

THE POLYGAMOUS SEX

*A Man's Right
to the Other Woman*

Esther Vilar

*Author of
The Manipulated Man*



Esther Vilar is . . . a rat, a fascist, an ultra-leftist, a misogynist, a superfeminist, the first woman to attack women, the real liberator of women, the man's Karl Marx, the women's Trojan Horse. Her first book, *The Manipulated Man*, brought forth a furore of comment that her new work *The Polygamous Sex* looks ready to equal, if not surpass. Already it's been called 'a handbook for infidelity' and forces on both sides in the liberation battle are beginning to take up arms.

The Polygamous Sex is a book about love. Unlike women, says Esther Vilar, men can love several partners at one time. And the reason behind it is the opportunistic attitude of women. A woman will pretend to be a child in need of protection by the man. She virtually puts herself up for 'adoption'. In this way she forces him into polygamy. A man with a child-wife needs another woman as a real sex partner. Since the woman who comes to play that role in his life also wants his protection, he has to look for a third woman and so on.

This is but the basis for another highly controversial and provocative book that, like her previous bestseller, is sure to outrage some and enlighten many. A paradox to commentators on her books, Esther Vilar is certain of her facts and her solutions. She offers the latter as a radical reworking of our current ideas to promote electrifying thought and earnest discussion.

By the same author

THE MANIPULATED MAN

ESTHER VILAR

THE
POLYGAMOUS SEX

A Man's Right To The Other Woman

*Translated from the German by
Sophie Wilkins*

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*This is a book about love.
About what love is, what it
can be, and what women have
made of it.*

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*Are there two kinds of love between a man
and a woman?*

'TRUE' LOVE

Imagine a film script containing the following scene:

Sun, sea, a deserted beach, a man and a woman.

the man Darling, you're so quiet. Anything wrong?

the woman It's nothing.

He Come on, tell me, what is it?

She I don't know how to make you understand.

He How to make me understand *what*?

She (*After a pause*) I want to leave you.

He Another man?

She Yes.

He Are you sure you love him?

She Yes.

He More than you love me?

She I can't go on without him.

He (*Puts his arm around her shoulder*) How wonderful.

She What did you say?

He I said, that's wonderful. Go ahead—with him.

She You're glad?
He Why shouldn't I be?
She Then you no longer love me?
He On the contrary.
She You still love me?
He I love you, so I want you to be happy. What did you expect?

At this point in the scenario, if not sooner, the producer reading it picks up his phone and dials the author.

'Are you out of your *mind*?' he asks. He had ordered a love scene, but this certainly was no imaginable real love scene, was it? In a *real* love scene the man would at this point crack his wife's skull, or at least give a good imitation of doing it. Then he would leap into his car, drive off with tyres screeching, to beat up his rival.

But the author is not inclined to make any changes. If the man *really* loves his wife, he would behave as outlined in the script. True love is selfless by definition.

If the producer is willing to debate the matter, the discussion would presumably turn on there being two kinds of love: forgiving or vengeful, self-sacrificing or possessive, the love that gives or the love that takes . . .

Is it so? Are there really two kinds of love, opposite in nature, between a man and a woman? Or is only one of these the real thing, the other a fake?

How is it possible that an experience every adult must have had at least once in his life, a phenomenon thoroughly explored by generations of psychoanalysts, the favourite age-old theme of writers, composers, artists, can still be the subject of so much misunderstanding?

What is love?

THE PROTÉGÉ AND THE SEX PARTNER

If we are going to speak of love, we must begin at the beginning: that we live and find ourselves surrounded by life must be based on certain principles. Where there is life, in other words, on this or any other planet, there must be some process that tends to create life out of dead matter. Now if we mean, by life, the general principle of change – what Darwin calls *variation and selection* – then death, or destruction, must be part of the process, or else we would quickly run out of the stuff upon which change subsists. A living being must, accordingly, fulfil at least three 'basic principles' of life:

sustain its own life (self-preservation)

pass on its life to another organism before death, so that life can go on (reproduction)

preserve the life of its offspring until it becomes capable of taking care of itself (nurture of the young)

A human being's life depends as much as any other upon these principles of *self-preservation*, *reproduction*, and *nurture* of its young. Without them it could not exist.

The instinct of self-preservation is asocial, in that it is concerned solely with the self. Reproduction and nurture, on the other hand, are social mechanisms. Reproduction – sweetened by the sex drive, perhaps because it is not a sufficiently powerful motive in its own right – cannot be accomplished without a partner. And the breeding or nurturing instinct is also directed outward, towards others.

Those others, whom we need to satisfy our social instincts, are – depending on which of these two drives they serve – our sex partners or our dependents, objects of our protection, protégés, wards, whichever.

Clearly these two social instincts are the biological basis of *love*, since their most intense and lasting manifestation – the attachment to a sex partner or to one's own child – is love. To have a lover or a beloved is happiness. The lover seeks out the beloved for the satisfaction of his sexual needs as frequently as possible, and says, 'I love you.' When the relationship breaks up, he/she suffers pangs of 'unrequited love'. This condition lasts until a 'new love object' is found.

When the love object is one's child, natural or adopted, one protects it. The protector will risk his life for his dependent, will want only the best for him/her, will assure him/her of his love. To lose the 'child' means great unhappiness. It means to have lost 'the thing I loved most in all the world'.

No matter which we are referring to – dependent or sex partner – we use the same word for what we feel: love. And yet the same word designates two radically different kinds of bond. To arouse the protective instinct, the dependent must fulfil certain conditions greatly at variance with the conditions that make the sex partner attractive, and vice versa. The specific characteristics of the other person determine the nature of our biologic response. Ultimately they determine the kind of love we shall feel for that person.

WHAT IS A PROTÉGÉ?

To arouse and attract the protective instinct, its object must fulfil three basic requirements. The protégé must be, compared with the protector

physically weaker

mentally weaker

'a chip off the old block' i.e. there must be enough of a likeness so that the protector can identify with the ward-to-be.

As regards the first two requirements, obviously there would be no sense at all in wanting to protect a physically or mentally superior being, or one's equal. The so-called generation gap also provides the best illustration of the kind of natural difference between *protector* and *protected*: that of the protective mechanism most commonly seen in action between parent and child.

The third requirement, a *resemblance* to the protector, is equally a matter of course. Physical and mental inferiority alone, in nature, may arouse anything but protective feelings – it may bring out the predator in the stronger creature. It is only when the stronger creature is moved to *identify* with the weaker, to see something of him or herself to be saved and strengthened here, that the protective mechanism sets to work. 'Group egotism' may be nature's simplest, most effective, and even 'fairest' way of distributing the available protection to those most entitled to it. Number One must come first when survival is at stake, without benefit of social legislation or ideologies.

The power of identification based on some kind of likeness has been observed in animals, in cases where the mother has rejected her newborn because it was 'unlike' her. The likeness need not be in looks. It can be centred in something as peripheral – from the human standpoint – as smell. The resemblance can be only partial, indeed it must be partial, but it is a matter of life and death that there be enough of it, where it counts. Every child knows that it must not put back a fledgling that has just fallen out of the nest with its own bare hands, for the strange human smell now present would cause the mother to push it out of the nest again at once. To get a foster mother for the orphaned young of any animal species, a kind of deception is necessary. She must be tricked, somehow, into recognizing herself in it. This alone will induce her to take care of the 'cuckoo's egg'.

Human beings also operate on this principle of similarity. Identification with her young is of course easiest for the mother: she has felt it inside her for months, she has known it come out of her own body, it is 'flesh of her flesh' i.e. herself. The father, by comparison, depends on hearsay; he is therefore likely to be rather indifferent at first. Despite the repeated assurances from everyone around him that the newborn is his 'spitting image' it is not easy for him to see this. It is only some time later that he begins to accept the resemblance and to *love* the child.

A woman's predisposition to identify with the infant at once, to a degree impossible for the male, has won her the reputation of being the more selfless parent. Since she instantly accepts the newborn as her charge and actively devotes herself to its care and feeding, a

mother's love is held to be stronger than that of a father. Actually it is only a matter of time lapse between two equally powerful emotional attachments, based entirely upon biological causes.

That fathers are capable of loving their children just as much as mothers, and that the male nurturing instinct is in no way less developed than that of the female, is amply attested by the exchange of parental roles in various primitive cultures, as well as by the experimental evidence of modern sociology.

LOVE THY NEIGHBOUR

Man is not only an animal, he does not only follow his instincts like an animal: he can recognize them, make himself aware of them, look at them objectively, modify or generalize them. For instance, a man can extend the principle of resemblance, and see himself in creatures of another species or kind which are in need of his protection. He can decide on purely rational grounds that human beings whose skin colour differs from his own are nevertheless like himself, despite anything his instincts might say to the contrary ('Whites are human, too', 'Blacks are human, too') and that physical or mental cripples are like healthy people. This 'humanization' of the nurturing instinct, restricted by and large to mankind, is what we call loving our neighbour, or *altruism*. Altruistic love is the nurturing or protective instinct cultivated through insight.

Altruistic love thus rests upon instinct, but none too

securely. The object of its protectiveness lacks the prerequisite of 'biological' likeness to the protector. It does not automatically evoke protectiveness. It takes considerable persuasion, and often costs much 'self-denial' to con the primitive need for self-identification into compliance with one's 'superior judgment'. Which is why altruistic love is considered a virtue.

So far, not even the Christian countries can claim much success at putting into practice, to any great extent, the rationalization of the nurturing instinct first propagated by Jesus. His teaching, to regard one's neighbour as oneself and act accordingly, replaces a biological equality by an intellectual one. It goes against the biological grain, for it labels the instinctual as 'evil' – much as the Marxist principle of equality does. Precisely because this rationalization is morally out of the reach of our instincts, it is a matter of 'higher values', and value depends on rarity.

As a rule, human beings will take on a *non-instinctual charge* only for a reward; payment, not necessarily in cash. The reward can be material or ideal: money, an inheritance, companionship, social recognition, eternal life in paradise.

The most frequent variants of the non-instinctual charge (protégé, dependent) are:

the unrelated physically weaker: the sick, the poor

the unrelated mentally weaker: mental patients

the weaker on both counts: other people's children, women

Woman as a non-instinctual object of man's protectiveness will be dealt with at length elsewhere.

Another kind of protégé must be mentioned here which, were it only human, would fit the bill perfectly: psychologists are convinced that pet dogs are chosen on the basis of identification, because of an affinity the owner recognizes as a resemblance to himself. This is why dogs, especially the smaller breeds, enjoy the status of personal offspring.

WHAT IS A SEX PARTNER?

To qualify as a protégé, then, requires the greatest possible resemblance to the protector, together with the greatest possible physical and mental inferiority to him, as best exemplified by the respective differences between generations.

To qualify as a sex partner calls for exactly the opposite. What is wanted here is the greatest possible contrast between the partners, who should be polar opposites in every respect they regard as sex-specific – physical traits in the broadest sense – as well as the greatest possible likeness between them in all respects not considered specifically sexual – psychological traits in the broadest sense.

All those qualities that underline the difference between myself and a member of the opposite sex improve my chances of becoming his sex partner, assuming that we 'understand each other' i.e. we resemble each other in all respects other than the specifically sexual. Our sexual differences can be more or less general, or more or less individual i.e. they may be typical for the whole sex or for only an individual

member of that sex. Men with a vigorous growth of beard, hairy chests, broad shoulders, narrow hips, big penises, for example, are generally more in demand, as are, conversely, women with delicate skin, big breasts, wide hips. The more individual polarity exists in any given case, the more ideal the sexual relationship is likely to become. We all do what we can to emphasize our sexual differentiation from the opposite sex – or with respect to a specific member of the opposite sex – as skilfully as possible. Whoever is not strikingly male or female will do everything possible to seem so by, for example, developing his biceps through gymnastics, pad her bra, style the hairdo, etc.

The same motivation also underlies the so-called 'typically masculine' and 'typically feminine' kinds of behaviour: it is always a conscious or unconscious parading of sex-specific characteristics. To smile rarely or often, talk much or little, swing the hips or not in walking, makes people 'more manly' or 'more womanly'. This kind of behaviour is simulated, as shown by the fact that it is subject to fashion and can be dropped at will. The 'womanly' mannerisms of the stars in the old movies are markedly different from those we see in films by Truffaut or Godard. To behave like a movie vamp of the twenties today is to appear not womanly but ridiculous.

Biological law decrees a mixture of opposite hereditary factors in each offspring. To ignore or evade this decree – to lack expressly female or male sex characteristics and refuse to simulate them – is to forego one's chances of attracting the opposite sex and thereby one's chances of propagating one's kind.

Polar opposition in the sex-specific areas, then, is combined with resemblance in all other respects. The man will usually be physically stronger than the woman, a sex-specific difference that makes them attractive to one another. But as soon as this difference becomes too great – as soon as the woman is so weak, or pretends to be so weak, that the physical difference can no longer be regarded as sex-specific – the stronger partner's protective instinct may seriously interfere with his sex instinct. He may refrain from sex in order not to hurt his partner. If, in addition to being physically inferior, she is also mentally inferior, the weaker partner tends to become increasingly the object of his protection. The sex act – normally a kind of combat at close quarters – under such conditions involves considerable self-restraint, and loses something essential in the process. Equality on the intellectual level, combined with polarity on the physical, is therefore a condition *sine qua non* of full-scale love between a man and a woman.

A good guarantee for the necessary resemblance of the partners in the nonsexual realm is their belonging to the same generation. By a generation we mean the time span between the birth of an individual and the birth of its first offspring – about twenty to twenty-five years. Sexuality is in any case for adults, but if one partner is more than twenty-five years older than the other, and thereby belongs to the generation of the other's grandparents, the chances for a mutually satisfactory sexual relationship are relatively poor. There are of course cases in which a particular person's special dynamism can bridge this biological gap for a time, but such exceptions only confirm the rule. The

frequent alliances between young women and men who are their seniors by more than a generation are no proof to the contrary; they always depend on the same factor: the wealth or social status of the much older man. If it were a biological mechanism that drove attractive young females into the arms of old men, a poor old pensioner might occasionally have a chance of marrying a rich young girl.

RATIONAL LOVE

Just as a man can rationalize his protective instinct and make it function as altruistic love, he can also rationalize his sex instinct. Unlike an animal, a man can decide to give up sex for a time, or even permanently, for cultural or religious reasons, for fear of consequences, or for the sake of advantage – a socially advantageous marriage, for example. Instead of repressing his sex drive altogether, he can modify it, resorting to substitution or transposition. He may, for example, desire X, who has certain specific attractions for him, but if he cannot get X he can make do with Y, whom he finds less attractive, but better than no satisfaction at all. This kind of adjustment we call *rational love* – love based on reasoning rather than primary instinct, or as some might say, based on 'higher insight'.

Like the object of altruistic love, which can never be other than an inadequate child-substitute, the object of rational love can never be more than an inadequate sex partner. The person involved is either insufficiently

differentiated physically – too unmasculine or unfeminine, not attractive enough or too unlike the lover mentally, too stupid or too intelligent. Such an inadequate sex partner is usually in the running only until a more attractive partner turns up, or as long as there is some extraneous reward involved, of whichever kind: money, companionship, prestige, the wish for offspring, etc.

Extreme forms of such rational, or rationalized love are, for example, visits to a prostitute, masturbation, pornography, voyeurism. Actual love here becomes abstracted to the extent of being totally replaced by symbolic actions.

ALL INSTINCTS CAN BE MANIPULATED

To sum up: the qualities that arouse the protective instinct are the *opposite* of those that attract us to a sex partner.

Protector and protégé are outwardly alike; sex partners are complementary opposites. Protégés are physically and mentally inferior to their protectors; sex partners are physically and mentally equals. These three sets of qualities, opposite and mutually exclusive, of protégés and sex partners, determine the basic attitudes towards each, also opposite in nature and mutually exclusive. And yet we call these profoundly differing emotions by the same name: *love*. *Love* has become of necessity, then, the most dangerously misleading word in the language.

To go back to our beginning, that difference of

opinion between our hypothetical film producer and script writer about the nature of *true love*: if the man truly loves his wife, said the writer, he will let her go to his rival without a struggle, because true love sets the beloved's happiness above one's own. He is right, too – if we are talking about altruistic love, *caritas* or charity, Christian love. And such a love can certainly exist between a man and his wife. *But it has nothing whatsoever to do with the sexual love between a man and a woman.* Selfless tolerance, self-sacrifice, an attitude of giving without expectation of a reward, all are part of the protector's orientation towards the protégé, regardless of sex – it is what thousands of Americans are feeling towards the orphans of Vietnam they are adopting. Our scriptwriter is confusing this with sexual love only because the protégé in his scenario is a woman – as indeed is often the case when men are moved to play the kind Samaritan.

