

I am Eve

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This piece consists of a voice over (female), a soundtrack (available from chriswind3@gmail.com or at www.chriswind.com (download “I am Eve” background), and a visual collage as indicated below.

Alternatively, the visuals can simply be ‘set’ to the audio collage “I am Eve” (the background with voice over already there).

0:00	<p>ornate ceiling of a huge baroque church comes into focus, then camera sweeps from the ceiling to a spot above the altar, then down to the crucifix, to the altar, then opening up to the nave; a figure (indistinguishable because of distance – the entire nave/interior of the church is now in view) stands in the aisle at the front of the church facing the viewer</p>	[Gregorian chant]
0:17	camera zooms onto the figure but just at the moment the face would become clear...	[zoom sound]
0:22	<p>there is a sudden burst of rapid shots of various women, a cross-section of class, age, race, and culture, interspersed with shots of the figure walking briskly towards the viewer, down the center aisle of the church</p>	I am Eve
0:24	the collage becomes slower; the figure continues walking	<p>the bad girl, the evil woman. I stand accused, and sentenced. without a trial. for life.</p>

0:37	collage continues but the faces merge/melt into each other instead of cutting sharply from one to the next	Because of my single action, millions of individuals have been born with 'original sin', have been guilty even before they acted, doomed before they started. I alone have been held responsible for this sad and pathetic fallen race.
0:59	merging becomes slower	Therefore, let me begin by correcting this: if I were free <i>not</i> to fall in the first place, <i>they</i> were free not to fall after me; and if I were <i>not</i> free, then I can't be held responsible—for my fall or theirs.
1:19	Eve, somewhat out of focus, steps toward the viewer through clearly focused church doors to the outside	[silence]
1:24	image of Eve in front of the closed church doors now slowly comes into focus, but not quite completely, while the church doors slowly go out of focus	Now, let us further examine the charges, let us correctly define that action.
1:31	images of male-dominated religion: ranks of priests, rabbis, ministers...	[Gregorian chant]

1:37	<p>scene from a witch tribunal showing burning and drowning of condemned women; title shot from television show “Father Knows Best”; newspaper headline “Sanger jailed for disseminating birth control information”; <i>Our Bodies Our Selves</i> book cover, half burned; a young girl (a ‘tomboy’), covered with dirt and leaves, proudly showing a bird’s nest to a frowning mother; high school shop class with one girl being estranged by the boys in the class (for example, they might all be in pairs, except her); university engineering/law/med class showing a male professor smiling, patting the single female student on the back in a patronizing way</p>	<p>I have been condemned for choosing knowledge over ignorance—the fruit I ate came from the tree of the knowledge of good and evil. In a society that praises pursuit of knowledge and honours men of wisdom, why have I been viewed with disfavour? Had Adam reached out first, would he have been so rebuked? Or is the state of ignorance requisite for women only? (Histories pass <i>on</i> Socrates, they pass <i>over</i> Aspasia.)</p>
2:32	<p>girls at First Communion all in white; brides all in white; postwar layoffs of women in droves from non-war-related fields; sexy man and sexy woman labeled, respectively, ‘STUD’ and ‘SLUT’; woman as innocence personified as shown in any of several advertisements</p>	<p>In the same vein, I chose experience over innocence. In a context of attitudes that value experience, the disapproval of my action can only imply the desire that women, like children, live in a state of innocence.</p>

<p>3:12</p>	<p>battered wife; abortion clinic being picketed; Greenham camps being raided</p>	<p>I have also been condemned for disobedience. If that were the issue, then why wasn't the tree so named—'the tree of obedience and disobedience' or 'the tree of temptation'. By naming it what it was not, God either deliberately tempted me, or deliberately deceived me. And <i>he</i> should be judged, not I.</p>
<p>3:56</p>	<p>all-male university classes; man and woman getting married in a church, woman saying the vows (“to honour and obey...”); images of Islamic women walking behind men in submission and obedience</p> <p>poster “Fight for Equality”</p>	<p>Perhaps though, the tree really was a tree of knowledge. In that case, one should wonder what insecurities led God to prefer obedience over knowledge. Indeed, one should wonder why he went so far as to forbid knowledge. The reason is evident in Genesis (3:22-23): he didn't want us to equal him. He sent us out of Eden to prevent our eating from the tree of life, because already we were as wise as he for having eaten from the tree of knowledge, and if we had made it to the tree of life before he found us, we would've been immortal as well—we would've been as godly as he.</p>

<p>5:00</p>	<p>images of Jewish men studying the Talmud while the women cook and light candles for the Sabbath</p> <p>female cheerleaders cheering male athletes; adoring bride looking up at husband</p>	<p>And that takes me onward, for counted among my sins is that of pride.</p> <p>Considering that later, through his son, God commands us to 'follow in his footsteps', I find the label of pride odd for the action that would do just that—make me like God. Furthermore, I find it odd to be condemned for being <i>like</i> God when, after all, he created us <i>in his image</i> (Gen 1:26-27). And God certainly is proud: to create us in his image can be called narcissistic, and to prefer us to spend our time admiring him rather than learning about him is equally evidential of pride. (As an aside, I would think that my knowledge would increase my admiration; that wasn't why I ate the fruit, but if it was, would it have mattered? Did God ever ask my intent?)</p>
<p>6:14</p>	<p>woman in male doctor's office listening to him pontificate then write out a prescription; female student listening to male professor</p>	<p>I have also been charged with a lack of faith. Yet I took it <i>on faith</i> in the first place that God told us not to eat from the tree: remember, he gave the command to</p>

6:57	<p>images of women serving men—mothers, daughters, wives, waitresses—followed by a single, jarring image of (male) priest offering the host to a woman</p>	<p>Adam before I even existed (Gen 2:16-17). Further, I had faith in the serpent, I trusted the serpent to be telling the truth. Is it dishonourable to trust?</p> <p>And is it reprehensible to act on that trust, as I did then in offering the fruit to another, to Adam? God commanded innocence, then held me responsible for an act of innocent intent. For how could I know my faith was misplaced? How could I know the serpent was evil until I had knowledge of good and evil? By telling us not to eat of the tree, he insisted on ignorance—but then held us responsible, for an act of ignorance.</p>
7:31	<p>image of Dale Spender's book cover <i>Women of Ideas and What Men Have Done to Them</i>; Ph.D. graduation class photo with one woman graffiti-ed with a mustache</p>	<p>Lastly, I have been condemned for using my reason, for it is through the exercise of reason that I decided to eat the fruit. The serpent's explanation of God's motives (Genesis 3:5) seemed very reasonable to me. God's command on the other hand, not to eat of the tree of knowledge of good and evil because then I'd die, seemed a touch <i>unreasonable</i>.</p>

<p>8:29</p>	<p>Pope and male associates at a boardroom table discussing, deciding...</p>	<p>Where is the fault in using that faculty given to me by God? The fault is not mine, but God's—he made reason guide our will and left our reason prey to deceit.</p> <p>Or did he? History has it that the serpent's words were false, that I <i>was</i> deceived. But God's explanation (Genesis 3:22 "Behold, the man is become as one of us") is identical to the serpent's (Genesis 3:5 "Ye shall be as gods"): the serpent was telling the truth. And so I stand condemned, for listening to truth.</p>
<p>9:00</p>	<p>collage of women's faces as at opening becoming collage of men and women's faces (with more women) becoming collage of men and women's faces (with both sexes equally represented); last image is that of a baby of indeterminate sex</p>	<p>And for offering that truth to others.</p>