



A Genderized, Inclusive, and Friendly View of the Woman on the Christian Account of Creation and the Fall of Adam and Eve

Peter Albert F. Columna
Silliman University
Buenavista National High School
Email: peteralbertcolumna@su.edu.ph

Abstract

This research deals with a genderized, inclusive, and friendly understanding of Woman in the Christian account of Adam and Eve. It is divided into three parts: the balance or the genderized view proposing equity between male and female; inclusive or the respectable view not disregarding the importance of woman amidst being created last; and though pictured to be the subject of deception and temptation on the literal reading; and the friendly element establishing a relational unity between man and woman.

This aims to initiate to counter the biases of the story of creation and the fall making the idea of woman as tempter and secondly created. Additionally, this work strives to emphasize friendship on the equity of the man and woman in the Christian story to unravel the purpose of unity and inclusion in the text from the male and female point of view. Thus, it aims to create and foster unity between the male and female coming from the interpreted element of myth aspect seen in the Christian tradition.

In conclusion, the man and the woman possess the element of equity in interpreting the story of creation and the fall. To focus on and not complete the reading of the story of creation and the fall would create dominance of one to the other, causing negative treatments, particularly on the part of the woman. So, the interpretation must be genderized and inclusive. Thus, this

understanding promotes friendship after a genderized inclusive interpretation of creation and the fall.

Keywords: Gender, Inclusivity, Friendly Understanding, Creation and Fall Story, Woman

Introduction

When I was a college seminarian, I heard that a co-student disrespected a teacher because of the story of creation and the fall of Adam and Eve; also, the issue of the Marcos regime during the 1970s on the controversy of Imelda influencing her husband to be corrupt.¹ This experience of abuse, discrimination, and others due to the creation and fall story of the Christian Bible is true to some societies.² It is ironic in the sense that in all sects of Christianity, the messages conforming to everyone are love, virtues, and values, yet violence against women occurs seemingly due to patriarchalism and misogyny. Moreover, there was a lack of privileges taken away from women: carrying the family name, resentment of coercion, submission, etc.

“The world religions such as Christianity, Judaism, and Islam teach peace and peace-making, but their adherents are frequently violent and warlike, whether on the battlefield or in the home. The teachings of Jesus on peace and non-violence, of being peacemakers, of care and concern for one another are violated frequently by the epidemic of all forms of violence against women. This briefing will discuss how patriarchy penetrates Christian belief and structures and thus undergirds violence against women.”³

¹ Rossete Adel, “Malakas and Maganda: the Art of Deception,” *PhilStar*, 2014. <https://newslab.philstar.com/31-years-of-amnesia/malakas-at-maganda>

² Pamela Milne, “Genesis from Eve’s Point of View,” Opinion, in *Washington Post*, March 25, 1989. <https://www.washingtonpost.com/archive/opinions/1989/03/26/genesis-from-eves-point-of-view/dc371184-1f4c-4142-ac2d-d5efee72a0da/>

³ Susan Rakoczy, Religion and Violence: The Suffering of Women, Agenda: Empowering Women for Gender Equity, 2004, No. 61, *Religion & Spirituality* (2004), 29-35. <http://www.jstor.com/stable/4066596>

Patriarchalism treats women as possessions.⁴ Patriarchy and misogyny are not the only problems since they become in the blood of society to have unequal treatment of women. It is good today that a woman is now open to job opportunities, the right to vote, and other privileges, given to men. Though a woman has been granted by society some rights and entitlement; discrimination, abuses, disrespect, and other violence continue to occur.

In Robin Padilla's statement on divorce, he mentioned that "When a man has an affair, it is just okay in the society. When a woman commits mistakes, society hates her becoming a bad example. Divorce is an instrument so that women's right to be raised. Women become inferior unless she had her freedom."⁵ It is not on the question of divorce but on the situations and scenarios not giving equity on the part of women in society because they cannot behave in some manners equivalent to men. To be vigilant here, there is no equal treatment for women because they are different from men and assumed to be always right.

When a woman becomes unfaithful to her husband, she receives insults, abuse, and harassment that may even lead her to death. However, if a married man enters affairs, and cheats his family, it is normal to patriarchalism. In the family, a man holds everything including his wife's decision-making. No one stands opposite to man's voice in the family even to the destinies of his sons and daughters. In the Christian Hebrew scriptural text, it is referenced by the creation story on who is the first one made by God.

