catholicism and Constitutional Monarchy, Ireland being a largely Roman Catholic country and the United Kingdom, not least Britain, a Constitutional Monarchy with a parliamentary democracy.

005. Now if, as I believe, phenomenal sensuality exists in relation to pseudo-noumenal sensibility, then that is the church-hegemonic worldly position *par excellence*, in which things bog down in the phenomenally sensual masses and such noumenally sensible salvation as the Catholic Church provides is never more than pseudo, a matter merely of verbal absolution for penitential contrition from a position centred in implicit transcendentalism and even, where females are concerned, an equally implicit anti-fundamentalism which, ever subjected to explicit constraints emanating from the Old Testament, cannot and dare not 'come clean' about itself from fear of exposing its pseudo-theocratic and, for females, pseudo-anti-aristocratic limitations, as having to do, in effect, with a God and an Anti-Devil – for the two are correlative –

that 'dares not speak its (freely psychic) name'.

006. Likewise if, as I also believe, pseudo-noumenal sensuality exists in relation to phenomenal sensibility, then that is the state-hegemonic worldly position *par excellence*, in which things bog down in the phenomenally sensible masses and such noumenally sensual undamnation as the Monarchic State provides and bears witness to is never more than pseudo, a matter of constitutional figureheadship from a position rooted in implicit materialism and even, where males are concerned, anti-idealism which, ever subjected, for want of authoritarian independence, to explicit constraints emanating from Parliament, cannot and dare not 'come clean' about itself from fear of exposing its pseudo-autocratic and, for males, pseudo-anti-technocratic limitations, as having to do, in effect, with a Devil and an Anti-God – for the two are correlative – that 'dares not speak its (freely somatic) name'.
007. Be that as it may, neither God nor the Devil are anywhere near genuine in the traditional noumenal contexts of theocracy and autocracy in the British Isles, and for the very simple reason that the God that dares not reveal itself from fear of exposing its pseudo-theocratic limitations and less than true face, and the Devil that dares not reveal itself from fear of exposing its pseudo-autocratic limitations and effectively ugly face are only possible in relation to

very genuine orders of woman and man or, more correctly, phenomenal manifestations of woman and anti-man on the one hand and man and anti-woman on the other hand.

008. For it is not just an ascent from woman to God in church-hegemonic terms, as though from bureaucracy to theocracy, or a descent from the Devil to man in state-hegemonic terms, as though from autocracy to democracy, both of which axial interpretations would be grossly reductionist in their respective oversimplifications, but rather (when once the genuine vis-à-vis pseudo dimensions have also been taken into account) of an ascent from anti-man to pseudo-God and woman to the pseudo-Anti-Devil in the one case, that of the church-hegemonic axis, and of a descent from the pseudo-Devil to anti-woman and pseudo-Anti-God to man in the other case, that of the state-hegemonic axis.
009. For what actually constitutes each type of worldly axis is not a simple antithesis between bureaucracy and theocracy on the one hand and autocracy and democracy on the other, but a gender link between pseudo-theocracy and anti-meritocracy where pseudo-God and anti-man are concerned, as also between pseudo-anti-aristocracy and plutocracy where the pseudo-Anti-Devil and woman are concerned in secondary church-hegemonic vein, and between pseudo-autocracy and anti-bureaucracy where the pseudo-Devil and anti-woman are

concerned, as also between pseudo-anti-theocracy and democracy where pseudo-Anti-God and man are concerned in secondary state-hegemonic vein.

010. Thus far from a bureaucracy to theocracy axis of church-hegemonic criteria, we find a pseudo-theocratic to anti-meritocratic link of pseudo-divine and anti-masculine males in pseudo-metaphysics and anti-physics, pseudo-transcendentalism and anti-humanism, coupled, in secondary church-hegemonic vein, to a pseudo-anti-aristocratic to plutocratic link of pseudo-anti-diabolic and feminine females in pseudo-anti-metachemistry and chemistry, pseudo-anti-fundamentalism and nonconformism, not to mention, in state-subordinate vein, a pseudo-technocratic to anti-democratic link of pseudo-divine and anti-masculine males in pseudo-metaphysics and anti-physics, pseudo-anti-idealism and anti-naturalism, coupled, in secondary state-subordinate vein, to a pseudo-anti-autocratic to bureaucratic link of pseudo-anti-diabolic and feminine females in pseudo-anti-metachemistry and chemistry, pseudo-anti-materialism and realism.

011. Conversely, far from an autocratic to democratic axis of state-hegemonic criteria we find a pseudo-autocratic to anti-bureaucratic link of pseudo-diabolic and anti-feminine females in pseudo-metachemistry and anti-chemistry, pseudo-materialism and anti-realism, coupled, in secondary state-hegemonic vein, to a pseudo-anti-technocratic

to democratic link of pseudo-anti-divine and masculine males in pseudo-anti-metaphysics and physics, pseudo-anti-idealism and naturalism, not to mention, in church-subordinate vein, a pseudo-aristocratic to anti-plutocratic link of pseudo-diabolic and anti-feminine females in pseudo-metachemistry and anti-chemistry, pseudo-fundamentalism and anti-nonconformism, coupled, in secondary church-subordinate vein, to a pseudo-anti-theocratic to meritocratic link of pseudo-anti-divine and masculine males in pseudo-anti-metaphysics and physics, pseudo-anti-transcendentalism and humanism.