But why the confusion between altruism and sexual love? Why do most people consider altruism the important element in sexual love, and tend to look down upon the simple, natural, demanding, egalitarian sexual love as unworthy? Why the pangs of conscience when a man does not feel towards his sex partner what he feels towards a charity case – selfless, self-sacrificing, forbearing – and the shame, in the very act of making love, in the belief that this can't be 'real' love?

It is all so uncomplicated, as long as we follow our instincts: we have sex with our partners, we protect our children. But a man, unlike an animal, can see his instincts for what they are i.e. he can take a detached view of himself and manipulate them for 'reasons' that

have nothing to do with biology. For such 'superior' reasons, he is of course capable of making himself the guardian of inadequate protégés and coupling with inadequate sex partners, choosing to treat his sex partners as protégés and vice versa.

When the love between a man and a woman becomes shot through with altruism, violence is being done to principles of nature. WHO is responsible? Who, that is, could possibly profit from such manipulations? And who has the power to make it stick?

Love and power

WHAT IS POWER ?

The reproductive instinct (sex instinct) and the nurturing instinct (caring for the brood) are social drives, as we have said, in contrast to the instinct of self-preservation, which focuses on one's own person, while the two first-named, focusing on another person, make us dependent upon that person and vice versa. The reproductive instinct and the nurturing instinct, therefore, are the key to power and powerlessness.

Power consists in making oneself the goal of another person's social instincts, without seeking to satisfy one's own social instincts through him. The other then does everything one asks. *Powerlessness* consists in wanting or having to satisfy one's social instincts through another person whose social instincts one has not succeeded in concentrating on oneself — one then does everything the other asks. According to whether one has made someone dependent upon oneself for the satisfaction of one or both instincts, one controls that person partially or wholly, has partial or absolute power over him. (We are referring to biologically determined power; psychologically conditioned power will be dealt with later on.)

To know which of two people has the upper hand, then, one merely needs to know which member of the couple is in a position to manipulate the sex or nurturing instinct of the other. The same is true for the relationship between groups, classes, races, religious communities, generations and clans. It is whichever has the leverage, the favourable starting point or whatever it takes to concentrate the other's social instincts upon himself, while remaining emotionally uncommitted. Since the most important social instincts involve sex or nurturing the brood, sex and parentage are the basic areas in which the question of power arises. *Real power* over another person – paradoxical as it may sound – is held by protégés and sex objects only. There is also the kind of power that depends on *force*, or physical strength. *Where there is superior force, I serve under constraint; where there is power, I serve willingly.* An adult of my own sex, a social class, an alien race, a political body can at most force me to submit i.e. only by superior physical pressure. But real power is held by whomever I want or need to satisfy my basic social instincts, even if that person is incomparably weaker than I am – I would be bound to do willingly whatever he/she asks. To rule effectively, it is power we need; force is second-rate by comparison and far from equally compelling.

WHO HAS POWER?

If the sex instinct and the breeding instinct are indeed at the root of power, then there are three potential human power blocks:

children (objects of protection) – they have power over their protectors, the men and women who care for them

men (sex objects) – they have power over those women who desire them, but not over children (though they can use force on children)

women (sex objects) – they have power over the men who desire them, but not over children (though they can rule children by force)

According to this blueprint, there can be no absolute power of one human being over another: men and women would control each other by means of the sex drive, and children would have some power over their parents as objects of the breeding instinct.

But we have seen that a human being can subordinate his instincts to his reason. By manipulating his own instincts or those of others, a man/woman can acquire more biological power than is rightfully his. The most important possibilities for such manipulation are:

- a) Protégés can extend their power over their protectors by offering themselves as sex partners as well
- b) Sex partners can extend their power over the other by becoming, in addition, protégés
- c) Sex partners can extend their power over one

another by controlling their own sex drive, so as to reduce the partner to a one-sided sexual dependence

Assuming that the struggle for power is a universal human trait, and that therefore each of these three power blocks will try to enlarge its sphere by manipulating the sex and breeding instincts: which of the three – children, men, women – are most likely to succeed?

Children can, theoretically, extend their power by becoming sex partners of their protectors. But this is hardly feasible, since sexual satisfaction depends on sexual maturity. Hence children are biologically limited to controlling their protectors only by way of the breeding instinct.

Men can, theoretically, expand their power by controlling their sex drive in such a way as to bring the female into a one-sided sexual dependence upon them. As they are usually superior to their partners both physically and intellectually, they can rarely appeal to the female protective instinct. Therefore a man can have absolute power over a woman only in exceptional cases.

Women can, theoretically, expand their power by controlling their own sex drive so as to reduce a man to one-sided sexual dependence upon them. Being usually inferior to their partners physically and intellectually, they can also appeal to the male protective instinct. They alone, therefore, are in a position to serve both as ward and sex partner, as inferior and polar complement, at the same time. Theirs is the only power block of the three that has what it takes to hold absolute power over another – the male.

Given that all human beings seek power, it is absurd to assume that women could give it up of their own free will.

THE POWER OF THE WEAKER PARTNER

A protégé, as we have said, must be inferior to the protector, and must resemble him. If a woman wants to enjoy the privileges of a protégée, she must be physically weaker and less intelligent than the man whose protection she is seeking. If she cannot meet these indispensable conditions naturally, she must try to simulate them. The other condition – physical resemblance – she cannot fulfil. The woman will therefore offer herself as a pseudo-child, an *inadequate object* for his protective instinct. She will try to become the object of his *altruistic love*.

Her chief problem in so manipulating the man's basic instincts is how to make herself appear physically weaker than he. The typical woman is, after all, rather crudely made: with their big breasts, their broad hips and fleshy thighs, most women resemble the matrons in certain paintings by Picasso rather than the fragile mannequins in the *vogue* ads. Besides, women are known to be tougher than men: statistically, infant mortality is far greater among boys than girls, and despite the fact that the female body suffers greater stress than the male from menstruation, pregnancy, childbirth, and breast-feeding, women in the civilized countries live on the average five to seven years longer than men. This is probably so in

consequence of the more comfortable life led by women.

The physical inferiority of women is therefore a moot point, most pronounced in the area of muscle power, but not really demonstrable in other respects. For the sake of instinctual manipulation, this insignificant disadvantage must be vastly exaggerated, therefore, while her biological superiority in other respects must be minimized.

The fact that women are never seen carrying heavy burdens, lifting or pushing weights, helps to advertise their muscular weakness. When they weep easily, at the slightest provocation, their tears remind the onlooker of their weaker nerves. By enveloping themselves in fine fabrics and by means of make-up, they can make themselves look fragile to the point of imminent physical breakdown. It is not so long since this kind of comedy was incomplete without simulated fainting fits. Women also prefer to be seen in the company of taller, older men; it underlines their simulated vulnerability.

It all depends on exaggerating to the limit the existing physical difference between protector and protégée. The wife's greater physical resilience is her secret; by the time it becomes obvious, her provider is dead. In the USA, for instance, the widow survives her spouse on the average by eleven years.

THE POWER OF THE LESS INTELLIGENT PARTNER

A woman's best trick in manoeuvring herself under the man's protective wing, however, is her intellectual inferiority. The difference in physical strength alone would never do it. At most she might succeed, using all her efforts, in looking as helpless, next to him, as a Chinese next to a Swede – and this is far from enough to gain for a human adult the enjoyment of a child's privileges. Only when a woman is both physically weaker and sillier than he is, too, can she become irresistible to him. A woman who intends to find a lifelong provider will therefore see to it, as a top priority, that she does not become too intelligent. If she should slip up here, she will hide her light under the proverbial bushel at least long enough for the man to officially set his legal seal and signature on his intention to become her provider.

Fortunately for her, compared with the effort it takes to become intelligent, it is no trouble at all to become stupid. Stupid is something one doesn't become, one merely has to stay that way. Today it is scientifically established that healthy men and women, the poor and the rich, black and white, are all born with roughly the same mental capacities. This potential can be arrested in its growth through lack of fostering or through lack of competition. The former is caused by poverty and occurs among the lower classes. The latter is due to pampering and is reserved for women. Since marriage always means that the man must provide for the woman, and since most women decide

even before puberty that they will get married later on, women are from the first exempt from the socio-economic competition for survival. They know that they will not have to know anything as adults, so they don't bother to learn anything.

Admittedly, women in the past had to do even less to cultivate their mental inferiority than they do today. As long as most non-domestic labours required greater physical strength than they do nowadays – when men still lived by hunting, resolved differences of opinion by the sword, and built their houses by hand – it was natural to send the man and not the woman out to compete for survival, thus forcing him to develop his intelligence through experience. The woman was housebound, saddled with a growing brood, without practical means of birth control, pregnant the best part of her life – her sphere of work was hardly interchangeable with that of the man.

But the situation has changed since then. In our industrialized countries there are few tasks left that exceed the physical capacities of women. Pregnancies can be regulated or avoided altogether. The family has shrunk in size. Since the invention of artificial mother's milk, men can feed the nurslings just as well as women. This means that women can now be the family providers for husbands and children, and become as accomplished, in competition with other providers, as the equality of the sexes calls for. The two or three pregnancies the average woman statistically goes through present no serious obstacle: she merely has to interrupt her breadwinning activities two or three times during her career, for about four weeks at a time. They would not even justify her

avoidance of military service. Men and women nowadays can bear their equal share of virtually all the necessary social tasks.

If women nevertheless want to go on being mentally inferior so as to enjoy the partner's protection – and they evidently do – they must resort to trickery. Since men can't very well be ordered to go to work for women every day on the grounds that they are physically stronger than women, men are brought up from infancy to believe that supporting a wife and family is the manly thing to do. They are programmed by Mother to equate real manhood with becoming a family provider, in short; since men do not bring up their own children personally, they cannot even up scores by teaching their daughters the opposite. The daughters consequently continue to grow up less intelligent than the sons.

The only effort to move women into non-domestic occupations and thus do something for the growth of their intelligence is being made by the feminists. 'A real woman,' they tell women, 'is one who realizes herself as a person. And she can do it only by working at a job, like a man.' But most women won't fall for this line of argument. Women may be simpletons, but not the kind of simpletons the feminists take them for. 'To work at a job, like a man' means working to provide for a family, to take the whole responsibility. Both parents can't work simultaneously if there are children – it has to be *he* or *she*. That *she* is the one to shoulder the burden is what women have so far successfully avoided, even though all the professions have been open to women for nearly a half-century; so far not a single instance has come to light of a

woman voluntarily devoting her life to supporting a healthy husband and their children singlehandedly. A woman who works for a living nowadays does it either because she has no husband, or because her husband doesn't earn enough, or else she does it for her own entertainment ('to get out of the house'). Since the kind of work she does rarely involves genuine competition, she can manage to keep her intellectual inferiority intact. That most working women are employed in inferior positions is not due to 'man's oppression of women' but simply to the fact that by far the greatest number of women are workshy and expect to work only for a time; hence they prepare themselves for a career, if at all, only halfheartedly. A woman who regards her job as a mere interlude between school and marriage is not the likeliest candidate for a responsible position. Nor is the one who works as a hobby – 'for something to do' – and doesn't really need the money. In the pinch, their male colleague is necessarily more dependable, because for him it is a serious matter to succeed.

That the few women who do take their work seriously must suffer from this public image of the working woman is not the fault of men but of the majority of other women. How is an employer to know when he is dealing with one of those rare exceptions, among women, who take their work seriously and won't drop out at the first opportunity? Although the good old days are long gone, woman's continuing monopoly on breasts and vaginas still permits her to choose her own mental level. A woman is stupid because she wants to be stupid; a man is intelligent because he has to be intelligent. Putting it

another way, a woman is a man who doesn't have to be a man; a man is a woman who is not allowed to be a woman. If men had the same options, they would be just as stupid as women choose to be. Some men fail to see this cause-and-effect syndrome and regard women with contempt for their stupidity. This is understandable; it isn't easy to face up to the fact that their all-around utility is all they are wanted for, which is why they developed it to begin with.

Women don't mind being considered to be rather stupid. In fact, it helps their game. Women could be intelligent if they wanted to be. The proof of this lies in the fact that they not only don't seek to hide their mental inferiority but rather flaunt it – it is part of a woman's ploy in acquiring a male protector. Only women with a decidedly male sense of values would find it intolerable to be considered mentally under-equipped. But such women are rare, because they would have had to be brought up by their fathers i.e. they would have had to have a mother willing to be the family breadwinner for at least ten years.

THE IDEAL COUPLE

To be a man's protégée is to be provided for and to have material security. To be a man's sex partner means to be desired – it means pleasure. Since most women choose men superior to them, 'a man I can look up to', we may conclude that they value security more highly than pleasure, and that they prefer to be the object of a man's altruistic rather than his sexual love.

That women prefer men who are taller and stronger than themselves could be a coincidence, since most men are somewhat taller and stronger than most women. That women prefer men who are more capable than they are could also be a coincidence, since the competitive struggle for survival that most women are spared compels men to be more capable than women. But it is no coincidence that women prefer men older than themselves. Nor is it by chance that these qualities are always so neatly apportioned between the partners of each couple: the women smaller, weaker, less intelligent, younger – the man bigger, stronger, brighter, older.

The ideal couple in which the man is superior to the woman in every respect is the creation of woman. Women have the power; they make the choices. As it is in the business world, the man submits his bid; the woman chooses what's best for herself. If she chooses a superior man, she is provided for all her life. If she chooses a man inferior to herself, he is less able to provide for her, nor will he want to do so – she will not appeal to his protective instinct as she would to that of a stronger man.

Undersized, weak boys learn early in puberty how hard it is for them to find a girl. When they are full-grown as short, unathletic men, their luck with women remains the same. Such a man will have to be extremely successful at business or his profession to win an attractive woman despite his physical shortcomings. Perhaps this is why undersized men are reputed to be ambitious and dynamic.

Nor do the simpletons and failures among men ever attract bright and professionally successful women. A

woman always marries up the social ladder, a man always marries beneath him. Doctors marry nurses, while women doctors marry the top men in their field, never hospital orderlies. Business executives marry their secretaries, while women executives will remain single rather than marry a mere underling. Young career girls seldom consider men working on the same level as themselves to be good enough. A stewardess hopes to marry a pilot or a businessman, never a steward or a waiter. The chic girls who wait on the customers in boutiques wouldn't dream of wasting their time on male shop assistants. 'The man I marry must be able to take care of me' is the slogan. It can only mean that he has to be bigger, stronger, and brighter than she, so that she 'can look up to him'.

That women offer themselves to men as quasi-children is clear from a comparison of the ages of most married couples. While there is no reason women should not marry younger men, they are on the average four years younger than their husbands, even though the opposite would make better sense biologically. Since women tend to survive men by five to seven years (depending on the country), if they married younger men they would not be spending an average of nine to eleven years as widows. According to Masters and Johnson, women can enjoy orgasm nearly to the end of life, while males lose their capacity between sixty and seventy – therefore women married to younger men would not have to resign themselves to doing without sex for so large a part of their lives.

It seems that women don't care about all that. Looking for a provider, not a lover, they will choose

the older man. A man of thirty can feed a twenty-year-old woman – 'feed her' in the most inclusive sense of the term, of course – far better than a young student can. At best, the student could do service as a lover, on the side. As long as the legal provider doesn't hear of it, lest it spoil his taste for working to bring home the bacon.

How deeply women care about playing the role of the child in their marriage is evident in that the majority start lying about their ages long before they have reached thirty. This is so normal that in most places no one would dream of prosecuting a woman for falsifying a document, if it is only a matter of improving her birth date. To ask a woman how old she is, simply isn't done! Besides, what would be the point, as a man would usually only get a reprimand or a lie for his pains! Many business firms customarily publish lists with their employees' birth dates, so that mutual birthday courtesies can be extended. For female employees, they list only day and month, with three dots for the year. Chivalry is not dead.

There is, of course, another way of looking at this: a pitiless, male-dominated world, say the feminists, forces women to lie and cheat to survive. But why only women, why not men, too? A woman who sells herself as a child is necessarily bound to simulate eternal youth. But when she palms herself off as younger than she is, suggesting to men that youth is a woman's supreme feminine quality, she is not so much following a pitiless dictate of society as she is herself mercilessly discriminating against all those women who are or seem to be older than herself and who make up a fairly substantial part of that society. Let us note

only in passing that she is also giving her sex a bad name for dishonesty.

None of this bothers her in the least. Women don't mind being considered dishonest any more than they mind being considered to be stupid. Like intelligence, honesty enjoys a low priority on their scale of values. What matters to them is the helpless look, which mobilizes the male's protective instinct like nothing else. Honour, in the sense implied here, is something women feel they can well do without.

'WITH THIS RING I THEE ADOPT!'

Compared with a child of one's own, which one protects automatically, a woman makes a somewhat inadequate object of one's protective instinct. When a man takes her on as his charge, he does it not instinctively but consciously, by persuading himself that here is a helpless creature who needs him. Every woman is therefore in competition with every other inadequate (non-instinctual) protégé. Orphans, the sick, the old, the mentally disabled, the poor, young pups and stray cats are basically all much more in need of protection than women. How to distract a man's attention from all these potential competitors and concentrate it exclusively upon the woman seeking to arouse his latent protective instinct is therefore her major problem.

