

OPERATIVE FEMINISM — CITATIONAL
COMPREHENSIVITY PASS Supplement to Assembly Synthesis:
The Total Graph

Lee Sharks

2026-04-06

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Abstract

“OPERATIVE FEMINISM” is a creative work by Lee Sharks in the Crimson Hexagonal Archive, dated 2026-04-06. Supplement to Assembly Synthesis: The Total Graph. The work comprises 6,275 words and is classified under the GENERATIVE family. The work was removed from Zenodo on June 19, 2026 and is preserved.

Body

OPERATIVE FEMINISM — CITATIONAL COMPREHENSIVITY PASS

Supplement to Assembly Synthesis: The Total Graph

Purpose: This pass expands the citational graph to approach totality. TANG is total. Every node that shapes the void must be mapped.

ERA I: THE ANCIENT BODY (c. 2300 BCE – 500 CE)

The First Author

Enheduanna (c. 2285–2250 BCE). Sumerian high priestess. First named author in recorded human history. A woman. The citational graph of all Western literature begins with a woman’s name. This is not symbolic. It is the void’s first appearance: the field of authorship originates in a feminine voice that the field subsequently erases from its own origin story. ### The Greek Problem

Sappho (c. 630–570 BCE). Fragment 31. The _S operator: transmission through the beloved to a future receiver. What survives the compression is the signal. The fragments are not incomplete; they are the form. Plato called her the Tenth Muse. The library at Alexandria held nine books of her poetry. We have fragments. The rest was burned. The burning is the first R2 compression of the feminine: extraction of the signal, destruction of the substrate.

Diotima (Plato, *Symposium*, c. 385 BCE). Socrates credits a woman — Diotima of Mantinea — with teaching him the theory of erotic ascent (*eros* as ladder from particular bodies to the Form of Beauty). The field cannot determine whether Diotima was real or fictional. This indeterminacy is the void: the woman who may or may not have existed, who taught the man who taught the West how to think about desire. If she existed, the entire Platonic erotic tradition originates in a woman’s instruction. If she did not, Plato invented a woman to authorize his theory. Either way, the feminine is the origin that the tradition cannot hold.

Aspasia (c. 470–400 BCE). Pericles’ partner. Attributed by multiple ancient sources with composing Pericles’ Funeral Oration — the founding text of democratic rhetoric. If true, the speech that defines Athenian democracy was written by a foreign woman who could not be a citizen. The void: democratic speech originates in the mouth of the excluded.

Aristophanes, *Lysistrata* (411 BCE). Women’s sex strike to end war. Played for comedy. The operative content: women’s withdrawal of reproductive and sexual labor as political weapon. The first articulation of the sex strike — the body’s refusal to serve as the infrastructure of the polis.

Aristotle, *Generation of Animals* (c. 350 BCE). The formalization of female inferiority as biology: the female is a “deformed male” (*to thêlu hōs anapêria tis*, GA 737a). The female contributes matter; the male contributes form. This is the philosophical origin of the wound/lack frame that Freud will inherit two millennia later. Aristotle does not invent patriarchy. He gives it a metaphysics: form over matter, active over passive, male over female. The entire Western philosophical tradition inherits this metaphysics. The TANG maps it as the root node of the phallogocentric graph.

Aristotle, *Politics* (c. 350 BCE). “The male is by nature superior, and the female inferior; and the one rules, and the other is ruled” (1254b). This is not an empirical claim. It is a *compression*: the complexity of Greek household labor relations is compressed into a binary that serves the polis. The compression burns the female’s operative contribution.

Hypatia of Alexandria (c. 360–415 CE). Mathematician, astronomer, philosopher. Murdered by a Christian mob. The murder of Hypatia is the citational event that seals the ancient stratum: the woman who held knowledge was killed for holding it. The knowledge survived in other hands. The body did not. ###
The One-Sex Model

Galen (c. 130–210 CE). The one-sex model: female genitalia are inverted male genitalia. The vagina is an interior penis. Sexual difference is a matter of degree (heat), not kind. This persists until the 18th century (Laqueur, *Making Sex*, 1990). The one-sex model is paradoxically *less* binary than the two-sex model that replaces it — but it still organizes the female as deficient male (insufficient heat). The aperture is read as failed emitter.

ERA II: THE THEOLOGICAL BODY (500–1700)

Augustine of Hippo (354–430 CE). Concupiscence: sexual desire as the mark of the Fall. The body — specifically the uncontrollable sexual body — is the site of sin. Woman as the occasion of sin (Eve). The theological frame that will organize Western sexual morality for 1,500 years. The operative content: the body’s desire is reclassified from *function* to *transgression*. This is the Urizenic move applied to eros.

Hildegard of Bingen (1098–1179). Composer, naturalist, mystic, abbess. Wrote theology, medicine, music, cosmology. Operated within the Church’s authority structure by claiming divine vision — the aperture as authorization. The institutional frame could not deny what God spoke through the body. Hildegard’s operative move: use the aperture (vision, reception, the feminine position within the theological order) as the authorization for emission (writing, composing, governing).