012. Therefore however we evaluate the two axes, whether in general or more exactly in comprehensive terms, we arrive at the conclusion that the phenomenal positions are alone genuine and the noumenal ones pseudo in what amounts to a worldly system or historical manifestation of axial polarity, and largely because it is reflective of relativity in relation to phenomenal criteria and cannot be simultaneously absolutist in respect of the noumenal heights, heights which are only properly or fully noumenal, whether with a bias towards the Devil or, conversely, towards God, either side of the worldly mean of natural/human phenomenality, and thus in relation to either pre-historical criteria, as in the cosmic past, or post-historical criteria, as in the cyborg present and, doubtless to a much greater and deeper extent, future.

013. Thus the worldly manifestation of axial polarity, being phenomenally relative, will always signify the opposition of genuine phenomenal sensuality to pseudo-noumenal sensibility in the one case, that of church-hegemonic and state-subordinate criteria, and, conversely, of pseudo-noumenal sensuality to genuine phenomenal sensibility in the other case, that of state-hegemonic and church-subordinate criteria.
014. This suffices to explain the traditional antitheses, on each class level, between Ireland and Britain, as, more specifically, with regard to Ireland and the United Kingdom. Bugged down in antithetical manifestations of worldly phenomenality, the phenomenally sensual and sensible positions are as incompatible with each other as the sensual and sensible positions of overworldly pseudo-noumenality, which cannot but remain at noumenal variance with each other in the mutually exclusive interests of their respective axial integrities.
015. When we come to examine the contemporary and effectively post-historical situation in respect of countries like America, however, we find that the axial polarity between genuine and pseudo is reversed in favour of the noumenal heights; for it is now that we are entering upon an age which is the converse of anything cosmic and pre-worldly, being, to all intents and purposes, cyborgistic and post-

worldly, in which absolutism is once again as genuine, if on contrary terms, as it was in the pre-historical past, the past, one might say, of Eastern as opposed to Western civilization, and relativity is accordingly so compromised by the predominating prevalence of such absolutism that its phenomenality, so to speak, is pseudo.

016. This, at any rate, would explain the position of both the American caucasian masses, extrapolated out, in pseudo-phenomenal vein, from a phenomenally sensible North European and especially British tradition, and the Americanized lapsed catholic masses of countries like Ireland, whose pseudo-phenomenal sensuality in the democratized, urbanized, and proletarianized environments in which they live and work entitles us to regard them as in some sense pseudo-meek, since what is seducing them to revel in the libertarian productions of the – compared with Britain – more genuine noumenal sensuality of the American so-called Dream, rooted in state-hegemonic criteria, is simultaneously rendering them less than fit for or suited to the pseudo-noumenal sensibility that would formerly have appealed to their less urbanized counterparts in the further depths of phenomenal sensuality, when the Catholic Church was able to 'save' from their sins and pseudo-evils those who had elected for salvation in what I have called the pseudo-noumenally sensible terms of verbal absolution for penitential contrition.

017. Little wonder, however, that with a pseudo-phenomenally sensible to noumenally sensual axis of state-hegemonic criteria at work in the post-historical context of American culture, with its cinematic licence and infinite variety of celluloid and other synthetically elevated 'stars', there is less scope for pseudo-noumenal sensibility to go about its pseudo-righteous business than was formerly the case, and that the lapsed catholic pseudo-meeek masses accordingly find themselves bereft of a righteous alternative to their pseudo-phenomenally sensual shortcomings, shortcomings which, bad enough in their own sinful and pseudo-evil terms, pale to comparative insignificance vis-à-vis the criminal and pseudo-foolish liberties which the principal exponents of that more genuine noumenal sensuality are able to take in their own sphere of influence and which now rain down upon them, these lapsed catholic and even effectively atheistic pseudo-meeek masses, in a never-ending barrage of somatic freedoms, of undamned and counter-unsaved liberties, as a testimony to the infinite ingenuity for immorality and vice of state-hegemonic criteria.

018. Unlike their phenomenally sensual counterparts of the Catholic tradition, however, the pseudo-meeek do not live in a state-subordinate/church-hegemonic context or society but effectively, if not literally, in one which defers, in quasi-state hegemonic vein, to

the more genuine state-hegemonic criteria issuing from the somatic freedoms of noumenal sensuality, not least in its American and therefore principal contemporary manifestations. Therefore these lapsed Catholic or un-Catholic pseudo-phenomenally sensual masses find themselves deferring, via American and, indeed, Anglo-American pressures, to state-hegemonic criteria in such fashion that not only is the traditional Church-hegemonic axis to which they would formerly have pertained of less relevance to them, but the very secular freedoms which have been opened up, in the republican-state context, now permit alternative ideologies or movements from that of the conventional or traditional institutions to carve a