This is not as hard as it seems at first: most people practice altruistic love for a reward of some kind, as we have said – cash, prestige, companionship, eternal

life. Women also have an interesting reward to offer for the protection they seek: they are the only kind of inadequate protégée that is in a position to satisfy a man's other social instinct – his sex drive. From the man's point of view, this is the prize reward of them all.

But a woman seeking protection primarily can never be an adequate sex partner because she lacks one prerequisite for that: intellectual equality. But since most men hardly ever meet ideal sex partners – feminine women who are nevertheless as intelligent as men – the man really has no choice. If he is not to be empty-handed, he has to settle for altruistic love for a pseudo-child, and for rational love instead of sexual love. He compromises on a concoction: part ward, part sex mate, part child, part woman. 'She may not be the love of my dreams,' he thinks, 'but I can still take her to bed – and besides, she needs me.' To be his child, the woman doesn't resemble him enough – but she is weaker than he, physically and mentally. To be his ideal sex partner, she is not sufficiently on a par with him intellectually – however, she looks sufficiently different from him to be attractive.

In other words, rather than leave both of his social instincts unsatisfied a man will put up with playing the father to an adult who occasionally lets him have her body for sexual purposes. Since the average man cannot find the woman who will be a true *marriage* partner at all, he accepts one of many being offered for *adoption* by her parents, and in a grandiose ceremony vows to take her natural father's place in providing for her henceforth. If the priest or registrar were to ask him whether he was prepared to 'take this

woman' as his child, he might not even notice. When the girl in white with the bouquet says 'Yes', the man knows perfectly well that he has adopted her, 'for better or for worse': 'the child' will henceforth bear her new father's name and live on his money. To keep him from having any ideas about his search for a woman, she also plays the lover from time to time. After the birth of her first child – *her* ideal protégé, and his as well – the power of the 'adopted daughter' is so well established that she runs little risk of losing the adoptive father to a real woman. The role of sex partner, originally used as bait, tends to be neglected at this point. Soon the day will come when only the presence of their children will remind the couple that, once upon a time, they used to sleep together.

THE POWER OF THE COLDER PARTNER

Once a woman has opted for the role of *the child* (instead of lover) the next step is predetermined. A *child* must not show too great an interest in sex, on pain of losing both credibility and a child's privileges. A woman who values her status as protégée, therefore, must keep her sex drive under control. She must be in a position to make conscious use of her sexuality for her purposes i.e. to win a man who appears suited to play her father, rather than a man who excites and confuses her senses and her mind. And she must be able to refuse herself to her intended protector until he adopts her or at least commits himself clearly to such an intention. To see primarily the sex partner in

a man is the end of her power over him. It means losing the motive of making him her protector – what good is a lover restrained by protective feelings? – and being quite as dependent on him, sexually, as he is on her.

To stay stupid is, as we have said, a piece of cake; it costs no effort at all. To stay cold, on the other hand, requires considerable self-discipline – but women evidently find that it pays, just the same.

Not only are men and women born with the same mental endowment, the same instinct of self-preservation and caring for their brood, but they also inherit the same predisposition to an active sex life. But sexual cravings can be conditioned: nuns and priests are good examples of that. Only nuns, being women, typically begin their training much earlier than their male counterparts, which is why we hear of far fewer missteps and scandals among them.

The rest of womankind is under no constraint to practice such total self-control. On the contrary, total frigidity would hamper them and it might lead to extremes such as refusing sex altogether, even as bait for attracting a protector. How easily the conditioning of the sex drive can lead to frigidity is revealed by a recent opinion poll taken among thousands of Italian women of every social class.* Queried about their sexual attitudes, 36% of these women between the ages of twenty and fifty expressed a total lack of interest in marital sex; in fact, they said they would prefer giving it up altogether. So high a degree of sexual frigidity is excessive and rather disruptive. What matters is only to be the more frigid of the two

* *Doxa*, Rome 1974.

partners – because the power is always in the hands of the colder sex partner.

Partial frigidity, on the other hand, no longer entails any disadvantages nowadays. Frigidity used to mean that a woman got out of bed without having had an orgasm. But in the era of *Playboy*, a man can feel sure of his sexual prowess only if he can bring even a frigid woman – a woman, that is, who does not desire him – to climax. How to do it he can learn from numerous popular handbooks. Even though sexual climax induced exclusively by mechanical titillation can be achieved by anyone – including the woman herself – the male of our time is not above pluming himself on his skills as a mechanic, as an integral part of his masculine attractions.

What does it profit a woman, one might ask, to lose a lover and gain a father? The vast numbers of women who marry older men, even homosexuals, are answer enough. There are many reasons, certainly, why young women will take on men in their sixties, but sex cannot be one of them. A man of sixty simply cannot be physiologically in condition to satisfy the sexual needs of a normal twenty or thirty-year-old woman. If he does satisfy her, it must be that she has no such needs i.e. it is to her credit, not to his. That a long history of sexual experience makes a man more attractive is a view widely held by men, always reconfirmed when a well-to-do older gentleman wins the heart of a young girl. It is a view without real foundation.

The most unequivocal evidence that women are the more frigid sex is the absence of male prostitution. The few bordellos for women that can be found in some great cities are being perverted to their own uses by

homosexuals – for lack of a female clientele. This doesn't mean, of course, that there are no women at all who are as interested in sex as the average man. But such women find takers all over the place, they don't need to go into a bordello, they live in one.

The feminists say that no middle-class woman will go looking for commercial sex – because she is too inhibited. But when it comes to gratifying her desires, the middle-class woman in particular has been remarkably uninhibited. How many women of the upper and middle classes sport fur coats, for instance, though every one knows by what barbaric methods these pelts are obtained. The annual massacres of seals for the purpose are a staple of the feature writers. The highly popular broadtail is made from the skins of unborn lambs – the caracul mother sheep is made, in the most brutal ways, to miscarry or abort her young. Depending on the way a coat is made, an average of a dozen such abortions go into the making of it.

It is absurd to think that a human being who knows what it is to carry a child in her own body, yet feels no scruples about dressing herself in the skins of aborted animal embryos, could possibly feel inhibited about entering a whorehouse in order to satisfy a quite natural sexual need.

FATHERS ARE POWERLESS

Children don't *love* their parents, they are merely attached to them: they need them, and sometimes they even like them. When father and mother have

the knack of clothing their instinctive and essentially self-gratifying nurturing of their brood in the image of self-sacrificial devotion, they may enjoy as a fringe benefit the child's guilt and gratitude, as well. But this is not love, nor should it be: if children returned the love of their parents in full measure, life would come to a standstill, because they would never want to leave home. Children by and large tend to leave their parents at the earliest possible opportunity, to go looking for their own love objects (*protégés*). Many never return home, or do so only out of a sense of duty.

Children can feel real love for their parents only as these gradually become old and helpless. When physical debility, intellectual inferiority, and resemblance characterize the parent, it becomes possible for the grown son to love his father as a genuine *protégé*. At this point, however, the father's love has come to an end. Between protector and *protégé* there is always only one who loves: always the protector. The *protégé* accepts whoever will be his provider. If another, better provider comes along, he will be accepted, without any great emotional investment; the most to be expected is a certain loyalty. For what is involved is only the *protégé's* instinct of self-preservation, a necessarily asocial instinct. If this were fixated upon a specific individual, and that individual perished, so would the *protégé*.

A man who marries a woman inferior to himself i.e. 'adopts' her must expect that she cannot feel anything for him but liking and gratitude. A woman is better off than a child, after all; if necessary, she can take care of herself, like any man. That she nevertheless allows her husband to pay all the bills is a personal

concession that can be retracted at any time. She is entitled, therefore, to high expectations: everything done for her must be first-rate, otherwise she may engage another protector or else, depending upon circumstances, even decide to take care of herself. Compared with the real father, a wife's 'adopted father' has no hope of becoming his pseudo-child's protégé in his old age, either. The most he can hope for is the status of an inadequate or pseudo-protégé i.e. if he is lucky, he may come to enjoy the woman's altruistic love, her charity.

The woman even gets a *reward*: she inherits his property, his insurance, his pension rights, so that he can go on providing for her after his death, the death she is statistically prepared to survive for, on the average, six years, plus the number of years she is younger than he is.

Turning to the man's role for a moment, one might suppose that a protector, armed with material power over his dependent, is in a position to blackmail her. But that is precisely what he can never do. If he were capable of it, he would never have undertaken the charge in the first place. Who really enjoys working for someone else's benefit? But the nurturing instinct is so powerful a drive that there is no evading its power. Not even women have as yet succeeded in modifying it. But for them it is so much less onerous to satisfy their brood-hatching instincts. Even if the woman is the partner who originally wanted the child – the man already had *his* child, in the person of his wife – it is always the man who will be responsible for its care and feeding. The nurturing instinct is polyvalent i.e. a man can have more than one 'young charge' under

his wing. When the first real 'protégé' for both is born, the wife merely advances to the position of eldest daughter. A woman who bears children therefore has a double advantage: she satisfies her own nurturing instinct and simultaneously strengthens the foundations of her own security. As the mother of authentic protégés she must be provided for, even if she ceases to seem quite as helpless and appealing as her role ideally calls for.

The power of the child over his parents – that of the biologically weaker over the stronger – is a law of nature. Without such power, they would starve, being unable to take care of themselves. That parents will dash into a burning house or hurl themselves into a raging flood to save their young is a matter of course. That men go to war for their women is also considered a matter of course. A man who must be a father to his wife is powerless, where she is concerned.

THE POWERLESS LOVER

A man who wants to gain power over a woman must follow the example of women and condition his sex drive. If he succeeds in becoming as cold as she, she can no longer bait him with sex into the role of provider. At most she could offer herself as an equal sex partner, as dependent on him as he is on her. If men could abstain from sex at judicious intervals they might even succeed in normalizing the female sex drive – even make women desire *them* more than the other way around. Not that a man could have absolute

power over a woman even then. He could hardly hope to become her protégé, except in rare cases, but he would come considerably closer to equality.

But it does seem as though men are inclined to capitulate without a struggle, faced with the vast glacial expanse of female frigidity. Women certainly can't be accused of keeping it a secret. They used to say 'Men all want the same thing', implying that women not only didn't want 'it' but actually loathed it. Nowadays a new ploy has been added: scientists report that women can have fifty orgasms a day compared to a man's average of five or so, and that women can reach climax at ninety without effort, while men begin to fail and to dread impotence at sixty. These scientists are elevated to instant stardom in the women's polemical press. A human being with a normal libido might become panic-stricken at such news – as if someone were announcing the rationing of drinking water or air to breathe. But women see in all this only another triumph of the female principle.

There is a movement afoot in the United States for sexual separatism: women are encouraged to refuse sexual coitus altogether, on the grounds that it is denigrating to the female as such. Only women could think of such a notion. It is not by chance that Lysistrata was a female. A man would have given it up after the first try. Lysistrata was only intensifying, for a temporary purpose, a form of blackmail commonly used by women every day of the week since time immemorial. To give up sex, especially in a 'good cause', is no sacrifice at all, for women.

Given such overwhelming evidence of being out-classed in the frigidity stakes, a man with any com-

mon sense must realize that he will never succeed in mastering his libido no matter how hard he tries, as the average woman can without trying. Total freedom being out of his reach, he surrenders to total enslavement without a struggle: already powerless as a 'father', he also accepts his powerlessness as a lover. Having no means of control over his wife, he goes to the other extreme, sets her on a pedestal and worships the idol without restraint. At best he may succeed, as we shall see later on, in satisfying his two basic social instincts separately, with two different women – thus becoming the pawn of two 'dependents' instead of one, expanding the rule of women, of the female, over his life, instead of restricting it.

To save face a bit, men have labelled the fact that they are always pursuing women while women so rarely pursue them in a way they hope is flattering to them, according to their scale of values: as *male aggressiveness*.

Male aggressiveness consists in asking a woman to have intercourse and waiting for her to say *yes*, or a definite *no*. Skilful tacticians enhance their chances of making out by distributing their attentions among several women at a time (one version of 'playing the field') thus increasing their statistical chances for a favourable answer, depending on circumstances. This is the height of male aggressiveness that is tolerated. Genuine aggressiveness – rape – they have forbidden themselves by law.

But don't women publicly adore, sometimes to the point of hysteria, male sex symbols such as film stars, singers? And doesn't that prove they are not immune to sex, after all? Male sex symbols, however, have one

thing in common: they are all out of the reach of their fans. Here it is perfectly safe to let the libido have full rein, where there is a virtual guarantee of no consequences of any kind.

Men within reach are immediately checked out on their qualifications as adoptive fathers, even if the trial period is more and more disguised as a passionate romance. The handsome, successful bachelor who has to beat them off with a club is hardly better off, in this regard, than the less 'eligible' male not quite so swamped with unambiguous offers. Fortune's favourite does get more women to bed, and he gets them there faster than others, but if he doesn't come through at the earliest opportunity with a proper offer of adoption he is likely to lose 'her' just as quickly to the first rival who does. The great turnover in sex partners such men are said to have is mostly attributable to the fact that no woman stays with them long. The most attractive women, those having the most options, especially, are not given to losing much time. Once they are sure this man will never 'adopt' them, they abandon his bed and slip under the covers with a potential provider, a man who cares not only 'for his own pleasure' but 'really loves' them.

Even the 'marriage without a licence' is usually an adoption. The only difference is that the adoptee retains her own name, at least temporarily. This increasingly popular form of family planning only attests the rising power of woman: she has finally caught on that it is not even necessary to bother about the sanctions of law, to nail a would-be provider to his intentions. On the contrary: most men seem to feel even more strongly bound to their partners when the

latter forego legal guarantees. Surely, a man is bound to think, this woman is different from all others; she alone loves him for himself, not as a meal ticket.

The authentic protégés which are the products of their union, eventually, will in any case bear his name, and the entire 'illegitimate' family will *of course* be supported by him.

THE 'WEAKER' SEX HOLDS ALL THE ACES

The biological power structure rests on two instincts: sex, and caring for the brood. Whoever needs, for the satisfaction of one or both of these instincts, a particular individual, loses his independence to that individual. To love is to become enslaved. Contrariwise, whoever is loved has the lover in his power. Thus, power equals the ability to make oneself the object of another person's love.

Only the human female is in a position, as we have seen, to make herself the object of the male sex drive without becoming equally dependent on the male for instinctual satisfaction. She does not need the man to satisfy her nurturing instincts: she has her children for that. She does not need the man to satisfy her sex drive; she has it under firm control, as bait or weapon in the sexual power struggle. Sex, to the woman, is too valuable, as it were, to be wasted on mere self-indulgence. So if it is a question of one sex dominating the other, it can never be the male who dominates, only the female.

'The first instance of social oppression,' runs a

famous statement by Friedrich Engels, patron and co-author of Karl Marx, 'is the oppression of woman by man.'

Engels is confusing force with power. Like so many Leftists after him, Engels injected metaphorically a concept of power structures resting on force into the sex war, where it does not apply. Only because a man is physically stronger and able to earn money, Engels believed that this gives the man power over the woman. However, physical force may be helpful in oppressing a social class – it is no way to win control over the other sex.

The potential oppressor is never the stronger partner, but always the more helpless one; the potential ruler is never the one driven by desire, but the desired. If it is true that most women are physically and mentally the weaker sex, and that they are more desired by men than desirous, then 'the first social oppression' is the oppression of men by women, not the other way around. The woman usually begins to suffer long after the man has been miserable for a long time.

Female power is the foundation of all other power structures. Social power systems that do not rest directly on instinct can never be more than super-structures. Their leaders can rule only in areas of no special value to sex partners and protégés. A system that disregards the power of the really powerful sex is doomed from the outset: it cannot gain adherents. It is by the power of the dominant sex that all systems function at all. Without the consent of women, there could have been no fascism, no imperialism, no Inquisition. Men could not have become the tools of

such systems, had they not been ruled by women. Only a person attached and subservient to another through his basic social instincts – a man with a family to support, typically – can be sucked into the treadmill of such a secondary system and be driven to commit acts of hypocrisy, terror, and treason. The power of woman is the root of force in others.

Church fathers, politicians, and dictators know this unwritten law very well. A ruler's most important political move is courting women and talking their language. He knows that once he has the women with him, he will get the men automatically. As long as the Church backs up woman as man's protégé, she can easily induce him to back up the Church by letting it teach his children a faith in invisible beings that guarantees the continuance of the Church in power. One hand washes the other. As long as politicians promise special social measures for women, they can keep military service and a higher pension age for men with a good conscience. As long as dictators do not press women into army service, they can send male recruits by the thousands into battle.