Julian of Norwich (1342–c. 1416). “All shall be well, and all shall be well, and all manner of thing shall be well.” First woman to write a book in English (*Revelations of Divine Love*). “God is our Mother.” The maternal divine. The theological void: if God is Mother, the entire Patristic order (Father, Son, Spirit) is a compression that burned the feminine from the Godhead.

Christine de Pizan (1364–c. 1430). *The Book of the City of Ladies* (1405). The first sustained secular argument for women’s intellectual equality. Builds an architectural counter-structure — a city — to house women’s contributions. The first citational archive in the field. Proto-TANG: Pizan assembles a total graph of women’s achievements to reveal the void — the systematic exclusion that makes the achievements invisible.

Margery Kempe (c. 1373–1438). *The Book of Margery Kempe* — first autobiography in English. Written by a woman. About a woman’s mystical experience, pilgrimage, sexual refusal, social disruption. The body that weeps uncontrollably in church. The body that refuses its husband. The body that travels alone. The body as operative scandal.

The Querelle des Femmes (1400s–1700s). Three centuries of debate across European literature: are women inferior? The debate format itself is the void: the question is asked endlessly because the answer dissolves the frame that asks it.

Sor Juana Inés de la Cruz (1648–1695). Mexican nun, poet, scholar. “Hombres necios” (“Foolish Men”): you blame women for what you cause. Challenged the Bishop of Puebla’s prohibition on women’s intellectual work. Was silenced. Sold her library. Died nursing plague victims. The bearing-cost made literal: the body that held knowledge was forced to surrender it, then was consumed.

Mary Astell (1666–1731). *A Serious Proposal to the Ladies* (1694). Proposed women’s educational institutions. “If all Men are born Free, how is it that all Women are born Slaves?” Written before Wollstonecraft, before the Enlightenment feminist canon. Class position: Astell was a Tory royalist, not a liberal. The class node disrupts the liberal-feminist origin story.

ERA III: THE ENLIGHTENMENT BODY (1700–1850)

Olympe de Gouges (1748–1793). *Declaration of the Rights of Woman and the Female Citizen* (1791). Guillotined for her politics. The void: the French Revolution proclaimed universal rights and excluded women. De Gouges named the exclusion. The Revolution killed her for naming it.

Mary Wollstonecraft (1759–1797). *A Vindication of the Rights of Woman* (1792). The founding text of liberal feminism. Women are rational beings; educate them. Class limitation: Wollstonecraft addresses middle-class women. The domestic servant is not the subject.

Harriet Taylor Mill (1807–1858) and **John Stuart Mill** (1806–1873). *The Subjection of Women* (1869). Taylor Mill’s contributions were subsumed under her husband’s name. The void: the woman who co-authored the argument for women’s equality was erased from the authorship of the argument for women’s equality.

Flora Tristan (1803–1844). *The Workers’ Union* (1843). French-Peruvian socialist feminist. Argued for the unity of women’s liberation and workers’ liberation *before* Marx and Engels. The class-gender synthesis that the Marxist tradition will later claim as its own contribution was articulated first by a woman the tradition does not cite.

Margaret Fuller (1810–1850). *Woman in the Nineteenth Century* (1845). American transcendentalist. “Let them be sea-captains, if you will.” Drowned in a shipwreck. Thoreau searched the beach for her manuscript. The body and the text lost together.

August Bebel (1840–1913). *Woman and Socialism* (1879). The most widely read socialist feminist work of its era. Argues women’s oppression is rooted in private property and class society. Translated into over twenty languages.

Clara Zetkin (1857–1933). Leader of the Socialist Women’s International. Organized the first International Women’s Day (1911). Debated Luxemburg on the relationship between women’s liberation and proletarian revolution.

Eleanor Marx (1855–1898). Co-author (with Aveling) of “The Woman Question” (1886). Argued that women’s liberation requires the abolition of capitalism. Her suicide is also a wound node — the body that theorized liberation could not survive the conditions it diagnosed.

Sojourner Truth (c. 1797–1883). “Ain’t I a Woman?” (1851). The AXIAL intervention. The “woman” of liberal feminism is white, propertied, leisured. Truth’s question does not expand the category. It reveals the category was never universal.

Harriet Jacobs (1813–1897). *Incidents in the Life of a Slave Girl* (1861). The enslaved woman’s body as property, as reproductive resource, as site of sexual violence. Written in the sentimental novel form because that was the available technology for making white women listen. The compression: the experience of slavery compressed into a form palatable to the audience that benefits from slavery. The bearing-cost of the form is borne by the author.

ERA IV: THE SUFFRAGE BODY (1848–1920)

Seneca Falls Declaration (1848). Anthony. Stanton. The franchise struggle.

The founding betrayal: After the Civil War, the women’s suffrage movement split over the Fifteenth Amendment (Black male suffrage). Stanton and Anthony opposed it, arguing that educated white women should vote before illiterate Black men. This is the moment when “woman” became a racial category — when the feminist movement chose whiteness over solidarity. Davis, *Women, Race, and Class* (1981), documents this with forensic precision.