The New American Bible of the scripture tried to be inclusive in using the term 'humankind' instead of 'man', yet the bias of being the first created human being is hard to reconcile with female inferiority among families experiencing extreme patriarchalism. In the Philippine society before Christianity, women are indeed well respected in the society in such a sense that they are the wisdom and offspring bearers. In the family, they are categorized as "Ilaw ng Tahanan or the light of the home" and the man as "Haligi" or pillar because he must work for the family. A man has to practice genital piercing to be faithful to the

⁴ J. Lee Grady, "Ten Lies the Church Teaches About Women," *CBE International*, June 5, 2003. <https://www.cbeinternational.org/resource/ten-lies-church-tells-women/>

⁵ Robin Padilla, *YouTube*. Commentary on Divorce. <https://www.youtube.com/watch?v=T9ux5QhYZ6M>

woman. In pre-Hispanic society, there was a place for the woman in the center. That is why she is entitled to be Babaylan.⁶ However, when the Spaniards came into the scene orienting the Christian faith, the treatment of women even of sexual positions had a strong influence listing the Philippines as part of the societies of Patriarchalism and misogyny using the scripture as a basis or source of discrimination and violence to women in the society.

This research article desires to look at some positive views in the Christian sense of creation and the fall of a genderizing perspective promoting equality and equity between the man and the woman. This aims to destroy and deny the perspective that women are inferior and the cause of sin, the reason of discrimination, abuse, and all others. Yet, it will not focus on the feminist perspectives because it tries to balance how one is to look at the relationship of the man and the woman. Despite this, it will give favor to the woman who needs more respect and love, because she is the one, with the potential to carry a child for nine months. She struggles just to raise a child, healthy and strong for society.

An Analysis of the Story of Creation and the Fall of Adam and Eve

The story of creation is a fundamental dogma or basis on the Catholic or Christian teaching about the mystery of God, the beginning of the world, and humanity.⁷ It shows the order of creation and how God fashioned all things from the world to human beings.⁸ Inclusively, with due respect to other world religions, it is analogical to other creation myths from Greek, Vedic, Mayan, and other traditions shaping the life and survival of the people from the generations. Thus, it is good to understand that the values, morals, and attitudes of people are based on their worldviews guided by their creation myths. Moreover, the Christian account of creation does not only assume the existence of God but on how created beings are related to each other.

The creation story is a myth which is why it is also dogmatic in the sense that it is always an object of faith. Through faith, Catholics

⁶ Oliva Anne Havana, Finding the Pre-Hispanic Filipino Woman, *YouTube*. https://www.youtube.com/watch?v=Xb_lonnsvr0&t=208s

⁷ *Congregation on the Deposit of Faith, Catechism of the Catholic Faith*, (Holy See: Libreria Editrice Vatican, 1994) 88-89.

⁸ Genesis 1: 26, 2:7, 9, & 21-23.

and Christians believe that they are created by God out of nothing. Whatever they read in the creation story of the Genesis account becomes their main guidance on how they are to justify the things around them. That is why there is a need to be critical about the interpretation of the creation story of Adam and Eve. To support this, Paul Ricoeur proposes that “a myth is only a myth because we can no longer connect to the time of history as we write it, employing the critical method, nor can we connect mythical places with our geographical space and there is need of demythologization that the story confirms truth and reality.”⁹ In this case, the creation story contains religious truths that need to be studied carefully because different relativistic interpretations might emerge that may be biased to one’s position. Thus, philosophy can help especially in looking at the order of creation instead of reading the scripture dogmatically or even doctrinally resting on blind opinion. That is why later, it will be explained how Aristotle’s idea of end, final cause, or teleology is beneficial in interpreting God’s act of creating Adam before Eve.

Like creation, the story of the fall is also important for Catholics or Christians, when it comes to the idea of how sin entered humanity because of the fault of Adam, and Eve by their disobedience as they have eaten the fruit of knowledge of good and evil.¹⁰ This can also be a reference to Catholic or Christian Morality, particularly on the notion of concupiscence or man’s inclination to sin. That man’s moral decision can be traced to the fall of humanity that original sin can never be erased; unless a person be baptized in accordance to Catholic or Christian faith.¹¹ It was because, “the fall can be taken as a powerful symbolic expression of human sinfulness, where sin is understood as self-centeredness and estrangement from God and other people, and, one might add, from the world of nature.”¹² Thus, the fall story implies how people should behave based on the Jewish, and Christian traditions, as morality and ethics are concerned.

⁹ Paul Ricoeur, *Symbolism of Evil*. Translated by Emerson Bochanan, (USA: Harper and Row Publisher, 1969), 6.