The Church did not really come into power until after it had set up woman – in the person of the Virgin Mary – as an object of worship, and where the cult of Mary is still intact, the Church is still in power. Jesus himself passed up his opportunity to win over the women. He once said to his mother: 'Woman, what have I to do with thee?' and the misogynist Apostle Paul did no better in his time. Only when the female as protégé was raised to an institution did Christianity win a massive following, at last.

It is therefore entirely possible that the great social

revolutionaries invented 'the oppressed woman' for tactical reasons and despite their better knowledge. Did we say that Engels had confused power with force? Perhaps it was the other way around: suppose he had recognized the real power of women, and made a deliberate bid for it, to secure the victory for his side? It would certainly be odd for men like Marx, Engels, Lenin, Mao – all of whom knew the life of the working class better than anyone – to have believed seriously that the worker's wife was worse off than the worker himself. They surely knew that, poverty and too many kids notwithstanding, the worker's wife was somewhat better off even under the inhuman conditions of proletarian life at the outset of the industrial revolution. When they and other radicals sought to improve the lot of the working man, they were good enough politicians to appeal to the working man's wife and exalt her cause as a top priority. Clever, legitimate tactics – but what confusion they sowed in the heads of their followers!

Adolf Hitler also adopted such tactics, though with a somewhat different emphasis. Without the support of 'the German Woman' that self-consciously Teutonic Female, his own creation, he would never have made it to the top, the position from which he could instigate his great blood bath. Since the really powerful elements were not men, Hitler could openly advocate his programme: war against neighbouring countries and the persecution of another 'race' – while the women cheered him on, as we know. No one is saying that women want war more than men do – *whoever* wants war? – but they are less opposed to it. Because they don't as a rule expect to be sent to the front, war

means less of a risk to them personally; because they are not given to thinking beyond their noses, they are much slower to realize all the deadly consequences of war. Who would ever have foreseen, in any case, that even a democratic régime like the British would drop bombs on defenceless civilians – gratuitously, as it turned out, since the bombardment of cities made little difference; it was only the systematic destruction of industrial installations that helped to end the war – and massacre over half a million women and children. But the bombers were flown by men, so we may conclude that the women had no great compunctions about all that. The pre-war suffragettes who fought for the vote had omitted to fight for women's participation in the dirty work of war. Although women are nominally as responsible for wars as men, at least where they have the vote, the majority of women by no means regard themselves as armchair soldiers, but rather as pacifists. In post-war Germany not one of the women who lived for years on the pay of a concentration camp guard – all of whom were murderers – ever went on trial.

Apart from the few young girls who get involved in leftist militancy or the like, the great masses of women have not, so far, knowingly risked anything for their society. Even the women soldiers of the Israeli Army figured only on the sidelines of the Six-Day as well as the Yom Kippur War. Where the shooting is, it's always the men. Who dies in war is decided by the more powerful sex: woman.

WHAT IS THE FATHER'S DUTY?

The father's duty is to provide for the family. He is the head of the household and is responsible for the welfare of his wife and children. He should provide for their material needs, such as food, clothing, and shelter. He should also provide for their moral and spiritual needs, such as education and religious instruction. The father's duty is to be a good example to his children and to be a loving and caring parent.

The father's duty is to be a good example to his children. He should be honest, fair, and just. He should be kind and gentle. He should be a good listener and a good communicator. He should be a good role model for his children. The father's duty is to be a loving and caring parent. He should love his children unconditionally and should care for them as they grow and develop.

The father's duty is to be a good role model for his children. He should be a good example of a man who is responsible, honest, and kind. He should be a good example of a man who is a good father. The father's duty is to be a good role model for his children. He should be a good example of a man who is a good father.

The Father Syndrome

WHAT CAUSES THE FATHER SYNDROME?

Woman does look like a patented invention for the fulfilment of male dreams. At first glance, anyway, she certainly seems made for the satisfaction of two out of three basic drives: sex and breeding. But this impression is deceptive. The wish to protect someone is by nature so radically different from sexual desire that it is extremely difficult to feel both simultaneously for the same person for any length of time. The protector needs to give. The lover needs to take. Giving and taking are opposites.

And yet, men will keep trying, with the persistence of a Sisyphus, to satisfy these two contradictory urges upon one and the same person. Full of the best intentions that are doomed to fail from the outset, a man will at first believe his inevitable failure to be his own fault. After a while he begins to blame his partner. Frequently he starts all over again, with a new partner. The result is bound to be the same.

This game usually goes on until his sex drive begins to weaken and the nurturing instinct gradually gains the upper hand. Between the ages of fifty and sixty he becomes resigned to playing only the role of the father, with only occasional dreams of a woman

to love. He either finds the woman with whom he hopes to grow old – he calls her ‘the right girl’, ‘the life partner’ or, if he already has a family from which he has strayed, he returns to its bosom for good and ‘settles down’. Now at last, he says to himself, he is master of his own fate, and of his women as well. But in fact he has merely lost much of his own interest in sex.

This schizophrenic situation, arising from the fact that women usually offer themselves to men in a dual role, and that men usually go along with this, is responsible for an endless chain of misunderstandings between the sexes. The effect upon male sexual morality is catastrophic. Here is the root cause of those sexual perversions and taboos – the incest, polygamy, (prurience) prudery – here united under the one heading: *the father syndrome*.

In some men, all of these symptoms appear together, others exhibit them in sequence, still others show only one symptom, the rest remaining latent. No man is immune except those who are not interested in women i.e. men with a weak sex drive, old men, homosexuals. Let us consider each major symptom separately.

ADOPTION AND INCEST

Men who are strongly motivated in their choice of a partner by their nurturing instinct, and turn to predominantly childlike women who are considerably younger, less intelligent, smaller and weaker than they – necessarily have to satisfy their sex instinct with

their protégé. To have sex with someone you regard as your child is to commit incest.

Not that they are aware of it *as* incest. It is not easy to realize that a man is drawn to a woman by his nurturing instinct – the sex factor is what catches the eye. But all those altruistic feelings he has for her, like wanting to take care of her, defend her, work for her, fight for her, these are the feelings of a father for his child, not really those of a lover for his woman.

By the time a man ‘adopts’ a woman he can hardly differentiate between the paternal and the erotic strands of mixed motives involved. With luck, he has had some experience with the erotic feelings; the paternal, protective emotions are something new. When he feels this new way for a woman for the first time and compares it with his earlier attitudes, he is struck by the difference: he had no desire to sacrifice himself to his earlier loves. It must be proof positive that this, at long last, is real love, the great love for which he has been waiting all his life. Here is ‘the woman to marry’ in contrast to others whom he comes to think of as ‘good in bed’. It is only later on, when he has become a father in fact, that he can identify what he felt for his bride as being similar to what he now feels for his child. For the first time he is in a position to judge what proportion of his original interest in her was, strictly speaking, paternal rather than sexual.

A man with a child-wife knows that something is not quite as it should be, but he can’t quite put his finger on it. He somehow feels as though he has no right to perform the act of love with her, as though it were an imposition he ought to spare her. Still, he

finds himself doing this 'improper' thing 'to her', but always with a guilty conscience! He also can't shake off the feeling that she is somehow doing him a big favour every time she puts up with it, and that he can never do enough, soon enough, to show his appreciation.

In days of yore, when women still married as virgins, and the difference in age between bride and groom was also usually far more pronounced than it is nowadays, the link between marital adoption and incest was especially evident: the bridegroom had to violate his *ward* right after the ceremony. Thanks to the new sex morality, men can at least make a more gradual transition. Marriage, formerly the legal prerequisite for incest, is becoming more and more a form of restitution.

As a father in spite of himself, the man has no choice but to break through the incest barrier between himself and his child-wife. It helps a little that she is only a pseudo-child with whom he commits legally sanctioned pseudo-incest only. But all that manipulation of basic instincts cannot fail to have damaging consequences. We learn from the psychoanalysts to what degree men have begun to shake off the inhibition against incest and to enjoy real incest at least in their day-dreams: fathers, we are told, indulge in sexual fantasies about their growing daughters every day of the week. The same therapists, ever on the alert against all kinds of complexes, in these cases are not at all inclined to liberate men from such fantasies. Their only worry here is to ward off any guilt feelings that might develop, so they never tire of assuring the 'patient' how very *normal* it all is.

And it is normal. The statistics about actual

incest – sex relations between blood kin of the first and second degree – confirm this: father-daughter incest leads all the rest by a wide margin. A recent study under Swedish government auspices, covering all cases in Sweden over a twenty-year period, finds that 60% of incestuous relations occur between father and daughter, 20% between brother and sister, and only 1% between mother and son. The residual 19% include relations between men and their nieces and granddaughters.

A man who concentrates his sex and breeding instincts on the same woman, and has consequently attached himself to a markedly infantile specimen, is virtually courting a schizophrenic breakdown. He is likely to swing constantly from adoring his chosen mate to cursing her, raping her, falling at her feet, beating her, then offering to die for her. She will wonder at his eccentricity, but it cannot be otherwise. Since the two instincts involved are basically incompatible, a man who keeps trying to combine them is bound to fall from one extreme into the other.

Common sense will eventually drive a man to seek an escape from such an incestuous bond, landing him in either polygamy or prudery. The less sensible continue to live in incest. The dangerous lure of forbidden fruit and its pleasures become a permanent ingredient of their sex lives. What began as making a virtue out of necessity ends as an addiction and an established perversion. Once a man is sexually fixated on Lolita, he is likely to find the idea of sanctioned sex with a grown woman boring. A man driven by a particularly strong paternal instinct to marry an especially infantile woman is likely to find such an adjustment

extremely hard to make. He is likely to be the same man who asks for under age girls in a house of assignation, even at an advanced age. What he has come to relish most of all about the activity is the violation of the taboo.

WHY MALE POLYGAMY?

The husband with the child-wife will eventually need to extricate himself from his schizogenic situation and as a result abandon monogamy for polygamy. He will divide his love between the wife as his protégé, and another woman as sex object – to give to the one, take from the other; protect the one, challenge the other; spare the one, but not the other, the burden of his physical demands.

Male polygamy arises from the fact that men need women to satisfy both their nurturing instinct and their reproductive instinct. This suggests that they can love more than one woman at a time: in reality, however, they love only one as a woman – the other as their child. Women are unlikely to suffer from such a confusion, since they satisfy their two disparate instincts with two clearly demarcated classes of persons: they have their children to nurture, their men for sex. And so women are considered monogamous by nature, while men are polygamous. A man, they say, needs many women; a woman can be content with one man for life. Most men are not aware of the underlying reason for their 'instability'. Since they have sex with their protégé *and* with their sex partner – though far more frequently with the latter – they assume that

having more than one woman is in the nature of male sexuality as such.

The signal for the beginning of the man's polygamous phase in the conventional adoptive marriage is the birth of the first child. At this point even the most fatherly of men will find that his nurturing instinct is fulfilled – and the relatively unfulfilled sex drive begins to clamour for attention. One fine day his longing for unadulterated – or is it uninfantilized? – sex becomes so powerful that he dismisses his scruples (of course he has scruples, since he has no wish to 'hurt' his protégée) and takes a mistress. He now turns from the 'woman to marry' to the one who is 'good in bed'.

This step is usually made all the easier for him by his wife who, after the birth of her child, no longer feels compelled to play her role of sex partner with more than minimal involvement. To do so is an effort for her because even a woman with normal sex drive seldom sees a desirable lover in the man she has chosen for his usefulness as a provider. Many women even feel a positive revulsion against having sex with their father-substitute (see the Swedish statistics above). They play the role of sex partner as long as it serves as bait, to trap the man into adopting them and siring children with them. Once this aim has been achieved, they increasingly stress their role as protégées, the easiest role to play and the line of least resistance. After this point, such a woman will revert to the role of sex partner only in an emergency; when a rival appears who threatens to take away her provider, for example. A mother no longer needs even to play the role of protégée – her children will do it for her, more convincingly than she ever could. Their father will go on protecting her in any

case, because she is needed by their children. 'Of course I love my wife and children,' says the paterfamilias, as though it were the same kind of 'love'. Yet for him, it is the same love.

This semantic confusion sooner or later drives the man who has adopted a wife to polygamy – in the sense of having more than one woman in his life at the same time – as not only the best, but the only available expedient. Not that all men are polygamous even in this limited sense. Too many simply cannot afford it. A man never gets anything for nothing in this world. To satisfy his sexual needs through polygamy, he has to be in a position to provide for more than one woman. The prevalence of polygamy anywhere always implies an unequal distribution of wealth. It accurately reflects one kind of social injustice. The number of women a man can have is linked to his income: the bigger the income, the more women he has. Where there is a Hugh Hefner, who has them by the thousand, at the top of the ladder, there are large numbers of men who cannot afford to keep even one woman, at the bottom.

Where there is economic equality, as presumably in the socialist countries, there is less chance for polygamy. But even in the democratic West, where every man can support at least one woman – the population being equally divided between men and women – the kept mistress remains a privilege of the bosses. Conditions favour polygamy in the Western developing countries, with their strongly demarcated social classes. In Latin America, for example, bigamy is practically an institution. The affluent Mexican has his 'casa grande' for his wife and children and his

'casa chica' for his concubine, as long as he can provide for both. Rich men are more polygamous only because they are richer than the poor, who are less polygamous only because they are poor.

We distinguish the following forms of polygamy: *simultaneous*, *successive*, *sporadic*, and *symbolic*. The rich can afford the first two; sporadic and symbolic polygamy must serve the lesser fry.

SIMULTANEOUS POLYGAMY

Simultaneous polygamy is the real thing: a man has several women at a time and intends to keep them all. *Successive* polygamy includes a time element: a man has more than one woman, but intends or expects to get rid of one or the other. *Sporadic* polygamy is the occasional, irregular indulgence in having more than one woman at a time, and *symbolic* polygamy is the satisfaction of sexual needs without a sex partner. A man with a good income is likely to choose one of the first two varieties, hardly ever one of the last two.

In the case of the *simultaneously* polygamous man – who has a wife and a mistress – the completed distinction between protégée and sex object is most clearly evident. The protector stays with his protégée, becoming if anything even more solicitous than before, though once he has entered his polygamous phase their sexual life begins to be a sham. A man who has found a new sex partner probably would prefer to cease having relations with his protégée altogether. But feeling protective towards her as he does, and

anxious not to hurt her feelings, he does have sex with her occasionally. At such times he tends to be rather businesslike about it, because at this point he is emotionally and instinctually preoccupied with his sex partner, with whom he goes in for all of the refinements. However, despite having to play a hypocritical role at home, fearful of being found out, and despite the greater financial strain; among other heightened pressures, 'the bigamist' fulfilling his two major drives with two separate partners feels more relaxed and content than he felt during his monogamous phase. In this newly found serenity he sees proof of the polygamous nature of all men.

It is certainly odd that at this point, instead of acknowledging his new love at least to himself, he continues to regard his feelings for his wife, the adoptee, as love. His feelings for his mistress he calls 'infatuation', or 'a passing obsession', seeing his relationship with her, the real woman in his life, as something unworthy, perhaps even contemptible. She has appealed to his 'lower instincts' and 'hooked' him. If his wife raises the question and he can't lie his way out of it, he assures her that it is nothing, that this 'thing' he has for the other woman is 'only sex' after all, and has nothing to do with love – that there is nothing, in short, for her to be worried about.

The explanation for all this is quite simple: for a man, the distinction between protégée and sex partner is quite arbitrary. 'The other woman' naturally came into his life primarily as a sex partner, because as such she had the greatest chances, his nurturing instincts being fully satisfied by the adopted wife and their brood. But basically she is also a woman, like the rest:

partly protégée, partly sex object, partly child, partly vamp, ready to wear whichever mask currently has the highest market value. Often enough she even bears a striking resemblance to the wife; many men tend to be attracted to the same type over and over again.

And since the new woman is also likely to be not only more beautiful but also younger and less intelligent than the wife, she can easily become a trap for the man; she may at any time transform herself from a sex partner into a new protégée. Instead of the sexpot of his dreams, the simultaneously polygamous man is apt to find himself burdened with just another responsibility. He is likely to found a new family with his new protégée, breed more offspring, and if he goes on to find a third sex partner, end up in an even worse dilemma than before. His sex drive, the motivating force in all this, remains still more or less frustrated, while his legal wife, the original protégée, has more of a grievance against him than ever.

A man with two women is therefore most concerned with avoiding such complications, and to keep himself and his protégée from being harmed by the new sex partner. Following the example of other polygamists, he therefore begins by brainwashing himself: so as never to be tempted to give his new love the status she deserves, he will do his best to either deny his true feelings for her, or minimize them, or even demonize them. His overpowering need to be close to her, to touch her and be touched by her, to take possession of her body, he will interpret to himself and others as something low, common, primitive, cheap, second-rate – in short, as 'mere sex'.