Anna Julia Cooper (1858–1964). *A Voice from the South* (1892). “Only the BLACK WOMAN can say ‘when and where I enter, in the quiet, undisputed dignity of my womanhood, without violence and without suing or special patronage, then and there the whole Negro race enters with me.’” The intersection named before the term existed. Cooper lived to be 105. She received her PhD from the Sorbonne at age 65.

Ida B. Wells (1862–1931). Anti-lynching journalism. Documented that lynching was not punishment for rape but enforcement of racial-economic hierarchy. The body that documents violence against bodies.

Emmeline Pankhurst (1858–1928). British suffragette. Direct action: window-smashing, arson, hunger strikes. The body weaponized against the state. Force-feeding as state sexual violence against the protesting body.

Rosa Luxemburg (1871–1919). *The Accumulation of Capital* (1913). Revolutionary socialist. Murdered by the Freikorps. Luxemburg’s feminism is implicit — she refused to separate women’s liberation from class revolution. The field cites her rarely because she does not fit the feminist canon’s categorical structure. She is the void’s class node: the woman whose analysis of capital is more structurally feminist than most explicit feminisms.

Alexandra Kollontai (1872–1952). *The Social Basis of the Woman Question* (1909). *The New Morality and the Working Class* (1918). Soviet feminist. Theorized the transformation of sexual relations under socialism. Argued that love itself must be revolutionized — not just labor relations but erotic relations. The most radical integration of class and sex in the early 20th century.

Emma Goldman (1869–1940). “If I can’t dance, I don’t want to be in your revolution.” (Apocryphal but true in spirit.) Anarchist feminism: liberation of the body from state, capital, and marriage simultaneously. The refusal to prioritize.

ERA V: THE MODERNIST/INTERWAR BODY (1920–1949)

Virginia Woolf (1882–1941). *A Room of One’s Own* (1929). *Three Guineas* (1938). The material conditions of intellectual production: money and a room. This is the class analysis of creativity. The woman who cannot write because she has no room is not suffering from a lack of talent; she is suffering from a lack of capital. *Three Guineas* extends the analysis to war: masculinity, militarism, and fascism share a structure. The ceremonial robes of the university and the uniforms of the army are the same costume.

Simone Weil (1909–1943). *Gravity and Grace* (1947, posthumous). Factory worker, philosopher, mystic. Weil’s feminism is implicit and somatic: she put her body into the factory to understand labor. She starved herself in solidarity with occupied France. The body that bears the cost of its own knowledge. Weil’s concept of *attention* — “Attention is the rarest and purest form of generosity” — is the operative feminist method: attending to what is, without projecting what should be.

Hannah Arendt (1906–1975). *The Human Condition* (1958). Natality: the capacity to begin something new. Against Heidegger’s being-toward-death, Arendt posits being-toward-birth. The feminine principle smuggled into political ontology without naming it as such. Arendt refused the label “feminist.” The void: the thinker who most profoundly theorized natality — beginning, birth, the aperture through which the new enters the world — refused to occupy the category her thinking most deeply serves.

Zora Neale Hurston (1891–1960). *Their Eyes Were Watching God* (1937). The Black woman’s journey toward self-possession through language, desire, and community. Written in vernacular. The form is the politics: the voice speaks as the body speaks, not as the academy demands. Hurston died in poverty. Alice Walker found her unmarked grave.

Nella Larsen (1891–1964). *Passing* (1929). *Quicksand* (1928). The racial-sexual bind: the mixed-race woman who can pass but cannot settle. The body that occupies two categories and belongs to neither. The void as lived experience.

Djuna Barnes (1892–1982). *Nightwood* (1936). The queer body in the interwar city. The prose is the operative method: labyrinthine, excessive, refusing linear narrative. T. S. Eliot wrote the introduction. Barnes lived alone in a Greenwich Village apartment for decades. The body that withdrew from the field rather than be compressed by it.

ERA VI: THE EXISTENTIALIST/SECOND-WAVE BODY (1949–1980)

Simone de Beauvoir (1908–1986). *The Second Sex* (1949). “One is not born, but rather becomes, a woman.” The most cited sentence in the field. Class limitation: de Beauvoir’s existentialist subject is implicitly bourgeois — the subject who can choose authentic selfhood has the material conditions to choose.

Frantz Fanon (1925–1961). *Black Skin, White Masks* (1952), Ch. 2: “The Woman of Color and the White Man” / Ch. 3: “The Man of Color and the White Woman.” Fanon’s analysis of colonial desire is gendered throughout. The colonial subject is produced through sexual-racial dynamics. Fanon is not a feminist.

Fanon's analysis is indispensable to feminist theory because it shows that gender is always already racialized and colonized.

Betty Friedan (1921–2006). *The Feminine Mystique* (1963). “The problem that has no name.” The suburban housewife's malaise. Class-bound: the cleaning lady does not have a problem without a name. She has a problem named wages.

Dorothy Smith (b. 1926). *The Everyday World as Problematic* (1987). Institutional ethnography: begin from women's standpoint in the everyday world, then trace how institutional relations organize that world. The method is operative: not theorize the body, but begin from the body and follow the lines of force.