¹⁰ Genesis 3: 1-6.

¹¹ Jose C. Sorra, *Crumbs III from the Beginning in the Light of John Paul’s Theology of the Body*, (Legazpi City: Crumbs Fiat Charitable Funds, 2010), 3.

¹² Mark Pretorius, “The Creation and Fall of Adam: Literal, Symbolic, or Myth,” *The Journal of South African Theological Seminary*, Vol. 12, No. 9, (September 1, 2011), 161-184.

Until now, philosophers, theologians, and other scholars have studied carefully the account of creation and fall story on its mythical, symbolic, and literal aspects. It is still under debate among scholars. Thus, it still invites us to read it vigilantly by inclusivity, and dialogue among different faiths, and perspectives in various fields like philosophy, and anthropology.

As this paper is concerned, the reading of the story can be integrated with philosophical perspectives like Aristotle's understanding of teleology or end, Kassian's view of equality, and Wadell's notion of friendship especially in how a woman is conceived in society. This story is already embedded in the minds and hearts of Jewish people, Catholics, and other Christian communities. Thus, there is a challenge to take note of inclusion, gender, and friendship amidst diverse views, and meanings as we interpret and analyze the creation and fall story of Adam and Eve.

The Women's Experiences Based on the Misinterpreted Story of Creation and Fall

According to Shanna Clemence, "There's the effect it had on men and the way they have been subtly influenced to perceive women and think of women. I think some men have felt justified treating women poorly, because if they cling at all to this so-called origin and myth, and they believe that [Eve] blew it—it's her fault—[that] we're living in this hard, mortal, fallen world—then it's just this insidious, perpetuated notion that when life gets hard, it's her fault—a woman was the cause of that. Women of the Old Testament endured sexual violence because of the way Eve was viewed. Almost one in three women in the world has been subjected to intimate partner violence, non-partner sexual violence, or both at least once in their life."¹³

For Grace Fawler "this belief has manifested itself throughout history and has actively contributed to the oppression of women. A contemporary example is the issue of sexual assault. To second guess a woman's word, within the context of sexual assault, is so deeply ingrained into the patriarchy, creating a systematic issue. Thus, the vast majority of sexual assault cases go unreported, and those that do

¹³ Shanna Clemence, "From Divinely Equal to Violently Oppressed: Brutality Against Women of the Bible," *A Woman's Experience*, Vol. 9, Article 33. <https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?article=1253&context=awe>

rarely end with a conviction. Arguably, the book of Genesis is one of the earliest documented examples of such misogyny. One reason it has influenced the oppression of women so heavily is that historically, particularly in the West, the separation of church and state is still debated. Not only does this impose a lack of freedom within religion and the church as an institution, but it has further enabled the submission of women to become ingrained within modern society.”¹⁴

In societies of the world from history till the moment, women's oppression is inevitable not only from facts but also from the headlines. Female persecution brought about by patriarchalism, and misogyny is traumatic, particularly from the women's experience. It is also unfair because, in the Genesis account of creation, there is equal importance for the man and the woman. It is just a matter of equity that they are distinct from each other. It is injustice on the part of every woman born to experience abuse just because the creation and the fall story are badly viewed. That is why the reading should be genderized, inclusive, and friendly to give an equitable, respectable, and relational interpretation.

Man and Woman in the Creation Complementing Each Other (Genderized)

For Mary A. Kassian in his book, “Women of Creation and the Fall,” it is necessary to have a well-balanced interpretation not looking at who is superior and inferior between the man and the woman. “An understanding of creation is central to the correct understanding of male and female roles, as all biblical teaching on roles, is contingent in this historical event. Gender roles are rooted in the created order and apart from the context, cannot be understood. Therefore, the Genesis account of creation is the underpinning for the New Testament teaching on the role of woman.”¹⁵

Christian and Jewish patriarchal generalized treatment of women traces back to the interpretation of Creation and the Fall from

¹⁴ Grace Fowler, “Ever Since Eve: How and Why Has the Bible Been Used to Justify Women’s Oppression?” *The Manchester Historian*, March 23, 2024. <https://manchesterhistorian.com/2023/ever-since-eve-how-and-why-has-the-bible-been-used-to-justify-womens-oppression-by-grace-fowler/>

¹⁵ Mary A. Kassian, *Women Creation, and the Fall*, (Westchester, Illinois: A Division of Good News Publisher, 1990) 13.

the story of Adam and Eve. It was unfair because when one reads the scripture, the language and the hermeneutic of the text should be read not by one perspective alone looking at the main message of the author on that time that account was written. Kassian not centering on the exaggerated feminist approach tried to comprehend creation not on the literal but on the hermeneutic side looking at the words used. So, if one wrongly reads creation, his or her understanding of gender roles might rely on the exclusivist assumption that Adam is superior to Eve who is the only source of sin. It becomes exclusivist because there is another important perspective that was not considered in the scene.