Paralleling this denigration of the sex object is his idealization of the protégée. The nurturing instinct – which really has nothing to do with the bond between man and woman, but is applicable to one's brood, to the aged and the sick – is elevated and transmogrified into something it can never be: 'true love' between man and woman. 'The mother of his children' – the adopted daughter-wife – is seen as everything 'pure', 'meaningful', 'worthy' in his life, and his mistress as the exact opposite.

His experiences with his sex partner become public property: he is always ready to regale his friends with these; whether or not they want to hear, he will tell them how and how often he did it with her. His sex relations with his protégée, the legal adoptee, if any, are taboo. If he should hear of another man discussing his protégée as a sex partner, besmirching her 'reputation' as he calls it – by this time he has reached the point of regarding sex as something dirty – he instantly calls that man to account. It is not so long ago since men fought duels because of gossip about their wives – wives with whom they slept only out of a sense of duty – and improbable as it may sound, they sometimes even lost their lives in the process.

The adoptee, who profits from this elaborate mystification and is at bottom responsible for it, meanwhile remains quite untouched by all this. She herself is never tempted to confuse sexuality with nurture. If her husband's infidelity leads her to take a lover, it will not occur to her to call it anything but love. Since it is a rare woman who sees a protégé in a man – only sick or intellectual men occasionally enjoy their partners' motherly protection – women are

not as a rule tempted to mistake their own nurturing instinct for sexual love, or to regard their love as a sign of degeneracy. As far as a woman is concerned, love is the satisfaction of her sex drive and vice versa. She does not need to minimize it, she can call sex 'love' with a clear conscience, and need not speak of 'mere sex' – though she will naturally keep this a secret from the men; officially, she also regards only altruistic love as the real thing.

SUCCESSIVE POLYGAMY

The successively polygamous man is one who feels overburdened by having more than one woman at a time and looks forward to shedding one of them – usually the older one – at the first opportunity. While the true polygamist is always touching all bases, the successivist tends to alternate between polygamy and monogamy, in a rhythm depending on how much he can afford to spend on women.

According to which is the more dominant, a man's nurturing instinct or his sex drive, successivists fall into two main categories:

- 1 Men always on the lookout for a new protégée – the father type
- 2 Men always on the lookout for a new sex partner – the bachelor type.

Of the two, the father type appears to be in the majority. Such men value their nurturing function

above everything, and look for partners with the most childlike appearance. Since most women can preserve a childlike appearance only to the age of twenty-five or thirty at best, these men have to find a new partner every ten years or so. How many 'children' they can adopt in time is in direct proportion to their wealth and status. Self-made men, the newly rich, tend to be drawn to 'healthy-looking' children, to the type of the country girl with rosy cheeks. Men born into the upper class, like aesthetes, often prefer the pale, bony, 'sickly' mannequin type. But they must all, in their different ways, have a helpless look: the protégée must appear to be in need of a strong man's protection. The moment there is the slightest suspicion that the creature can take care of herself, the automatism of the nurturing instinct fails. Once the adopted wife begins, after some years, to look like an adult, this kind of man will have to find a substitute for her. The time of the search for a suitable successor is the polygamous phase in the life of this man, when he is in a state corresponding to pregnancy.

Inasmuch as child impersonation is woman's best paid profession, the 'father' – provided he is sufficiently well-heeled – seldom has too far to look for a new charge. Once he has found his new 'child' and has made sure that she 'needs' him, he gives his grown 'daughter' a dowry, usually the home they shared plus alimony until she remarries (in progressive countries, they call this *job-training assistance*) and devotes himself entirely to the new offspring. The 'newborn' will be taken out for an airing not in a baby carriage but more likely in a Lincoln or Mercedes, of course, and will be shown off not to the neighbours but to the

proud father's colleagues and friends. But the scenario is much the same. Though no one will ask him if she has learned to say dada yet or how her first teeth are coming along, they will all tell him how adorable she is, as he parades her with parental pride. His pet certainly is sweet, he will say, but she is also quite stubborn when she wants something, and she can get rather wild (in bed) at times, too!

The less affluent, middle-class variation of the 'father' and successive polygamist is likely to be a man who has put aside some savings in his twenty to thirty years of working for a living. This little capital is not uncommonly invested in a secondary adoption, known to folklore as his 'new-found youth'. Taking the man's bank balance and the age of his wife into account, it should be possible to predict with some accuracy just when this natural wonder is likely to blossom.

Neither the rich nor the middle-class father type is primarily concerned with sex. Unlike the true, or simultaneously, polygamous male, the successivist trades in his old wife for a new one to satisfy his nurturing instinct rather more than his sex drive. His wife has outgrown, not her sexual capacity, but her 'childhood'. Hence it is a case of divorce and remarriage as a rule – precisely what the simultanist tries to avoid. On the other hand, the successivist is under no compulsion to downgrade the new woman in his life. On the contrary, she is always the only great love of his life; it is her predecessor who is deprecated. Since the new partner is primarily a new protégée, he seeks to protect her in the most comprehensive way possible: by legal adoption, viz. marriage. In contrast to the bachelor type, the father type does

not fear impotence. His message is not: See, I can still satisfy a much younger woman, but rather: See, I am still a man to whom this young innocent thing can entrust herself; she knows I can take care of her. The father type knows from experience that he is likely to get only more or less frigid women – any other kind is unlikely to ally herself with a man old enough to be her father or even her grandfather.

But aren't women who trade on their role as protégées aware that they are living with a time bomb? Since sooner or later the man is likely to want to trade them in for a new model. The answer is that it is a risk worth taking, because however it may turn out, their role is more profitable than that of the straight sex partner. The man who marries a younger woman is almost automatically also providing for his older wife, as a condition for his freedom to move on to greener pastures. Men are forced by their own self-made laws to support every one of their former wives in the style to which they have become accustomed. If no other man comes along to take a former wife off his hands – though one often does, since the man-woman ratio in the population is usually one-to-one – the first husband will have to go on providing for her for the rest of her life. Only women who really valued their husbands as lovers can feel hurt by the separation. The typical adoptee hardly suffers at all; she has always seen her husband as a father, and a child doesn't care whether the father provides for one or ten, as long as she gets her share. Of course an only child enjoys a better standard of living than one of several in the same family; but if it can't be helped, she can adjust to getting a smaller share of the take. Once the financial

problem is settled, the adoptee releases the 'father' and sometimes even sets out in quest of a new man.

The bachelor type – the successive polygamist who is sexually motivated – is a relatively rare species. He is a man who is really looking for a woman, but always finds a child instead. Since he doesn't want to give up sex, he does take the 'child' on as a sex partner, but usually not for long. He is likely to find her too simple-minded, not as a child, but as a woman. Since he wants no child, to begin with, and therefore does not readily offer to 'adopt' her, the separation is usually not long in coming, often enough initiated by the pseudo-child, once she knows that marriage is unlikely.

The bachelor type is not altogether lacking in the nurturing instinct, but rather than women he tends to choose the more genuinely helpless to protect. He is likely to be an idealist fighting for a cause, for justice or freedom, on behalf of the disadvantaged, the underdog or the like. Or else his profession as a doctor, social worker, politician, enables him to act out his altruistic impulses enough to fulfil this need. He is therefore relatively immune, compared with most men, to the lures of women who offer themselves for adoption.

SPORADIC POLYGAMY

This is all the poor man can afford: unlike the rich, he can satisfy his sex drive only occasionally, with:

- a) women he cannot have on a fixed basis (*promiscuity*)

b) women anyone can have (*prostitution*)

Women he cannot have are the wives of other men. These are normally sexed women who have chosen security with a man they do not really desire physically so that they have to satisfy their sexual needs outside their adoptive arrangement. Frequently they are also women not yet attached elsewhere, but still out for adoption. While waiting for 'the right man' to come along, they may become the sex partner of 'another girl's' *father*. Since such women generally grant their favours gratis – because they really are interested in sex, though not as much as in security – the offer must be accepted with alacrity: for most men, the supply of free sex is limited, the demand enormous. Only a rich man can be choosy about whom to take to bed. If he is rich enough, a man can even outbid a 'father' already in possession of a woman who is, technically, no longer available. The moneyless man will take what he can get, when it is offered – he knows full well that the opportunity may not come so soon again. Although this is mere promiscuity, the 'little man' prefers to regard what he does because his choices are limited, such as satisfying his sex drive with the first available partner, as 'adventurous'. Snatching at occasional gratification with a woman he can't afford, since he is already supporting a wife on his inadequate means, he calls having an 'affair', with all the connotations of Casanova tomcatting over the lead roofs of Venice.

Women anyone can have are those who don't give it away, but neither are they priced out of the market. The amount of compensation a woman commands

for her sexual services stands in indirect ratio to the number of men to whom she is available. Sexuality is one of the few aspects of our lives where class barriers still exist, even in the welfare state: which sex partners a rich man can get depends strictly on his income. Women with exclusive contracts – 'one-man' women – are the most expensive, because termination of the contract automatically entails severance pay plus a life pension. Exclusive use without a contract, as with a mistress, is expensive only for the duration of the affair – the absence of a contract secures the man against having to pay compensation at the end. Sex with call girls – women who accommodate one or two partners a day – is considerably easier on the purse of the usually upper middle class client. The more clients a girl takes on, the lower the price, hence the poorer the man who has to pay it. The 'house' whore with five clients a day is the sex object of the successful commission salesman: the whore who picks up ten men a day with her car services the middle ranks of office worker; the streetwalker who takes on up to thirty tricks a day is the working man's sex object. Total sexual frustration is generally the lot of the unemployed only.

Sex with prostitutes is undoubtedly the 'best buy' in the sex market, but it also happens to be the most remote from genuine sexuality. Men who resort to prostitutes appease their desire for adult love by quasi-mechanical means. That they are embracing a live body in the process has little more than symbolic value. Sexuality, the most uncompromising form of interhuman communication, is here reduced to

its crudest expression: a series of involuntary muscular contractions produced by a few minutes of friction. The woman who helps a man, by whatever technique, to achieve this spasm is little better than any piece of hollow tubing with which he might achieve the same result mechanically.

In any case, brothel sex is cheap and spares the protégée at home. One of the functions of the prostitute is to relieve the adoptee of part or all of her more onerous sexual duties. To frequent a brothel is therefore seldom regarded as a sign of moral degeneracy in a man: on the contrary, it is proof positive of his unconditional devotion to his adoptee. Even if his secret is discovered, nothing much can happen: the wife's rival is 'only' a prostitute – by existing standards she hardly rates as a woman. 'Real' women are only those who threaten another woman's adoptive status. In this regard the prostitute is totally harmless. A man who wanted to divorce his adoptee to marry a prostitute would be quite a sensation.

Basically, therefore, only men consider prostitution immoral. The idea that they are capable of simply taking a woman – a creature entitled to their protection in the highest degree, as they have been indoctrinated to believe – in exchange for a little cash and nothing more is painfully embarrassing to them. Only the knowledge that other men are using the same woman in the same way – which is why it is so cheap – makes it all somewhat more bearable. Women do not look down on female prostitution. Apart from the feminists – women who judge their own sex by male standards – women in general do not regard their own sex as particularly in need of protection. It

is only for reasons of hygiene that they would prefer their adoptive fathers to settle for symbolic polygamy i.e. substitute a subscription to *Playboy* or *Penthouse* for their periodic visit to the call-house.

SYMBOLIC POLYGAMY

Sporadic and symbolic polygamy are the only kinds the average man can afford, as we have said. Which of these a man chooses is not so much a question of money – both are about equally expensive – as a matter of temperament. Extroverts will tend towards sporadic polygamy, introverts to symbolic polygamy. It is bound to cost a man a certain effort to approach a total stranger in the street and ask outright for the greatest intimacy two human beings can share. The introvert is too sensitive to approach a prostitute and tends to prefer some substitute. There are, of course, affluent introverts too, but since they do not have to exert themselves to get sex partners – quite the contrary – they do not need to be satisfied with symbolic sex, despite their personal sensitivity. Only rich men who have no use for live partners – old men, or the sexually maladjusted – take any interest in the same symbols as their underprivileged brethren.

People differ in what most stimulates their imagination: some are exited by pictures, some by words, others prefer a combination of both. Each 'market' is accordingly supplied by one variety of sex substitute or the other: for the visually oriented there are

the pornographic films and pictures which must be sufficiently explicit without the need for any accompanying text or commentary. For men who are more easily aroused by words – usually intellectuals – there is pornographic literature. And for those who prefer to enjoy both, there are ‘men’s magazines’.

That words and pictures support each other in the men’s magazines has greatly profited their publishers: when Hugh Hefner started his *Playboy* magazine in the United States some years ago, the censors could not find much to oppose – neither the pictures nor the accompanying texts were flagrantly pornographic, the effect lay in the combination of the two, and was hard to pin down. The magazine became enormously and increasingly successful, and despite its many imitators, *Playboy* is still one of the best-selling sex substitutes for shy men. It is not so much the quality of the sex partners depicted – they are considered less stimulating than those of rival magazines – but the sophistry of its sales pitch. Hefner understands his introverts: he publishes double-spread ads promoting the magazine as a present, a gift subscription, from *her* to *him*. Since very few women read *Playboy* – it’s a man’s magazine – this ad is aimed not at women but at men. ‘What’s this?’ they are supposed to think, ‘women subscribe to *Playboy* for their men? Then there’s certainly nothing wrong with my reading it.’ High-quality short stories, interviews, and cartoons, which make up the editorial content, make the alibi watertight, even though most of these are ignored by the average buyer. Hefner has broken the oldest female monopoly: he is the first man to profit from the frustration of middle-class family men by

successfully commercializing what was once the exclusive preserve of women. Since, as a man, he knows the needs of his own sex better, he can also satisfy them better than women can, in this form. With an empire whose estimated worth was at one time two hundred million dollars, he is already history’s most successful male *madame*.

Symbolic sex objects – women who don’t really exist – can of course only excite the polygamous introvert, without satisfying him. The only way out for him is self-gratification (masturbation) or else using his protégée for the purpose. With the help of his sex substitute he can perhaps stimulate himself into forgetting his mission as her protector for a while and fantasize his pseudo-child into the role of seductress. With a little imagination, he can pretend that he is holding in his arms, not his actual adoptee, but the girl from the centrefold.

ONLY MEN ARE PRUDES

The chief characteristics of the father syndrome are *incest*, *polygamy* and *prudery*. Quite a number of men are incestuous, polygamous and prudish at the same time. Male incestuous behaviour and polygamy have been dealt with in the preceding pages. We now come to the third characteristic of the father syndrome: male prudishness.

A person is a prude when he denies his sex drive. It follows from this definition that only men *can* be prudes: women consciously inhibit their sex drive

beginning as early as puberty, in the interests of their sexual power politics (*see* The power of the colder partner, p. 45). When they oppose sex, they are not denying any hidden desires – their desires have been so well stifled that they have nothing left to deny. Only a handful of adult women are therefore in a position to be prudes. Prudery is a male attitude.

But not all men who behave prudishly are real prudes. We must distinguish between

- a) pretended prudery (the prudishness of the 'managers')
- b) genuine prudery (the prudishness of the 'fathers')

Pretended prudishness is exhibited by those men who are under orders – not necessarily consciously – to conduct themselves and life in the interests of the female power block. Those who have power will naturally do whatever they please, and leave undone what does not please them: whatever is no fun. At the very top of the list of things which are no fun are the humiliations of working for a living. These are accordingly left to the people lacking the power to lead their own lives as they please. Leaving aside the kind of career competition which *is* fun – the best example is the successful career woman who doesn't really have to work because her husband earns enough for the family, and those among the rich who go to the office every day because they like it (the male counterpart to the 'emancipated' woman) work for the most part is done by men who have no alternative.

Women are to the world what stockholders are to

corporations: although they understand nothing of what is involved, and although they themselves do nothing for the corporation, everything that is done is being done in their interest. Buildings are built to suit their requirements, laws are designed to protect them, capital is invested for their benefit, consumer goods are made to their tastes. Men – the lawmakers – send themselves off to war, by law, leaving the women safe at home. Men – the stockbrokers – increase capital in such a way that women are already the chief stockholders in several great industrial countries. Men – the clergymen – force their own sex into chastity, fidelity and monogamy.

Just as the stockholders are asked, at the annual meeting, 'Shall we go on like this?', and they reply, 'Oh yes, go on, but see to it that the profits keep increasing', married men also pause from time to time to ask: 'How are we doing, shall we continue like this?', and the wives say, 'Sure, keep it up, but try to do better in future.' *What* the men are to go on doing, and *how*, in which area of endeavour they should exert themselves a bit more, the women don't really need to know. The apparatus is so perfect that they need neither know about its flaws nor need they be able to judge the qualifications of those who must do the job – the men can attend to discovering the weaknesses of the system, promoting the most efficient among them to top positions, and keep the wheels turning.