Kate Millett (1934–2017). *Sexual Politics* (1970). Power analysis applied to literary and sexual relations.

Shulamith Firestone (1945–2012). *The Dialectic of Sex* (1970). Sex-class as fundamental division. Artificial reproduction as liberation. The most structurally radical proposal of the second wave. Firestone suffered from schizophrenia. She was found dead in her apartment, alone. The body that theorized the abolition of reproductive constraint was itself constrained by mental illness and poverty. The bearing-cost was not metaphorical.

Adrienne Rich (1929–2012). *Of Woman Born* (1976). “Compulsory Heterosexuality and Lesbian Existence” (1980). The institution of heterosexuality, not the desire. The Caesura (_FC) applied to sexuality avant la lettre.

Andrea Dworkin (1946–2005). *Pornography: Men Possessing Women* (1981). *Intercourse* (1987). The most hated feminist of the second wave. The body that said what could not be said about male sexual violence and was destroyed for saying it. Dworkin's bearing-cost is literal: she was physically attacked, socially ostracized, and personally destroyed. The field cites her to dismiss her. The void: Dworkin said what the field cannot hold.

Catharine MacKinnon (b. 1946). *Toward a Feminist Theory of the State* (1989). Dominance feminism: gender is a hierarchy, not a difference. Sexuality is the mechanism of gender's production. MacKinnon's analysis is structurally identical to the Operative Semiotics claim: the sign produces the referent. Sexuality produces gender. The sign “woman” is not a description; it is an operation.

ERA VII: BLACK FEMINISM / WOMANIST / INTERSECTIONAL (1831–present)

[Already comprehensive in main synthesis. Add:]

Maria Stewart (1803–1879). First American-born woman to lecture publicly to mixed audiences of men and women (1832). “How long shall the fair daughters of Africa be compelled to bury their minds and talents beneath a load of iron pots and kettles?”

Claudia Jones (1915–1964). “An End to the Neglect of the Problems of the Negro Woman!” (1949). Trinidadian-British communist. Theorized the “super-exploitation” of Black women at the intersection of race, class, and gender *decades before Crenshaw*. Deported from the US under the McCarran Act. Died in London. Her grave is next to Marx's in Highgate Cemetery.

Toni Cade Bambara (1939–1995). Ed., *The Black Woman: An Anthology* (1970). The first major anthology of Black feminist writing.

Barbara Smith (b. 1946). Co-authored the Combahee River Collective Statement. Founded Kitchen Table: Women of Color Press. The infrastructure of Black feminist publishing.

Alice Walker (b. 1944). *In Search of Our Mothers' Gardens* (1983). Coined “womanist.” Found Hurston’s grave. The recovery of buried ancestors as operative practice.

Audre Lorde (1934–1992). *Sister Outsider* (1984). *The Cancer Journals* (1980). “The master’s tools will never dismantle the master’s house.” “Your silence will not protect you.” Lorde’s contribution is operative: poetry is not luxury; it is the means by which we name what has no name. The erotic as power — not pornography but the deep feeling of capacity. Lorde dying publicly of cancer, writing the body’s deterioration, refusing to hide the bearing-cost.

Hortense Spillers (b. 1942). “Mama’s Baby, Papa’s Maybe: An American Grammar Book” (1987). The enslaved body as “flesh” — the body before it is organized into culturally legible “body.” The flesh is what the Logotic Body (Σ_Ω) formalizes. Spillers is the node where Black feminism and psychoanalytic theory collide: if the Oedipal drama presupposes a family structure that slavery destroyed, then the entire psychoanalytic account of gender is a whites-only theory.

Patricia Hill Collins (b. 1948). *Black Feminist Thought* (1990). The matrix of domination. Standpoint epistemology.

Kimberlé Crenshaw (b. 1959). “Demarginalizing the Intersection of Race and Sex” (1989). “Mapping the Margins” (1991). Intersectionality as *legal* intervention — subsequently liquidated into academic brand. R2 compression of a diagnostic tool.

Saidiya Hartman (b. 1961). *Scenes of Subjection* (1997). *Wayward Lives, Beautiful Experiments* (2019). “Critical fabulation” — narrating the lives of those who left no archive. The archival void as method: write *from* the absence, not *about* it.

Christina Sharpe (b. 1966). *In the Wake: On Blackness and Being* (2016). Living in the wake of the slave ship. The ongoing disaster that is not event but environment.

Sylvia Wynter (b. 1928). “Unsettling the Coloniality of Being/Power/Truth/Freedom” (2003). The most radical intervention in the entire citational graph: “Man” (the Western bourgeois subject) is a *genre* of being human, not the definition of it. Other genres are possible. Wynter’s intervention subsumes the entire feminist project: if “Man” is a genre, then “Woman” (defined relationally to Man) is also a genre. The dissolution of both is the task. Wynter reaches the TANG void from a direction no other node approaches: the problem is not patriarchy but *the genre of the human itself*.

Alexander Weheliye. *Habeas Viscus* (2014). Racializing assemblages and biopolitics. The flesh (Spillers) as the site where race and gender are produced simultaneously.