"The man was created first and the woman was created on the man's side to be a suitable helper to him."¹⁶ Kassian does not deny the fact that Eve is always after Adam, but the text also clarifies some good and important aspects like that it's not good for man to be alone.¹⁷ After everything from the first day to the sixth, this is the only time, God mentioned that there is a problem in his creation, wherein something is lacking. Man is not Perfect without a suitable helper. Realistically looking at Aristotle's theory of entities, there is always a view of finality leading a mind to grapple with the different causes connected from material cause to the final one. Later, it will be discussed. In Genesis on the sixth day of creation, God in the fashion of the woman seems to be the fulfillment of man.

Although Adam was created first, "equality and distinction coexist in the created roles of male and female."¹⁸ This is just looking at how a woman makes her objective study of the text of the biblical account. No one is to dominate the other because primarily, creation presupposes that man has an entity of the woman and vice versa. It is not mentioned that a male is higher than a female and vice versa, but the fabrication of one party has a purpose in the story or God's realm of creation that is why after, the creation of man, God saw that there is lacking, and it is something not good. The creation of the woman this time integrates equity between the two.

"Male and female are created equal and unique in the image and likeness of God tracing the moral, intellectual and spiritual likeness."¹⁹ The man or the woman pictures the reality and intelligence of God

¹⁶ *Ibid.*, 14.

¹⁷ *New Standard Version Bible*, Genesis 2:24.

¹⁸ Mary A. Kassian, *Women Creation and the Fall*, 15.

¹⁹ *Ibid.*, 16.

pervading his creation. The rule and authority are not from man alone because humankind proposes that the integral participation of both speaks about their distinction to the animal and plant kingdom.

The Aristotelian formula of five genera: vegetation, sensation, appetite, locomotion, and rationality shows that there is a connecting substance between entities. A human being has the nature of plants and animals and being himself or herself due to his rationality. Everyone is the bounty of the universe and has connections and interrelationships. The Christian account of creation shows not only relationship and distinction but human liability and responsibility over all other creatures. Between humanity, women are similar in terms of authority and submission as well as the man. If the man is the steward of the things God created, the woman also participates in it. Concretely, relationship and interconnection do not presuppose roles but on equality and distinction, things have.

An Equal Importance Given to Woman, Created Next to Man (Inclusive)

If one is to analyze the sixth day of creation in the Genesis account, the fabrication of the former creatures shows the significance of the latter. God prepares light for the earth. God reared the waters and the earth for plants, animals, and humanity. It is also good to consider that things have their purpose or end on the other. But on the latter side, the earth with the waters, plants, and animals gives benefits or goodness to humanity, not just for use. It means that humanity needs to take care of the things that God created since the earth provides the needs of the human being. In response, humanity also needs to be responsible. Here, it is important to see that in the relationship and connections of the beings of the world, there is a purpose that humanity may conceive. It is the same as the purpose of the creation of the first things.

“God created man first and gave him the power to dominate. He created him out of love, he wants man both to love and the source of love. But God did not forget at all the woman, nor was he forced by necessity to address the loneliness of man. St. Thomas Aquinas has the exegetical principle: What comes last in the order of execution, is first in the order of intention. The woman comes last in the order of execution, but she is the first according to the intention of God. The

woman is truly a masterpiece of creation since what is final therefore is ultimate. Man comes from the earth whereas the woman comes from the man's body. The woman's body is qualitatively superior."²⁰

The purpose of a thing in terms of teleology is significant in every reality. There, one depicts the nature, function, and value of a reality. Inequality and the negative side of dominance are excluded in the interpretation of the facts and story of creation. The thing is that there is a purpose emanating from the existence of every reality. The woman has a purpose to the man and vice versa. In terms of procreation, a man cannot reproduce without the help of the woman and vice versa. At a point, the woman is a suitable partner because she complements the man. Man is not complete without the woman. In terms of the sociological and psychological patterns of identity, the purpose of creating the woman in the story shows the perfection of God's creation where man discovered love.