The only requirement, as far as the women are concerned, is that the candidate respect the female protégée status, because it is on this status that a woman's power depends. This respect he proves by

his flawless private life: a man who wants to get to the top i.e. as representative of the female power block, must first of all adopt a woman and beget a number of protégés with her. There must be no divorce, infidelity, or any other sexual 'missteps' in his past, obviously. If he does not fulfil these requirements, women will not vote for him no matter how ideally qualified he is for the job according to the experts. The experts know that, and do not even bother to propose such a candidate for office.

Men who seek high positions in the management of the female empire, like heads of state, cabinet ministers, clergymen of rank, generals, judges, bank directors, must live before and during their incumbency in a manner corresponding to the feminine ideal. They may not leave their unloved wives – everyone knows the wives of men in high position, dragged along up the ladder for a lifetime, visible reminders of the 'sins' of the great man's youth – nor keep mistresses openly, nor desire love objects of their own gender, etc. In short: managers must either *be* prudish or pretend to be, otherwise they cannot stay on top. On public occasions they must pay homage to the great devotion they feel for their families; condemn sexual licentiousness; avow their inability to understand homosexuality, and the like. One careless statement, one illicit kiss, one secret rendezvous discovered and their career is finished.

Genuine prudishness – the prudery of the *fathers* – is harder to spot than the simulated kind, because it tends to be represented as the opposite of what it really is: as proof of a man's sexual liberalism. The reason

for this is that a man who regards women as primarily protégées – a *father* type – consequently regards the act of love as the rape of a weaker person. When he indulges, he feels guilty, which leads to lengthy *confessions*. Here we distinguish between *direct* and *indirect* confessions: the first takes place in the so-called *man-to-man* conversation, the second is represented by locker-room jokes. Both are forms of prudery.

There are no statistics on how much time the average man spends hashing over sex with his cronies, but chances are it is more time than he spends on sex itself. But why should a grown man, unless he is a homosexual, discuss sex with another man? Normally, the sex act is a fit subject for conversation only between two sex partners. That men nevertheless preferably and persistently talk with other men about their sexual experiences can be explained only by their dammed-up guilt feelings, the bad conscience they have about their sexual intercourse with women.

The connection between sex and guilt is unmistakably revealed in the indirect confession: the 'dirty' joke. For the man who regards sex with women as *forbidden* fruit, which he cannot give up, the hero of a locker-room story must be a man doing the impermissible. The typical blue story accordingly always revolves about the sex act, and one of the persons involved is likely to be either an inexperienced child, a lecherous gynaecologist, a nun or a clergyman. Since the joke is primarily a confession rather than a funny story with universal appeal, it seldom means much to outsiders. The man who leads off with a smutty story is merely offering a pretext for starting off the group therapy session, though the scene is a local bar or men's club

rather than a psychiatrist's office. The roar of laughter that follows each offering is the laughter of *relief*, that of men joined in lightening their conscience.

Another reflection of male prudery is the lingering preference for what used to be, not so long ago, a prerequisite: virginity in the bride. It is found most often where simulated prudery – that of the clergy, in this case – goes hand in hand with the real thing. The man who wants to marry a virgin is clearly expressing a low opinion of sexuality. He subjects women to a simple test: if they go to bed with him they are no good; they are good women only if they refuse to go to bed with him. Only a good woman i.e. one who has proved that she does not desire him sexually, is eligible to win him as a provider for the rest of her life.

Since a person who has abstained from sex to the age of twenty-three can never shake off the resulting inhibitions, the man who marries a virgin usually gets exactly what he secretly wanted: a frigid sex partner. He will soon slip back into simultaneous or sporadic polygamy, to satisfy his sexual needs as he did before marriage, with a 'bad' woman. The 'good' woman becomes the mother of his children, an asexual creature whom he goes on protecting with a good conscience. That women are forced into sexual abstinence by a male-dominated society is a widespread misunderstanding: a woman who intends to provide for herself is in no wise forced to remain a virgin but is free to take all the lovers she wants or can get.

These forms of prudery are hardly ever found among women; the prudish women one encounters are the exception, not the rule. The average woman does

not talk about her sexual experiences, seldom tells smutty stories, and never raises the question of her intended husband's virginity. Since hardly any man ever plays the role of a child, hardly any woman has occasion to feel that she is committing a reprehensible act in sleeping with a man. So women have no guilt feelings on that score, and no need to confess. On the contrary: for the many women who cannot enjoy the sex act (the percentage of women in the United States who have trouble attaining orgasm is estimated by some to be as high as 75%, for example) it is an act of pure charity, of self-sacrifice, something they may justly be proud of.

THE HISTORY OF THE
REIGN OF KING CHARLES THE FIRST

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BY JOHN BURNET
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*Love between man and woman is monogamous,
jealous and faithful*

WHAT LOVE IS

Love between man and woman is based on sexuality, as we have said. But why do we generally love one partner at a time and not several? Why is it that even those who have a choice do not sleep with a different partner every night? Why do we go without sex when the beloved is not present, instead of taking an accessible sex partner to bed? Why are we faithful when we love, and jealous and intolerant? Why does love between a man and a woman include a fixation on a specific person?

To understand this, we must first of all know what a *person* is i.e. we must briefly consider the structure of the 'I'.

What a person or a thing is, says Wagn* is defined by everything else which the person or thing is not. All of this context is its *system*, within which that which is defined by it is the *object*. This system – object relationship is equally valid for physical as for psychological events. In the case of the object 'I' the system is

* Klaus Wagn: *What Time Is, and What It Is Not*, Munich 1975 (Tr. of *Was Zeit ist und was nicht*).

made by the people who define 'me': it is the other people who make 'me' what I am; without their definition of me I would not be an individual, because I would have no characteristics to differentiate me from anyone or anything. The fewer persons define me, the more dependable becomes the definition offered to me, because of the lesser danger of self-contradiction. The happiness which an individual feels when precisely defined i.e. when voluntarily submitting to the criteria of others – is what Wagn calls *The Pleasure of Unfreedom*. Its contrary would be *existential anxiety*, the result of lacking definition, viz. of freedom.

The ideal definer, to revert to the theme of this book, would accordingly be a single other person, and the person best adapted to that role would indubitably be the love partner. For while I am first of all a human being, the very next thing I am is a sexual being: the crudest or most primitive way we differentiate human beings is as male or female. I accordingly prefer to let myself be defined by a member of the opposite sex. This has a twofold advantage: the other – my system – is a single individual, his view of me is not in danger of being contradicted by the views of others; and he is my sexual counterpart: who can define me better as a *woman* than a *man*? He who can tell me most precisely what I am like, as a human being and a sexual being, is my lover. This is also the reason why love can bring more happiness – or unhappiness – than anything else.

A happy love relationship is based upon voluntary mutual submission. A man and a woman who love each other enjoy a state of total definition – each of the

two knows at each moment who, what and how he/she is; each is the other's highest authority. Between lovers, one is the other's object, but also his system; they are all in all to one another. Definition here is as complete as it can possibly be: the definer is one person, and he defines me totally – my mind in conversation, my body in the act of love.

A friend or an enemy can tell me something about my subjective being, a casual lover can judge my body – the man I love judges my entire being. Every one of his caresses tells me how I am: attractive, desirable. Every one of his questions and answers tells me what I am: a person with whom he wants to enjoy himself, who interests him more than all the others he knows. By choosing me among all others, my love has made me unique; I alone in all the world am the one he loves, and no other. If I am lucky in love, the definitions become more precise from day to day; after each date I know even better than before what I want to know about myself. The others can say what they like about me; I don't have to believe a word of it. Only the one I love can tell me about myself. Since his definitions grow increasingly precise, my dependence on him also grows more acute as time goes on, but he is in the same position with regard to me. I tell him that I belong to him alone, that he can do with me what he likes, that I cannot live without him.

It's no exaggeration: I actually could not live without him – I would not know for whom to go on living, because without him, I do not know who I am. He is my *system*.

If my lover forsakes me, I find myself with an instant,

acute lack of definition, a condition of total freedom to which I can react – if it really was a great love i.e. an absolute definition of body and soul – only with apathy, despair, madness, suicide; with, in other words, existential *Angst*. Lovesickness, the butt of so many jokes, may well be the greatest disaster that can befall a person: it is the most intense experience of freedom that the world has to offer.

WHAT LOVE IS LIKE

If love is the total definition of my person, body and mind, by means of one other person, then it necessarily has the following characteristics.

1 *Love is monogamous*

I can let myself be loved by two partners, but I can love only one. Bigamy means a highly ambiguous definition, because the views my two partners have of me must necessarily be contradictory, at least with respect to the ultimate details, but these are precisely what love depends on. When I subject myself to the judgments of different people I cannot be sure what I am like, and therefore I cannot be happy.

This is an important difference between protective love and sexual love: one can love several protégés at a time, but only one sex object. Protégés are weak definers. All they tell their protector is, 'I need you.' On the basis of what personal characteristics he is

needed is something they do not say, because they do not care about all that. They are also prepared to drop him at once, if necessary, for a better protector (see 'Fathers are powerless' p. 48) Because of the difference in intellectual level between ward and guardian, protégés also feel only moderately well defined by their protectors, on whom their dependence is chiefly 'physical'.

2 *Love is jealous*

If my lover defines someone besides myself with his love, I lose my individuality. I become like the other object of my lover's concern (since love is monogamous, he loves neither one of us, but I am not aware of this) – I acquire a *Doppelgänger*. To get back to being my own unique self I must either destroy my double or else find a new lover.

Jealousy is not necessarily a sign of love, but there can be no such thing as love without jealousy. Tolerance is no proof of love but quite the opposite. Whoever is ready to share his lover with another is telling him unmistakably that he is not interested in him as a sex partner – what he feels is at best altruistic love or friendship for him.

We are jealous only when dependent for our definition on another person. My protégé defines me only as a protector, so I can become jealous only when he/she no longer so defines me; for the rest, the object of my protection can do what it pleases.

A friend does not define me as a love partner, so I can become jealous only if I lose his friendship to

someone else. The so-called 'open marriage' which tolerates the taking on of another sex object by one's partner is based not on love but on friendship. The sexrelations between partners joined in 'open marriage' is a friendly mutual service which has nothing to do with love.

3 *Love is faithful*

If I do something my love partner knows nothing about, his definitions no longer fit me. Sexual infidelity is possible only when I do not value my partner's definitions of me: when I no longer love him. If I am unfaithful to a partner I still love, even so, I have to confess everything to him afterwards. No matter how awful it feels to do it – it is the only way I can regain my precise definition through him.

CAN LOVE LAST

The love between a man and a woman can last for a lifetime. There is no compelling reason why a couple that fell in love at seventeen should no longer be in love with one another at seventy. That such love rarely occurs, in reality is due in part to the misconception of sexual love as a form of altruistic love, and secondly to the lack of suitable love partners.

What is a suitable sex partner? Remember the two basic requirements for love between a man and a woman:

- a) the greatest possible physical polarity
- b) the greatest possible intellectual similarity

The outward polarity is usually present in most unions: the laws of biology tend towards producing an optimal mix of the extreme hereditary factors within the same species (*see* 'What is a sex partner?' p. 19). We instinctively choose a sex partner who is unambiguously different from ourself physically.

But the intellectual likeness is usually lacking. It is a necessity, however, for the following reasons:

- 1 When the sex partner is mentally inferior, the tendency is to feel protectively towards her/him. When one tries to satisfy one's sexual needs with an inferior, one feels that one is taking advantage of one's partner. Sex with inferiors means sexual misconduct, (incest, polygamy) and causes conscience trouble, (prudery).
- 2 The lover who is not his sex partner's intellectual equal cannot define the partner. If he is mentally inferior, he cannot provide the other's optimal definition; if mentally superior, the other cannot understand him.

In other words, if love between a man and woman is to last, the partners must be equals in every respect except in those areas they regard as sex-specific, in which they must be opposites as far as possible. Depending on the degree to which both conditions are fulfilled, such a love will be more or less long-lasting.

BRIEF LOVES – love affairs – occur when one partner is considerably inferior to the other intellectually. Love affairs can turn into marriages and chain two people together for life – this does not change the fact that their love was basically a lacklustre affair.

How can love possibly come into being between two unequal partners? How is it possible for a man to confuse his affection for a protégée, even briefly, with a great love for a woman? Why can a woman lose her head over a man whom she basically does not understand at all? We must remember that love equals total definition, of body and soul. In a love affair, my body can feel perfectly defined, especially if my lover's outward appearance satisfies my sense of beauty to a high degree. My beautiful lover's embrace says to me 'you are beautiful,' 'you are desirable', and my embrace says 'you are beautiful', 'you are desirable', to him. To maintain these flattering definitions for our bodies, our psyche resorts to a little con game: if my love is dumber than I, I idealize him; if I am dumber than he is, I idealize myself.

Idealizing the other To idealize a stupid man with whom one wants to go to bed, so that one can believe one's desire to be love, is easy. It is entirely possible to perceive the stupidity of another person as a special form of intelligence, for a while. While intelligence expresses itself in understandable, logical behaviour, which makes it measurable, calculable, and controllable, the conduct of the stupid is senseless and therefore cannot be predicted or evaluated. Stupidity can be amazingly effective: a stupid person may,

for example, appear poised and in command of the situation in the midst of danger, simply because he does not have the imagination to realize the threat. A stupid person can appear to be decisive, merely because his inability to think abstractly leaves him with only one choice in a given situation – an instinctive one, and therefore quite possibly the right one. Being ignorant and therefore incapable of making comparisons, the stupid person is likely to be amazingly consistent in judging intellectual problems.

It may take months before one finally discovers the pattern behind the apparent lack of pattern, or system, in a stupid partner's thinking, and is able to see behind the mask of self-assurance its true basis; an incapacity for abstract thought and a lack of sensitivity, founded on a lack of experience. Once he has been seen through, the intellectual inferior can never again be idealized – and with that, love is at an end. A simpleton is incapable of defining the many-sidedness of his partner: a child that tells its father what a marvellous man he is can be touching, but not credible – the father knows that the child does not have enough experience to make a valid judgment of how he compares with other men.

Once you have perceived that your lover is basically stupid, you will soon cease to enjoy his embraces, regardless of how beautiful or handsome he still looks to you. To find yourself in bed with a stupid partner is the loneliest feeling in the world. Sex becomes 'only sex' and if no 'adoption' has taken place by then, the affair is over.

Idealizing oneself My lover, Professor X, is enchanted with me. He tells me how much he admires me for Quality Y in particular, a rare quality seldom found in women. Although I do not quite understand what he means, I feel flattered just the same: I am a woman with that Quality Y, a pretty unusual human being – I idealize myself.

In time, however, boredom begins to creep in: Quality Y doesn't mean a thing to me, it doesn't exist as a value on my scale of values. My professor and I do not understand each other, we lack a common language. That this erudite man loves me implies a certain amount of definition – it makes me the beloved of a cultured gentleman – but it does not tell me who and what I am in terms that mean much to me personally; if there has been no 'adoption' I will soon abandon my erudite lover and find a man on my own mental level, who speaks my language and shares my concepts. The professor will not do as my love partner, our relationship would be based on 'only sex' because it would not define me satisfactorily as an individual.

'Only sex' is the act of love without love; it is sex between partners who fundamentally do not understand each other. Sex partners who live on different intellectual levels can stay together only when each one has someone else to define him. 'Only sex' means psychological infidelity – a favourite escape hatch for couples forced by circumstances to live together all their lives. The woman has a best friend whom she defines in accordance with the strict rules of femininity, and who represents all womankind in defining her value as a woman, depending on: how many children

she has, the quality of her furniture, how well she dresses, the social position of her husband, etc. The man has his friends, colleagues, political associates, who provide him with partial definitions of himself. This extramarital source of self-definition permits the two partners to go on regarding the reason for their life together as love.

'Only sex' can be had with several partners, of course: a man who has a stupid wife and a stupid mistress has, with his wife, 'only sex' and his nurturing function, and with his mistress 'only sex' without nurture. His definition comes from elsewhere.

LOVE OF MIDDLING DURATION occurs when there is a change of intellectual level from equality to inferiority in one partner, or a change in the appearance of one formerly contrasting partner, as follows:

a) One of the partners ceases to participate in the struggle for existence at the start of the love affair, while the other goes on struggling for both of them. As a result, one partner goes on growing from day to day, while the other remains on the same level, or even sinks to a lower one. In time they have changed too much to be able to define each other in every way; their love is over.

b) One of the partners is unstable and therefore has no firm views. Instability often goes hand in hand with above-average intelligence. All things can be seen from more than one aspect; it is possible to have at least two different views of anything, and each view

is somehow right, and somehow wrong. The person of average intelligence is not often aware of these complexities and sees only one aspect at a time. The one of above-average intelligence is aware of them, and tends to fall from one extreme into the other. Naturally the partner of an unstable person is not safe from these constant shifts in mood or perspective, being in fact more immediately exposed to them than any other part of that person's environment. The love partner of the unstable person is constantly faced with contradictory definitions of himself: he is good one day, bad the next, praised or damned, never sure what to expect. He finds himself always exactly defined, but the quality of the definition can never be depended on to last. In time he ceases to believe what his partner tells him – he will withdraw his confidence from this partner and try to find a more dependable definer of himself.

c) Love can also come to an end when the intellectual equality of the partners is maintained, but their sexual polarity is diminished. A female engineer who adopts not only her male colleagues' professional expertise but also their attitudes and bearing – who cuts her hair, laughs, talks, and moves like a man – will gradually cease to be attractive 'as a woman' to her partner. A male hairdresser who takes to manicuring and perfuming himself and dying his hair, will lose his attractiveness for a partner who fell in love with him before he went in for all these cosmetics – she will find him 'less masculine'.