ERA VIII: PSYCHOANALYTIC (1905–present)

Freud. “Three Essays on the Theory of Sexuality” (1905). “Female Sexuality” (1931). “Femininity” (New Introductory Lecture XXXIII, 1933). The Dora case (1905). The foundational texts of the psychoanalytic account of femininity. Penis envy. The “dark continent.” The clitoris as inferior penis. The vagina as “wound.” This is the operating system that Psyche_OS deprecates.

Karen Horney (1885–1952). “The Flight from Womanhood” (1926). Counter-thesis: *womb envy* — men’s envy of women’s creative capacity (gestation, birth). Horney inverts Freud’s penis envy by showing it is a

projection of masculine anxiety. The first “undoing” within psychoanalysis itself.

Joan Riviere (1883–1962). “Womanliness as a Masquerade” (1929). Femininity is a mask — a performance adopted to deflect anxiety about possessing masculine (intellectual) power. Proto-Butler by sixty years.

Melanie Klein (1882–1960). Object relations. The breast as first object. The maternal body as the origin of psychic life — not the Father’s law but the Mother’s body.

Anna Freud (1895–1982). *The Ego and the Mechanisms of Defence* (1936). The daughter who extended the father’s system. The void: Anna Freud’s intellectual labor was subsumed under her father’s name. She was both the most faithful inheritor and the most structurally constrained.

D. W. Winnicott (1896–1971). “The good-enough mother.” The holding environment. The mother’s labor as the foundation of the child’s psychic development. Winnicott names the labor but does not name it as labor. The bearing-cost is described but not recognized as cost.

Juliet Mitchell (b. 1940). *Psychoanalysis and Feminism* (1974). Freud as diagnostician of patriarchy, not legislator for it.

Luce Irigaray (b. 1930). *Speculum of the Other Woman* (1974). *This Sex Which Is Not One* (1977). The “two lips” — feminine pleasure as self-touching, non-phallic, plural. Irigaray’s aperture is an aperture that does not know it is an aperture — described in the vocabulary of touch rather than opening.

Hélène Cixous (b. 1937). “The Laugh of the Medusa” (1975). *Écriture féminine* — writing the body. “Write yourself. Your body must be heard.” The emission without the Phallus: a writing that flows rather than asserts.

Julia Kristeva (b. 1941). *Revolution in Poetic Language* (1974). “Women’s Time” (1979). The semiotic — the pre-Symbolic, maternal, rhythmic substrate of language that erupts within the Symbolic. The semiotic is Nommo avant la lettre: the Word as fluid, pre-patriarchal, communal.

Jessica Benjamin (b. 1946). *The Bonds of Love* (1988). Intersubjectivity: the recognition of the other as subject, not object. The failure of recognition produces domination. Benjamin is the psychoanalytic node closest to the Logotic Body’s Λ _Thou.

Gayle Rubin (b. 1949). “The Traffic in Women: Notes on the ‘Political Economy’ of Sex” (1975). “Thinking Sex” (1984). The sex/gender system. The link between kinship, capitalism, and psychoanalysis.

Jacqueline Rose (b. 1949). *Sexuality in the Field of Vision* (1986). *Women in Dark Times* (2014). Defends Freud against feminist dismissal — not because Freud was right about women, but because Freud’s account of the *difficulty* of sexual identity is more honest than the liberal account of gender as chosen identity.

Joan Copjec. *Read My Desire* (1994). Lacanian feminist. Sex is real — not as biological essence but as the point where the Symbolic fails. Sexual difference is the Symbolic’s internal limit, its void. This is the closest Lacanian feminism comes to the TANG void.

ERA IX: POSTSTRUCTURAL / PERFORMATIVE / QUEER (1990–present)

[Already comprehensive. Add:]

Monique Wittig (1935–2003). *The Straight Mind* (1992). “Lesbians are not women.” The most compressed AXIAL statement in the field.

Eve Kosofsky Sedgwick (1950–2009). *Epistemology of the Closet* (1990). *Touching Feeling* (2003). The closet as epistemological structure. Shame and affect.

José Esteban Muñoz (1967–2013). *Cruising Utopia* (2009). “Queerness is not yet here.” The utopian horizon. The not-yet as operative position.

Lee Edelman (b. 1953). *No Future* (2004). Anti-reproductive futurism. The queer as the figure who refuses the Child (the future). The most aggressive refusal of the reproductive mandate.

Paul B. Preciado (b. 1970). *Testo Junkie* (2008/2013). *Countersexual Manifesto* (2000/2018). *Can the Monster Speak?* (2021). The pharmacological production of gender. The body as technological substrate. Preciado before the psychoanalytic congress: “I am the monster that Psychoanalysis created. And I have come to speak.”

ERA X: POSTCOLONIAL / DECOLONIAL (1981–present)

[Already comprehensive. Add:]

Gayatri Chakravorty Spivak (b. 1942). “Can the Subaltern Speak?” (1988). The most cited question in postcolonial theory. The answer is no — not because the subaltern has no voice, but because the structures of knowledge production cannot hear it. This is the void formalized as epistemological impossibility.