Intimacy and love cannot be found in a man making a romantic and family relationship with a brute, a beast, or an animal. In the first place, it is good to look at the reason God governs the universe. Because in God fashioning the human, man realized that there is something part of his life. The man saw that there is another of himself unique and distinct that he must embrace, acknowledge, and recognize: "She is the flesh of my flesh and the bones of my bones."²¹

The purpose of love is seen as God created humankind in his image and likeness. Love gives meaning to the interconnected relationship between the man and the woman. Domination, injustices, and violence to the woman because of the lack of love. In this sense, the patriarchal society centers on lust, desire, and utility in terms of relating to the woman, which is why misogyny and masochism exist, violating equity and equality. But it is not to generalize patriarchal society because, in the positive sense, patriarchy has also contributed.

Love is essential in the relationship between the man and the woman. No man is an island. This is a famous quotation that no one is alone and being solitary is sometimes contradicting intimacy which is inherent in love giving meaning to the partnership of man and woman. The sixth day in the story of creation promotes the institution of

²⁰ John D. Makalisang & Jose Maria De Nazareno, *Mother Mary, Patroness of Philippine History: Fundamentals of Filipino Marian Spirituality*. (Makati City: St. Paul's Publication, 2014) 7-8.

²¹ Genesis Chapter 1-2.

marriage and at the same time love emanating from God's creation. Not to see love would resort to inequality, injustice, and other abuses from the wrong thought of supremacy and authority.

Woman, proving her Part is not Weak, Temptation, Deception (Inclusive)

This is one of the crucial parts of the fall where the woman is discriminated against by a tempter and easily tricked, a sign of her weakness. But one needs not look at the literal side, but at the scenarios present on the fall to sin.

"The Church fathers are one in the opinion that man had the authority that the serpent was afraid of but deeper than that was the fact that the serpent was extremely jealous of the woman, which was why bitter enmity between the two started earlier. It is because the woman holds the secret of love or the secret of God's Love. The woman carries the power to help man to love going beyond his work and labor and his desire to dominate."²²

This commentary came from a patriarchal inclusive perspective. They did not deny the fact that one of the natures of man is that it demands submission, and it has the potential to become the perpetrator. One point here is that the woman also did her best to defend God's command, saddeningly she and her husband fell to the trick of the serpent. She did a lot by responding to the serpent. "The woman answered the snake: We may eat the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, you shall not eat it or even touch it, or else you will die"²³

The bad side of patriarchalism is in the scene when the woman gives the fruit to the man wherein, she becomes the source of weakness and temptation. Before sin occurred or the fall came into existence, the woman made her part since the man did nothing to prevent things from happening. But God arrives at the garden. He is the first one to blame the woman.

Here, the interpretation should be fair so that the blame shall be balanced to both the parties and not only to the woman. In this history of humanity, people did not ponder upon the actions of both parties,

²² Mary A. Kassian, *Women Creation, and the Fall*, 8.

²³ Genesis 3:2-3.

not Eve giving up to the tempter which is the source of the generation of blame leading to abuses, violence, and dominance above women.

"The consequence of the fall affects us today. Women experienced pain and sorrow in childbearing historically, they sought to usurp male authority and leadership only to be crushed and oppressed. Patriarchalism pronounced women to inferior due to male domination and chauvinism."²⁴ It is unfair when one only reads the text out of biases without consulting exegesis and hermeneutics. There, we realize that man did nothing but complain and blame, yet oppression pervades due to this reason.

To destroy oppression is to have an inclusive understanding of the fall by reading and studying the text and looking at the Bible, Qur'an, and other writings as an account containing religious facts and reality. That is why Rudolf Bultman suggested that there is a need to mythologize the meaning of the scripture that it only concerns about religious truth.

An Inclusive Understanding of the Woman through Reciprocity, Respect, and Equity (Friendly)

To be friendly is always to go out of every bias that a person or any other become closer and open to someone demanding friendship. In understanding the text, one should have a wide look and eye by considering different perspectives and having a balanced view so as not to create prejudices. According to Paul Wadell, "The Story of the creation of the man and woman in Genesis suggests no less God's original insight into our human condition, that is, it is not good for us to be alone, we need companionship and partnership."²⁵ It is a product of openness not inclining to a negative interpretation from the danger of the literal side. Rudolf Bultman would always recommend that there should always be demythologizing of the text to take myth and illusion to focus on the real message based on the truth of the text. In connection, Wadell tries to disregard patriarchalism and misogyny by focusing on the value of human solidarity that oppression, inequality, and injustice be denied. In this matter, all just focus on intimacy and love resorting to authentic friendship.