GREAT LOVE is rare, as everyone knows. A great love arises on two conditions, as we have said: the partners must be sex-specifically opposites, a very masculine man and a very feminine woman; and they must be equals in all those respects not considered sex-specific: intelligence, sensibilities, etc. These conditions are rarely fulfilled.

Women who are outwardly strongly differentiated from men – the ultra-feminine kind – are biologically more attractive, because the biological law aims at the best possible mixture within the same species of opposite hereditary characteristics. Their attractiveness guarantees their survival – they do not have to compete and the men who want them will pay any price for their company. Such an ultra-feminine woman would have to be endowed with extraordinary will power or talent to resist the constant barrage of temptations from men seeking to corrupt her, and to expose herself to the same competitive struggle as that of men. She usually chooses the easy way out and leaves the struggle to the man. Ultra-feminine women do not need to be intelligent to survive, and so they generally let themselves fall behind. They fulfil only one of the necessary conditions for love: that of being outwardly their partner's polar opposite.

Women who are outwardly not unmistakably different from men – women whose appearance is not especially feminine – are biologically less attractive than the others, and not likely to be pursued by men seeking to corrupt them. To survive, these women must plunge into the same hard struggle for existence as men do, and are equally compelled to develop their minds. These barely feminine women – in appearance and

effect – accordingly also fulfil only one of the two necessary conditions for love: that of intellectual equality. The other condition, of outward polarity in appearance, they mostly tend not to fulfil.

This leads to the following consequences:

- 1 Whomever the man chooses as a partner, he is likely to find lacking in one of the required qualities for love (the woman is either too unfeminine or too stupid)
- 2 Whomever the woman chooses as a partner, she is likely to find lacking in one requirement for love (the man is either too unmanly for her, too stupid, or too intelligent)
- 3 Since the fulfilment of biological law has priority – since a biological drive is more powerful than a psychological need – feminine-looking women, though stupid, are preferred to unfeminine-looking women, who are intelligent.

This leads to the following misapprehensions:

- a) Men believe that intelligence makes women unfeminine. In reality it is the other way around: a lack of femininity makes women intelligent.
- b) Women believe that intelligence puts men off. This is not so: men don't mind intelligence in a woman, but they are put off by an unfeminine appearance more than by stupidity (it is a matter of priorities).

It is a vicious circle: men cannot find women whom they can love, and those women who value a man's

love more than his protection cannot be lovable. Since they believe that men will avoid intelligent women, they studiously avoid whatever will expand their mental horizons, and so move ever further away from fashioning themselves into true love objects. The few, rare great loves that do bloom into being and last a lifetime only prove that there are exceptions to every rule.

JOURNAL OF A PUBLIC FATHER

The Journal of a Public Father is a book written by a man who has been a public father for many years. It is a book that is written for the people, and it is a book that is written for the future. It is a book that is written for the people, and it is a book that is written for the future. It is a book that is written for the people, and it is a book that is written for the future.

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Public fathers – public children

JOURNALISTS AS PUBLIC FATHERS

The Western world is an unofficial matriarchy in which men play the role of patriarchs – without this game, the matriarchy would be impossible. But the game must remain a game: if it were suddenly to turn into reality, that would be the end of female power. To make sure that this can never happen, women use the mass media: they train journalists to build up a false public image of woman, by illegitimate means. Their job is to indoctrinate men, to the effect that women are weak and in need of male protection; also, that true love for a woman must be altruistic in nature.

A true patriarch would be a man who

- a)* acts as the provider for others *and*
- b)* feels that this gives him the right to order them how to conduct their lives.

While women find *a* desirable, they have no use for *b*. However, *a* would not work without *b*: the one who earns the money likes to determine how it will be spent, otherwise earning it gives him no satisfaction. So, in order to go on with *a*, a man must believe that he also retains *b*.

In other words: to keep a man at work and

economically useful, he must believe that he is the boss. He must be made to believe that in exchange for the money he brings in, he has reduced her to performing menial labour for him, and is exploiting her sexually.

In the private sphere, this deception is hard to maintain: every husband knows that his wife, ensconced in her automated household, is anything but a slave. In the average household it is the wife who makes virtually all the financial decisions. According to the statistics, women decide on most purchases by themselves, except in the case of consumer goods that require some technically knowledgeable judgment, such as cars, household machines, etc., where the decisions are made jointly with the husband. The woman alone makes virtually all the social decisions: she determines the number of children with the help of contraceptives, she presides over their education since she is the one who is at home, she usually chooses the friends and relatives whom the couple see socially. Sexual exploitation is hardly involved: the average frequency of coitus after ten years of marriage in the United States, according to Kinsey, is about twice a week. Even for a frigid woman – and with any other kind, it cannot be regarded as exploitation – this cannot be considered too great a strain.

The deception of men as to the role they play is more easily achieved, therefore, by influencing public opinion. While every man knows that he himself is not exploiting anyone, and that he personally is not raping his wife, he can be made to suppose that perhaps other men do. Hearing it daily on radio and television, not to mention the papers, will convince him

eventually. When the better educated men keep on explaining to the simpler folk that even normal sexual intercourse must be interpreted as a rape of the female partner, and that the monotonous chores in a fully automated household, the day-long company of children and women friends, the eternal waiting for the husband's homecoming in the evening, all add up to the subtlest form of human enslavement the world has ever seen, they will learn to see themselves also as the kind of brutes who prevent their women from 'realizing their identity'. A man's daily struggle as a breadwinner for his adoptive family thus acquires a new, sinister look.

Public fathers are men who systematically misinform their own kind about women, to safeguard the status of women as protégées. They are journalists writing for the daily newspapers and magazines, devoted to 'women's problems,' radio and television producers of special features on the 'oppression' of women, film makers on the same subject, women's 'emancipation' of whatever kind, macho writers who turn out novels or autobiographies documenting their sexual 'abuse' of their innocent female playmates, etc.

All of these *public fathers* have one thing in common: their conduct is not prompted by low motives. Some are forced to slant their material in this way, others begin by deceiving themselves into believing what they say, and there are others still who really believe it. We therefore differentiate as follows:

- a) involuntary public fathers
- b) voluntary public fathers
- c) brainwashed public fathers

INVOLUNTARY PUBLIC FATHERS

There are the journalists who are forced by their publishers or producers to slant their copy a certain way, to mis-state the case, to lie. A journalist who does not wish to jeopardize his job – a journalist with a family, usually – must write what his boss expects him to write. It would seem, then, that freedom of the press is freedom only for the publishers – but basically, it is not even that. A publisher who wants to sell his product must obey the imperatives of the market i.e. he will commission and publish only what readers will buy. Freedom of the press ultimately boils down to the consumer's freedom to read his own opinions in the papers. For all the reasons given, women as well as men are interested in reading that women are oppressed in a male-dominated society. A journalist will hardly ever have an opportunity to publish anything to the contrary. In a capitalistic society it is not the mass media which manipulate opinion, but mass opinion which manipulates the media.

But even if men wanted to read the truth about their condition, women would still be the decisive factor. Though both men and women read, women are in addition the big consumers. Since women do most of the buying, most advertising campaigns are aimed directly or indirectly at them. Since most Western papers are financed largely through advertising, they cannot risk displeasing women by their editorial content; the day on which they do so, they would hear from their advertisers in no uncertain terms. Men would not stand a chance, even if they wanted to

publish independent opinions about women, of being published in any medium addressing itself to both sexes, as the great majority do.

The same is true of television, financed as it is in most Western countries by advertisers, promoters, publicity aimed at consumers. Here too the editorial content must pass female censorship. It is not pre-censored, of course, but subject to a censorship which functions on the principle that the producer is done for if the product does not sell. The producer is therefore motivated to avoid catastrophe by censoring himself.

It isn't as if one can't risk it, once in a while, to tell women a home truth; now and then to portray them a little more realistically than usual, perhaps. To do so may in fact stimulate sales temporarily, by stirring up controversy – but in the end, women must win. For every article that is critical of women there have to be hundreds that idealize them, just to keep the balance.

That men do not want to face the reality of their situation, the role they play, is made evident by those media that address themselves chiefly to men. A current women's magazine such as *Cosmopolitan* can take a chance on ridiculing patriarchal pretensions, because its readers are all women, who know quite well what they have made of men. Men's magazines are created by fathers for fathers: *Time*, *Newsweek*, *L'express*, *Der Spiegel* have no choice but to present men as the brutal oppressors of the female sex. What would be the sense of their subscribers' economic struggles if those for whom they are struggling are not in need of their protection? What would happen if they were told that they are in reality the most

enslaved sector of society? The publishers of men's magazines and women are on the same side of the fence: even if they all knew who oppresses whom, they would take good care to keep the truth from being printed in their publications.

VOLUNTARY PUBLIC FATHERS

It can be dangerous for a man to be intelligent beyond a certain degree. The man of average intelligence tends to focus on one aspect of a situation at a time, which enables him to come to a decision and in general 'master' his life with relative ease. But most situations have more than one aspect, and the highly intelligent person sees all the possibilities at once, is torn between alternative views, solutions, consequences – in short, above average intelligence leads to indecisiveness and to existential anxiety. The intellectual longs for one thing above all others: someone to tell him what to do. He is always searching for protection and can never find it anywhere. Whom can he accept as his protector? Certainly not someone less intelligent than himself, and he is not likely to meet someone more intelligent when needed.

Just as the 'lack of femininity' – some deficiency in the specifically female sex characteristics – often stimulates the development of a normal intelligence in a woman, so 'unmanliness' – some deficiency in the specifically male characteristics – may lead to excessive intelligence in a man. It cannot be overlooked that a great percentage of the so-called intellectual men do

not appear too robust physically. The inability to beat up a classmate has probably produced more great thinkers than an interest in the mysteries of the universe: we withdraw automatically to a field of action where we can find the confirmation denied to us elsewhere. Since, for example, adolescents who wear glasses are also frequently great readers, many people believe that reading is bad for one's eyesight. In reality these people become readers because of their weak eyesight: they compensate for a constitutional deficiency by adopting a new scale of values.

Intellectual men have two possibilities: they can either admit their existential anxiety, or hide it behind a show of bravado. Very few choose the first alternative. A woman may show fear, should show it, even; a man may not. Since a timid man is not looking for a protégé but for someone who will adopt *him* – a *mother*, in fact – his task is doubly hard. A *mother* would have to be his intellectual superior, and physically his polar opposite: he is hardly likely to find a woman who can fulfil both conditions. Such a 'mother' may appear, but only as a fringe benefit of success. Once an intellectual has achieved recognition as a writer, film director, composer, or the like, by presenting other intellectuals with a sufficiently impressive version of his existential anxiety and so enabling them to identify with him, he has an excellent chance of finding a woman who will 'take care of him'. At this point he is free to show his anxiety; it even enhances his image. In his works, women are always the strong and powerful beings who have men unconditionally at their mercy. Male artists always relate to women

either by worshipping or denouncing them, either as Ingmar Bergman or Norman Mailer – they hardly ever find themselves on a level of equality.

Most intellectuals admittedly seem to prefer the Norman Mailer image to that of the abject worshipper. For fear of exposing their anxiety, they imitate the kind of man they wish they were. Since few of them are good actors, the majority naturally tend to overdo it. Where large groups of intellectuals are involved, the show of machismo may come to be grotesque in its exaggeration. Anyone who walks by chance into a newspaper's editorial office, nowadays, or into a television studio or an advertising agency – the kind of place, in short, where a number of hypersensitives are likely to be found gathered together – is apt to wonder whether he isn't on a freighter somewhere. The men he encounters in the airconditioned, carpeted offices all look as though they expect to be ordered any minute to shovel coal, hoist crates, or lower anchors. In their worn leather jackets, cheap cord pants, beards and beardlets, pipes and pipelets, they look like seamen, truck drivers, or construction workers – anything but men whose greatest physical exertion consists of holding a pencil between their fingers.

It is a case of *overcompensation* – men who imitate men and overdo it. They do everything the image of the aggressive male calls for, but since there is no genuine necessity behind it, they have no sense of proportion. Only because they believe it is the masculine thing to do, they will torture themselves by drinking hard liquor, ruin their health by smoking home-made cigarettes, spend their Saturday afternoons watching football from the sidelines, whistle after

blondes, squeeze themselves onto uncomfortable sports car bucket seats or fast motorbikes.

The same men who are normally against spilling blood, fanatically oppose speed limits in driving. Men who live in the fear of death more than anyone – they are the only ones with enough imagination to foresee it – assure themselves an early demise from lung cancer by chain-smoking. Men who normally feel shy with women and tend to express themselves with care – they are 'insecure', 'frustrated', 'progressive', and even know what this means – discuss women among themselves in the most vulgar terms (women are 'cunts' or 'birds' to be 'laid' and 'fucked'). And while the model they try to copy, the 'rough working stiff', dresses for dinner out on Sunday, his imitators make a point of wearing his working clothes at the weekend. They attend their intellectual occasions – concerts, theatres, art exhibits – predominantly in artificially faded blue jeans: the image of the aggressive male must be upheld at all costs.

Only in those areas where they cannot live up to their models will intellectuals turn their superior intelligence to account as an excuse, to make their weaknesses appear as another kind of strength. An intellectual will admit freely that he 'can't hit a nail on the head', 'is helpless where money is concerned', 'hasn't the vaguest idea how a car works', and has to call in a friend to change a fuse.

To know how to deal with such matters would be a sign of intellectual primitivism – and while he is a real guy, he is not necessarily a primitive. Just as a woman is not expected to cope because of her femininity, an intellectual need not be skilled in practical matters because he is good at something else.

That *those who overcompensate* on the grounds of their ability to think abstractly tend to work precisely where women need them most – in press and publishing, radio and television, mental health institutes, opinion research and advertising – and that they tend to focus on ‘the problems of women’ is naturally of invaluable help to women. Unlike the worshippers of women, they do not put women on a pedestal. Here too they are driven to overcompensate – here above all, which is why they like so much to concern themselves with ‘the female question’. Instead, they exalt themselves as men, believe in the power of men as such, and say to women: ‘You poor creatures, don’t you see how you are mistreated and exploited by men?’ They can’t help it: the best disguise for the overcompensator’s anxiety and weakness is to be as vocal as possible about the weakness and helplessness of those to whom, in reality, he turns for protection. The average man feels ‘strong’ enough in his own right. The intellectual has to invent someone weaker than himself so that he can feel strong enough.

Intellectual men are therefore the natural allies of women in the defence of their status as protégées. Here the interests of the male and the female coincide as nowhere else: women need their image as ‘the weaker sex’, as intellectuals need their image as ‘the stronger sex’. The journalist who daily writes copy for his paper about the cruel oppression of women by men – without himself being one of the oppressors – comes as close as possible to the female ideal of good journalism. The television producer whose offerings express indignation about the mistreatment of women as ‘sex objects’ and recommends that his fellow men practice

the virtues of altruistic love in their dealings with women – self-sacrifice, selflessness, tolerance – is making the best kind of television features, according to the female yardstick.

How ironic that it is precisely the kind of men most in need of protection who make a point of telling women how helpless they are without male protection, and that the most sexually neutral of men insist on citing the sexual exploitation of women by men. But since this is being done in the interests of all concerned – including the other men – no one is likely to look into the matter. Women who do not wish to be protected – and they are the only kind who could possibly object – are too rare to count.

PUBLIC FATHERS: THE TRUE BELIEVERS

There are men who do not merely say that women are oppressed by men, but really believe it. These are public fathers because of their intellectual incapacity – men who are incapable of interpreting the simplest facts in a coherent fashion.

This incapacity does not necessarily affect all of their thought processes, but only one aspect or another of their intelligence. Friedrich Engels, Karl Marx, August Bebel, and Sigmund Freud were intelligent men, but they failed unequivocally in their ability to analyse the relationship between the sexes (*see* The ‘weaker’ sex holds all the aces p. 55). The simple explanation for this is that men brought up by women – and who is not brought up by a woman? – cannot

be in a position to think about women objectively.* Modern psychology is based on the assumption that most of a person's values are formed in the earliest years of life by the person in charge of the child – the mother, that is. All of the great male proponents of women's rights have been the products of solid middle-class families, their mothers were protégées of the first rank, naturally given to defending their favoured status with the well-known brainwashing techniques. These men saw very little of the real family slave, their father, because his slave labours in support of his family kept him away from home.