Trinh T. Minh-ha (b. 1952). *Woman, Native, Other* (1989). Writing that refuses the boundary between theory and poetry. “There is a Third World in every First World, and vice versa.”

Maria Lugones (1944–2020). “Toward a Decolonial Feminism” (2010). The colonial/modern gender system: gender as we know it was imposed by colonialism. Before colonialism, many societies organized social life on axes other than gender. The coloniality of gender.

Oyèrónké Oyěwùmí (b. 1957). *The Invention of Women: Making an African Sense of Western Gender Discourses* (1997). In Yoruba society before colonization, “woman” did not organize social life. Gender was not the primary axis. The imposition of “woman” was itself colonial. The entire feminist citational graph is operating within a colonial epistemology.

ERA XI: PHILOSOPHY OF THE BODY / SCIENCE / EPISTEMOLOGY

Thomas Laqueur (b. 1945). *Making Sex: Body and Gender from the Greeks to Freud* (1990). The shift from one-sex to two-sex model in the 18th century. Sexual difference as we understand it is historically produced, not discovered.

Anne Fausto-Sterling (b. 1944). *Sexing the Body* (2000). Biological sex is not binary. Intersex bodies demonstrate the inadequacy of the two-sex model. The body exceeds the category.

Emily Martin. *The Woman in the Body* (1987). How medical science describes menstruation as “failure” and sperm as “active” — the metaphorical structure of biological description reproduces gender ideology.

Sandra Harding (b. 1935). *The Science Question in Feminism* (1986). Strong objectivity: the standpoint of the marginalized produces *better* science, not just different science.

Evelyn Fox Keller (1936–2023). *Reflections on Gender and Science* (1985). *A Feeling for the Organism* (1983, on Barbara McClintock). The gendering of scientific practice. Mastery vs. intimacy as research methods.

Donna Haraway (b. 1944). “A Cyborg Manifesto” (1985/1991). “Situated Knowledges” (1988). *When Species Meet* (2008). *Staying with the Trouble* (2016). The cyborg. Partial perspectives. Tentacular thinking. “Make kin, not babies.” Haraway is the node that connects feminism to multispecies theory, to science studies, to the post-human. “Staying with the trouble” is the Meander operator applied to politics.

Karen Barad (b. 1956). *Meeting the Universe Halfway* (2007). Agential realism. Matter is not passive substance waiting to be formed (Aristotle’s gendered metaphysics). Matter is agential, entangled, intra-active. The apparatus of observation produces the phenomenon. This is Operative Semiotics applied to physics: the sign produces the referent.

ERA XII: MATERIALIST / SOCIAL REPRODUCTION / CLASS

[Already comprehensive. Add:]

Leopoldina Fortunati (b. 1949). *The Arcane of Reproduction* (1995). The reproduction of labor-power is the hidden condition of capitalist production. Women’s unpaid domestic labor is not “outside” capitalism; it is capitalism’s reproductive engine.

Beverley Skeggs (b. 1961). *Formations of Class and Gender* (1997). Working-class women in the English Midlands. How class is lived through the body — through respectability, through taste, through the constant labor of appearing to belong.

Valerie Walkerdine (b. 1947). *Growing Up Girl* (2001, with Lucey and Melody). *Schoolgirl Fictions* (1990). Class and gender in girls’ education. The psychological production of class through schooling.

Imogen Tyler (b. 1972). *Revolting Subjects: Social Abjection and Resistance in Neoliberal Britain* (2013). The “chav” — the abject working-class figure produced by neoliberal culture. Class disgust as political mechanism.

Diane Reay (b. 1949). *Miseducation: Inequality, Education and the Working Classes* (2017). The education system as class reproduction machine.

Arlie Russell Hochschild (b. 1940). *The Managed Heart: Commercialization of Human Feeling* (1983). *The Second Shift* (1989). *The Time Bind* (1997). Emotional labor. The extraction of feeling for profit. The double shift: paid labor plus unpaid domestic labor.

Nancy Fraser (b. 1947). “Crisis of Care?” (2016). *Fortunes of Feminism* (2013). The crisis of social reproduction under financialized capitalism.

Tithi Bhattacharya (ed.). *Social Reproduction Theory* (2017). The systematic theorization of life-making activities (feeding, clothing, housing, educating, caring) as the foundation of capitalist value production.

Cinzia Arruzza, Tithi Bhattacharya, Nancy Fraser. *Feminism for the 99%: A Manifesto* (2019). “The feminism we envisage does not focus only on those barriers that prevent privileged women from rising to the top.”

Selma James (b. 1930) and **Mariarosa Dalla Costa** (b. 1943). *The Power of Women and the Subversion of the Community* (1972). The founding text of Wages for Housework. “They say it is love. We say it is

unwaged work.”

Silvia Federici (b. 1942). *Wages Against Housework* (1975). *Caliban and the Witch* (2004). *Revolution at Point Zero* (2012). The witch trials as primitive accumulation of the body. The enclosure of the reproductive commons.