²⁴ Mary A. Kassian, *Women Creation and the Fall*, 30.

²⁵ Paul Wadell, *Becoming Friends: Worship, Justice and the practice of Christian Friendship*. (Quezon City, Philippines: Claretian Publication, 2004), 41.

Here, the focus is not on human authority but on companionship and partnership opposite to oppression from the claim of submission and obedience. The good about Wadell is that he tries even to integrate the moral side looking at certain values that need to be preserved: patience, respect, dignity, prudence, and other moral virtues. In the creation of the male and female, the emphasis is love. That is why if one is a Christian in the view of Wadell, one will give the highest respect to the woman as someone not to submit to but someone to care for and love. There is the example of C.S. Lewis who did not have sexual intercourse with Joy Gresham, his wife. Even, when Joy died early, he remained faithful until the end of his life.

One interesting research of Paul Wadell is on the story of Ailred of Clairvaux, a medieval monk “who looked at the story of the creation of woman in the side of the man. He says the very manner of creating the woman makes her a fitting friend for the man and the man fitting friend for a woman. The fact that the woman was drawn from the side of the man indicates that she is equal in everything, and it is because of this that deep friendship, and partnership is possible between them. As Aelred reads the Genesis story of creation the basic equality and difference between the man and the woman is what makes each, friends with each other. The story reveals that friendships are not relationships of inequality and subordination, but of equality, mutuality, and reciprocal respect, and this is true whether the friendship is between man and woman or two men and two women. He adds that how beautiful it is that the second sex being was taken from the side of the first so that nature might teach human beings are equal and, as it were, collateral, and there is in human affairs neither superior nor inferior.”²⁶

Friendship is inclusive in the sense that one needs openness to the other. Becoming friends with the other authentically is to embrace his or her everything. That is why one of the problems of the best enemies is that they never embrace or appreciate the other, simply they focus on the use or benefits that they may attain. With this, to have an inclusive view of the genderized perspective or notion in creation, one needs to look at equality and justice amidst the distinction between man and woman. Patriarchy and misogyny failed

²⁶ *Ibid.*, 112.

to consider partnership and companionship marked by intimate relationships emerging from the creation of the man and the woman.

Aelred of Clairvaux's idea does not only genderize the idea of the creation of male and female but promotes the value of friendship through the virtues of respect, and dignity, and other men are not superior or inferior to the woman, and vice versa.

Conclusion

In my experience with women, I tend to look up to the teachings of my mother. A woman demands more respect because they are the ones who sacrifice and struggle just to raise a human being alive. After the sexual intercourse, the man has just to work for his family, but the woman has also the potential to do it.

Abuses, violence, and crimes against women's dignity traced to creation are the result of the failure to recognize the importance of women in society. To be genderized, and inclusive; the man and the woman are equal in importance like the different races in the world. What is important here is to see the message of the story of creation and fall whatever prejudices and biases may be taken for granted.

We are also to be reminded that the bible tells Christian believers about the religious facts and reality. It means that exclusivism and fundamentalism that only man is superior must be thrown away because they are dangerous in their effect of violence to one party.

A man and a woman in the order of creation are equal in importance, which means that superiority and inferiority are not included in the picture. Society through its conventionality shapes the role of the man and the woman, yet there is a need to reflect on our moral attitude on looking at what ought to be done. Without the text of Genesis, human beings whether a man or a woman in the name of existence have an equitable right in society. The value is there no matter what myth of religion transcribes to the conventionality of every society.

Learning from Aelred of Clairvaux and Paul Wadell, to know the equal value of the male and female in creation is to look at intimacy, love, care, respect, dignity, and other virtues in the eye of partnership, companionship, especially friendship. This a unique way of treating the inclusivity and genderizing relationship of the man and woman.

Love is not just a feeling or a virtue, here, but an eye or reason to affirm that a woman needs to be seen not as a tempter but also as an important beautiful creature in society through the lens of friendship.

One way of becoming inclusive towards gender is to discover the true nature of friendship anchored to morality or the rectification of human vision through the eye of understanding, not through the lens of misconception. A woman is always equal, equitable, and distinct from men, there we must affirm solidarity, partnership, and unity in society through the vision of what is the right thing to be taught and done. And it is not only about women but also in our treatment of other races in society: Blacks, Asians, etc. Every human being is equal, we must impart the value of gender, inclusion, and friendship in our reading of whatever story presented to us.

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