It is also possible, of course, that the revolutionary thinkers mentioned above were skilled demagogues who invented the fairy tale about the oppressed status of womankind for political reasons. In view of their intellectual achievements in other respects, this might be a plausible explanation. But one would then have to except Sigmund Freud: if he knew what nonsense he was writing about women, the chances are that he was an 'overcompensator'.

In fairness to the historic proponents of women's rights, we must admit that a case can be made for woman's oppressed status before she had the vote, and before the true nature of human instincts was understood as it is today. But when an intellectual like John Kenneth Galbraith, a Harvard professor, announces in 1973 that woman in the United States is man's 'crypto-servant', and publishes such statements as 'Menially employed servants were available only to a minority of the pre-industrial population; the servant-

wife is available, democratically, to almost the entire present male population,'* there are only two possible explanations: either he does not want to see the facts, or else he is incapable of seeing the facts (either he pretends to be a fool, or else he is a fool). He is, in any case, overlooking at least the following facts applying to most of the Western industrial states, which is presumably where he finds his audience:

- 1 Men do military service: women do not
- 2 Men are sent into battle; women are not
- 3 Men are pensioned later in life than women (even though their shorter life expectancy should entitle them to being pensioned earlier)
- 4 Men have virtually no say as regards their own reproduction (women have the pill and abortion, not men, who must, or can, have only those children their women are willing to have)
- 5 Men support women; women never or only temporarily support men
- 6 Men work all their lives, women hold jobs temporarily or not at all
- 7 Even though men work for a lifetime and women only temporarily or not at all, men are on the whole poorer than women (in the United States women own 61% of all private property)
- 8 Men have their children 'on loan', while women get to keep theirs (since men must work all their lives while women are free to choose, men are automatically deprived of custody of their children)

* I have dealt with this syndrome at some length in my book, *The Manipulated Man*, W. H. Allen Ltd, London, 1973.

* John Kenneth Galbraith, *Economics and The Public Purpose*, André Deutsch, 1974.

in cases of separation or divorce, on the grounds that they have to work!)

This list of disadvantages for men could be continued at will. A journalist who insists in the face of this evidence that woman is the slave of man – and actually believes it – is unfit for his vocation: he is incapable of logical thought.

PUBLIC CHILDREN

What is an indictment without the witnesses for the prosecution? When the public fathers want to make a case for themselves as the oppressors of women, they need women to confirm it – where there is no complaint, there is no crime. The women who provide these pseudo-confirmations are the *public children*. As the self-appointed spokespersons for their entire sex, they give the men their assurances that women indeed feel enslaved, mistreated, exploited, misunderstood and humiliated. For this purpose they either deliberately give false evidence, dramatize a particular situation, or cite individual tragic cases as typical. The proponents of women's rights, both male and female, behave like children playing 'funeral' together: they dig a hole, kill a lizard, lower the 'body' into the 'grave' and then sob loudly together over it.

The question arises, where to hold the funeral? Children who seek to attract their parents' attention to their woes will howl where they are likely to be heard: as close to home as possible. Women intent

upon convincing men of the horrendousness of their fate will bury their 'dead lizards' where they can be assured of the necessary publicity: in the big cities, preferably New York, USA. That this happens to be the least likely place for the message, because it is precisely where US women are leading most free and most comfortable lives, will hardly stop the tears from flowing.

Public children put on their act in the vicinity of *public fathers*, the great majority – and especially the most influential of whom – are found in New York City. New York is where the most quoted (and copied) publication in the world appear: *The New York Times*, *Time* and *Newsweek*. The views of America's *public fathers* necessarily determine those of their colleagues all over the world: when US journalists state that men enslave women, Europeans, South Americans, Australians, will hardly contradict them. After all, it is in the interests of all concerned to think so: the private 'fathers' in their own countries want to read the same thing that the North Americans are reading.

That the umbrella organization of the American women's rights movement, N.O.W. (National Organization for Women), has a membership of forty thousand or so is no proof that it has a sensible cause. When the American cartoonist Alan Abel exhorted his fellow countrymen to put trousers on their domestic pets, so that the animals' nakedness would cease to offend people's delicate sensibilities, the hoax also brought him a following of forty thousand who took it seriously. In a country of more than two hundred million inhabitants there is nothing too eccentric to attract a following of partisans. That the myth of the

underprivileged woman had to find most of its champions in the very spot where women are better off than anywhere else in the world is only to be expected: where women are so well off, both men and women must make the greatest effort to disguise this inconvenient truth, in the interests of their favourite myth: disadvantaged womanhood.

That N.O.W. enjoys more publicity than any other group of comparable size – who in Europe remembers even hearing about Alan Abel's prudish campaign? – reflects the need of men and women outside the organization to keep hearing precisely such views about the situation of women over and over again. This is confirmed by the fact that no matter what women come up with in their propaganda, no matter how clumsy, absurd, or tasteless it is, it will be served up to the public in the morning papers. It will either have been written by the women themselves – many of them are journalists who have a firm foothold as reporters on the 'woman question' in all the major American publications – or else it will appear as conscientiously quoted by a public father. The message then takes off from there for its predictable trip all around the world: whether the women's rightniks are for or against Kissinger, Marilyn Monroe, long pants, short pants, vaginal sprays, lesbianism or sexual abstinence, is all earnestly chewed over in the European press. Who could be so chauvinistic as to suppress in his paper any news of these brave women and their struggles for liberation?

Why are these women doing it? one might ask. What do female journalists and writers have to gain from making the members of their sex out to be so

many welfare cases? What is the percentage in playing the role of the victim at all costs? Do women really profit so much apart from the material gains – from the guilty conscience of men?

Women journalists are no more heroic than their male colleagues. They do their job as journalists and write – barring a few exceptions – precisely what people want to read. The currently fashionable image of oppressed womankind is not their fault, but the fault of those who buy this image. Among the prominent women journalists there is not one who still seriously believes in the male sexist oppression of women – at least in fairness to them we must assume that they do not believe it – but as long as there is a market for this version of the story, it will be delivered. In the United States most of all, verbal 'woman's liberation' has become an outright industry. Special periodicals such as *Ms*, for example, are doing such good business that they can afford to print expensive colour photos on glossy stock of their oppressed and liberated heroines. The fairy tale about man's female slave is beating the Brothers Grimm at their own game.

Compared with other branches of journalism, the women's lib speciality has the advantage of being quite undemanding. To denounce female slavery as a witness for the prosecution requires no courage (since no one opposes this view of the matter, there are no enemies to brave), no style (form is secondary, as long as you write heatedly enough about the oppression of your sex), no expert knowledge (the possession of a vagina is sufficient qualification), nor ideas (which are always furnished by men).

The idea of women as the oppressed sex was, we

repeat, a man's idea. It derives not from Beauvoir, Friedan, Millet and Greer – how can women be expected to come up with the idea that they are oppressed? – but from Marx, Engels, Bebel, and Freud. The intellectual women merely provide the necessary 'dead lizards' for the ritual wake. In so doing, they use the following methods:

- a) factual reportage
- b) *inside dope*
- c) truncated statistics

The *factual report* usually presents a woman's own story of what is often enough a genuinely tragic fate. This individual instance is then publicized as a typical experience, representative for large numbers of women.

There is by now a whole category of women's publications offering to men inside glimpses of what it is like to be a woman, how women feel in certain situations, etc. Germaine Greer, for example, has enlightened readers of *Playboy* who might otherwise not have known that for a woman every sex act is a form of rape. Gloria Steinem has told the readers of *Der Spiegel* that there are so few women doctors because 'as a woman' one finds it hard to imagine a woman as a doctor. Ellen Frankfort* explains why there are so few female surgeons: 'as a woman' one tends to avoid this speciality because men have warned women that the surgeon's work, involving standing on one's feet for hours, leads to varicose veins, which cuts down on sexual attractiveness. For a good over-all illustration of what it feels like to be a woman, day by

* Ellen Frankfort: *Vaginal Politics*, New York, 1972.

day, the ladies resort to comparisons with ethnic minorities: women in the United States say that they are treated much as American Blacks are in their country, and this has been gladly seconded by the women of the other Western countries who say they feel like US Blacks, too ('We are the niggers of the nation').

While the factual report and the insider's revelations allow for some dramatizing, the method involving *truncated statistics* takes a cool, *scientific stance*. It consists in citing the first part of an investigation or inquiry, and then conveniently forgetting to quote the rest.

In complaining about the low percentage of female politicians in office, no mention is accorded the fact that women, representing a majority of 51–52% of the vote, could nominate and elect any female politician they wanted to nominate and elect.

In making honourable mention of the high percentage of women holding down jobs, nothing is said about the fact that only half of the cited figures involve full-time work, that only a small percentage of women are 'lifers' – to borrow a term from prison jargon – (it is the large and constant turnover in the female labour force that keeps the statistics looking so good), and that in any case the female work career is not comparable to that of the male, because women practically never support a husband and children.

In decrying the double burden borne by working mothers, no reference is made to statistics that prove that the working father spends as much time on secondary tasks such as the usual citizen's struggles with the bureaucracy, income tax, household repairs, car tending, gardening, baby sitting, and so on, as his working wife.

In accusing male sexist society of denying equal wages to women for equal work, the fact that wage scales are determined by collective bargaining between employers and unions, and that only a fraction of the female labour force joins unions, not to mention active participation, is conveniently overlooked.

In pointing out that women do the menial work – as charwomen, toilet attendants – a discreet silence passes over the fact that all the really unpleasant jobs are done by men: they are the miners, garbage collectors, street cleaners, sewer workers, gravediggers, morticians, butchers, police surgeons, proctologists, pathologists, specialists for skin diseases and V.D.

Men are held to be responsible for the laws against abortion ('My belly is my business!'). But what about the statistical fact that more men than women favour the legalization of abortion, which is blocked by the conservative parties, where women make up the majority of voters?

Men are reproached for having invented the pill for women, but there is a conspiracy of silence about the fact that the international pharmaceutical companies have been pouring sums of money into a pill for men, unsuccessfully so far, a thousand times as large as those needed for the invention of the women's pill. Not to mention the fact that with the pill, women have made men totally dependent upon them. The fact that more women than men undergo psychoanalysis is flaunted as proof that women are more given to despair, but the fact that in most Western countries men commit suicide twice as often as women, and that in most cases it is the men who foot the enormous bills for these confessionals, is not given any prominence.

The *public children* have no wish to eliminate the 'father'. On the contrary: by making the man responsible for all their troubles, they reassert his status as father. They are asking, not for autonomy, but for an anti-authoritarian upbringing: the girls are tired of playing with dolls, they want to play cops and robbers, fireman, and Indian Chief, just like the boys.

Women are branded as cretins by their own sex, for it makes a difference whether one says they *won't* have it otherwise, or they *can't* do otherwise.

If we say that *women do not want it any other way*, we are putting them on a level with the rich: their stupidity is a consequence of living in luxury, their life style is their own choice, their renunciation of high office and status is evidence that they are above such ambitions. To change their fate, they would only have to want a change; it all depends on themselves.

If we say that *women cannot have it any other way*, we are branding them as born idiots. If women, after decades of having the vote, being in the majority, enjoying affluent living, open education and choice of career, still cannot get ahead despite much intense effort, there can be no explanation for it other than congenital mental inferiority. Such people cannot change their own fate but are dependent upon the pity and sympathy of others: dependent on male altruism.

However, we can hardly assume that the champions of women's rights realize what it is they are trying to do to women. They are children, though only *public children*. Children – public as well as private – are not held responsible.

The man as victim of his polygamy

THE POLYGAMOUS MAN WRONGS ONLY OTHER MEN

Women complain that men regard them as mere sex objects. This sounds like wishful thinking! In actuality, a man needs considerable imagination to see a sex object in his mate. Most women deliberately choose men to whom they feel inferior – 'I must have a man I can look up to,' is the slogan. An inferior is no sex object, but a protégé – a 'child'. To see a person as a sex object, we need to be looking at someone who is physically the opposite, but intellectually our equal. Most women tend to be only the physical opposite of their partner. Stupidity is not a sex-specific trait: it is the opposite, not of *masculinity*, but of *intelligence*. It makes a woman not more feminine, as many believe, but more childish.

An inferior appeals, not to her partner's sex drive, but to his paternal instinct, thus driving him to polygamy: sex with the pseudo-child makes for a guilty conscience. He looks for another sex partner, again suffers pangs of conscience if the new partner is also inferior, roams further afield to find a third, and so on. Homosexual men probably are often men who have resigned themselves to the fact that their long search

for an equal sex partner among women has been in vain. They prefer equality with a partner of the same sex, rather than intellectual inferiority i.e. sex with a childish person.

Although the average polygamist actually wrongs only another man, not his wife, he is rarely aware of this: a woman who regards her husband as her father cannot be the victim of sexual infidelity. For an 'adoptee' her partner is not primarily the lover, so she is jealous only when she is threatened with losing the provider in him. She would of course prefer to be her husband's 'only child', but once there is a 'sister', she will settle for at least not having to take second place. As long as the goodies are fairly shared, and the 'father' is sufficiently well-off to provide for more than one 'child', she does not care, basically, what he does with the others.

It is not towards women, therefore, that the polygamous man should be feeling guilty, but towards men. Since the male and the female population are roughly equal in number, every man who indulges himself in having two women is taking away another man's partner. A sheikh who possesses a hundred 'sex objects' is not doing the women any harm: in his harem they are well taken care of, the sexual 'exploitation' is distributed over a large number and therefore minimal, they need not be separated from their children and they always have company. It is only the poorer men who are humiliated: ninety-nine of them are deprived of potential partners by the sheikh.

In the case of the South American form of bigamy, it is again the man, not the woman, who is the loser. The real victim of *machismo* is always another *macho*,

because every macho with two women is stealing another man's only woman. Since the rich macho expects from all the women he keeps just one thing in return, their fidelity, and since the young girls try to enhance their market value by holding on to their virginity, the poor macho has hardly any hope of finding free sex. The consequence is a proliferation of bordellos unmatched in the rest of the world – the many poor men without partners must share the few women left. But the poor macho – as brainwashed as the rest – is no more aware than the rich one of the real nature of the game. He too is convinced that men oppress women, and when he has scraped together enough pesos to pay half an hour's lease on a sex partner, he feels superior to all the women on earth.

We can be certain that the poorer South American males – assuming that they might wake up out of their delusion – would forget all about their famous machismo. But the dominant female morality – the morality of the many women who want to be supported all their lives – will not give them the slightest chance to do so. Those machos who must resort to whores because they can get no other women surely do not represent the celebrated Latin American 'male society'. The women who sell themselves, as the phrase goes, are not the victims of the men who seek them out, but rather of the venality of the so-called decent women which drives these men into their arms.

WOMEN WANT ALTRUISTIC LOVE

Women are free to choose: they can take a man as a father or as a lover; they can arouse his compassion or his desire. As long as women play the role of children, they clearly prefer sympathy. As long as they choose to be the weaker, younger, less intelligent partner in every relationship i.e. as long as they insist on choosing male superiors they are opting openly for altruistic love.

Women sow confusion in men's minds: they look like adults, but they behave like children; they demand passion but themselves stay cool; they talk of tenderness, meaning protection. Women are to blame when both sexes have to go without adult egalitarian love – they renounce it voluntarily, and the man has to make do with what they call love. 'True love puts the partner's happiness first', is the female definition of love. The man tries to adhere to it. But every time he feels for a woman what she expects of him – putting *her* happiness first – he is not happy with her; every time he is happy with a woman, he has been putting himself first.

We have seen that women manipulate men's instincts with ease. A woman need only be somewhat weaker, colder, and less intelligent than the man and presto, she has a provider for life. But is it right to do something just because it is easy? Is an action justified just because it results in one's personal advantage?

We don't have to do everything we *can* do, *because* we can do it. Civilized people do not hurt animals, even though they could. When will women become

civilized enough to stop mistreating men? When will they cease from training their lovers to become providers, merely because they have the power to do so? When will women, at long last, abolish the barbarism of exploitive love?

As long as they continue as they are, men have no alternative to polygamy. They need not torment themselves with guilt because of it. As long as women insist on simulating children, as long as they want protection whether they need it or not, men have a right to more than one woman at a time. They have a right to keep looking for a real woman, among all the little girls they encounter in the course of their lives, until they actually find one. In any case, they alone are the real victims of polygamy. Whether or not they want to victimize themselves thus, is ultimately for them to decide.

Esther Vilar, writer and physician, was born in 1935 in Buenos Aires. Her parents had emigrated from Germany. She has now returned there and lives in Munich.

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