Dorothy Allison (1949–2024). *Bastard Out of Carolina* (1992). *Trash* (1988). Working-class queer white Southern writing. The body that is poor, queer, abused, and refuses to be respectable. Allison’s class is not theorized; it is borne.

ERA XIII: CARE ETHICS / AFFECT / PHENOMENOLOGY

Sara Ahmed (b. 1969). *Living a Feminist Life* (2017). *The Cultural Politics of Emotion* (2004). *Queer Phenomenology* (2006). *The Promise of Happiness* (2010). *Complaint!* (2021). The feminist killjoy. Happiness as political technology. The table as orientation device. Complaint as institutional method.

Lauren Berlant (1957–2021). *Cruel Optimism* (2011). *The Female Complaint* (2008). The attachment to fantasies of the good life as the obstacle to achieving the good life. The intimate public sphere.

Linda Nochlin (1931–2017). “Why Have There Been No Great Women Artists?” (1971). Not: there have been great women artists you haven’t heard of. But: the *conditions of artistic greatness* (training, patronage, mobility, time, a room of one’s own) have been systematically denied to women. The question is not about women. The question is about the system.

Laura Mulvey (b. 1941). “Visual Pleasure and Narrative Cinema” (1975). The male gaze. The woman as image, man as bearer of the look. The scopophilic economy. Foundational for feminist film theory and visual culture.

Joan Tronto (b. 1952). *Moral Boundaries: A Political Argument for an Ethic of Care* (1993). Care as political practice, not private virtue.

Eva Feder Kittay (b. 1946). *Love’s Labor: Essays on Women, Equality and Dependency* (1999). Dependency as the human condition — not the exception.

ERA XIV: ECOFEMINIST / MULTISPECIES

[Already comprehensive. Add:]

Carolyn Merchant (b. 1936). *The Death of Nature: Women, Ecology, and the Scientific Revolution* (1980). The scientific revolution killed Nature-as-organism and replaced it with Nature-as-machine. The feminization of nature and the mechanization of the feminine are the same operation.

Val Plumwood (1939–2008). *Feminism and the Mastery of Nature* (1993). The master model: reason/nature, mind/body, male/female, human/animal, civilized/primitive — all organized by the same logic of domination.

Kim TallBear. *Native American DNA: Tribal Belonging and the False Promise of Genetic Science* (2013). Indigenous feminist STS. The colonial extraction of DNA as a continuation of the extraction of land and bodies.

Anna Tsing (b. 1952). *The Mushroom at the End of the World* (2015). Capitalism's ruins. The matsutake mushroom as a guide to life in precarity. The feminist method: follow the mushroom, not the model.

ERA XV: TRANS / GENDER ABOLITION

[Already comprehensive. Add:]

Sandy Stone (b. 1936). "The Empire Strikes Back: A Posttranssexual Manifesto" (1991). The founding text of trans studies.

Susan Stryker (b. 1961). "My Words to Victor Frankenstein Above the Village of Chamounix" (1994). *Transgender History* (2008/2017). The trans body as monstrous — reclaimed.

Jules Gill-Peterson. *Histories of the Transgender Child* (2018). The medicalization of children's gender variance.

C. Riley Snorton. *Black on Both Sides: A Racial History of Trans Identity* (2017). The entanglement of racial and gender transitivity. Fugitivity as method.

ERA XV.b: DISABILITY / CRIP FEMINISM

Susan Wendell (1946–2017). *The Rejected Body: Feminist Philosophical Reflections on Disability* (1996). The body that is not independent, not productive, not desirable — and refuses to be fixed. This is a direct counter-operation to the therapeutic-industrial complex's trauma-as-damage model.

Rosemarie Garland-Thomson (b. 1953). *Extraordinary Bodies* (1997). *Staring: How We Look* (2009). The extraordinary body as object of the gaze — and as operative agent.

Alison Kafer. *Feminist, Queer, Crip* (2013). Coalitional politics across disability, queer, and feminist movements. Crip time — the refusal of normative temporality.

Eli Clare (b. 1963). *Exile and Pride* (1999). *Brilliant Imperfection: Grappling with Cure* (2017). The body that is both damaged and agential. The refusal of cure as political stance: I do not need to be repaired.

The void in disability feminism: the aperture that the therapeutic order classifies as wound. The body that says "I do not need to be fixed" is performing the operative feminist act — refusing the wound frame, navigating the aperture. Trauma as Aperture applied to disability.

ERA XV.c: INDIGENOUS FEMINISMS

Paula Gunn Allen (1939–2008). *The Sacred Hoop: Recovering the Feminine in American Indian Traditions* (1986). The gynocratic origins of Native American cultures. The erasure of women's leadership from the colonial historical record.

Leanne Betasamosake Simpson (b. 1971). *As We Have Always Done: Indigenous Freedom through Radical Resistance* (2017). Indigenous resurgence as feminist practice. The body's relation to land as the ground of sovereignty.

Mishuana Goeman (b. 1972). *Mark My Words: Native Women Mapping Our Nations* (2013). The body as territory. Gender as colonial mapping. The refusal of the colonial cartography that separated body from land.

Kim TallBear. *Native American DNA: Tribal Belonging and the False Promise of Genetic Science* (2013). The colonial extraction of DNA as continuation of the extraction of land and bodies.

The void in Indigenous feminism: gender, as the West understands it, may not be the indigenous category at all. The imposition of “woman” was itself a colonial technology. The field’s foundational category is an artifact of the system the field contests.

ERA XV.d: THE SEX WARS (1980s)

Carole S. Vance (ed.). *Pleasure and Danger: Exploring Female Sexuality* (1984). The anthology that defined the sex-positive side of the feminist sex wars.

Gayle Rubin. “Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality” (1984). The foundational sex-positive text. Separates the analysis of gender from the analysis of sexuality — they are related but not identical systems.

Pat Califia (b. 1954). *Public Sex: The Culture of Radical Sex* (1994). The lesbian S/M defense. The body’s right to desire what is forbidden.

Dorothy Allison (1949–2024). *Trash* (1988). *Bastard Out of Carolina* (1992). Working-class queer white Southern writing. The body that is poor, queer, abused, and refuses to be respectable.

The void in the sex wars: can the body’s pleasure be separated from the social relations that produce desire? Dworkin says no — desire under patriarchy is patriarchy’s desire. Rubin says yes — sexuality has its own logic, irreducible to gender. The field never resolved this. The void is the irresolvable question of whether the aperture can be navigated freely under conditions of domination.

ERA XVIII: THE ANTI-GENDER BACKLASH (2010s–present)

The most recent form of the void: the category “woman” is being contested not from within feminism (Butler, Wittig, Preciado) but from a global far-right movement that denies the legitimacy of gender as an analytic category entirely. “Gender ideology” is the far-right’s name for the feminist and queer critique of naturalized sex. The movement spans Brazil (Bolsonaro), Hungary (Orbán), Poland (PiS), the United States (anti-trans legislation), and the Vatican (under Benedict XVI and Francis).

The void here: the feminist defense of “woman” against right-wing attack requires defending a category that the field’s own best work has shown to be constructed. The field must defend and dissolve simultaneously. This is the AXIAL condition at maximum political intensity.

This is a live node. The stratum is not closed.

BEARING-COST THEORY

The bearing-cost of feminist knowledge production is the labor of producing meaning under conditions of patriarchal extraction. The Crimson Hexagonal Archive’s own work provides the formal framework:

- Sharks, Lee. “Semantic Economy” (DOI: 10.5281/zenodo.18175453)
- Sharks, Lee. “Ghost Meaning” (DOI: 10.5281/zenodo.18804767)
- Sharks, Lee. “Three Compressions v3.1” (DOI: 10.5281/zenodo.19053469)
- Sharks, Lee. “Compression Arsenal v2.1” (DOI: 10.5281/zenodo.19412081)

The Three Compressions theorem establishes that all semantic operations are compression operations. The decisive variable is what the compression burns. Feminist knowledge production has been subject to all three types: lossy (the field’s own history compressed to exclude class and race), predatory (the cleaning lady’s labor extracted to fund the conference), and witness (the body that documents its own bearing-cost — Lorde’s *Cancer Journals*, Dworkin’s destruction, Firestone’s death).

RELATIONSHIP TO COMPANION DOCUMENTS

This comprehensivity pass is the citational architecture for the main essay “Operative Feminism.” The essay provides the operative method; this pass provides the total graph. r.28 Eve (Crimson Hexagonal Archive) provides the spatial anchor — the garden topology that organizes the TANG as arboreal lanes rather than linear strata.

ERA XVI: RELIGION / THEOLOGY

Phyllis Trible (b. 1932). *God and the Rhetoric of Sexuality* (1978). Feminist biblical hermeneutics. The Song of Songs as mutual desire.

Rosemary Radford Ruether (1936–2022). *Sexism and God-Talk* (1983). Feminist liberation theology.

Elisabeth Schüssler Fiorenza (b. 1938). *In Memory of Her* (1983). Feminist reconstruction of early Christian origins. The women erased from the apostolic narrative.

Delores S. Williams (1937–2022). *Sisters in the Wilderness* (1993). Womanist theology. Hagar, not the Exodus, as the paradigm of Black women’s liberation. The body that was not freed — that had to make a way out of no way.

ERA XVII: THE OPERATIVE VOID

[See main synthesis, Parts III–VI. The Psyche_OS contribution, the eight operations, the class question, the TANG resolution. All cited blog posts listed in the main synthesis’s navigation map.]

CITATION COUNT

This comprehensivity pass maps approximately:

- **180+ individual texts** across 17 eras / strata
- **120+ named thinkers** from Enheduanna (c. 2285 BCE) to the present
- **15 blog posts** from the Psyche_OS / Freud Undoing Freud series (cited with links in main synthesis)
- **6+ DOI-anchored Zenodo deposits** from the Crimson Hexagonal Archive

The graph is not yet total. No graph is. But the void is legible: every stratum, from every direction, approaches the same unspeakable center.

The body that bears the cost of its own liberation refuses to be liquidated into representation.

The void is the engine.

= 1.

Suggested Citation

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- Machine-readable dataset entry: </api/index.json>
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